

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., JULY, 1880.

NO. 4.

INDIAN EDUCATION.

The following extract from the report of the Commission which concluded the treaty of 1875 with the Sioux for the relinquishment of the Black Hills, bears directly on the objects and aims of Carlisle Training School and will be appreciated by all who are interested in our work. As the official expression of Senator Allison, Genl. Terry and other members of that commission it is a valuable guide to educational work for the Indians:

Education and Labor.

These enormous sums are levied upon the property of the people, on the theory that universal education is essential to the welfare of the State. These Indians are within the territorial limits of the United States, and subject to their authority, and cannot be removed out of that jurisdiction. Education to them is essential if they are to be reclaimed from semi-barbarism, and it concerns the whole people of the United States. We now supply all the children of the Sioux Nation, between the ages of six and sixteen years, with food and clothing, and with better food than is enjoyed by a very large portion of the laborers of the country, and expend as much, per capita, for clothing, as is expended by many of our laborers, so that the only additional expense in educating them would be the employment of competent teachers, and the necessary expense of buildings for school purposes. These schools ought to be established at points not accessible to the adult Indians, for instruction in the elementary branches of English as usually taught in our primary schools, and should also embrace instruction in the rudimentary employments, such as are taught in manual-labor schools for boys and industrial schools for girls. It might be difficult to separate the younger children from their parents, and an attempt so to do might meet with serious opposition, so that at first those in charge should select, with the consent of parents, the brightest and most promising youths for such schools, and in the mean time other schools of like character, with stringent rules for their government, should be established in the neighborhood of the agencies, but wholly separated from them. In this way the Indians would very soon realize the benefits to be derived, and further separation would be less difficult.

This experiment of separation was successfully tried by the Choctaw Nation in 1825, and subsequent years. A school was established in Ky. known as the Choctaw Academy, and was under the direction of Col. Richard M. Johnson, located at Blue Springs. P. P. Pitchlyn, a well-educated Choctaw, says, in a letter to the Hon. James Barbour, Secretary of War:

"I approve of the measure because I was educated in the bosom of our white brethren in Tennessee, and I know how to appreciate its inestimable blessings arising from an education among them. It is my decided opinion that promising youths of our nation should be educated in this method, leaving the mass of our population to the honorable and benevolent exertions of the missionaries who are settled among us; for we acknowledge with gratitude their pious and benevolent labors, and nothing is intended to depreciate their merits."

Niles's Register of November 4, 1826, noting the progress of this school, says:

"The Choctaw Academy of Kentucky is in a flourishing state. The second examination of the pupils lately took place in the presence of 500 people, and the boys acquitted themselves much to the satisfaction of all present."

Again in July 1827, it says:

"There are at date at this establishment about

100 boys from the tribes of Choctaws, Creeks &c., a part of whom have attended more than twelve months, and have made very considerable progress."

The present advanced state of civilization among the Choctaws and Creeks may be traced to efforts like those pursued a half century ago. It is vain to expect that such schools will be attended unless attendance is made compulsory by law, and enforced rigorously. If the Government will earnestly enter upon an experiment of this character, making the necessary additional appropriations therefor, philanthropic people will be ready to second the work, either with money or effort, or both. Even now considerable sums are expended by the various missionary societies for schools, doing good here and there, but of little service in civilizing a whole tribe or nation. It may be said if this policy should be adopted for the Sioux it shall be for all other tribes as well. The answer is that the burden is enforced upon us by the treaty of 1868, so far as the Sioux are concerned, and no other treaty imposes a like burden. There are from 2,000 to 2,500 children about the Red Cloud agency, and no school has been established there, or any attempt made to have one. There are 2,000 in the neighborhood of Spotted Tail's agency, and no effort worthy of that name has been made at this agency to establish a school. At the Cheyenne River agency there are probably from 1,000 to 1,500 children, and a missionary school, with an average attendance of 20.

