

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., AUGUST, 1880.

NO. 5.

One Way to provide a few Schools for a part of Our Forty-thousand untaught Indian Youth.

The following report to the House of Representatives from the Indian Committee, will answer many questions asked us as to the intent of the Carlisle School.

HOUSE OF REPRESENTATIVES.

46th Congress, 2nd Session. Report No., 752.

INDUSTRIAL TRAINING SCHOOLS FOR INDIANS.

APRIL 6, 1880.—Referred to House Calendar and ordered to be printed.

MR. POUND, from the Committee on Indian Affairs, submitted the following

REPORT:

[To accompany bill H. R. 1735]

The Committee on Indian Affairs, having further considered the bill (H. R. 1735,) entitled "A bill to increase educational privileges and establish additional industrial training schools for the benefit of youth belonging to such nomadic Indian tribes as have educational treaty claims upon the United States," report the same back with amendments, with the recommendation that it pass when so amended.

The committee, in reporting this bill for final action, beg to restate and reaffirm the considerations set out in their report of June 14, 1879, submitted for printing and recommitment, and to supplement and emphasize the same by citing a few pertinent facts of subsequent history. The following is from the report above referred to:

Your committee beg to submit, in support of such recommendation, that the Government has made treaty stipulations with several nomadic tribes of Indians, specifically providing for educational advantages for their youth "between the ages of six and sixteen"; notably with the Cheyennes and Arapahoes, Kiowas and Comanches, Crows, Navajoes, Sioux, Utes, and the northern Cheyennes and Arapahoes.

These several treaty provisions now in force are, in like terms, as follows (see treaty between United States and the Cheyennes and the Arapahoes, proclaimed August 19, 1868, article 7):

"In order to insure the civilization of the tribes entering into this treaty, the necessity of education is admitted, especially by such of them as are or may be settled on said agricultural reservation, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages, who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher."

The treaties referred to were made in 1868; the tribes named including about 71,000 Indians, having upward of 12,000 youth eligible to such school advantages. Ten years have elapsed since these treaties were concluded (twenty being the term of the stipulation), and less than 1,000 youth have received schooling as provided. In what degree the failure to carry into effect these treaty provisions may be attributed to the failure on the part of the United States to provide adequate school facilities, or on the part of the several tribes to a disinclination or refusal to accept such facilities and compel the attendance of their children, your committee cannot definitely state, neither is it deemed material. It is clear that the material interests and well-being of the Indians and the government, as well as the cause of civilization and humanity, alike demand that these provisions be fully carried out and enforced. This bill provides for the utilization, for such school purposes, of vacant military posts and barracks, "so long as the same may not be required for military occupation" and the employment of officers of the Army, either from active or retired list, as teachers or otherwise to be detailed by the Secretary of War, with no extra allowance for such service; such schools to be conducted as normal and industrial schools, for the training

of Indian youth of the nomadic tribes, under the direction of the Secretary of the Interior. It is believed that the measures and methods so provided will prove economical, acceptable, and efficient, and, if thoroughly carried out and enforced, must eventuate in great and incalculable good to the Indians and to the Government. Industrial education, as a means of civilizing and elevating the savage, has ceased to be experimental.

The effort in this direction recently undertaken, and now in successful progress at the Industrial and Normal Institute at Hampton Va., furnishes a striking proof of the natural aptitude and capacity of the rudest savages of the plains for mechanical, scientific, industrial, and moral education, when removed from parental and tribal surroundings and influences. Upon this subject, in his report of November 1, 1878, the Commissioner of Indian Affairs says:

"Experience shows that Indian children do not differ from white children of similar social status and surroundings in aptitude or capacity for acquiring knowledge, and opposition or indifference to education on the part of parents decreases yearly, so that the question of Indian education resolves itself mainly into a question of school facilities."

He further speaks of the present policy in this regard as not only "short sighted" but "in direct contravention of treaty stipulation" and concludes that "what should be the work of a year will be protracted through a decade, and the work of a decade through a generation." In a letter addressed to the Secretary of the Interior, April 28, 1879, relative to the provisions of this bill, the Commissioner says "that the proposition to make use of unoccupied military posts or barracks and the detail of certain Army officers in connection with industrial and normal training schools for the benefit of Indian youth has the unqualified approval of the department"; and, after quoting from his annual report, wherein attention is called to treaty violations on the part of the government, and to the deficiencies of the present system, he adds:

"The plan of utilizing vacant military posts and barracks will in a degree meet the great deficiencies of this work. It has in it the merit of saving much in the cost of building for such as can be accommodated, and it is hoped the speedy execution of it may not be delayed for want of such necessary authority as is needed from Congress. The experience of the department has been that the best results are obtained by a removal of the children from all tribal influence during the progress of education, so that educators can command all the time and attention of their pupils. Youth so educated return to their tribes as teachers, interpreters, and examples in farming, etc., and, if properly sustained and guided thereafter, prove far more effective guides than whites of the same capacity. Nothing is more essential than Indian youth while passing through school should have thorough instruction in some practical branch of labor, that will meet his or her needs for obtaining a livelihood after leaving school."

