

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. I.

CARLISLE BARRACKS, PA., MAY, 1880.

NO. 3.

INDIAN EDUCATION.

What is thought of it by those in charge of the Indians.

The work of promoting Indian education is the most agreeable part of the labor performed by the Indian Bureau. Indian children are as bright and teachable as average white children of the same ages; and while the progress in the work of civilizing adult Indians who have had no educational advantages is a slow process at best, the progress of the youths trained in our schools is of the most hopeful character. During the current year the capacity of our school edifices has been largely increased, and some additional schools have been opened. The following tables will show the increase of school facilities during the year:

	1879	1878.
Number of children, exclusive of the five civilized tribes, who can be accommodated in boarding-schools	3,461	2,589
Number of children who can be accommodated in day schools	5,970	5,082
Number of boarding-schools	53	49
Number of day schools	107	119
Number of children attending school one or more months during the year, male, 3,965, female, 3,228	7,193	6,229
Number of children among the civilized tribes attending school during the year	6,250	5,993

In the last report of the Indian Office an account was given of the plan of Indian education initiated at Hampton, Va. The progress of the children sent to Hampton last year has been very satisfactory. They have learned as readily as could have been expected, and the success attending the experiment has led to the establishment of a training school of the same kind at Carlisle Barracks, Pa., under the immediate charge of Lieut. R. H. Pratt, U. S. A. He has now in full operation a school consisting of 158 Indian children, of both sexes, three-fourths of whom are boys. These children have been taken in large numbers from the Sioux at Rosebud, Pine Ridge and other agencies on the Missouri River, and from all the tribes in the Indian Territory except the civilized Indians.

Carlisle is pleasantly situated in the Cumberland Valley. The soil is fertile and the climate healthy, and not at all subject to malaria. In the grounds surrounding the barracks a large amount of gardening can be done advantageously. The buildings are comparatively new brick buildings, in a good state of preservation, and furnish pleasant and commodious quarters for those already there, with a capacity to provide accommodations for at least four hundred more children. It is hoped that Congress will make further provision by which the number of pupils at this school may be largely increased.

These children have been very carefully selected, having undergone the same sort of examination by a surgeon to which apprentices for the Navy are subjected, and only healthy ones have been accepted. The pupils will not only be taught the ordinary branches of an English education, but will also be instructed in all the useful arts essential in providing for the every-day wants of man. The civilizing influence of these schools established at the East is very much greater than that of like schools in the Indian country. All the children are expected to write weekly to their home, and the interest of the parents in the progress and welfare of the children under the care of the government is at least equal to the interest that white people take in their children.

In addition to the scholars at the Carlisle training school, the No. during the coming year at Hampton will be increased to about sixty-five. Benevolent persons all over the country are taking a deep interest in both of these schools,

and are contributing money to promote the improvement of the pupils, by furnishing articles that cannot be supplied and paid for under government regulations.

From the statements herein made it will be seen that the work of education among Indians has been largely increased, and the facilities now enjoyed will tend very materially to promote the work of Indian civilization. The interest of the Indian chiefs and ruling men in these educational movements is very great. They have already expressed a desire to send school committees from their tribes to see and report upon the progress and treatment of their children in the government schools, and permission to come east for that purpose will be granted to a limited number. The older Indians, and those experienced in the affairs of the tribes, feel keenly the want of education, and as a rule have favored all endeavors to educate their children, and it is a rare thing to find an Indian so benighted as not to desire to have his children taught to read and write in the English language.

Arrangements are now in progress for opening a school similar to the Carlisle school at Forest Grove, Oregon, for the education of Indian children on the Pacific coast. IND. COM'R

PIMA AGENCY, ARIZONA, October 6th, 1879.

Without dwelling upon facts well known and familiar to you, I will merely give my own practical views and impressions of these red men and the means most likely to conduce to their welfare. Taking the latter point first in order, let me say that it is my firm conviction that any means for their amelioration not beginning with the education of the children, teaching them the English language, and separating them from their parents, and the burrowing mounds in which they manage to sustain life, will be only useless, and effort expended in vain.

A. B. LUDLAM, Agt.

TULE RIVER IND. AGENCY CAL. Aug. 11, 1879.

A day school has been taught eight months during the year, with an average attendance during the time of sixteen. There has been some improvement, but not satisfactory or in proportion to the labor bestowed. My teacher has been very efficient, but has become discouraged in teaching a day school among these Indians.