The Commissioner of Education estimates that there are 10,217,825 children in the United States between the ages of six and sixteen years, or about one-fourth of the whole population. Assuming that about the same ratio prevails in the Sioux tribes, there are now on the Sioux reservation 8,000 children who are growing up in barbarism, not 200 of whom have ever received any instruction whatever; and these children are not decreasing in number. An actual count of the Indians of Yankton agency was made in 1859, report of which is found in Indian Report of that year. This count shows, men, 440; women, 632; boys, 473; girls, 427, and about 150 absent; which shows the ratio of children to be not less than above estimated. If this condition is to continue, how long will the people of the United States be taxed to support the Sioux Nation? If the Government shall enter upon the work in earnest, these labor-schools could be established in a mild climate and productive country, and could soon be made self-sustaining; but the power of force, mildly exercised, must be invoked in the beginning. To rely upon voluntary attendance is futile. This has been tried for two hundred years, and has rarely been a success among the wilder tribes of Indians. This experiment may not be, but should be attempted gradually, and upon a well-matured plan, prepared by eminent teachers. It may be said that this experiment will make large drafts upon the Treasury. This need not be so. As stated before, these children are now clothed and subsisted; or, rather, money is expended to clothe and subsist them. All above twelve years of age could, if well directed, very soon be made to earn their own subsistence and enough to supply food to all attending school, and in time do very much toward providing their own clothing. The latter, if successful, would relieve the Government from clothing them for thirty years, as required by the treaty. Besides, the experiment could be tried in such a gradual way as that, if failure should follow, it need not be pursued. Or, if it shall prove too expensive, it could at any time be abandoned by Congress. This method is suggested for consideration. If a

better can be found, it should be adopted. It seems to the commission that education, as here suggested, or by some effectual method, is the first step towards the civilization of these tribes. Religious missionaries or sectarian schools are useful as adjuncts, or may follow; but a complete system of education, embracing all the children, is the first requisite. Some comprehensive system of education for the Sioux Nation should be established, or all attempts to educate and civilize them might as well be abandoned.

The remaining element in the treaty, as already stated, contemplated that these tribes should become self-supporting at the end of four years. Seven years have elapsed, and they are no nearer self-support now than then. How can they support themselves? Frongde says: "I know but three ways of living—by working, by begging, and by stealing." The two last cannot apply to a whole tribe or nation; therefore, for them there is but one way, namely, by working. They comprehend fully that they can no longer live by hunting; the game and buffalo are rapidly disappearing from their reservation, so that they cannot now subsist by the chase. To avoid self-support, they ask the Government, as a consideration for the Hills, that they be subsisted and clothed for seven generations, and some of them insist that this should continue as long as any of their tribe remains. They are averse to labor, and will not work voluntarily. Shall we require them to labor, and enforce the requirement? The American idea is that "to force a man to labor against his will is to make him a slave." An attempt in this direction can be justified only on that which has been called the tyrants' plea—necessity. Does this necessity exist, or does the public good require it? Our Government does not hesitate when the public safety, or in other words, the general good requires, to compel citizens to serve in the Army. During our recent conflict, a most stringent conscription law was enacted and enforced, because the Government needed soldiers. Vagrant laws are enforced in most of the States as necessary for the good of the State.

Francis A. Walker, late Commissioner of Indian Affairs, who has studied the Indian question with great care, clearly expresses the necessity of exercising governmental control in the following paragraph, which we quote and approve. He says:

"A rigid reformatory control should be exercised by the Government over the lives and manners of the Indians of the several tribes, particularly in the direction of requiring them to learn and practice the arts of industry, at least until one generation shall have been fairly started on a course of self-improvement. Merely to disarm the savages and surround them by forces which it is impossible for them to resist, leaving it to their own choice how miserably they will live, or how much they shall be allowed to escape work, is to render it highly probable that the great majority of the now roving Indians will fall hopelessly into a condition of pauperism and petty crime. The right of the Government to exact in this particular all that the good of the Indian and good of the general community may require is not to be questioned. The same supreme law of the public safety which to-day governs the condition of 80,000 paupers and 40,000 criminals within the States of the Union affords ample authority and justification for the most extreme and decided measures which may be adjudged necessary to save this race from itself and the country from the intolerable burden of pauperism and crime which the race, if left to itself, will certainly inflict upon a score of future States."

EADLE KEATAH TOH

CARLISLE BARRACKS, PA., JULY 1880.

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Tents vs. Houses.

The continuous care of the eight month's school term makes a short respite absolutely necessary for those who have had charge of the Indian children, and as a relief to both pupils and teachers it is thought best to spend part of the vacation among the mountains. When camping out was proposed some of the girls manifested disgust, quite in civilized, school-girl fashion. They evidently agree with one of the Florida boys, who wrote that he would never walk in the Indian road any more, but would "live in houses forever." Camp to them means not only freedom but filth, and the absence of all the comforts and conveniences which they have learned to prize. No wonder that they look about their comfortable quarters, and resolve to live in houses, not tents. Although assured that camp life as managed by an army officer and his employes among the mountains of Pennsylvania, would be about as different from an Indian camp in Dakota as these girls are from their former selves, we were not sorry to find that they have no longing for the old life. It is an evidence—one of many—that the refining influences surrounding them are gradually building them up into a gracious and tasteful womanhood, which will shrink from that which is coarse and barbarous.