The schools contemplated to be established by the bill under consideration will have this direction. Farming, the care of stock, mechanics, and other needful industries will be an important feature, and it is expected that in course of time many of the teachers, interpreters, farmers, blacksmiths, carpenters and other employes required at the agencies may be supplied by Indian youth educated for that purpose.

The department has in course of training at the Hampton Normal and Industrial School in Virginia sixty-six Indians, boys and girls, from eight different nomadic tribes; and although this work was only begun last year, the results already demonstrate that no better plan now exists. The Hampton school was established in the interest of the colored race, with the avowed purpose of teaching them the "salvation of hard work." This spirit seems to meet the needs of the Indian race equally well, and the very considerable number of agents, teachers, missionaries, and others engaged in or interested in educational work, who have visited and witnessed the methods of Hampton, join in commending it as just what the Indian needs. The intercourse between the youth at Hampton and their parents and people on the plains has produced extraordinary interest and demand for educational help from these tribes.

It is as commendable as it is notable, that our modern systems of education are looking more and more to the training of hands to work. Useful employment, either of the head or hands, for all classes of society, is absolutely essential to the preservation of good order, public and private morals, and good government. If therefore cannot be too strongly urged, that in the education of Indian youth the primary aim should be to train the hands to work, and to impress upon them the absolute importance of useful labor to insure their well-being and happiness, as well as the ability to properly converse, read, write, and calculate.

The following are some of the vacant posts with barracks and quarters, which may be used for school purposes, as proposed by this bill, named by the Adjutant-General, to wit: Fort Bridger Wyoming; Carlisle Barracks, Penn. Fort Craig, New Mexico; Fort Cimarron, New Mexico; Forts Harker and Larned, Kansas; Fort Marion, Florida; Fort Rice, Dakota; Fort Sedgwick, Colorado; and Camp Stanlaugh, Wyoming.

Is it not wise economy to occupy these government buildings and premises for the objects contemplated, employ (in part) Army officers who are fitted, as teachers and otherwise, in connection with such schools, and to vigorously and adequately provide for and enforce the treaty stipulations recited; thereby not only discharging a solemn government obligation and duty, but speedily accomplishing the edu-

cation, elevation, and civilization of all the savages in our land? It is believed that herein will be found the true solution of the Indian question, and, if adopted and duty executed, a generation will not pass before the use of a standing army to protect our frontiers from Indian raids, depredations, barbarities, and murders will no longer be required.

In view of its treaty obligations and every consideration of sound public policy, the government can surely afford to enter upon and speedily consummate such a work. It cannot afford to longer neglect it.

Pending action upon this measure, and in pursuance of its policy, a school has been established in the Carlisle Barracks, in the State of Pennsylvania, which is progressing in a most successful manner.

Section 7 of chapter 35 of the statutes passed at the first session of the present Congress, provides "that the Secretary of War shall be authorized to detail an officer of the Army, not above the rank of captain, for special duty with reference to Indian education."

Under authority of this act Capt. R. H. Pratt, of the tenth United States Cavalry, was detailed for this special service, and the barracks named above were assigned for the use of such school, which was opened in the month of October last with one hundred and fifty-eight pupils in attendance, of whom forty were females. These youth were voluntarily committed to the charge of Captain Pratt by their parents, and are mainly children of the chiefs and headmen of the Rosebud, Pine Ridge, and Sisseton Agencies in Dakota Territory, and Cheyenne and Arapaho, Kiowa and Comanche, Pawnee, Ponca, and Nez Perce Agencies in the Indian Territory, and the Green Bays Agency of Wisconsin. Received in the rudest state of savagism, their progress is already most remarkable.

Your committee, accompanied by the Secretary of the Interior and others, made a visit of inspection to this school on the 21st of February last, and were highly gratified with the methods of education and training adopted, and the marvelous advancement already manifest, which fully attest the feasibility and wisdom of such a policy. The following extract from a report submitted by Captain Pratt to the visitors on the occasion referred to will be of interest in this connection:

The aim of the school is to give education in the common English branches adapted to the condition in life of the students; to inculcate habits of industry and thrift, and to impart to them such knowledge in common useful pursuits as will make them feel self-reliant and incite them to free themselves from the position of government paupers.