Nothing but a boarding-school connected with manual labor, in my judgment, will be at all satisfactory. I am glad to be able to state that a school of this character has been authorized by the department for the present fiscal year, and I shall enter upon the work with increased zeal and confidence.

C. G. BELKNAP, U. S. Ind. Agt.

SAN CARLOS AGENCY, ARIZONA, Aug. 11 1879.

No school is in progress at this agency. There is no building for the purpose, or that can be converted into a school-house.

ADNA R. CHAFFEE.

CHEYENNE RIVER AGENCY, D. T., Aug. 20, '79.

Five day-schools and one boarding school for girls, with which a day school for children of both sexes was connected, were carried on mainly by contributions from the Episcopal and Presbyterian churches during nine months of the last year, with an average attendance of 123 scholars. Four of the day schools were taught by native teachers, two of whom are almost entirely ignorant of the English language,

of which the other two possess only a very imperfect knowledge. The attendance, though better at some of the schools than formerly, has been very irregular, except at the boarding school proper. Constant attendance of the pupils of the latter, which is partly sustained by the government, has been insisted upon, and in several instances the services of the police were brought into requisition to enforce the return of children who had run off to or had been carried off by their parents or relatives.

It is believed to be an indisputable fact that the Indian's ignorance of our language forms an almost insuperable obstacle to his civilization. The difficulty can only be overcome by making the study and acquirement of the English language by the children paramount to every other consideration in their education. English cannot however, be successfully taught at the day schools of the Indian camps; certainly not when conducted by persons who are not conversant with the language themselves. But even if competent teachers were assigned to these schools, the difficulty of overcoming the irregularity of attendance and the bad effect of the home influence upon the children, would still render futile any attempt to teach them English. In order to learn this, the children must be separated from their own people—the greater the separation the better.

The scheme recently adopted of placing Indian children at school in the East is a most excellent one, I feel assured; but as the great expense which it involves does not admit of its being carried out in the case of all Indian children, the next best plan is believed to be the establishment of the reservation of boarding schools (which ought also to be industrial schools) of sufficient capacity for all children of a certain age, say from 11 to 13. Day schools might still be carried on at the camps for children of a lesser age. The boarding schools should not be located near Indian villages or settlements, and ought to be under the charge of thoroughly practical, resolute, and competent white teachers, amenable to the authority of the agent, who should be responsible for the proper management of schools to the department. Attendance at the school should be compulsory, and no parent or relative should be permitted to take a child home, even for one night, save for some cause deemed sufficient by the agent. Of course this plan would still involve a considerable outlay, but it is believed the money could not be expended to better advantage, either in the interests of the Indian or the government. Moreover, as the latter already feeds and clothes all Indians, the expense of maintaining such schools would not be as great as might be supposed.

At this agency the government has done comparatively little for the education of the Indian youth. The enlargement of the boarding-school building at the Striped Cloud camp, so that it may accommodate 25 instead of 12 girl pupils, has been recently authorized, and upon arrival of the material, which has already been purchased, the needed additions will be at once made by the agency employes. The establishment of a boys' boarding school at the agency has also been recommended. Should this recommendation be adopted, it shall be my aim and effort to have the boys taught English and the labor of the shops and farm and also to instill into their young minds an idea of order, system, and neatness, as well as respect for authority, in all of which respects the Indians are sadly deficient.

THEO. SCHWAN;

Capt. 11th Inf'ty., Acting U. S. Ind. Agt.

EADLE KEATAH TOH

CARLISLE BARRACKS, PA., MAY, 1880.

INDIAN parents are not to be blamed for failing to train their children in our methods of industry.

How can Indians learn except they are taught? If we want them to learn our ways we must teach them.

We train the Indian youth under our care in ways, that with us, succeed best in making useful citizens. They like the training.

INDIAN civilization will no longer vex the public conscience, if the public conscience will extend educational and industrial training advantages to all their children.

INDIANS can be civilized, educated, christianized and taught the same industries that make the white race so prosperous and happy, AND THIS OUGHT TO BE.

