

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. I.

CARLISLE BARRACKS, PA., APRIL, 1880.

NO. 2.

[For the Eadle Keatah Toh.
Reminiscences.

Indian School at Carlisle is quite different from school out among the Indians at home. It has been my lot for the greater part of ten years past to be in some way connected with the Indian service, and a good deal with the schools, and at the request of the editor I propose to furnish some reminiscences. I entered the service from a desire to do some good to the Indians if possible, and arriving at an agency early in 1871 was immediately assigned duty as a teacher, a then almost untried field. Indians did not know much about schools in those days, as illustrated by one of the most intelligent of the Comanche Chiefs putting his boy to school for ten days and then taking him away with the remark that "If he had not learned all the whites could teach him he ought to have done so, as that was plenty of time." And again, the light in which education was regarded may be inferred from a little speech of a Kiowa Chief saying, "My daughter is going to school. The Agent and you wanted her to come. I have done as you wished me, now what are you going to pay me?" I told him nothing and enlarged upon the advantages she was receiving as an inmate of the school. He failed to see the use of educating a girl, but finally remarked, that she was learning how to make good bread and a good dinner and as that was what he wanted, she might continue at school. Considering these incidents in connection with the present willingness of the Indians to permit their children to go even thousands of miles from home for an education shows, that the Agency schools have educated the parents as well as the children. The first school from which any permanent results were obtained was at the Wichita Agency, on the Washita River, Indian Territory.

These Indians are the remnants of many tribes and live together under the name of The Affiliated Bands. The most progressive at the time of which I write were the Delaware and Caddo tribes. The history of the former is well known, and under the advice of their old Counsellor Capt. Black Beaver, (formerly guide to Audbon and Fremont,) they were early supporters of the school. Of the Caddoes it is not so generally known that we have in them a connecting link with the Mound Builders. It is generally considered that the Natchez Indians were of the same race as the Mound Builders. These, for some cause incurring the displeasure of the French, were attacked in their town and nearly all killed; the remnant escaping, joined the Caddoes, at that time resident in Louisiana. A corroborative evidence of the probability of this theory is found in their total dissimilarity to other Indians and the peculiar kind of pottery they have the art of making, which art for want of suitable clay is fast dying out. But about the school, a small day school at first, some of the children coming three and four miles, the building of cottonwood logs partly school house, partly commissary and dwelling; and desks—well, I won't find fault, but they were of an original design and not very comfortable. The first thing was to strike up an acquaintance with the scholars, and get them so that they would not run away from you. This was accomplished by games, shooting arrows with them &c., and mixing school in as fast a practicable. But if a flock of wild turkeys could be seen or heard in the adjacent wood it was good-bye to school for awhile; they would take an involuntary recess. In a few months this embryo school became a success; the scholars regular in attendance and zealous in study. I should however notice that it was early tra-

formed into a boarding school as it soon became evident that only such was adapted to the needs of Indian education. The success of this school was a great point gained. A good new house was built and the school entered upon a phase of real and permanent usefulness, and I know that to-day there are scores of homes in the Territory made better and happier through its influence. We had a good time too. How is this for Christmas dinner?—two deer, wild geese, roast pork, ducks and turkey; and all but the pork the product of the boys' own efforts at the chase. Some traits of Indian character are very marked, for instance improvidence or ignorance of comparative values I don't know which. To illustrate, a lot of new knives had been given the boys as Christmas gifts, an old arrow-maker came on the grounds with a supply of arrows and soon the nice new knives were being traded off for three arrows apiece. I allowed the barter to go on and then laughed at them for letting a knife go for three arrows, when with it they could make any number. They quickly saw the point, and I considered it a good lesson taught.

It was the custom in the early days of this school to allow the children to go to their homes from Saturday till Monday. On one occasion a heavy rise in the river had taken place, and the usually easily forded stream had become a raging torrent some thirty yards wide. I saw a woman with a boy approaching the opposite bank. The boy was one of the returning scholars, about thirteen or fourteen years of age, with his mother and her infant. I expected to see them turn back; but no, the boy disrobed, packed his clothing on his head; the mother put the babe on his shoulders, and he took the stream, swimming high, a good deal like a dog, and crossed safely. The mother now drove in the pony and then swam across herself. Full of jokes and fun, too, these boys. One evening in the Spring I was sitting in the school-room, when I rushed some small boys, exclaiming, "Teacher, here big snake out here, come and kill him." I proceeded at once to the spot indicated by a cluster of boys, arming myself with a club on the way. It was a quiet evening, twilight just fading into the deeper shades of night, and objects but dimly visible, but there sure enough was the snake, and of no contemptible dimensions. I proceeded at once to dispatch it with a dose of club in one well directed blow. What a quiet snake! Not one quiver in its whole four feet of length; but a loud Ha! Ha! from a score of throats proclaimed the well-acted cheat. That snake was already dead from an over-dose of the same medicine. A. J. S.