It is claimed for this school that it serves a double purpose—first, as an educator of those who are here, and, second, as an educating and controlling influence over the Indians of the West. It is plain that they will feel a lively interest in an institution which shelters and provides for their children. It is also plain that the fact of having here so many children of chiefs and headmen is an effectual guarantee of the good behavior of the tribes represented. Our buildings furnish ample accommodation for 350 students; and by adding recitation-rooms, 500 can be handled. Increase of numbers would reduce the per capita cost.

An ordinary intelligence is now exhibited by the pupils in all the departments, and their progress is already greater than we had expected. Their personal influence on the Indians at home is very great, and is entirely on the side of friendship, good feeling, and progress. The tide of Indian sentiment has set toward education. Our correspondence with agents, educators, missionaries, and Indians themselves is very large, and it all indicates that the time has arrived when almost every Indian child may become a pupil in an English school.

The bill submitted by the Indian Committee, directing the use of vacant military posts for the establishment of industrial training schools, ought to provide the best opportunities for thousands, and their agency schools would receive new impetus, and through these means most of the wild Indians can surely be placed upon a self-supporting basis before many years.

To the foregoing might be added many significant data and other pertinent considerations, showing the feasibility, economy, and eminent fitness of the policy so well initiated in the school above described.

Beginnings, Methods, and Progress.

In connection with the report to Congress from the house Committee on Indian Affairs which appears on our first page it seems well to go over the ground of our work, from the beginning to this date, Aug. 12th, so that we may have in this month a prepared answer to the many letters of inquiry received by us. The tabulated statement below gives the numbers, tribes, nativity and losses of the school.

The Sioux children from Rosebud and Pine Ridge Dakota, reached Carlisle, October 5th 1879. Most of the Indian Territory children arrived October 27th 1879, and we began our educational effort on the 1st of November with 156 children. On the 6th of November the Sisseton Sioux and two Menomonee boys from Wisconsin reached us under Agent Crissey. On the 26th of February 1880 Agent Kent arrived with the Iowas, Sac and Foxes. March 9th the Lipans came to us from the 4th Cavalry in charge of Sergeant Smith. These two had been captured in old Mexico three years before.

On the 20th of February, the Poncas and Nez Perces arrived in charge of Inspector Pollock of the Indian Department. April 1st, 10 children were added from the Kiowa, Comanche and Wichita tribes, brought in by Mr. Standing. On the 31st of July Rev Sheldon Jackson, General Agent for the Presbyterian Church, in charge of its mission work among the Indians, brought to us 10 Pueblos and 1 Apache from New Mexico.

Our great object has been to teach the children English, the rudiments of an English education, encourage industry and give some special direction to their effort. To accomplish this various branches of the mechanic arts have been established under competent and practical workmen, and a skilled farmer placed in charge of the agricultural department. The boys desiring to learn trades have generally been allowed to choose the trade. Once placed at work at a trade they have not changed except for extraordinary reasons.

Under this system we have a blacksmith and wagonmaker with 8 apprentices so apportioned as to work two days each week and attend school the other days. The carpenter has 9 apprentices, the harnessmaker 12, the tinner 6, the shoemaker 6, printer 2, and baker 2. To these branches we are just adding a tailors department for the cutting and making of boys clothing. All the mechanical departments will be materially enlarged for the coming term. All boys not under instruction at trades have been required to work periodically under direction of the farmer. The progress, willingness, and desire to learn, on the part of the boys in their several occupations have been very satisfactory. The girls have been placed under a system of in-

struction in the manufacture and mending of garments, the use of the sewing-machine and the routine of household duties pertaining to their sex. Some instruction in cooking has been given but that branch is not well developed yet. In all our labor instruction to the students of both sexes, we aim to produce good marketable work and allow as little waste of material as possible. We have made hundreds of dozens of tin-ware; dozens of sets of harness; wagons and agricultural implements; have mended all our own boots and shoes, and made a number of pairs; have made all of the girls clothing and most of the boys underwear. We have dealt with Indians, a people universally credited with little or no disposition to work or skill to help themselves, and the effort has been complicated by their speaking 20 different tongues, and in the beginning most of them unable to understand us at all, and yet, we claim results, scarcely below what might have been expected from the same number of children of any other race.

In the Educational Department the instruction is objective, although object teaching is subordinate to the study of the language. This is the first point the mastery of the English language. We began this study and that of reading by the objective word method. The object or thought is presented first; then language given to express the idea. We use script characters first, reading and writing being taught at the same time by the use of the black-board. Drill in elementary sounds aids in securing correct pronunciation. Spelling is taught only in this way, and by writing. Numbers are taught objectively, as far as the knowledge of language will permit following Grube's method. Geography is taught by oral lessons, and by drawing. Next year we propose to use moulding-boards for forms of relief.