Nothing could be more gratifying to us in our work here at Carlisle than the constant expressions of appreciation that we receive from Indians who have children here and from chiefs and tribes teachers and missionaries. Some weeks ago Spotted Tail sent us a message through his son, who is at school here, telling us that we could come and get 500 children from that agency alone. One of the Sioux Agents asks permission to send enough girls to equalize the sexes; and now comes Agent Miles, who has charge of the Cheyenne and Arapahoes in the Indian Territory saying, that he wants to add twenty-five more boys and girls from his agency. He says, "I want you to deny in the strongest terms that there is one child in your school or Hampton against the parents wishes. THEY ARE PROUD OF IT." He says further, "We have almost daily applications to include my child in the next party for Carlisle." This does not look much as though an Indian war would begin if children were brought from that agency, as was officially reported through the public press some weeks since. The reason that Indians are not educated and civilized is not because they do not want to be, but because we do not want them to be.

Gains and Credits.

In 1874 the Kiowas, Comanches, Cheyennes, and Arapahoes excepting a few of the latter were opposed to any education for their children and no Kiowa, Comanche or Cheyenne child, attended school anywhere. In fact they were thoroughly nomadic and savage in every respect. Now these tribes send to school all the children, for whom the government has provided accommodation (325 of the Cheyennes and Arapahoes, and 100 of the Kiowas and Comanches) and triple the number would be under training if the opportunity were offered.

In 1874 their young men raided in Texas and stole horses and other stock and committed murder every full of the moon. Now the same young men are permanently located about the agencies, hauling their own supplies from the railroad, carrying the U. S. mail, cutting cord wood, for use of the military and agency, making brick for school houses, and not a few have their own patches of corn, melons, vegetables &c. A number of these former raiders are organized as a police and are actually engaged in arresting, upon their own reservation, both red and white disturbers of the peace. These are facts within the writer's personal knowledge and experience. That these changes have been brought about without the use of the military is not true; that they have been brought about without the use of agents, school teachers and missionaries is not true; but that they have been made through a combination of all these forces and influences, is true. None can say, "I did it;" all can say "I helped do it."

The Interior and Indian Department controlling, under Congressional direction and allowances, the sources from which the mental and physical wants of the Indians are supplied,

dealing with an unreasonable (because ignorant and savage) race, in the face of much criticism, and diverse and inconsistent theories and projects by the thousand, having had the management of the Indian through all this period of progress; and the War Department, throughout the same period, struggling to execute the duties of a great police over a vast territory, and among a people without a knowledge of law or obedience, are directly entitled to claim all the success of their management.

The faithful Indian Agent who has stood at his post year after year and by every argument which the emergency demanded, and his brain could conceive of, tried to persuade these same Indians to accept the inevitable civilization and education, as a means to save themselves from extermination and redeem them from vagabondage; who has met all their innumerable and alas, often just complaints against the government and the white man; who has explained away the absence of promised and needed supplies and counselled endurance, under pressure of hunger; who has advised and urged them to settle down and quit their nomadic habits in obedience to the orders of his department chief, at times when these habits, from the presence of buffalo and the absence of government supplies, seemed their only chance for life; who has stood at his post, when his own life and those of his wife and children were in great peril; who has heard the reports of the guns, discharged by these same savages, murdering his own employees at their posts; who was poor in the beginning and poor in the end; vilified and traduced from one end of the land to the other as a thief and a robber, yet who carries within his own bosom such consciousness of rectitude, and high sense of duty, that he could through the long and perilous years, carry his ill recompensed load, can say "I have done something to bring about the great change."

The missionaries and school teachers, who, among the Indians have patiently, kindly, prayerfully, for days, weeks, months and years, in the face of peril and even death, fulfilled the high duties of their office, with scarcely a cheering ray of success at first, but with great courage and hope throughout, may justly claim no small meed of praise.

The military officer at his station on the frontier of Texas or in the Indian Territory, remote from civilization, who, in obedience to the orders of the post commander, took his life in his hands and mounted his horse at midnight, time and again, to conduct troops to some point, where the Indians had committed depredations or murders, and taking up the trail followed the marauders hundreds of miles under hot July suns, day after day, exerting every fibre and nerve of horse and man to its utmost tension to overtake and punish, until his command was frittered away by horses and men dropping one after another from exhaustion; or, who with his command in the same section, in the dead of winter, went out and imperiled his health in facing those terrible deadly northers, or placed his life in the balance in battle in order to make an "effective winter campaign" and drive these same Indians into obedience, or who has caused the arrest and removal to a remote shore, of dangerous, discontented and criminal disturbers, and thus rendered bad conduct at least dangerous, can claim some share of the credit for this progress.