[For the Eadle Keatah Toh.
Civilization of the Indian.

Civilization means the state of being reclaimed from barbarism, and looking back over the annals of history we find that among all nations the progress toward enlightenment has been gradual, and dependent in no small measure upon the opportunities of acquiring useful knowledge at home or among cultivated neighbors. The Romans, for instance, began to make rapid strides toward culture and higher civilization with the establishment of schools and the introduction of Greek training for the younger generation. In turn, civilized Rome taught the barbarians of the bordering provinces by the colonization of certain districts, and by bringing their children to the city itself, where, held as slaves or hostages, they imbibed the spirit of Roman enlightenment, and returning to their wild tribes imparted to them the useful knowledge thus acquired, which, working as

leaven gradually elevated the social and political condition of their people. Traces of Roman and Hellenic culture are found in all the modern nations of Europe; and the advantage to these nations of their early intercourse with Roman and Greek scholars cannot be doubted. The hosts of barbarians who for so many years waged war against the Roman legions were unquestionably reclaimed by contact with Roman civilization. In the face of this historical evidence of the reclamation of the savage tribes who roamed over ancient Europe, we find to-day people who express disbelief in the ultimate success of the efforts now being put forth to reclaim our western tribes of red men. With all her civic culture and vaunted supremacy Rome never afforded the grand educational advantages which are our boast; and if her attainments could wield such benign influence over the northern hordes, surely the humane efforts of our modern enlightenment ought to work with equal success upon the barbarians of our day. Thus far the advance of civilization in the western hemisphere has been attended by the continued expulsion or threatened extermination of the Indian. Neither of these alternatives is creditable to us as a Christian people, and it is time that thorough and effective efforts were put forth to develop a better status for this wronged and neglected people, before it shall become too late to help them. Can we not exclude from this work the elements of covetousness and rapacity? Have we not as a nation, been already sufficiently enriched at the expense of the original occupants of this broad and beautiful land? The time has surely arrived for honest, humane and liberal devising of a solid and effective system of treatment for the Indians, which shall result in their complete reclamation and ultimate establishment on an equal footing with other American citizens. With bonafide determination to accomplish this end, it will not be found difficult of execution. But the work demands whole-hearted and untiring laborers, and the undeviating execution of a well digested system wholly divested of the element of speculation. Let us extend to the child of the red man the same facilities for education so liberally offered to white children all over the land. Let us establish a sufficient number of normal and industrial training schools where the children can be taught English and a practical knowledge of the useful trades, and agriculture. Let us start the middle aged and the old into stock raising, and enlist the young men into the regular army, where, under the training of experienced officers, they cannot fail to acquire habits of neatness, order and obedience; be restrained from engaging in the barbarous rites and customs of their savage people; be taught to respect the authority of the general government; be compelled to acquire a knowledge of agriculture and the useful trades, and, having had the vicious teaching of their youth and early manhood effectually eradicated, they may be returned to their people and become useful aids in the all important work of civilization. Under such a system, embracing every class in its beneficent purpose—the child, the young man, the middle-aged and the old—we may hope to see the Indian, before the close of the present century, assume a status of useful and respected citizenship, and join hands with the white race and with the black in the development of our national industries—no longer a reproach to our modern civilization.

G. LER. B.

One wedge drives another.

To the brave and faithful nothing is difficult.

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 many visitors, that sufficient advance has been made in scholarship to show the Indian's ability to master the three all-important "Rs." They can "add long columns of figures" and subtract, borrowing and keeping their debts in mind with uncivilized exactness; they not only read, but construct simple sentences and even write short original letters; but the facts which weigh most with us are of deeper significance. They show that these boys and girls have come to a determination to throw aside the 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 the restraint which they must find very irksome. We see no such indications however. We have between sixty and seventy pupils over sixteen years of age. With few exceptions, these young men and women are helpers in discipline, as they are in all the manual labor necessary for their mutual comfort.