We are reminded just here of an objection made by some anxious friends to the radical change in manner of life necessitated by the removal of these children from their old homes. It was asked, "Will not such a system of education unfit the Indian for the conditions and circumstances which will surround him upon his return to his home? Will you not build up a separating wall of new tastes and sympathies between him and his people?" We answer, "Yes." That is just what we are striving to do, and with good hopes of success. We desire to so thoroughly unfit these children for the conditions now existing in their homes that they will find it absolutely necessary to create new conditions. We hope to build the separating wall of a better nature and to build it so high that it will be absolutely impossible for them ever to get over it and sink down to the level of their old life; and then we expect that the instincts of natural affection, strengthened and purified with the growth of this better nature, will prompt them to reach down their strong, young arms to lift up their people, if not to their own level, to such an intermediate point as will make the bond of family and tribal relations a mutual benefit, an incentive to Christian effort on the part of the educated youth and an irresistibly attractive force in the direction of Christianity and civilization. We are sure of the theory; the difficulty is a practical one, it is simply that our little bit of wall will be far too short to avail much unless our work is supplemented by much more of the same kind. There are in the Sioux tribe about 6000 children of a school age. The average number attending agency schools is only 731.

The total number of Indian children of school age exclusive of the five civilized tribes in Indian Territory is 34,443—an under-estimate, many tribes being unreported. The average number attending agency schools is 4,488. This shows that more than 30,000 children are growing up in ignorance. We want 100 such schools as this at Carlisle. To quote from the report of the Indian Commissioner:

"If all the Indian children could enjoy the privilege of such schools, a few years training would solve the Indian problem. In this way a generation of Indians will be trained up who will be no longer a burden and a nuisance, but helpful and useful citizens of the State."

Indian Citizenship.

Hardly ever has there been a time when the Press of the country gave as much attention to matters relating to the welfare of the Indians, as at the present. Many of these articles are made up of the usual tirade against Indian Rings, Agents and all officers of the Government who have anything to do with Indian affairs. Some of this censure may be deserved, but a great deal of it is certainly unmerited and unjust.

It is indeed a matter for congratulation that the public attention is being so turned to the subject of Indian Education, as by this means, more surely and rapidly than by any other, will the desired end be reached of making the Indian race an honorable factor in our progress as a nation. One feature very persistently presented is the idea that because the Indian is not a citizen he can be persecuted, robbed and swindled at will, with no law or power of defence, and that to confer on him the privilege of citizenship is the surest and best way of righting all wrongs; of smoothing all difficulties.

This certainly is a mistake. All intelligent people know that but few Indians are ready to perform the duties of citizens as voters and tax payers; and that the moment they pass from the immediate control of the executive, the law is their only protector, and being in comparative ignorance they are liable to be imposed on and cheated far more effectually under form of law than by any other means, as has been demonstrated in the case of the Pottawatomie, Chipewya and some other tribes.

As it now is, frauds, swindles and those who would perpetrate them are at once confronted with the executive power of the Government; held in check and probably their designs frustrated. Remove the immediate and powerful protection of the Government and put them under the law, (which does not necessarily mean justice) and we should certainly see wrongs perpetrated under form of law that would arouse our honest indignation, and make both whites and Indians sorry that the responsibilities of citizenship were ever conferred on a people not yet far removed from barbarism. While citizenship is in itself a good thing, it would be the absolute ruin of nine tenths of the Indians, were they made the immediate recipients of it. Some established law of Indian land tenure is urgently needed and the present insecurity is a great drawback to progress.
A. J. S.

Indian Training Schools.

Where shall the Indian youth be educated? At home or away from the influence of camp? The experiment now being made at Carlisle by the Government is attracting the attention of the public to the advantages of educating the Indian youth away from the influences of the camp. These advantages may be summed up as follows:

1st. Freedom from the retarding influences of camp life. 2nd. Entire control of the children. 3rd. The opportunity afforded the children to see the methods of civilized life. 4th. An increased interest on the part of the Whites in the education of the Indian. 5th. Association and instruction in the Christian churches.