What is true of the tribes, times and sections here mentioned, is, after some sort, true of all the past, of all the tribes, and of all the great West. If Hampton Institute, with its sixty-eight Indian boys and girls, and Carlisle Barracks with its one hundred and seventy-four Indian boys and girls, gathered from these and other equally obdurate tribes, are demonstrating to-day in their class rooms and work shops, and on their farms, that all the Indian needs to make him a competent citizen, is the application of the ancient and effective method of training up a child in the way it should go, we must not forget that we are enabled to apply these methods successfully at this time, only through the efforts of martyrs, civil and military, who have gone before.

Our Dining Hall.

It was said: "Prepare a short article for our paper telling of our dining-hall arrangements. We may be called enthusiastic; but then we want it to be known what we are trying to do."

Yes! Enthusiastic! I like that word enthusiastic—God in us, and I like to use it on proper occasions," was the response. Our dining-hall is one hundred feet long with an L fifty feet in length being added and when completed will seat three hundred persons. At present nine tables are furnished at each of which eighteen Indian youths are seated and each table served by an Indian girl. Who would not be enthusiastic to see these one hundred and eighty youths gathered from sixteen different Indian tribes, many of whom have from time immemorial been deadly enemies to each other, three times a day marching in order from their different quarters, entering the dining-hall quietly, and when seated reverently bowing the head while thanks are given for the food prepared? It is true, giving of thanks is no new thing for an Indian, for what tribe forgets to offer the first fruits of the field or the chase to Him of whom they have craved success. But to come to God through Jesus the Son, is the new thought to them, and as some are Christians, it stirs the soul with fresh fervor to hear from different tribes the breathed amen. The tables are served with food entirely by Indian girls, and at the close of each meal they are set in order by them for the next; indeed all the dining hall work is done by these girls, and when they once understand what is the order of all the service they are as faithful and labor as cheerfully as is usual for the girls of our own nation to do at their age. In directing so many girls with regard to the minutia of this work, one person is not especially idle if the work when done will bear criticism, but the tedium of such oversight is relieved by the thought that all this repetition is to tell on the happiness of homes in the various tribes from which these girls are gathered for training and we can go forward cheerfully giving, "Line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little," till those who are now with us shall return to their people to carry back to them the influence of their new life, and others shall come to fill their places.

E. G. P.

From the Farmer's Report.

The agricultural department of the Indian School at Carlisle Barracks labors under some disadvantages arising from the unfavorable condition of the land belonging to the Government. It was deemed important by the authorities to confine the agricultural training of the boys to the immediate vicinity of the school, where the land is much run down. Time and labor will remedy this difficulty. We have at this date, April 23rd, planted six acres of potatoes, set out three bushels of onion sets, two thousand early cabbage, planted early peas, beets, parsnips, lettuce, radishes, sweet corn &c., proportionately. The cutting, dropping and covering of potatoes, the setting of onion sets, planting of cabbage and sowing of seeds, such as parsnip seeds &c., has mostly been done by boys from ten to fourteen years of age, and much to my satisfaction. Beyond expectation I find many of the boys quick in acquiring a knowledge of the work, but for want of practice, very awkward in handling tools. They also show considerable care in doing work as instructed. There are times when they grow careless and indifferent but if reproved and instructed to renewed care they show a desire to obey and are not stubborn or disobedient. The greatest disadvantage I find is in communicating first principles, or the why and wherefore, as they cannot understand our language, and the only method of instruction is by practical illustration and signs. A knowledge of our language then becomes an all important feature. This they are fast acquiring under the school system. Boys from ten to fourteen are generally active, cheerful intelligent and obedient. Boys from fifteen to twenty, do not improve as rapidly because their indolent habits have become more fixed.

A. MILLER, Farmer.

EADLE KEATAH TOH

CARLISLE BARRACKS, PA., JUNE 1880.

Entered at the Postoffice of Carlisle, Pa., as Second Class Mail Matter.

Subscription price—Fifty cents for twelve numbers.
M. BURGESS, Publisher.

HOME ITEMS.

—Owing to a delay in the issue of the May number we present home items for June.—Ed.

—We need something more to decorate the walls of the chapel.

—Two boys are learning to bake bread and are so far advanced in the art as to almost be able to run the bakery.

—On May 7th, Eta-dleuh, one of the Kiowa boys left for Syracuse, N. Y., where he will remain for a while under treatment for his eyes.

—The new laundry is approaching completion. It is to be fitted with steam and will be much better adapted to our needs than the one hitherto in use.

