At Carlisle Barracks, PA, April 1880.

**VOL. I.**

**CARLISLE BARRACKS, PA., APRIL, 1880.**

**NO. 2.**

**For the Eadle Keatah Toh.**

**Civilization of the Indian.**

Civilization means the state of being reacclimated from barbarism. In the presence and over the ruins of history we find that among all nations the progress toward enlightenment has been gradual, that all movements have been toward the advancement of knowledge and human knowledge, whether by the Romans, is, for instance, began to take root. To the brave and faithful nothing is difficult.

EADLE KEAHTAH TOIL.
OUR PROGRESS.

After an experience of five months in training Indians, we are asked for facts indicating progress. We doubt whether the grounds of our encouragement can be formulated as results. It is true, as reported by some of our visitors, that sufficient advances have been made to some degree to show the Indian's ability to master the three all-important "Rs." They can "add long columns of figures" and "subtract long columns of figures," keep the different things in mind with uninvolved exactness; they not only read, but construct simple sentences and even write short original letters. These are of deeper significance. They show that these boys and girls have come to a determination to throw aside an Indian's mode of thought and feeling with the old dress and way of life. This seemed apparent in the beginning, but we feared the older ones, at least, would soon grow weary of it which they now seem to be very serious. We see no such indications however. We have but sixty and seventy pupils over sixteen years of age. Exceptions, those yellow men and women are helpers in discipline, as they are in all the manual labor necessary for their mutual comfort. The young men have come to the girls quarters and asked to see his sister. The interview was in the presence of an interpreter who reported that he gazed at the little Nez Perce girl in the most serious way. He told her that he had noticed that she was noisy and idle, and that she laughed too loud on the playground. He said, "He come here to learn. I do not know the white man's way very much yet, but if I do wrong it is because I do not know what my teachers want me to do." Several interesting cases of an analogous nature, showing that these boys consider themselves the guardians of their sisters. These are Sioux boys just from their homes. The interpreter tells us that among the Sioux the boys and girls of the same family seldom or never speak to each other; this makes it the more remarkable. They are far from indifferent to each other's comfort and happiness, however, as is invariably shown in time of sickness or any kind of trouble. The letters received by the children from their parents show their unbounded obedience to teachers, and submission to all the regulations of the school.

An intimate acquaintance with these children and a greater knowledge of their people at home, have increased our respect and deepened our sympathy for the Indians.

We believe that the beginnings of a new life in these hearts, this outward development of a life may assume time will show. The good seed is germinating. The air is full of promise. We can afford to wait. C.M.S.

OUR GIRLS.

More students have been added to our numbers since the last issue, and among them the number are five girls; two from the Iowas, who speak English very well, two Nez Perces, who had been at school only some time, but could talk English whenever and one Li Pan.

It is gratifying to watch the interest manifested by the little girls in the new arrivals. This is the first time they have to be washed and dressed anew, and want to loan their own clothing until now can be made.

Ruth, Grace and Rebecca, who are happy to feel themselves especially chosen upon to watch over and teach the ways of the family to the little Nez Perce girls, "Strangers in a strange land," They tell me that not too unlike their boys, they were up early in the morning, so that they might go to their rooms and show them how to dress themselves, and put their room in order. For several days the little girls watched over them even running for, and leading them by the hand to their meals, when the bell rang to call them together. They could not understand one word of each other's language, but they chattered away gaily and gayly. Six months ago these same children were quite as wild and uncivilized as the little Nez Perces—Harridan and Sophia.

The latest arrival is the little Li Pan girl, Kesetta, who we should judge is about seven years old. Three years ago, she and a boy, a year or two older than herself, were during a surprise night fight, taken prisoners by our troops. Of course they were entirely separated from their own people, put with English speaking families for care and education. The boy soon forgot his own language, and learned ours. Three weeks ago just at supper time they suddenly appeared before us, accompanied by some Dutchmen. They both escaped from the post where they were prisoners. On examination we found three large scars on Kesetta: one on her forehead, one on the back, and one on the front of her head. When questioned as to how they came there, she said it was when her mother tried to kill her with a rock. This seemed almost incredible, so said "What your own mother?" "Yes, mother," she explained. "But why did she do that," we asked, and the answer was, "So as to keep the white men away from me." Then we found, for we had heard before, of mothers doing such deeds of horror, when they found their children could not be again united with them. After some further talk with her, we asked if she would rather have gone back to her mother than to have come here, but she said "No," the girls are gradually adapting themselves to the new mode of living, and fall in with the rules and regulations with very little hesitation. M. R. H.

A Letter from Inspector Pollock.


Hon. R. A. H. Yatt, Commissioner of Indian Affairs, I. T.,

Sir:—After the clear and earnest manner in which the Honorable Secretary of the Interior and yourself in your annual report have set forth the great progress made in the education of Indian youth, and what has already been accomplished in that direction, it may appear unnecessary, probably presumption for me to state my views, or add one word upon the subject; but since my recent visit to Carlisle I am more than ever convinced to submit a few suggestions for your consideration, and to urge upon the subject, hoping thereby in a measure to aid in securing the proper consideration and legislation, towards the extension of the educational facilities already provided.

First:—Less than eighteen months ago when the proposition was made to have the Indians receive their education in our schools as a part of the service, many of the people found fault with us for letting them go; and now if what your letter says is true they will find still more fault. Capt. Pratt seems to have taken care of the children the same way as if they were his own, when I was told that I was the first willing to send mine, and others sent theirs also, I remember all the words that Capt. Pratt said, and I want you to come so that I can see you myself. I want you to attend to your books and play alone. I want Capt. Pratt to have this letter and give you good advice, I want him to teach you something.