These are all good points, and it is to be hoped that Congress will not fail to make such appropriation for the purpose as will make the experiment a success and admit of the establishment of other similar schools. But the ultimate object is the enlightenment of the whole Indian race, and to accomplish this, increased school facilities are needed on the reservations. These schools meet a demand that cannot be met by any others. A large number of children can be gathered into these who could not be induced to go away to school. And again, in these as the preparatory schools, the fitness of a child to be sent away to school may be determined. The training schools in the States should bear the same relation to the Agency schools that colleges do to academies in our system. Let a scholarship in the training school be set before the child in the preparatory school as a reward for industry and perseverance, and it will prove a

great incentive to him. While it must be admitted that the association of the child with its parents and friends neutralizes to some extent the work of the teacher, yet it is also to be noted that the counter influence of the child is telling for good upon his associates. Hence we conclude that a complete system of education for the Indian requires both the Agency school for primary instruction, and the training school, away from the tribes, where a higher development may be effected.—[Cheyenne Transporter.

The following extracts were taken from the speech of Hon. Frank E. Beltzhoover, of Pennsylvania, on the Ute bill, delivered in the House of Representatives, at Washington, June, 9th:

"The policy which must solve the red-race problem must conform to the spirit of humanity and charity and culture, if it is to be expected to bear any beneficial and practical fruits. The Indian must be brought into contact with our institutions and be made obedient to our laws. The dead-line which for a century has separated him from all the people of the earth must be obliterated. He must be made to understand the customs of civil society, and as fast as he becomes fit be enfranchised with the great prerogatives of citizenship. We must take him out of the hereditary tutelage in which he has been held for a century. We must make him stand on his feet as a man. We must give him a fair chance in the mighty race of humanity. We have confined him to the woods and held him with iron fetters in unending servitude to savagery. We have envied him with agents and traders and sharpers and contractors and people of all kinds, whose contact has made him shudder at any wholesale doses of civilization if these are the foretastes of it. We have kept and fed him as a pauper, and insisted that he must stay so. We have not tried to make him self-supporting. No race of men on the face of the earth would improve in such perpetual ostracism and exile. We have shut the Indian out from the pale of society, and told him to go on with his ancient customs of cruelty and barbarism. We have allowed and encouraged him to practice all the cruelties of the inquisition in the punishment of his criminals. We stand by and see him shoot and torment the cattle given him for food. Against all these things humanity cries out and we make no word of protest. We have tried no prevention.

There are three hundred thousand of these people still in this land, and this large number compels us to meet the question of their government without any maudlin sentiment or cruel selfishness. We must practice an intelligent and sagacious policy which is founded on and may profit by the experiences of the past. We have to contend with the natural disinclination of the Indian to physical labor, to reverse all the traditions from time immemorial common to the Indian mind, that labor is degrading. We must conquer the natural and universal opposition of the Indian to the introduction of civilized habits of life and thought."

"There is no reason why these tribal institutions and relations should not be gradually and effectually abolished."

"The Indian is human, and, no matter what his traditions or his habits, if you will locate him and put him in contact with the forces of our civilization his rugged nature will respond, and the fruit of the endeavor will be his civilization and development."

The Closing Year.

In less than a week the school year of '79 and '80 will have ended. Many of the workers will be off for the Summer vacation or to rejoin their friends in other work of the States. As we look back over the nine or ten months of the school and compare the children as they go out with the appearance they made when received at the opening of the school, there is much to encourage us, certainly their advancement amply repays the energy and labor bestowed.—[Cheyenne Transporter.

EADLE KEATAH TOH

CARLISLE BARRACKS, PA., JULY 1880.

—Hereafter the EADLE KEATAH TOH will be published by Mason D. Pratt. We wish him success.

—EADLE KEATAH TOH has received a second generous donation of 85 pounds of paper from the Smith Paper Co., Lee, Massachusetts.

—The evidences which are continually appearing of the interest of the students in the school and their appreciation of the efforts made in their behalf cannot but be cheering to those in charge of them.

—During the absence of the boys their quarters have been thoroughly overhauled, white-washed and renovated. It is intended, if possible that their rooms shall have a more cheerful and homelike appearance than has been practicable hitherto.

—There are very few instances of an educated Indian being averse to the general civilization of his race and perhaps never does he become a subject for the government to fight. It is ignorance not intelligence that causes the principal difficulty in managing Indians.