—The thanks of the school are due, and are hereby tendered to the Coleman sisters for their pleasant musical entertainment on more than one occasion.

—The workshops are progressing both in quantity and quality of the work done. The manufacture of harness and tinware are the leading industries.

—The new bell for chapel, presented to the school by Mrs. Larocque, of Astoria, N. Y., has been placed in position. In tone and appearance it is a beautiful bell.

—Mr. Stickney and son, of Washington, and Mr. Roberts of Sandy Spring, Md., of the Board of Indian Peace Commissioners, paid the school a short visit on the 17th, inst.

—A fine lot of photographs of the school buildings, pupils, and visiting chiefs have been obtained by Mr. Choate, of Carlisle, who has them for sale at reasonable rates.

—Dan Tucker and Frank Henderson, two Arapahoe boys, have worked for five months at carriage building in town, and are proving very satisfactory apprentices.

—Three girls who went for a time with Mrs. Rumney, in Philadelphia, returned home after a very short absence. They had the kindest of treatment but preferred life at Carlisle.

—On May 1st, Mr. Barstow, chairman of the board of Indian commissioners, visited the school. He was present at the evening exercises in the chapel and inspected all parts of the institution.

—A company of ladies from Harrisburg visited the school on the 8th inst. They passed through the school-rooms and work-shops, giving to such pupils as pleased them some pretty trinkets as a souvenir of their visit.

—Black Beaver, a Delaware Indian, and one of the best of the race, past or present, died a short time ago at his home on the Washita River, Indian Territory. Our next will contain a more detailed account of this remarkable man.

—The work of the farm has been steadily pushed, and as a result we have had a good supply of early vegetables, while the growing crops of peas, beans, corn, and potatoes are looking first-rate. As a spur to industry and self-reliance the boys who work on the farm have been promised an interest in the crop.

—A number of Wichita girls and boys, who have been educated in agency schools, are anxious to come east for a while to become better finished in the English language. Here is a good field for benevolence, to take some who have already a fair education and by a years residence in the East, fit them for teachers at their homes. The names of some very worthy subjects could be furnished.

—A visit is shortly expected from Agent P. C. Hunt, of the Kiowa and Comanche Agency, and some chiefs from the tribes under his care.

Later—Agent Hunt and Indians arrived on

the 16th inst. After spending a day in looking around, the chiefs expressed themselves as well pleased, and would return to their homes with a heart full of gladness. "We will encourage our people to have their children educated, as we consider that it will be the saving of our nation to send them to a school like this," they said.

—At the close of our declamation exercises on the evening of May 28th, where the twenty-nine visiting chiefs from Dakota were present, Red Cloud, with much feeling and dignity, arose and made the following prayer and speech:

"Great Spirit look at me and listen. My Great Father, this land is yours. My friends, the pale face, have a land across the ocean. The man stands before us who has our children all in charge. Shake hands with them, Great Father, that they may live long and prosper in the future. Our Great President Father has told me that the land on this side of the ocean is the red man's land. We want to all shake hands with a good heart that in the future we may live in peace. That is the reason I say these words. I want all the present and the generations to come to find the good road of our Maker and follow His words."

—There are seven Indian apprentices learning the carpenter trade—three Sioux, two Cheyennes, one Iowa, one Ponca; six shoe-makers—one Kiowa, one Arapahoe, two Sioux, one Iowa, one Menominee; eleven saddlers—eight Sioux, one Kiowa, one Comanche, one Cheyenne; six blacksmiths—three Sioux, one Cheyenne, one Nez Perces, one Menominee; three tanners—one Kiowa, one Cheyenne, one Sioux. They show average tact and industry in following these trades, and good mechanical work is being done. The work done by apprentices and instructors aggregates about as follows: 400 pairs of shoes, half soled and repaired; twenty sets of double and one of single harness; two wagons built, plows and farm implements made, addition built to dining room, and numerous repairs and alterations to buildings, and about 1000 articles of tinware manufactured.

—The following letter and extract were written by two Sioux boys who had never attended school previous to their coming here. They went to Lee, Mass., on the 17th, and this is their first letter after arriving:

LEE, MASS., June 14, 1880.

MY DEAR FRIEND CLARENCE: I Thank you your letter came to me, I was very glad, very nice letter and write to you. We have no school and we work every day and I have no paper and Miss Hyde father is has a beautiful House, and a good man, and we glad every day and all the boys write to me, and We talk English every day and We plays every day. I can not write much this time. Write to me again.