Some time ago one of the young men came to the girls' quarters and asked to see his sister. The interview was in the presence of an interpreter who reported that he gave the little girl a kind but very serious talk. He told her that he had noticed that she was noisy and idle, and that she laughed too loud on the play-ground. Said he "We came 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 instances of the same kind have occurred since, showing that these boys consider themselves the guardians of their sisters. These are Sioux boys just from their tribes. 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 almost invariably counsel obedience to teachers, and submission to all the regulations of the school. An intimate acquaintance with these children and through them a better 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 are stirring in many hearts. What outward developments this 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 the number are five girls; two from the Iowas, who speak English very well, two Nez Perces, who had been at school only two weeks, and could talk no English whatever, and one Li Pan.

It is gratifying to watch the interest manifested by the little girls in the new arrivals. They are so anxious for them to be washed and dressed anew, and want to loan their own clothing until new can be made.

Ruth, Grace and Rebecca seemed to feel themselves especially called upon to watch over and teach the ways of the family to the little Nez Perces girls, "Strangers in a strange land." They went with them to put them to bed, and then got up early in the morning, so that they might go to their room and show them how to dress themselves, and put their room in order. For several days these 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 like little birds; and yet, six months ago these same children were quite as wild and uncivilized as the little Nez Perces—Harriet and Sophia.

The last arrival was the little Li Pan girl—Kesetta, who we should judge is about ten years old. Three years ago, she and a boy, a year or two older than herself, were during a fight, taken prisoners by our troops. Of course they were entirely separated from their own people, put with English speaking families for care and protection, where they soon forgot their own language, and learned ours. Three weeks ago just at supper time they suddenly appeared among us, brought here by some detail 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 shoulder. 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 we said "What your own mother?" "Yes maam," she replied. "But why did she do that," we asked, and the answer was, "So as to keep the white men from getting me in the fight." Then we understood, for we had heard before, of mothers doing such deeds of horror, when they found that the result of the battle would be against 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, my mother is dead." All of the girls are rapidly 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.

PONCA AGENCY, I. T., Jan. 1st, 1880.
HON. E. A. HAYT, COMMISSIONER OF INDIAN AFFAIRS, WASHINGTON, D. C.

STR.—After the clear and earnest manner in which the Honorable Secretary of the Interior and yourself in your annual report have set forth the advantages to be derived from the education of Indian youth, and what has already been accomplished in that direction, it may appear unnecessary, probably presumptuous 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 constrained to submit a few suggestions, as they have occurred to me upon that subject, hoping thereby in a measure to aid in securing the proper consideration and legislation by Congress, to enable the Department to extend the educational facilities already provided.

First: Less than eighteen months ago when the proposition was made to have the Indians perform the transportation of their own goods and supplies from the respective bases to their Agencies the idea was by most people pronounced impracticable; but what has been the result? No one thing ever attempted has been attended with more beneficial results to the Indians in so short a time, and as you and others are well aware hundreds of Indians are now engaged in that work, performing the service with alacrity without the loss of goods that has heretofore been experienced through white teamsters, and at a much less cost to the Government.

Second: The granting of lands in severalty now wished for and urged by nearly every tribe will prove another long stride in the right direction tending to civilization, self-dependence and settled habits, but as this will accomplish much for the good of the Indian, I am fully impressed with the conviction that the surest, cheapest and quickest way to fully solve the "Indian question" is to remove all Indian children of school going age, from the evil and pernicious influence, habits and surroundings of their parents and other adult Indians and place them at school remote from the location of their tribes. The day school as conducted at the respective Agencies has proved an almost utter failure; and the Industrial boarding schools have not met the wants or demands of the service, therefore in my judgment the only alternative remaining is to place the children at some location where they will not be surrounded

with evil influences of their traditional home life. During my residence among the Sioux, time and time again has "Spotted Tail" told me that their children could not learn English unless removed from their parents and camp surroundings; also during my tours of inspection at various Agencies I have heard similar statements; and to-day I am convinced of the fact that if facilities could be provided it would require no great effort to collect five thousand healthy, intelligent Indian Youths whom their parents would willingly see taken from their homes to receive an education.

I was present when the Sioux children embarked at Rosebud landing for the Carlisle School, and there saw "Squaws" weep as only loving mothers can, at the thought of being separated from their children, and I presume the same devotion was shown in this Territory when the youths were being removed for the same purpose, but to-day the parents are contented and proud to know that their children are furnished with the same educational advantages as are those of their civilized white brethren; and nearly every mail brings the joyous intelligence that their children are rapidly learning the arts and habits of civilization.