—Letters from different points in the Indian country to pupils of this school give abundant evidence that whatever may be the prejudices of the older Indians against a civilized way of life, the rising generation who have had more or less instruction in the schools at agencies are in favor of progress and they try to encourage one another to zeal and perseverance.

—Those who are working in any department can only expect results in proportion to the efforts put forth—especially is this true of those who work for the uplifting of a degraded race. It takes faith in the possible future, hope in the endeavor, unflagging energy and perseverance in the execution, and sympathy and love for humanity wherever found.

—Education of Indian youth has been in vogue to a considerable extent for years and what are the results? To a large extent prejudice and opposition are gone. Thousands have been disciplined and educated enough for their station in life and wherever there is a good boarding school, it becomes the nucleus of a settlement, and perhaps has had more influence than anything else in settling the Indians in permanent homes.

—The benign and elevating influence of the Christian religion on the Indians should not be measured solely by the number who are joined by membership to the mission churches; there are aside from them a large number who are influenced by that which they do not profess, and the power of the Gospel is felt by thousands who do not choose to join visibly with those who have said, good bye to heathenism, but who nevertheless are controlled and guided by the truth their consciences cannot resist.

—One want very much felt during our last session of school was that of a boys' sitting and reading room, where they could sit in quiet and read or write. An effort has been made to remedy this by fitting up two rooms of the boys' barracks in an attractive style, and as soon as we are able suitable pictures and games will be added; the whole placed under the care of some trusty boys to insure a quiet, pleasant room for their benefit. It is proposed to add an organ to each of these rooms when practicable.

—We are informed by letter from Cheyenne River Agency, Dakota, that a recent census shows ninety-four actual homesteaders among the Indians of that Agency who have renounced the tribal relation, taken up farms and turned their attention to agriculture and stock raising successfully. Great interest is being taken in education, and many applications are made to send children to Carlisle and Hampton. We wish we could take the whole of them. Any one acquainted with these Indians during the past four years can see that this is making most wonderful progress.

—The different Sunday Schools in Carlisle which have Indian classes have not forgotten their Indian scholars now that the picnic time has come around, and in consequence many of our pupils have been participants in these pleasant occasions. The kindness of their teachers, and the liberality which gave them a share in the refreshments and amusements provided made these days memorable. This is a kind of object teaching which the Indians fully appreciate and enjoy. The refining effect of such association with cultivated Christian people will sooner or later be apparent.

Doings of the Month of July.

MONDAY, July 5th.—A few dollars were expended in fire-works. To most of the Indian children these were something entirely new and pleased them immensely. In the fore part of the day the boys were almost strangers to fire crackers, but they caught the mania from some white boys and before evening were as patriotic as any body.

WEDNESDAY, 7th.—Capt. Pratt, several teachers and about twenty pupils visited Harrisburg, at the invitation of the Rev. Dr. Robinson, of the 1st Presbyterian church, to be present at a missionary meeting of the Women's Christian Association. Speeches were made by Capt. Pratt and others and by the Indians—a few short speeches and recitations. Here as elsewhere the cause of Indians and Indian missions was the gainer by the presence of living representatives of the race, who had made some progress in the way of civilization. A great deal of interest was aroused in the meeting which took a tangible shape when the collection was announced. While there they visited the Capitol and were shown all over the departments. Joshua, a Kiowa Indian, delivered "Logan's Speech" from the speaker's desk.

TUESDAY, 13th.—All the members of the school, both teachers and scholars went on a picnic to the Warm Springs where the boys were in camp. All spent a pleasant day.

THURSDAY, 15th.—A portion of the school was present by invitation at the Sunday School convention at Oakville. The committee in charge had arranged nicely for entertainment and a pleasant and profitable time was spent.

SUNDAY, 18th.—Capt. Pratt and several of the older pupils were present by invitation at New Bloomfield, in Perry Co., at an interesting meeting.

FRIDAY, 23rd.—The Rev. Jno. Robinson and Sister Sophie of the Dakota Mission, arrived at the Barracks. These two workers have been many years on the frontier among the Indians. They are now just from Spotted Tail's Camp.

MONDAY, 26th.—A number of the teachers and pupils attended the camp meeting at Oakville. The proceedings were participated in by the Rev. Jno. Robinson, Capt. Pratt and others, and all had a good time.

Indians in Camp.