For beginners we use no text books. Keep's First Lessons for the Deaf and Dumb has been serviceable and suggestive for teachers use. To a limited extent we have followed his method. We use Webb's Model First Reader and Appleton's second "Keep's Stories with Question," and in Arithmetic "Franklin's Primary." "Picture Teaching, by Janet Byrne" is especially adapted to Indian work, but is expensive.

We find pictures and objects of great service furnishing material for conversations and sentence-building.

The progress in our school-room work is most gratifying. About one half of the children came to us with some instruction at the agency schools, speaking or understanding more or less of the English language. It is not too much to say that these have made as great progress as other children would in the same period. Those who came to us without educational training have generally shown capacity and acquired

knowledge equal to our highest expectations, some are bright and some are stupid, some came with a real desire to learn, others have to acquire that desire.

The whole work is full of promise, and encouraging in the highest degree.

A Queer Cause for Discouragement.

"A Hampton worker, enlarging, recently, with some enthusiasm, upon the success of Captain Pratt's noble effort at Carlisle, was surprised by the inquiry—we regret to say from an individual also engaged in a benevolent enterprise,—"Is not the success at Carlisle discouraging to your effort at Hampton, with your fewer Indians?"

Carlisle's success discouraging to Hampton! The notion is a novel one, and somewhat amusing. Let us hope the question was at least only meant as a jest. But if anyone entertains the idea that the success of either effort can be discouraging to the other, we would say to them, Please don't. Not to make any professions of double-extra perfection and superiority to the rest of our race, we venture to say for ourselves, and Carlisle as well, if anybody will succeed in a larger Indian school than either of us have, we shall both be more than ever encouraged. With thousands of Indian children in no school at all; with hundreds or thousands declared ready and eager to come to us if we could but take them, what place is there for jealousy? Hampton rejoices in Carlisle's success, and so, we are assured, does Carlisle in Hampton's, but both successes together are not enough to satisfy us. The central idea of the Indian work of both Hampton and Carlisle is not bounded by their own horizons. It is nothing at all less than the education to industry and Christian civilization of ALL the Indian children, for whom it is needed as much as for all New England children or all Virginia children. When this idea is seen to be taking hold of the public mind and will, Hampton and Carlisle will need no more encouragement."—Southern Workman.

There may be the slightest provoking of one another to good works between us and our friends in the work at Hampton. Whatever of success there is in either the one or the other, encourages and unites us upon the broad basis of education and industrial training for all Indian children. Then shall the days of rest from wars with our Indians come. Then shall the days of their citizenship come. Of their peace, of their prosperity and wealth, for themselves and the country, because then, and not now then, will they become tax-payers instead of consumers of the taxes paid by others.

Groping in darkness, ignorance, savagery, they will go on aimlessly forever unless we as a people fulfill our mission and give them the light. Not Hampton and Carlisle are not jealous of each other. We push on together—hand in hand with agency schools, mission schools, and all other schools however strong, however weak, striving to educate, civilize, humanize, or in any way train or influence the Indians towards the spirit of intelligence and self-help. We are joined too, hand in hand with the agents struggling with perplexing responsibilities, toward this same object. With his farmer, his blacksmith, his carpenter and all his helpers of every sort who with honesty and with zeal and energy work toward this end.

General Armstrong and Hampton Institute need no word of praise from us, but we may say we can never forget, that when a little party of young men with red skins who had been sick and in prison, condemned and hated by the masses, were seeking the light and the way to become men, the walls of Hampton Institute were opened to them; that there they were taken by the hand and led forward to accomplish their hopes; that there they were treated and trained as men and brothers. Hampton had the courage to do this, and from this has grown Hampton's and Carlisle's Indian work.

The Government should give every Indian child the privileges of education as it has promised to do in many treaties, and whosoever will work in any way towards this object, however strong or weak, we are with them.

Name of Tribe and Agency.	Boys	Girls	Total	Returned to Agency		Total died & returned	Remaining at School
				Boys	Girls		
Sioux from Rosebud agency, Dakota Territory.....	48	18	66	13	6	19	47
“ “ Pine Ridge “ “ “ “	12	6	18	1		1	17
“ “ Sisseton “ “ “ “	4	2	6			2	4
Menomonees from Green Bay agency, Wisconsin.....	2	2	4				4
Nez Perces, from Ponca agency Indian Territory.....	5	2	7				7
Poncas, “ “ “ “ “ “	9		9				9
Lepans from Old Mexico,	1	1	2				2
Cheyennes, from Cheyenne & Arapahoe agcy., I. T.	16	2	18		1	1	17
Arapahoes, “ “ “ “ “ “	6	4	10				10
Kiowas, from Kiowa, Comanche & Wichita agcy., I. T.	7	6	13		1	1	12
Comanches, from “ “ “ “ “ “	4		4				4
Wichitas, “ “ “ “ “ “	2	3	5				5
Seminoles, “ “ “ “ “ “	1		1				1
Keechie, “ “ “ “ “ “	1		1				1
Towaconie, “ “ “ “ “ “	1		1				1
Pawnees, “ Pawnee agency Indian Territory.....	2	2	4				4
Sac & Foxes, from Great Nemaha agency Nebraska.....	2		2				2
Iowas, from “ “ “ “ “ “	4	2	6			1	5
Florida Boys,	11		11	6		6	5
Pueblos, from Santa Fe N. M.	7	4	11				11
Totals.....	144	53	197	20	7	31	166