I would therefore respectfully, but earnestly urge upon the department the importance of this matter, and I hope Congress may be prevailed upon to appropriate at least \$100,000, for the education of Indian children in the manner in vogue at Carlisle and Hampton, and I give it as my candid judgment that no money ever appropriated for the Indian service did as much good as would that. Very respectfully,

Your obedient servant,
WM. J. POLLOCK.

A Letter from the Sioux Chief, White Thunder.

ROSEBUD AGENCY, March 6th 1880.
MY SON:—I want to tell you one thing. You did not listen to the school teacher, and for that reason you were scolded. I thought Charles Tackett would help you in behaving yourself. At this agency are over 7000 people and there are four chiefs. Three chiefs sent their children to school and others followed their lead.

I want Capt. Pratt to take good care of the children of the chiefs. Your letter did not please me and my people. When the children went to school, 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. said he would take care of the children the same as if they were his own, when I was told that I was the first willing to send mine, and the others sent theirs also, I remember all the words that were told me. I am anxious for Spring to come so that I can see you myself. I want you to attend to your books and let 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 wrote to me that you were 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 ashamed to hear every day from others in the school that you act bad and do not try to learn. I send you there to be like a white man and I want you to do what the teacher tells you. I hope Capt. Pratt will not lose patience with 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 for it makes me feel bad when I hear you do not.

Old John wishes his daughter was back because the rest of the family are sickly. Remember the words I told you; I said if it takes five or ten years, if you did not learn anything you should not come back here. Your grandfather and mother would be glad to hear from you if you can write a word in English. When you get this letter take it to Capt. Pratt and have him read it and I hope he will write to me. That is all.

Your father,
WHITE THUNDER.

EADLE KEATAH TOH.

INDIAN TRAINING SCHOOL, CARLISLE, PA.

HOME ITEMS.

—The EADLE KEATAH TOH is indebted to the Smith Paper Company, of Lee, Mass., for a donation of fifty pounds of printing paper.

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

—Miss H. W. Ludlow, a longtime 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 EADLE KEATAH TOH as often as the press of other work will allow, not exceeding once a month, and for just so long as we think it helps the cause. The subscription price (75 cts.) pays for twelve numbers.

—Etahdeuh, one of our most promising "Florida boys" has been in Washington D. C., for a month, filling the place of Tichkemate, who is in Indian Territory, making a collection of specimens for the Smithsonian Institute.

OUR APPRENTICES.—We have now under regular training ten boys as carpenters, six as shoe-makers, four as tinners six as blacksmiths, nine as saddlers, one as printer and the remainder of those who are old enough under agricultural training. In each department a practical workman instructs.

—On Friday, April 2nd., we were favored with a visit from Mrs. Rumney and Miss Clements of Germantown, Pa. They were accompanied by the Rev. Amos Ross, a Santee Sioux Indian Missionary, who addressed the children at the chapel, the same evening in their own tongue. After a few remarks by the ladies they distributed a trunk full of presents among the scholars.

—The son of "White Thunder" has been exceptionally idle, and sometimes disobedient. In answer to some complaints which he had made, he received the letter which is published in another column. When asked by his teacher to whom he would write the letter which each student is required to send home at the close of the month, he replied with the utmost nonchalance, "I have no friends to write to; I had one aunt once, but the bears eat her up."

—March 2nd we received an addition of eight pupils from the Iowa and Sac and Fox tribes. One of these, Henry Jones, an Iowa boy sixteen years of age, died, March 20th, after an illness of but thirty six hours. A post-mortem revealed a diseased condition of the heart. Henry was a bright boy, in scholarship somewhat in advance of our highest class. Although here so short a time he had won the love of both teachers and scholars, and his death cast a gloom over our usually happy community.

—Through the kindness of Supt. Woodward, of the South Mt. R. R., fifty of our Indian boys had a free ride to Mount Holly on Saturday, and the manager of the Mt. Holly paper mill very kindly gave them a full view of all the machinery and methods of manufacturing writing paper. After gratifying their interest at the mill, the boys visited the ore bank and witnessed several score of miners taking iron from the mines. All walked back over their eight miles of pike road intervening, highly pleased with their day's freedom; and now the other boys want to make the same trip.