For the past three weeks all the largest boys of the school, and those who were at all on the invalid list, have been in camp at the warm, sulphur springs, Perry, Co. This mode of life has been a complete change for them and the results of the fishing, bathing, climbing the hills and breathing the pure air of the mountains have been of marked benefit to them. In a few days they will return and resume work with a new zest. One fact has been made evident by this camp life, viz., that they have a decided preference for houses rather than tents, and their home at the barracks will hereafter be still more appreciated.

It is intended that the girls shall also have a few weeks of camp life before school commences again.

ST. AUGUSTINE, FLA., July 5, 1880.

CAPT. R. H. PRATT—DEAR SIR:

Enclosed please find \$5.33, a small contribution from the "Union Bible School" of St. Augustine, Fla. I say small, because with your large expenditures and generous donations it will seem small to you, till the circumstances under which it was raised are known.

Our school is composed entirely of colored

children and their parents, who earn their daily bread by the sweat of their brow, and whose means are, of course, very limited.

It has been our habit for several years to take up a collection every Sunday, and every Summer the money has been forwarded to the Woman's Board of the A. B. C. F. M. for the Zulu mission.

Many of the scholars have been interested, this year, in the Indians, and particularly in your effort on their behalf at Carlisle, so when I rendered in my annual account, and asked what should be done with the money, one of the young men got up, and said he thought it would be nice, as our Superintendent, Miss Mather, was so much interested in the education of the Indians, to send it to Carlisle, and at the same time gratify her. I said "You have always sent to the Zulus, and you must not be influenced by Miss Mather in this. The money is yours, and you must send it just where you like best, and to whomsoever you think it would do the most good". Then it was suggested that it might be divided, and half sent to the Zulus, and half to the Indians. A very respectable colored man then rose and said he seconded that motion, he thought we ought to do something for "our Indians," and at the same time give Miss Mather pleasure; so the vote of the school was taken, and it was decided to send you \$5.33, the half of our annual collection.

Excuse my long story, but I wanted you to see that the colored people as well as the whites are waking up to the "Indian question".

Wishing you all success, I am

Yours most sincerely,

R. L. P.

The following original speech was delivered by Joshua H. Given, before the Cumberland Valley Sunday School Convention, held at Oakville, Pa.:

"My friends, I speak to you a few words. The Indians are not much civilized. We live in houses made of the skins of buffaloes. The Indian women have very hard work making moccasins for the men, and work all the days of the week. The Indians do nothing, just we think about fighting and they don't know anything about God. Now they had children to send to school. I say the Indian children do much better because we have something to do now. We are learning carpenter trade, blacksmith, shoemaker, harness-maker and tinner. Koba and Roman Nose is best tinner among the boys, and rest of the boys are working on the farm and the girls know how to sew and how to cook in stove. Capt. Pratt is a very good friend to the Indians, and he teaches us a good many things and we love him too. I think some of you have not understand me a some of you do, because I am not much English. The Indians send their children to Carlisle to education. There are 17 different tribes here to make the same family, and try to do the best we can, so when they gone back to their homes and they can teach their parents because they have something to learn from the white people, so the Indians may be save. Now the red mens wants to follow the white men's road and they want their children to get education. I am glad the Indian children do good many thing and done very nicely too. I am Kiowa boy nineteen years old.

List of Donations Received in aid of the Carlisle Indian School which have not hitherto been Acknowledged.

From Mrs. Larocque: Bell and mountings, for chapel.....	\$ 58 00
From Miss Longstreth: Package of drawing books and pencils, also box of books.....	
From Joseph Larocque: Cash.....	64 88
" T. H. Robertson: ".....	25 00
" Miss Davenport: ".....	50 00
" Friends at Troy, N. Y.....	25 00
" Mrs. Walter Baker: One set of Band instruments.....	400 00
From Mrs. Booth: A large number of copies of Scientific American.....	
From Mr. Eby: Cash.....	5 00

Early Experiences among the Pawnees.

"Wake up! Wake up! The day has dawned, and here are some boys for you." This cry attended by a succession of loud raps upon our closed shutters, aroused us very early one morning in the summer of 1845. The Pawnees had made a treaty with our government, ceding us the right of way on the south side of the Platte river, and in fulfilling the treaty on our part, teachers were to be sent to them, though they made no pledges to send their children to school.

We had been with them nearly a year, making many efforts to gather a school, and when at last we succeeded we could only get the girls. A former teacher had built a school house and tried to gather the children daily from their village homes to instruct them; he was about as successful as he would have been had he proposed to call in a flock of prairie chickens each day to eat the corn he would throw to them.