KADLE KEWAH WOH

CARLISLE BARRACKS, PA., AUGUST 1880.

Entered at the Postoffice of Carlisle, Pa., as Second Class Mail Matter.
Subscription price—Fifty cents a year.
Edited by the Indian Training School and published by MASON D. PRATT.

HOME ITEMS.

DURING the last school session defective blackboards were a source of annoyance to the teachers. This is mended.

MISS WEISTLING of Huntington Pa., has been added to the corps of workers and is at present assisting in the hospital.

A WAGON and paint shop has been fitted up and tools and material purchased for the manufacture of both light and heavy vehicles.

WHILE IN CAMP the boys employed a good deal of their time in making bows and arrows and practising with them shooting pennies &c.

THE BOYS are again established in their quarters. They are quite well satisfied to be once more at the Barracks and at their regular works.

THE INSTRUCTION of the band continues daily and enough real progress has been made to show that there is sufficient musical talent in those selected to make a good band in time.

THE HOSPITAL has had some inmates for several weeks past, most of the cases here treated are those in which there is some constitutional weakness or hereditary disposition to disease.

THE RESULTS of the seasons work on the farm are proving quite satisfactory, an abundance of vegetables for present use and a good supply of beans, potatoes, and cabbage have been secured for winter use.

IN ORDER to give the Pueblo children an opportunity for a better start at the commencement of the school term, they have been put under the instruction of Miss Patterson for about five hours daily.

THE GIRLS took possession of the camp when vacated by the boys and spent a pleasant week there. During their absence their quarters were put in good repair and they will know more how to appreciate a good clean home for the temporary change.

JOHN RENVILLE'S father was telegraphed to of his son's death and replied that he would come. This he did, and whilst mourning sadly for the loss of his son he shows the best of judgment about it and says that the fact of losing his son, does not change his opinion of the school and its work. That it is the desire of his people to send more children this fall.

THE BOYS now have two comfortable reading and study rooms which they enjoy very much. Pictorial books and papers and such innocent games as will be suitable for them in these rooms are much needed. Any of our friends desiring to help us in this line can give us material aid by sending forward prepaid such donations as they may choose to make. The boys have asked to have an organ in their quarters the same as the girls have. Their study rooms would be a good place for one.

THE BOYS were required to walk the 16 miles across the mountains to the camp in Perry Co. Among the foremost boys to reach camp was To-kah-ah-puh (strikes the enemy) a nine years old son of Black, Crow one of the most prominent and progressive men of the Rosebud Sioux in Dakota. No boy has enjoyed camp life nor gathered more vigor from it than he.

Quite a number of the boys from 16 to 20 years of age, in full health and vigor dropped out, rested, and complained of the long walk.

MARRIED.

STANDING—WILSON.—On Monday Aug., 2nd 1880, at the residence of Susan Longestret, 1306 Filbert St., Philadelphia, by the Rev. J. Robinson missionary to the Dakotas, Mr. A. J. Standing, Property Clerk at the Indian Training

School Carlisle, Pa., to Miss Annie Wilson of York, England.

The sly Mr. Standing slipped off to Philadelphia, armed with a clergyman to meet his imported bride. We were all curious to know why he should send so far, but since we have seen the bride we do not blame him for sending across the ocean for a wife.

We extend to the courageous young English woman a cordial welcome to America, and reception amongst our party of Indian workers.

REV. SHELDON JACKSON D. D., who brought us the Pueblo children recently, had a narrow escape on his trip east. He was engaged to lecture on Alaska and the Indians, on the 29th of July, at the Great Chautauqua Assembly at Chautauqua Lake, New York. He expected to reach Carlisle and deliver to us his party of children by July 24th, but storms and the washing away of Railroad bridges in Colorado detained the party, so that on the morning of the day he was to lecture at Chautauqua, he had only reached Pittsburg. Sending forward his party of children and telegraphing us to meet them in Harrisburg, he turned aside to keep his Chautauqua appointment. He reached Chautauqua six minutes before the time appointed for his lecture, went on the stand at once and delivered, what the records of the Assembly pronounce a most intensely interesting and instructive lecture in behalf of Indian educational and missionary work. But then six minutes was on time.