—Inspector Pollock, in company with "White Eagle" and "Standing Buffalo," Ponca chiefs, and Joe Esau, interpreter, made us a visit in February bringing eleven new pupils from the Ponca and Nez Perces tribes. "White Eagle" brought his only son, Frank, a bright eyed little boy twelve years old. Nothing could exceed the tenderness and solicitude shown by this old warrior when leaving his boy. Tears streamed over his cheeks. To Mrs. Pratt he said, through the interpreter "This is my only one. His mother and three children have died within a year." The mother was a daughter of "Lone Elk"—at one time a powerful Ponca chief.

—Mr. Standing arrived on the 1st inst., from a visit to the Indian Territory, bringing a company of ten children with him from the Kiowa and Comanche agency. Four tribes are represented in the company—the Kiowa, Comanche, Wichita and Keechi. Among them are the daughters of two Kiowa chiefs. On the journey they experienced some very rough weather—encountering a gale of wind almost amounting to a cyclone, but none appear to have suffered from the effect of the trip. These children were anxious to come to Carlisle, and their parents were not only willing but expressed the utmost confidence in the treatment they would receive.

—The school was honored on the 21st of February, by a visit of inspection from the Hon. Secretary of the Interior, Gen. Scales, Gov. Pound, the members of the Indian Committee and other distinguished Government officials. Some of these gentlemen were accompanied by their wives; and the party was still further increased by a number of well-known Press reporters. After the party had inspected all departments of the school the children were assembled in the chapel where they were addressed by Secretary Schurz, and cordial expressions of interest and appreciation of the work were made by most of the visitors. Coming from so high a source they prove a lasting inspiration to both teachers and scholars.

—The detail of Lt. Brown, 11th Infantry, as an assistant at this school, has been denied by the War Department on the ground, that it is not a military duty and there is no law of Congress authorizing it. Lt. Brown came to our help on the 11th 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, drilled them, 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 work. These four months were part of a six months leave of absence, from a long service of eight years on the frontier. The loss of Lt. Brown's services is 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 origin of this school and will remain as a part of its history.

—About forty of the older boys and girls are again made to wonder at the power of the white man's "medicine," by a lecture on "Lightning," from their good friend Prof. Chas. F. Himes, of Dickinson College. The stroke of lightning that knocked the miniature house to pieces was so real that all were startled, and the girls gave the usual little civilized screech. The most amusing thing was when the spark of electricity passed from Roman Nose's nose to High Forehead's knuckle; while they two were badly shocked, the remainder of the party were convulsed with laughter. Prof. Himes seemed to have enough lightning to go around, for when Mr. "Talks with Bears" and Mr. "Kills Without Wounding" and Mr. "White Whirlwind," and Mr. "Short Leg," and Mr. "Runs after the Moon," and Mr. "Wants to be Chief," and Mr. "Makes trouble in Front," and Miss "Wooden Ear Rings," and Miss "White Cow," and Miss "Red Road," and Miss "Stands Looking," and Miss "Brave Killer" and a dozen others took hold of hands to test the strength of Prof. Himes' electric medicine, most of them found it stronger than they could stand, but a few of the boys held on to the last, although they did get badly jerked.

Indian Mother-love.

In the Spring of 1869 we were stationed at Camp Wichita which has since become the established Post of Fort Sill. Looking back over the many homes we have had in the far west, I can remember none more interesting or more rude. It was in perilous times too, as the winter had been an active one for our troops, who had forced the Indians to come under Agency rule. Five or six different tribes numbering six or eight thousand had thus been brought together, and at that time they all drew rations from the same commissary which was near our camp. We were overrun with Indians; and frequently grew tired of the many calls we were obliged to receive from Mr. Lo and his numerous family. One bright spring morning I had just dressed my fair girl-baby in her first short dress, then carefully placing her upon the bed stood back, mother-like, to admire. The outer door of my room was wide open and I saw approaching what seemed to me then the most miserable looking squaw I had yet seen. On she came with the grace and tread of an elephant and oh, how revolting she looked as she stood in the doorway. Her hair was cut short and hung over her forehead to her eyes. Her face, neck, and breast were painted in narrow stripes of different colors. About her waist was fastened a short skirt made of a part of a buffalo robe. She saw my darling, and before I knew what she intended she had her in her arms. What did I do? Why, I sprang forward, saying, "You horrid, dirty thing;" and took my baby into my own arms. The poor miserable woman looked at me in the most pitiful manner, and then gathering up the corner of her blanket she held it in her arms as one would hold a sick infant, and at the same time making a mournful cry, she made a sign that her baby had died, and to show how great her grief had been she held up her hand so that I could see she had cut off her little finger, which is one of the extreme mourning customs of the Kiowas, and she also pointed to the deep scars on her breast and arms. Tears ran down her cheeks, and my sympathies were