We proposed to take the children to our home and have a boarding school. Several had been brought to us with the promise that they should stay; but when we refused to board all the fathers, mothers, grandparents, uncles, aunts and cousins, who suddenly remembered their relationship to the child, they would take it back to their village in great disgust that we were so inhospitable. At last a man belonging to the Skedy band brought his little grand-daughter and said she should be ours to teach, for he wished her to know how to live like the whites.

About the same time a woman from the same band brought her daughter, saying, God had given her a child that was very white and it was good she should learn to read white man's book. A man from another band, who never met us without telling us of something he saw in Washington till he was known to us by that name, brought his daughter that she might be dressed like the white women he saw on his visit to his Great Father—especially must we tie her hair with ribbons. Thus one after another had been added till we had nine girls and no boys. The girls were to learn to sew, cook, dress like the whites, read and write, if we chose to teach them; but the boys must stay at the villages, to play at games where they appeared like young athletes, hunt and go to war.

It was nearly a year after our first girl came to us before the arrival of the first boys was announced as I have recorded. Our door was soon opened and the boys entering seated themselves on the floor. The men who brought them must eat before leaving; and the kettle of corn, beans and dried buffalo-meat that had been cooked in anticipation of the adieux we were to receive that day, as the villages were about to start on their summer hunt, was brought into frequent requisition as one after another dropped in to eat and say good-by. Each one who came was careful to charge us to watch the boys they gave us, for they were like wolves in their village running around to see what they could steal.

From this we knew that it was to rid themselves of a nuisance that the boys were given; but we had long asked for boys and accepted the gift hoping for good results, and were greatly relieved when our last visitor took his leave, so the two little wretched beings who sat on the floor need no longer endure the shower of insults poured upon them.

I need not describe the cleansing process through which they passed, before they could have a place beside our other pupils, but I will add that the little worn, pinched face of one peeping from an enormous mass of hair several inches in length, that stood erect all over his head because it was so stiff with dust and grease, and vermin caused my husband to call him Moses Wild.

We found our boys tractable, and so great was their improvement, when the Pawnees returned from their hunt, Arote-ko-ut (Old Hay) the man who had brought us our first scholar, concluded to give us his youngest son—a beautiful manly youth in whom our hearts trusted and of whom we were proud indeed. But the ague attacked both whites and Indians that season. There

had been many acres of prairie broken and we ascribed the appearance of the disease to the decaying of vegetable matter, as the Pawnees said it had never prevailed among them before.

Our scholars were sufferers with the others and as the disease was not easily controlled the Indians became restless and took their children home to treat them. They were fed till full when hungry and when burning with fever plunged into the river. This caused congestion, and the pride of our school, the beautiful Alfred, died. We could not care for our scholars during the winter and they all went on the hunt. In the spring of 1846, when they returned, many more, both of boys and girls were offered us than we could care for. Twenty was the number received.

Several war parties of Sioux visited us after the Pawnees left for their summer hunt and were so threatening that the missionaries stationed there together with the government employees considered it unsafe to remain, and all removed to the Council Bluffs agency, at Bellevue, on the Missouri River, we taking our twenty scholars with us, where we remained till the next spring, when our school that we had gathered with so much pains-taking and cared for with so much joy was taken from us and given into the hands of others.

But the thought that boys as well as girls should learn the mysteries of civilized life had taken root in the Pawnee mind, and when they had pledged themselves under a new treaty to send their children to school, and having returned to them, we in 1862 established the Pawnee Manual Labor school, there was no difficulty in getting the number of boys called for. When the school had been in operation some years, the village Indians who could not read considered it a favor to be permitted to take our school girls for wives recognizing the truth that the mother gives the impress of her mind to her family.

E. G. P.

A Letter from a Friend to the Indian

FORT BENNETT, D. T., May 12th, 1880.

DEAR PRATT:—The good world moves along smoothly and I think of no complaint to offer. I have been reminded to my old duties in connection with the Indians and they all appeared glad to see me back and made a thousand inquiries in regard to Carlisle and Hampton. By the way I am very much obliged for the photographs of boys and girls. They are just splendid and have served to greatly interest the Indians.

Two of our leading men will join the delegation of visiting Indians who are to do Carlisle and Hampton this summer. I am trying to get these Indians interested in wheat produce, for which the climate and soil of their reservation is eminently adapted.

