

# **Kate Ross (Kate)**

**Date of Death: January 10, 1882**

Documents compiled here recording information about the death and burial of Kate Ross (Kate):

1. Card from Student Information Cards Series, NARA, RG 75, Entry 1329, box 4.
2. Card from Student Record Cards Series, NARA, RG 75, Entry 1328, box 6.
3. "Died," *Eadle Keatah Toh*, volume 2, Indian Training School, Carlisle, PA, January 1882, page 2.

Name *Kate Ross* File No. En.  
" " G.  
" " D.  
Indian name

Tribe Age *15* Blood

Agency

Father

Arrived *10-27-'79* Departed Cause

Class entered Class left

Trade Outing

Character

Married Deceased *1-10-'82*

Remarks

**CARLISLE INDIAN INDUSTRIAL SCHOOL.**  
 DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT.

NUMBER <i>30</i>	ENGLISH NAME <i>Kate Ross</i>	AGENCY <i>Kiowa, Com. &amp; Wichita</i>			NATION <i>Wichita</i>			
BAND	INDIAN NAME <i>Kate</i>	HOME ADDRESS <i>Nahastoe</i>						
PARENTS LIVING OR DEAD FATHER, <i>Living</i>   MOTHER, <i>Living</i>		BLOOD	AGE <i>15</i>	HEIGHT	WEIGHT	FORCED INSP.	FORCED EXPR.	SEX. <i>7</i>
ARRIVED AT SCHOOL <i>Oct. 27, 1879</i>	FOR WHAT PERIOD <i>3 years.</i>		DATE DISCHARGED <i>Jan. 10, 1882</i>			CAUSE OF DISCHARGE <i>Died</i>		
TO COUNTRY	PATRONS NAME AND ADDRESS						FROM COUNTRY	

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882

[It is said to us: "You are doubtless aware that the system of withdrawing Indians from their tribes, and of educating them apart, is not new; that it was tried two hundred years ago by the Catholics of Spain and France, and the Protestants of England, and that, in spite of the greatest outlay of money, zeal and precious lives, it proved a failure."]

We answer: Neither of the three nations mentioned as having withdrawn Indians from their tribes to educate them had any true idea of the Indian character, and while we do not know the special methods which they followed in the instruction of their wild pupils, we do know that the spirit that could sustain a Philip in the Escorial, or plan a St. Bartholemew's Eve, could not well be so unlike itself as to have the gentleness, and patience, and forgiveness, that would break down the barriers that hedged in the savage mind and let in that True Light which alone can purify, and refine, and elevate; and even our dear Protestant England was so dogmatic she drove out her own children who differed from her, exposing them to the tender mercies of the savages whom she proposed to Christianize.

At that time, too, there had been no desire awakened in the minds of the Indian for a new mode of life. It seems to be in the economy of the advancement of any people that they do not rise at once from the depths of darkness into the bright light of wisdom and knowledge. It was so with us; it has been so with other nations.

The uprising of the Indian has been so slow that many have concluded he could never be induced freely to come up out of his savage life. Leaving behind the causes of all this long waiting, we know that to-day from nearly all the tribes comes a call for the means of gaining knowledge. Those who have no schools, ask for them; those who are partially educated, ask for higher privileges, thus proving to us that the time for their deliverance from the bondage of ignorance is come. We at Carlisle believe we have proof that all the children from every tribe could soon be gathered into schools were only the conditions existing which would permit their being invited to enter them, and that the failure to educate all insures at least a partial failure in our effort to educate a few, as those who are left will form a nucleus for another generation of savage life.

Perhaps a stronger argument than any other for our hope of success now, when efforts akin to ours have been a failure in the past, is that the Indian sees himself that to seek to be educated in all that pertains to civilized life, is his only salvation from entire extermination. He is shut in on every side by the white population, and can no longer roam to hunt and to war, and that he sees his destiny we have proof in the fact that, from nearly all the twenty-nine tribes which are now represented here, come requests for the admission of more of their children into this school, and that nearly all the letters received by our pupils from their friends are full of urgent appeals to them to improve all the opportunities given them to gain a knowledge of books and of labor.

Dr. Riggs, who, as is known, spent forty years among the Sioux, is most fully in accord with these sentiments, and throws all his influence with ours in urging that our Government make immediate arrangements for the education of all the youths in all the tribes.