so moved that almost unconsciously I placed my baby back in her arms. How carefully she handled her, and tenderly she passed her hands over her plump limbs. After some minutes she handed her back to me, and with a grateful look and smile, giving me a hearty handshake, she departed. In a week she came again and placed in my lap about a peck of ripe wild plums, which ripen there in the early spring. They had been freshly washed, and were brought to me in a piece of new pink calico. Again she held the baby, and this time with signs asked permission, and got it, to kiss our darling, for she was no longer disgusting to me. She left me as before, and in another week she came again, this time bringing two buffalo tongues; all she wanted in return was the pleasure of holding baby. This was her last visit. Where she came from or where she went I never knew. She came and went alone. A. L. P.

List of Donations Received in aid of Indian Training School, Carlisle Barracks, Pa., Previous to Feb. 29th, 1880.

- From Mrs. Larocque: 1 Grand Piano, Mottoes and Texts, Magic Lantern and slides, Steel Engravings, Drawing Books, Pottery, Paints, and Pencils; Cash, \$100.00.
- From Miss Susan Longstreth, Phila.: Christmas boxes, 24 Primary Readers, 100 Webb's Readers, 100 Model Readers; other useful books; Draft for \$100.00 to be applied to Tinner's tools.
- From Mrs. Irene Stuart, Cincinnati, Ohio: A Christmas box.
- From Friends' Bible Association, Phila.: 1 large Bible, 12 Bibles, 70 Testaments and Psalms.
- From Miss M. H. Brown, Phila.: 3 sets of shoemaker's tools—\$36 00; useful presents to children; Printing Press—\$131 96.
- From Indian Hope Association, Phila.: Valuable Christmas presents; 7 packages.
- From Calvary Church, Conshohocken: 2 Boxes Christmas Presents, Package papers, Pictures, &c.
- From Church of the Crucifixion, S. School, Pine St., Phila.: Cash—\$20 00.
- From 34th St. Reformed S. School, N. Y., through E. P. Pitcher, Supt.: 70 Gospel Hymns with notes—Nos. 1, 2 and 3, combined; 100 Gospel Hymns, words only.
- From 58th St. S. School, N. Y.: Cash, \$50 00.
- From Lee, Mass., through Miss Hyde: Cash, \$18 00.
- From Florida, per Miss Perit: Cash, \$29 00.
- From H. N. R., Phila.: Cash, \$50 00.
- " Miss Prall, N. Y.: Box Christmas goods and useful articles for girls.
- From Collection per Capt. Smead: Cash, \$10 00.
- " Miss Henderson—\$5 00.
- " Danville, Pa.: Christmas Box.
- " Bedford, N. Y.: " " "
- " Mrs. Sharp, Carlisle: " " "
- " 1st Pres. Church, " " " "
- " 2nd " " " " "
- " Hagerstown: " " " "
- " New York, per Miss Daveport: Hospital furniture.
- From Thos. Dunn, Iowa: 2 packages books, by mail.
- From Mr. Brown, Boston: 1 valuable box of school material; 1 set maps, Bbl. of crackers.
- From Mrs. Mathewson: 1 Package.
- " Mrs. Walter Baker: 1 Box Books, Toys, &c.
- " Mrs. Farnum, Phila.: Furniture for Teacher's Parlor.
- From Indian Hope Association, Phila.: Carpet and furniture for Teacher's Parlor.
- From Mrs. A. Zansinger: Cash.....\$ 25 00
- " Thos. H. Faile, N. Y.: " " " " 115 00
- " H. P. Sharlo, Supt. S. School, North Haven, Ct.: Cash..... 20 00
- From Miss M. A. Longstreth, Phila.: 1 Set of Wall Maps; 1 Large Motto Framed.
- From Miss Susan Longstreth: 1 complete set of Urbino's Nat. History Charts, mounted.
- From Dr. Jones, of Pennsylvania Hospital for Insane, W. Phila.: The loan of a very valuable collection of Magic Lantern slides.
- From Mrs. T. S. Rumney, Germantown, Pa.: Package of Ready-made Clothing.
- From the Rev. Mr. Leverett, Carlisle: Cash 2.00

An Indian Letter.

TARRYTOWN, Feb. 7th, 1880.