You Friend,

FRANK TWIST.

"And all the boys write to me and one Deer and two horses and six pigs and 50 hens and Miss Hyde Father a good man and have two little wagons and write to me again good bye."

Friend,

MR. STEPHEN.

Our Indian Visitors.

Since the last number of the EADLE KEATAH TOH was given to the public, this school has been visited by several companies of Indians from the West. The first of these was a party of Jicarilla Apaches, from New Mexico, under the care of Agent B. M. Thomas. They had been to Washington on business connected with their land, and were sent here with the hope that they might be stimulated to do something for their own children in the way of education.

The next visitors were some Chippewas, under the care of Agent Mahan. These were a fine looking set of men, whose faces show more of the traditional nobility and dignity of the race than any others who have visited us. As a specimen of their language I give the names of two of the old chiefs who were nearly ninety years of age, but hale and active:—Kis-ki-ta-

wag, Eda-wi-ji-jig and Osha-wash-ko-ji-jig, or Blue Day. This language is now spoken by about 25,000 people. About half are Christians and half Pagans.

The foregoing were followed by some Sisseton Sioux, part from the agency and part from the James River, in Dakota, where they have been for many years resident, but now are crowded by advancing settlements. They all seem to be intelligent, robust men, who are capable of and are doing much towards making their own living, but the fact of these men preferring to go on a reservation, rather than to become citizens and owners, is significant in view of some wholesale legislation proposed, on the subject of Indian citizenship.

On May 18th, the Shoshones and Bannocks arrived, in charge of Agents Keller and Wright. The Crows do not appear to be at all progressive, or desirous of any improvement in their mode of life—are morose and stolid, but withal a fine looking set of men. The Shoshones are somewhat different, in fact they seemed to take great interest in all they saw, and were much pleased with a small present of tinware, made at the school, given them by Captain Pratt.

The old Chief of the Bannocks, who had been a deeply interested spectator all through, and finding out the number of tribes who were represented here, said he was ashamed of himself when he saw what could be done, and thought of how they were doing at home.

The great event, however, which we have to chronicle is the visit of what Secretary Schurz calls the Indian School Committee, viz: Thirty-one of the prominent chiefs of the Sioux Nation, embracing representatives from all the principal bands and agencies of the tribe, and including the most powerful and noted chiefs of the West, viz: Red Cloud, Spotted Tail, Strike the Ree, and others.

Many of these visitors have children or relatives in the school, and there coming was a time of great rejoicing. No effort was spared to make their stay here agreeable and instructive to them. The first evening of their arrival proved to be the time appointed for some twelve pupils of the Sioux tribe to receive the rite of confirmation in the Episcopal Church. Spotted Tail and others were present on the occasion. The next day was spent in a thorough examination of the school, followed by a time of conference with the chiefs in order to give them opportunity for expression in regard to the school.

Spotted Tail was the principal speaker. His speech was one of approval in all important matters. He took some exceptions to any method of discipline tending to enforce obedience, but his remarks, he said, were made only as just telling his mind, not that he wished to give them much force. He spoke also on the same basis in regard to the work of pupils, as though he would prefer school to be first and the work to be taught afterwards. It is right that such a man should be heard, but in all probability, had he the knowledge and experience of the whites, he would not have given expression to these sentiments.

One evening during their stay a meeting of the citizens of Carlisle was held in the largest church in town to give expression to the feelings of the people of Carlisle in regard to the Indian School and the Indians in general.

On Tuesday, June 1st, the chiefs, scholars and officers went for a picnic up the South Mountain Railroad. The train stopped at Mt. Holly long enough to examine the paper mills; farther on the ore banks were visited and also the furnace where the process of running iron into plates and bars was practically exemplified.

The workshops were frequently visited by the Indians during their stay here, and the work done met their entire approval, especially the harness and tinware.

These visits entail some expense on the government, but in no other way could the same number of dollars be made to accomplish so much in the cause of Indian civilization as by giving those men who have influence the opportunity of using their eyes and seeing what is practicable with any tribe of Indians on the continent.

Mr. Standing gives us the following account of his recent visit to the Indian Territory:

In revisiting the Indian Territory after an absence of several years and comparing the present condition of the Indian with that of 10 years ago some items are noted which may interest the readers of the EADLE KEATAH TOB.