SOON AFTER the boys reached their camp in Perry Co., four of the Sioux boys named War Bonnett, Young Bird, Behind, and Little Man, slipped off and returned to Carlisle Barracks without the permission of Mr. Standing who had charge of the camp. They were called up and asked for their reasons when they stated that they had given up camp life and wanted to live in houses like white men and that they came to Carlisle for that purpose. They were informed that to right the wrong committed in leaving camp without permission, they must, the next morning walk back and ask permission from Mr. Standing. They all demurred to this. The oldest one after talking with the others a little while, asked that they might all be whipped and then allowed to stay at the Barracks. As whipping is not practiced at the school, they were informed that the only way to make it all right was to go back and ask permission to come in. Young Bird and Little Man, the younger two of the four offenders, finally concluded to return and ask permission which they did, walking to camp and returning to the Barracks a total distance of 32 miles the same day. The other two continued obdurate and were otherwise disciplined.

DIED, on the 10th inst., after an illness of fifteen days, John Renville son of Gabriel Renville chief of the Sisseton Sioux.

John was full of life and health when the boys marched out to the camp in Perry Co. The day was hot and at a spring on the way he drank heartily, from that drink began his illness. He returned to the barracks with fever and hemorrhages from the nose. At the last these defied all skill and he died.

"Death loves a shining mark" the poet sang long ago, and in the passing away of this pupil from our school we sadly say, how truthfully the poet sang.

We rejoice in the manly form, graceful movements, rich voice, and amiable spirit of many of our pupils, but in John all these graces were specially prominent.

Through all the days of his sickness his large sorrowful eyes had a far-away wondering look, no pain mared the beauty of his brow, and his voice as he addressed his sister who tenderly watched over him, was like the trumpet warbling of some mournful bird.

Our hearts follow the father in deep sympathy as he bears the body of his beautiful boy back to the land of the Dakotas for burial.

An Indian School Visiting Board.

Indian sentiments upon education have been

further illustrated by a visit from about thirty Sioux chiefs to their children at Carlisle and Hampton.

This Indian school visiting board, as Secretary Schurz called it in his last speech at the Hampton school anniversary, consisted of the following members: Spotted Tail, Iron Wing, White Thunder, Black Crow and Louis Robideau, from Rosebud Agency; Red Cloud, Red Dog, Red Shirt, American Horse, Two Strike, Little Wound, and John Bidgen, from Pine Ridge Agency; Like the Bear and Medicine Bull, from Lower Brule Agency; Son of the Star, Poor Wolf, Peter Beauchamp and John Smith, from Fort Berthold; Two Bears, Big Head, John Grass, Thunder Hawk and Louis Primeau, from Standing Rock; Charger and Bal Eagle, from Cheyenne River; Brother to All and James Broadhead, from Crow Creek; Strike the Ree and Jumping Thunder, from Yankton; Robert Hakewashte and Eli Abraham, from Santee Agency. Mr. Tackett, from Carlisle, accompanied the Rosebud chiefs as interpreter, with his wife, a daughter of Spotted Tail, and Major W. D. E. Andros of the Yankton Agency was in charge of the party.

Their first visit was to Carlisle, where many of their children are, Spotted Tail alone having four boys there, bright looking little fellows, who came with him to Hampton. The party had evidently had a fine time at Carlisle, and talked enthusiastically of their entertainment there and the progress their children had made. Part of their business East being the consideration of a project for a railroad across their reservation, from the Missouri to the Black Hills, they went from Carlisle to Washington, where the business so engrossed them that they could give but one day to Hampton. The Fort Berthold party, who had many relations here, sent back a petition by telegraph to the Department for two more days, which were allowed them.

The meeting between the chiefs and their young relatives would have convinced the most skeptical that the heart of man answers to heart, as face to face in water, whatever the skin it beats under. One of the boys had grown and improved so much in a year and a half that his older brother did not at first recognize him.

Morning drill and half an hour of class recitations interested the chiefs, and still more the workshops, where the language of saws and planes and hammers was something all could understand. They watched their boys' operations with evident admiration and approval. The steam saw-mill seemed also particularly attractive; they show a special taste for machinery. After the hour of school and work, the Indian pupils were dismissed to visit with their friends. The Indian girls' cooking class had felt much honored in making the bread for their Chiefs' dinner, and the handsome white loaves did them credit.

In the afternoon the school and a few outside friends met the chiefs in Virginia Hall chapel. After a few words of welcome from General Marshall and Rev. Mr. Gravatt of Hampton, who told them of a graceful act of some of the boys in presenting their minister with a pretty lounge of their own manufacture, several of the chiefs addressed the audience through their interpreters.