MY DEAR CAPT. PRATT:—Your letter of 28th. Jan., came to me and I much pleased because you answer my letter so soon. I am much obliged to you Capt. Pratt for this, that you are glad about my mother's getting those things. O how good it is to do some things for others. This morning we got a letter from Agent Hunt and he told us all about my mother and I am happy that she is not so very poor and has enough to eat. My brother Bo-sun goes to the Kiowa and Comanche school there and my youngest brother Ronte-saw-lay is living with my mother's people the Pawnees and he had not come yet for his things, but Agent Hunt wrote he shall keep them for him till he comes, he is very particular, he dont trust things to others but gives into their own hands. I think he is right to be careful. I think he is a good man and I like him. Capt. Pratt I dont understand very well just what you want me write but I think you want perhaps something about my life past to know, and yes I will try to tell you willingly. My life was pretty rough and sharp before I came this way, just like the waves of the ocean unsteady and not sure, I always was stumbling but again I would get up. I was a very smart servant for Satan. I was like an ox with his yoke on me but I worked for him willingly just same he was my father, but what kind of pay did he give me? Nothing only shame and danger, and I think when I suffered he laughed at me. I hope now I am free from him and I think he is sorry he lost me, but he can't help; And now I have found the Great Master—The Rock of Ages, and I saw his words and He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light." And therefore I shall fall at his feet and worship Him and have confessed Him before men, and want to serve him only all life long. We went to a big funeral the other day; a doctor every body know died. His name Dr. Scribner. The church cannot hold all the people, the wise people all went early but we got there later, and I had to stay outside most all time with others who cannot get in, and we shook with cold, but those inside get good seats and hear good things, I thought maybe that will be like those who dont hurry to take the road to Heaven, when they get to the door it will be too late and no room for them.

Now I can boast Satan is my enemy, I return to him this shame he give me. He used tell me, you do what you want in earthly life, nothing hurt you, you only got this life, by and by you die so anything you want good or bad you do." Oh poor Tsait-cope-ta, how Satan kept me down and tempted. I dont want something to hurt or do bad and he ridicule me and lie. He said, "Ah you coward! Only women feel that way." Satan made me prisoner, but Christ was sorry for me and picked me out of his hand. He give me free and told me go and no more sin. I think very strange Capt. Pratt, why I not know more then, why I did not ask myself who make me and all the wonderful things. My life is very strange and different from my past life. Little good at that time, often I hungry, thirsty and cold, sorrowful, all the time I restless, and afraid of the enemies or trouble, but this part of the Indian life I like sure, riding and hunting. I will try before long time write some things you want about hunting but I have so much written I am afraid it will prevent you too long from somethings you want to do. I want to you write how I feel about these things. I have told you herein. Dr. got a great many chickens, a cow and horse, three dogs. We got a tool and work house; we keep a stove there, and I work there with Holly when it not too cold. I happy Capt. Pratt your work is getting stronger and increasing, but I heard you have not money enough for that work, I hope you not discourage.

I believe your text "God helps those who help themselves" and I am sure he will help you on.

I go to Dr. Todds church I like very much, he very earnest and always kind and good speak to

me and makes me feel glad, and not only me but every body and his words warm and make you feel as a soft pleasant wind blowing on you. I am a member his church. I study quite hard sometime, my health is not very good, my chest is not strong and very easy I get cough just the same you know long ago. I dont work much as I would outside because get cold and pains in my arms and chest but I work inside house this winter. Every day Dr. goes out to see sick people and night too he goes and very far. He has charge of the Deaf and Dumb asylum down the road. He get very tired and often not feel well. One day I tell him I want to be a Dr. but not a night Dr only a day time Dr and he laugh at me. I think Drs life a very hard one.

We got a letter from Bears Heart. He said Zonekeuh sick with a cough. We are very sorry. I feel bad about him. I know Zonekeuh a long time, and he got a good heart and maybe he suffer. He dont complain. I hope this letter not make you to-ho-bae-yer, Capt. Pratt because so long. When you got the chance perhaps you can read it but not all I think one time I want if you please give my love to all my friends.

Oh I forgot to tell you I am not sure what Eadle Keatah Toh means perhaps Elder Chief, or mediator or flour Chief, I like to know what it means, and who gave to you. I thank you for sending me this little paper I liked to read it. It very cunning, but got much in it. Dr says I send my best love to Capt. and soon I write to him, mamma sends love to you.

Your friend Faithfully,

PAUL C. TSAIT-KOPETA.

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.

DARLINGTON, I. T., Feb. 12th, 1880.