## The Umatilla Reservation.

WASHINGTON, December 14.—Senator Slater yesterday introduced a bill concerning the Umatilla Indian reservation, which is not only of local importance to Oregon, but of interest to all other Pacific Coast States and Territories in which immense tracts of valuable land are withheld from settlement for the occupancy of a ridiculously disproportionate number of peaceable Indians. This carefully prepared measure deals with a reservation of 465,000 acres of arable and timber lands, now reserved for the benefit of less than 750 Indians—men, women and children. Senator Slater believes that their welfare and the interests of the State alike will be largely promoted by reducing this immense reservation and settling the Indians on lands in severalty. He is confident that the majority of Congress take the same view, and in the event of the passage of his bill, it will doubtless be followed by similar action in regard to many similar cases.—*Exchange.*

And should Congress take such action will they not secure the highest interests of these Indians and the State by demanding that each child of all these tribes be educated, not only in letters, but that they be taught all forms of labor which will be of benefit to them in their new life, thus rewarding them for the lands they relinquish?

Dr. Leonard Bacon, recently deceased, was born among the Ojibwa Indians, his father being a missionary to that people.

## Christmas.

Christmas was very enjoyable at the Barracks, especially to the pupils. With roast turkey, chicken and mince pies for dinner, and ginger-bread and apples as a lunch before going to the chapel in the evening for the distribution of presents, their lower natures seemed to be fully satisfied.

The chapel was decorated with evergreens, and a tree illuminated with tapers, under which lay gifts for every scholar. The gifts were sent from various localities by friends of the school; and while we know it was a blessedness to have the privilege of giving, yet we wish the donors might have had the added pleasure of being present to see the sparkling eyes and joy-lighted faces of those who received the gifts. As the scholars have been participators in so many gifts from friends at a distance, it was thought it would have a healthful moral influence on them to do something to show their gratitude for such favors, and the teachers were asked to oversee the preparation of such articles as they might be able to make to send as Christmas gifts to different parties. The display of the results of their handiwork, as it was collected in a room preparatory to packing, was very pleasing, and really astonishing, even to us who knew something of their ability in that direction. The girls had prepared small leggins, moccasins, baby cradles, knife sheaths, etc.

The boys in the tailor shop produced a tiny uniform suit, and from the shoe shop came a boot that a Lilliputian Prince might be proud to wear, while from the tin shop were sent cups that, in neatness of workmanship, it would be hard to excel.

The skill of our artists had also been put into requisition, and those who received the fans and wooden plates with their variety of designs and coloring will, we are sure, prize them for their beauty as well as for the spirit with which they were prepared.

The Indian boy amuses himself in his own home by molding figures from clay. A finer quality than he finds on the prairies was obtained for our small boys, and there were whole herds of buffalo, horses, deer and elk from which to select specimens to send to their friends. Many of the figures showed a natural talent for the art, and that the young artists had been keen observers of the animals they had imitated; but there was one made by a little Ponca boy that far excelled all the others—an elk with antlers tossed in air, muscles taut, tail erect and nostrils distended, as though snuffing the scent of a lurking foe.

We think that a little Indian boy fresh from the prairies who can throw so much of life into a bit of clay, proves himself an embryo artist of a high order, and that some one who wields mallet and chisel may well covet to give him a place in his studio.

The special correspondent of the Philadelphia Times, with a company of his friends, ate a Christmas feast spread by a nephew of Chief Joseph, a Nez Perce. After speaking to his own people he turned to his guests and said: "It is with glad hearts we welcome you to the warmest place in our wigwam. The feast we have made for you is in celebration of no heathenish rite—no relic of barbarism; but an act of Christianity and love. We feel glad that on this day when Christ, our common Savior, was born, that we representatives of a people who have often and long been at war meet here to drink of the same cup and eat of the same dish. We hope you will tell all those who do not believe that the Indian can be civilized and have no faith in the plans of the Government, how you have been treated to-day by your Indian friends."

INDIAN TRAINING SCHOOL, CARLISLE BARRACKS, JAN. 6th 1882.

MY DEAR MOTHER MARY HAYDE:—I am very glad to tell you something about song, please again let Mattie and me we going to sing in the chapel next time I will sing nice, that time I song it not nice, because I loud, that is the reason I did not sing nicely, so next time I will sing nicely, Mattie Reid, too. Dear Hayde, if you please, we going to sing again, I am so sorry I did not write long letter for you because it is time to be school out now, so I am going to speak little. Dear Mother I will try to be a good girl this time I am to be wiser girl every day. I want to tell you something but I cannot tell you because I have not much time to say to you. From your loving daughter, STELLA BERLT.

What I say to you, you must remember and tell us.

FOREST GROVE, OREGON, December 13, 1881.

MASON D. PRATT—SIR:—Please stop send the *Big Morning Star* to Independence, Washington Territory, for I am not there now. Here I am at this Indian training school at Forest Grove, Oregon.

Yours affectionately, ATTEN SECENA.

## Died.

ROSS—At Carlisle Barracks, Monday, the 9th inst., KATE ROSS, a Wichita girl. She has been one of our most quiet and unassuming pupils, was patient in sickness, smiled sweetly at the thought of being called home to the Father's House, and sent messages to the friends at home telling them to give God their hearts and pray to Him always.