If you can write a word in English I want to see it and I will be glad. You write to me that you are all soldiers and had uniforms. I send you $2.00 for you to get a large picture in your uniform so that I can see it. I am asegured to have every day from others in the same condition that you are learning to read. I send you there to be like a white man and I want you to do what the teacher tells you, and let me know. I want Capt. Pratt to send you and give you up for, when I come in the Spring I shall talk to you. You had your own way too much when you were here. I want Capt. Pratt to know I shall talk to you in the Spring and if you don't mind then I shall fix you so you will. I hope you will listen to your teachers, and I hope Capt. Pratt will not lose patience with you. You had your own way too much when you were here. I want Capt. Pratt to speak, so you will not come back here. Your father, W. A. Pollock.
Indian Training School, Carlisle, Pa.

Home Items.

The Indian Training School in the Smith Paper Company, of Lee, Mass., for a donation of 50 pounds of prize paper.

About one-half of the type for this edition of our paper was set by Samuel Townsend, a Pawnee Indian boy, and student at the school, who never was inside of a printing office before.

Miss H. W. Lotlow, a long-time faithful worker at the Hampton Institute, spent several days with us in March, and gave many gratifying accounts of the progress Hampton Indians are making.

We intend to issue the Eagle Kayah Teot as often as the press of other work will allow, not exceeding once a month, and for just so long as the subscription list will remain full. The school is in the hands of the Superintendent, the Rev. Mr. Leverett, Carlisle, Pa.

In the Indian Training School, Carlisle, Pa., Previous to Feb. 20th, 1880.

From Mrs. Laroque: 1 Grand Piano, Mottos, and Texts, Magic Lantern and slides, Steel Engravings, Drawing Books, Pottery, Paints, &c., Cash, $100.00.

From Miss Susan Longstreth, Phila.: Christmas boxes, 21 Primary Readers, 100 Webb's 100 Model Manuals, other useful books. Draft for $100.00 to be applied to Tinner's tools.

From Mrs. Irene Stuart, Cincinnati, Ohio: A Grand Piano, $50.00.

From Friends Bible Association, Phila.: 1 large Bible, 12 Bibles, 70 Testaments and Psalms.

From Miss M. H. Brown, Phila.: 3 sets of shoe-makers tools, $15.00; useful presents to children; Printing Press—$131 96.

From Indiana Hope Association, Phila.: Valuable Christmas presents, $50.00.

To the Church of the Crucifixion, S. Phila., from Mrs. Famum, Phila.: Furniture for insane, $60.00.

From 31st St. Reformed S. School, N. Y.: 70 Gospel Hymns, words only.

From H. N. R., Phila.: Christmas box, $50.00.

From St. Mary's, N. Y.: 100 N. Y. Christmas cards; 2 presents.

From 31th St. Reformed S. School, N. Y.: Cash, $20.00.

From Mr. S. T. Runmyer, Germantown, Pa.: Package of Ready-made Clothing.

From Mrs. Mathewson: 1 Package.

From Indian Hope Association, Phila.: Carpet and furniture for Teacher's Parlor.

From W. W. Zanich, Carlisle, Pa.: $25.00.

From H. P. Sharp, Supt. S. School.

From Miss Susan Longstreth: 1 complete set of Urbinio's Natural History Charts, mounted.

From Mrs. T. S. Runmyer, Germantown, Pa.: Package of Ready-made Clothing.

From the Rev. Mr. Leverett, Carlisle: Cash $2.00

Instruction at the school was resumed on the 23d of February, by a visit of inspection from the Hon. Secretary of the Interior, Gen. Scott, Gov. Pound, the members of the Indian Committee and other distinguished Government officials. Some of the most promising points of the school were shown to the party, and the proposition which the Government brought forward to establish a school for the instruction of the Indians was on hand and mentions of Congress authorizing it. L. Brown came to our help on the 14th of November, when we were pressed for just such service as he knew so well how to render. He organized the 120 boys into companies, established a routine of duty, police &c., built a gymnasium, and in many ways labored incessantly, early and late, for four months to help establish the school. These four months were part of a six months leave of absence, from a home of eight years on the frontier. The loss of L. Brown caused a source of deep regret. He has the satisfaction of knowing that his labor here honored both his head and his heart, and that his name is identified with the career of this school and will remain as part of its history.

The school was honored on the 21st of February, by a visit of inspection from the Rev. Mr. Leverett, Carlisle, Pa., Previous to Feb. 20th, 1880.
A Letter from John D. Miles

The following extract from a private letter written by John D. Miles, Agent for the Cheyennes and Arapahoes during the past nine years, is deserving of the closest attention.


CPT. PRATT: I see no reason why the balance of the Florida boys should not be permitted to go home, and the smaller youths be taken in their places. You can now get all of this class of youth that you want if you please give my love to all my friends.

Oh, I forgot to tell you I am not sure of the name. There were two of them that were probably Elder Chief, or mediator or flour Chief, I like to know what it means, and who gave to you. I think you are so much better off, I liked to report it. If very cunning, but not much in it. Dr. says I sent my best love to Capt. and soon I write to him, meaning you. Your friend Faithfully,

Paul C. T. Letter.