The object was to safely return to their homes some young men of the former Florida prisoners and one Comanche girl who proved to be of unsound constitution and not a fit subject for the school. The items worthy of note on our outward trip aside from the ordinary incidents of travel were the opinions expressed by fellow travelers in regard to Indians in general and these in particular. The majority seemed surprised that they looked so nearly like other people. Some applauded all efforts for advancement; most, doubted the utility of trying to make any thing of them.

As we got nearer the Indian country among the people who had been familiar with Indians the opinions became very decided—with some of course they were red devils, fit only to be shot; while others, who knew them as teamsters and policemen, had a feeling of admiration at their really zealous efforts to accomplish something. The testimony of all, as to their behavior when visiting the settlements, was entirely favorable. I have good authority for stating that not one case of drunkenness has occurred among the full blooded Indians who visit Wichita and Wellington, Kansas, to get agency supplies. The verdict of all who had an opinion on the subject, was that education away from their homes of a considerable number was the best move that could be made in their behalf. Towards evening of the fourth day from the railroad we reached the Cheyenne school where at present 160 youth of that tribe are receiving solid instruction in literary and industrial pursuits. Three miles from here was Cheyenne agency, the destination of White Bear and Cohoe, who had been absent from home for five years. A brother of White Bear, a huge great fellow, came to the wagon, lifted him in his arms and kissed him and among parents and friends he was borne away and I saw no more of him until the next day.

While here our home was the Arapahoe school house where 170 children of that tribe are receiving like advantages with the Cheyennes. At this agency over 300 children are in school steadily. Four years ago no regular attendance could be obtained, and nothing in the shape of labor exacted. In these schools a fair state of discipline is enforced and much useful knowledge imparted, which is through the children largely disseminated among the tribes.

The result of three days at the agency I can sum up thus, as compared with 10 years ago. Then, the Indians had not realized their situation as to subsistence; buffalo covered the country and was their staple article of food.

Now the Government rations and the product of their own labor is all they have to depend on, and with faculties somewhat sharpened by hunger they are working at whatever will bring a little money. Those who have been trained and disciplined in Florida are doing good service as policemen, and as a rule they have not relapsed into their former condition.

My next point was the combined Kiowa and Wichita agency. This agency formerly numbered some 1400 Indians. Now by the addition of the Kiowa, Comanche and Arapahoe tribes it numbers about 5000. To care for so many people, watch over their various interests, encourage and lead them on in the path of industry and civilization is no light task, is in fact too much for one man. To feed 5000 people is not difficult, but to induce them to provide for their own support is a very different matter. This latter point however is the aim of the Government, but it would in my opinion be more quickly reached by having a smaller number of Indians under one agency. By dividing the Indians into different agency centers, their interests are separated, individualized and they become much more manageable than in large bodies.

At this agency there are some decided features of progress and some that appear almost the

reverse. One noticeable fact is that many more Indians wear citizen's dress and speak English than formerly, and they are much more ready to take hold of all kinds of work.

The Caddo, one of the tribes of this agency are about self-supporting and Government aid to them will be discontinued after July 1st 1881. The Wichitas are also making rapid strides in civilization, education, religion and self-support. The Kiowas, Comanches, and Apaches are divided. About half of each tribe are doing their best, and are making some progress at farming and stock raising, the other half cling to savagery.

Two schools are sustained at this agency, both apparently meeting the approval of the Indians. The scholars of the Kiowa tribe seem to make the best progress at speaking English. It was to me a matter of congratulation, that among the many I met who had passed through these schools there was not one who did not converse intelligently in English. Their school training has been valuable to them and the applications from the best young material for the privilege of going to the Carlisle school were far more numerous than could be accommodated and it is to be hoped that at some future time they will have a chance of seeing a little of the outside world.

Putting the experience of this visit with facts previously acquired your correspondent feels justified in making a few assertions:—1st, That education of Indian children has a wonderful influence on the parents; 2nd, That the training acquired at agency and other boarding schools is fast changing the outlook of Indian affairs; 3rd, That Christianity wherever introduced among them has been productive of the best results; and 4th, That if a policy of general education of the youth be continued for ten years longer there would hardly be any possibility of an Indian war thereafter.