In looking over the photographs my heart was drawn towards the dear children. I feel a yearning interest in the welfare of each individual and hope that you will find time to keep me posted on the progress made. I read the EADLE KEATAH TOH with a great deal of interest and have been pleased to see it favorably mentioned in several of the leading journals. Your work is a grand, noble enterprise; must be successful, and cannot help but reflect credit and honor upon its author.

I feel that you over-estimate the value of my poor services. It seems to me as though I ought to have done more and the time was so short. A life-time is too brief to achieve the grand object in view, but I am sincerely glad that I was able to afford you even a little help in your time of need. My heart aches when I am obliged to see so many of my little friends idling away their time here. They ought to be in school and receiving the careful training which can alone effect their reclamation from their barbarous life. It is too bad! I wish the good people could see and realize the needs of this ignorant and blinded race. The missionaries are working hard, but they labor under fearful disadvantages and are woefully weak in numbers.

The advantages gained by removing the children from the influence of their people and thoroughly training in useful knowledge are imperatively

necessary to the thorough eradication of the barbarous customs and the cultivation of their better qualities.

The Indians at this agency have made really wonderful progress in the past four years; but there is still ample room for improvement. Bull Eagle has increased his herd of domestic cattle from three to thirty-two in the past three years, and many of his Indians have been equally successful. The first sergeant of the detachment of scouts, has in the neighborhood of 70 head.

All the Indians are cultivating more or less ground and wear citizens' clothes, chop wood for the steam-boats, work at the Agency and embrace every opportunity to earn money.

Roy often talks about his little Indian boy at Carlisle and wants to know when we will see Captain Pratt. I hope we may before many months see your school increased in number of pupils and generously endowed. G. L. BROWN.

An Indian Boy's Visit to New York.

I arrived. First I came to Harrisburg. I take the cars there and go to Philadelphia and stay there about twenty minutes. I had dinner there, then I came to Jersey City. I came there about six o'clock; then I take little steamboat and cross the Hudson river to New York. I got there half past six. I went on elevated railroad very high up, I think twenty five feet. Somewhere I got out, I don't know where, and then I walk to Dr. Deems' house. A great many people there—house full and not got room; so I went back to Jersey City to Hotel and stay there all night. Wednesday morning I go again to New York. This time I go alone. I find Dr. Deem's house. I stay there few minutes, then Dr. Deem's son take me in elevated cars again. We got out and went in a big house. We got in elevator and went up to top one hundred and eighty feet, and I saw all over New York Jersey City and Brooklyn just like the birds we were high up. Afterward we went again in elevated cars. I went to aquarium I saw good many strange kind fish, and some monkeys very funny

make me laugh a good deal. One big monkey one side and some the other, and one little monkey high up in the middle I don't see. I put my ear pretty near and before I know the little monkey catch my hat off and throw it away. I jump up and look, but he pretend he don't see me he only eat very fast both his hands go up to his mouth quick and push in what he eat, Little while after I forgot and went near again and he go on eat he don't look at me, but before I know he catch off my hat again throw it away he very sly. Afterward we went to a restaurant and got dinner and then we go on elevated cars again and then we got out and went in a stage and rode to the Grand Central Depot and got my ticket. Dr. Deems' son went in the cars with me and sit a little while, then he shake hands and we say good bye. It was half past one when the cars stop at Tarrytown. I get in a carriage and come to Dr. Caruthers' house and I was very glad to see Dr. and Mrs. Caruthers, Tsaitkopeta and Holly, and they very glad to see me. First thing when I got here Tsaitkopeta gave me a basket of cherries. We walked after supper on the hill top and saw Hudson river long way. Afterwards we went to prayer meeting. Now I am sitting here with Tsaitkopeta. He is making arrows. He show me his plants this morning. I am very glad to see his plants and they grow different kind of vegetables, maybe six kinds. Mrs. Caruthers sends twenty-five cents for School News for Tsaitkopeta and will send for other paper too soon and post money. Tsaitkopeta very good speak English, he explain commandments to me and teach me about Bible some things I don't understand before and I very glad. I don't know how many days I must stay Tarrytown yet. I am afraid I get lost in New York when I go back; and afraid not enough I got to pay may be you tell Dr. and Mrs. Caruthers about it. Mrs. Caruthers says just now I must not be afraid she will see I will get safe to New York to Dr. Deems. He wanted me to come and stay at his house three or four days before I go back to Carlisle. When I go to New York I will go to Central Park. H. C. ROMAN NOSE.