Spotted Tail, who was the first speaker, showed such an entire misconception of the character of the school and its relation to the Indians, that General Marshall supplemented his remarks with the following—

"The Hampton School was established long before Indian education here was thought of. The Government does not pay as much as it costs the school to educate the Indians, so it has to ask white people to help, and they do help. The Indian Commissioner would be glad to pay the whole cost, but says he has not the money; so the school undertakes to do what it can. We know that these are friendly Indians and dress like white men. We are glad to see them here with their handsome blankets and other marks of rank. We would be glad to have some of the Indian students speak and tell how they like it here. We shall endeavor to treat them well and send them back better than when they came."

SON OF THE STAR.

The head chief or the Arickarees then made a short speech, saying they had come to see how their children were learning: "They have a great deal here they don't have in our place. I wish I had time to stay and look around more. What they are doing is for their benefit. I am glad to see the work they are making. I will take the news back to their fathers and mothers.

A pause ensued, and the other chiefs not seeming ready to speak, General Marshall told them that one of the students has asked to say a few words to them. It was one of the older girls who has been here a year and eight months. She had seemed so earnest and yet so simple in her desire to speak to her people, that permission was given, and very simply and earnestly she spoke. As the larger part of the chiefs did not speak her language, she had to reach them through two interpreters, one of whom translated her words into English, and the other into Sioux.

The interpreter said:

"She says, that after she had been here a little while and learned the white man's ways her heart felt better. When she came away from home her father and mother all cried for her and she cried too, but now she never cries about home. She likes the place, she likes to understand the white man's ways and the white man's language and to do what they tell her.

"She says Indians' ways are down in the ground, but the white man's language is in his head. [The chiefs who listened attentively seemed to understand this curious figure of speech and nodded their approvals.] She is working hard she says. These Indians have come here and want to know about it, and the boys ashamed to get up and tell them, so she will tell them. She has been here two winters and knows every teacher on the place. She will never forget them as long as she lives. She means the people here in charge of the Indian children. They think just as much of them as they would of their own children. She will tell their names [which she did with appropriate gestures rather embarrassing to the teachers in question.] She is going to stay here till she learns how to work, and to speak the white man's language. Then she is going up home to teach her people. She is working hard, she says, to get into her head. She is going to try to be God's daughter. She loves this school-house. When she goes back, she wants to get the people to send their children down here. That is all, she says."

This speech from a woman was listened to respectfully by the chiefs, whom seemed to express approved frequently by grave nods.

LIKE THE BEAR.

A Sioux Chief from Lower Brule Agency, and father of one of the Indian young men at Hampton, came forward, and made an eloquent speech. He said:

"You see I am a red man standing here, but when the great father, the President, told me to drop Indian's ways and take up the white man's, I did it. There is no greater power in the world than the Great Spirit, and we must listen to Him and do what he wants us to do. The men that are sent out by the great father the President I don't want to do anything against them, and when they asked for my children, I gave them up. There are many ministers of God in this world, and I want you to take care of my children. I see you are making brains for my children; you are making eyes for them so they can see well. That is what I reach out to the Great Spirit for. That will make me strong. I want you to publish my words. I always said that when I came where my children are in school I would speak. I am here now, and that is why I speak. My people have been with the whites in the old days when they traded up there. We have always been friendly to the whites. That's all I've got to say.

ROBERT HAKEWASHTE.

A large, fine looking chief from the Santee Agency spoke eloquently and much to the point. He said:

"I've got some relatives here, and the great father told me I could come and visit them. That's why I came. Every one here represents a different band, and has come to see his people. Every band that can see ahead and can see how people can make their living, does so.

The first man who spoke [Spotted Tail] is my friend. I want to say something about what he said. He wants a school like this on his own reservation. That's right for him, that's good for him, it is his land. But the rest of us have all got reservations, and some of us have claims. We know that anybody who undertakes this kind of work of teaching never will go to any bad place; they will be sure to have a reward.

"I have dressed like this [in citizen's dress] for twenty-eight years. I taught my people to do so by dressing this way first myself. I knew we couldn't get along in the Indian way any more, so I dressed up this way, and now not one of my men wears a blanket, not one woman wears squaws clothes. When I see the work done here, I am very glad. We depend on the whites. You boys, if you try to learn, it will be a good thing for your fathers and mothers; you girls too. You must all learn to work; try hard. Learn also to read and write and to look to God and pray, and when you get home you will do your people good. If you take hold of this and do not let go of it in the future, it will lead you into a life which will go into eternity. Learn everything they show you and by and by you will learn more. After you have learned all these things you will go home and have farms. That is the way you will make your living. There are a great many bands of Indian in this house, and other kinds of people too. Since I have learned the words of God, it make no difference to me what the color of a man's skin is. If he walks like a man, it is all the same. When I see that, I think of God. I don't believe God likes the white color only. If the skins are different I believe God likes all the same, for He made them all."