A. J. S.

The following letter from the Kiowa Chief, Pah-bo, to his children at Carlisle school shows the spirit that is now moving the hearts of many Indian parents:

KIOWA, COMANCHE AND WICHITA AGENCIES, I. T. ANADARKO, Feb. 21st, 1880.
KAU-BOODLE AND KAH-DO—MY DEAR SON AND DAUGHTER: I sent you off to school to educate you so that when I am dead and placed in the ground you will know how to get along without me. I want you to keep strong hearts and try very hard to learn. The white man says that when our children become educated, they will be able to get along as well as white people. Son, I want you to brace up your courage, strengthen your heart, do not let me hear that you are getting tired or dissatisfied. I am very sorry to hear that you are sick. I have known for some time that I have but a short time to live, and my heartiest desire has been that I might make a good road for my children before I leave you. But now death is about to overtake me, and I shall leave much of my work undone when I am called to go. I sent you to school where you now are for the purpose of making a man of you, and to make you like a white man, you know I always liked the white man's road I'm still the same way. If I were well I would work stronger than ever to adopt the ways of white people. I may not live to see you again, but when I am dead I want you all to follow your father's advice. I want you to remember the many good talks that I have made to you. When you come back from school if I am dead, you can come and live with your mother and you will then have learned to do many good things so that you can help your brothers and sisters. You used to go to school at Fort Sill and I often visited you on the Medicine day (Sunday) and heard the white people talk about Jesus. Many good books and papers were within the walls of that house. I then resolved to show you, my son, the good road, and as I have often heard our white friends talk about Jesus. I want you and all my children to believe on Jesus as I do. When you have learned to read well you will soon

learn all about what the white man thinks about the Great Spirit, and you must learn to do good, and not bad now as you are there with a great many white people. I suppose you have many friends among them. If any of your friends are acquainted with the red man's road, they must surely think that you are the son of a very good man or else you would not have been sent so far away to school. Yes, my son, your father is a man who listened to what our father at Washington said to his red children and to the good talks of our Agent and believes in Jesus. Son, I would be very glad to know that after I am dead and gone that you and your mother and your brothers and sisters are to live like white people. If you follow my advice you will some time be better fixed than you now are. We are now so poor that we can do nothing. Many Kiowas are making corn-fields; but I have no horses to work, nor am I able to go to the agency to ask Agent to help me. You must not feel bad when you hear that your father has no corn field for I am not able to make it. I am sorry that I have to send such news to you as you know that I always liked to raise corn &c. but I have no stock to work with. None of our Kiowa friends are willing to help me and as I am not able to go to see the agent upon whom I always depended for assistance, we will not be able to get any thing done this spring. That is all that I have to say, son. I have written enough that you may know how we are doing, would be glad to hear that you are well. You must write to me soon and tell me how you are getting along, and whether you are sick or well. If you never see me again I most anxiously hope that my many white friends may remember me and my talk and be kind to my children and help them to get along and show them the good road. This is my desire. That is all.

Your affectionate father—PAH-BO.

*Pah-bo's horses were all stolen by horse thieves, who have for many years been quite numerous in that part of the Territory.—En.

What has been done in the case of one may be done for all. If five years east has so renovated this young man, who was a full-grown blanket Indian when he began, what may not be accomplished for the children—FOR ALL THE CHILDREN?

CHEYENNE AND ARAPAHOE AGENCY, DARLINGTON I. T., April 7th, 1880.

CAPT. R. H. PRATT—DEAR SIR: It has been my intention for some weeks past, to write you how our friend Little Chief is progressing. I must say I was both surprised and grateful, to see what a wonderful work had been wrought in the case of this young man, and in so short a time. It proves conclusively to my mind that the plan of Indian education away from their tribes is the best one that could be adopted. "Little Chief" has been with me but one month, and in that time has learned to do many things that would do credit to any white man of fair education, he has learned the table of apothecaries' weight and measures, can make pills, filter tinctures; he also dispenses to Indians such articles as pills, eye wash, ointments, cough medicine etc.; he is neat and tidy, and always cheerful, he understands what duties are required of him, and performs them without being told to do so, which is quite unusual for an Indian according to my experience. It is very gratifying to me to be able to give such testimony in the case of this young Cheyenne Indian, and the result in this case reflects great credit upon the system of educating Indians, inaugurated at Hampton and Carlisle. It is to be hoped the Government will afford every facility for enlarging and carrying on this good work which is obviously the key to the problem of Indian civilization. Very Truly—Your friend.

L. A. E. HODGE, M. D.

A young Creek Indian who is being educated at the University of Wooster O., took the first Latin prize, a gold medal, for best scholarship during senior preparatory year, and for best examination for entrance to freshman class, at the commencement. There were nearly sixty students in the class.