CAPT. PRATT: I see no reason why the balance of the Florida boys should not be permitted to come home, provided you are willing, and smaller youth be taken in their places. You can now get all of this class of youth that you may desire. We have now in school at this Agency 170 Arapahoe children and 162 Cheyennes. We ought to have 500 more children receiving the same advantages. The children MUST be taken from the camps if we expect them to advance from savage life, and I count it money about wasted to continue the large annual appropriations to feed and clothe these children IN CAMP and under camp influence.

Congress may go ahead from year to year and appropriate means to supply the youth IN CAMP and they will still be the same dirty, ignorant, camp Indians; while if it would increase the appropriation just sufficient to clothe and support them IN SCHOOL, (Industrial schools) and make it only available while in attendance at school, either on their reservations or at "Training Schools" similar to the Carlisle School, then we might expect a decided forward movement from our present Indian status. There are so many points gained in placing Indian children in school that I cannot forbear speaking of them briefly, for I know you are anxious to get all the points to be gained in the management of Indians looking towards their improvement.

1st, The child being in school the parents are much easier managed; are loyal to the Government, to the Agent, and take an interest in the affairs of the Agency, and never dare, or desire to commit a serious wrong. I am yet to know of the first individual Indian on this reservation who has joined in a raid, that has had his child in school; and I know the "Dull Knife" raid would never have occurred had the children of this band been placed in school. Had there been sufficient accomodation on this reservation for school at the proper time while the "Dull Knife" Band were here, I could have secured the attendance of at least a majority of their children of school age. This may look to you like COMPULSORY education. Well, if it is, is there any serious objection to such a course?

Was not the taking of thirty-three Cheyenne braves and chiefs from this reservation IN CAMPS in the Spring of 1875 compulsory in the superlative degree? Who is there to-day that would question the charity and justness of that measure? If there is one, let him come to this agency and take a seat in the assembly-room of our own schools and listen to the discourse of some of these same men pleading with their more UNFORTUNATE (in a certain sense) people to come out from their heathen degradation and step up into a higher and more enjoyable scale of existence.

2nd, The agency schools are made the principal feature of attraction for the Indians, as by having their children in school the parent becomes personally interested in the progress of his child and the prosperity of the school. This induces a desire to locate in the vicinity of the agency, and his habits are consequently localized. This effect is still more apparent in the case of those who have children away at Carlisle and other points in the States. The parents of these children are as completely committed to the general welfare of the whole people of the United States as any other loyal citizens, and by this mixing and blending of common interests they will the sooner be prepared to enter into and take upon themselves the duties and responsibilities of a common citizenship.

3d, In the management of the school upon the reservation the service of the police is called into requisition—looking up truants, absentees &c., and in this way the police force becomes interested in the school and its progress.

Trusting that your efforts in the future may be crowned with success as in the past, I am

Your sincere friend,

J. O. D. MILES.

The following extract was taken from a letter which Susette La Flesche, (Bright Eyes) an educated Omaha Indian girl wrote, to some friends of the Indian in Philadelphia:

"I am coming more and more to the conclusion that the surest, and almost the only way of reaching the parent is through the children. Almost the only comforts they have in their lives consist in their children. For them they are willing to lay aside their arms and take up the plow and mower, all unused as they are to labor. For them they are willing to pass over injuries lest the wrath of the Government be aroused and their children slain. For the sake of their children they are willing to break up their nationality, their tribal relations, and all that they hold dear, to become citizens. Said one man to me, "I wish I had had the advantages in my youth which you have. I could then have had a chance to become something other than I am, and could have helped my people; I am now helpless and ignorant, but I shall die content if my children after me live better than I have done."

UNITED STATES INDIAN SERVICE, Feb. 29, 1880.

CAPT. R. H. PRATT, SIR:—Your pictures are received and they afford much pleasure to all. I have some in the office and the people come in and look at them and smile and say "Send more children to school. If it had been done twenty five years before we should not be as we are now." As we found you and your good wife overworked, so now we are weary, but still the work must go on. We do not look for much rest until we lay our burdens down to go and labor no more forever. From all I see in the papers your school is fast solving a part at least of the Indian problem. Hampton too is doing good work, there is room enough for all, and the field is white for the harvest. We are waiting for an opportunity to send more children. How soon will it come?

Your friend,

The following is the first original production of one of the Sioux boys, to whom letters or a word of English was unknown five months ago:

Amos nice young man. He is learn very fast to talk English by and by he know a great deal because he learn he fast. Has been a good month for us no boy or girl sick.