ELI ABRAHAM.

A native teacher from the Santee Agency school said:

"Seeing so many friends makes me glad. I shake hands with you all from my heart. I have been thinking of my people while sitting here. I used to think that if I could learn something first, I could teach them. That is the reason I went to school one or two years. After I got home, I taught the children. I have taught for eleven years. I learned the ways of the whites, and taught them so that they could follow them. I want every man to have a house and something in his house; to have fields and stock in them. Anyway I knew that was right. I showed it to them. For all children to go to school and also to church and learn the words of God. That is chief of all, that is the road of life. I thought that if I could do that, all would live well and increase the tribe. Since I have seen all that is here, if a man can be full of gladness, I think I am gladder than that; I can't express my feelings. This is a good country, as far as I have seen it, and a good school. I don't see that we can want anything more. You can all speak English together here. That is good. When I get home to my people, I am going to tell my people what I have learned. That's why I have spoken."

STRIKE THE REE.

An old Yanton Sioux chief, eighty-seven years old, and nearly blind, who had insisted on coming to see his grandson at the school, and the rest of his tribe, spoke in a strong clear voice. He is said to be as good a specimen of his race as can be found in the Dakota nation, intelligent, a true friend to the whites, and always having seconded the agents' efforts to better the condition of his people.

He said:

"I grew up a red man, and the things I see here, I never had a chance to see before. I have heard about this white man's church, this religion. I've heard about the holy house. That means the church and the school house too. I've looked into that and I am very much pleased

with it. There is only one Great Spirit we can truly worship. All these people, the red men all over the country are hearing about it. You are teaching the children to worship the Great Spirit. That's a great thing and I like it. There is one boy here I want to take home. You have two sons of one father. One is sick. I want you to keep the other one. That is why I spoke."

The boy referred to left Hampton, June 19th, on his return home, for although he was not considered by the physician to be in any special danger, it was thought best to accede to the request of his friends.

A little time remained for visiting with their young friends, and then the party drove to Old Point, accompanied by those of the students who were related to them, and some of the teachers, and taking a turn around the grounds of the Soldiers' Home on the way. They had visited Fortress Monroe in the morning on their way to the school.

The Berthold party returned and had two days of uninterrupted visiting. On Thursday they had a picnic at the school farm of Shellbanks, and expressed much pleasure with the Indian boys' summer camp there, which is just established for the season. Before they left, the chiefs, Poor Wolf and Son of the star, made short farewell speeches.

POOR WOLF'S FAREWELL.

"I met the whites long ago on the Platte River. Ever since they have been my own flesh. I always shake hands with them all—the men and women, down to the smallest children. I see they are well used here. All our boys and girls. I have seen their nice rooms and beds. We have had a pleasant visit. You have given us pleasant drives and made it pleasant for us. I shall have a big talk with the great father in Washington. That is all I have to say here. I have talked to the boys and girls and told them to try and learn English and white man's ways."

Mr. Robbins told the chief that all had been glad to see them here and that he could tell them—they might tell it to those at home—that every one of the Berthold boys and girls had done very well indeed, and improved very much.

SON OF THE STAR

added a few impressive farewell words to those he had spoken in Virginia Hall. He said:

"I have had a talk with the boys and girls here, and told them to work well; that is what they are sent here for, to learn English, so that when they go back they can speak for themselves and their relatives. That's what they sent them down here for, to learn to read and write and talk and work. I want them to learn every kind of work the white man does. They are very young and have a long time to live, so I want them to learn to do everything. When a man knows how to work he is well off; he is rich.

The Berthold party returned to Washington on Thursday. The visit of the chiefs has been a very great pleasure and encouragement and benefit to the Indian students. We believe that it cannot fail also to do good to the tribes and strengthen their interest in the education of their children. We wish they could come oftener as they would like to.

At the same time both Major Andros and their white interpreter, who has lived among them for twenty years, assured us earnestly of their opinion that the best plan is to educate at a distance from the tribe, to remove them entirely from native influence while their characters are forming. As for the health question, both say they believe that delicacy results almost if not quite wholly from hereditary disease and disregard of all health laws in their lives at home, and that the change is more likely to lengthen than to shorten life.

While the Eastern schools have, we believe, a special and important work, we regard the mission and agency schools as indispensable, and certainly of great value in creating an atmosphere sustaining to the pupils who will return to their people from the East. There is no lack of room or opportunity for every honest effort to do good—Southern Workman,