

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., SEPTEMBER, 1880.

NO. 6.

The Cherokees in North Carolina.

Our adventurers with difficulty found the road to Qualla. It had once been a cartway roughly cut along the sides of the mountains for about fifteen miles, along the Tuckesege River, but the spring torrents year after year had washed it away, and neither white man nor Indian had ever laid a log to repair it. Why should they? After two or three wagons with their steers and drivers had rolled headlong over the precipices and been dashed to pieces, they concluded to call it a bridle-road, which was the easiest way to set the matter right, and quite in keeping with the philosophy of the mountains. So the wagons thereafter tumbled comfortably at their leisure.

Our friends found "the Nation" hidden in isolated huts in the thickets among the ravines of the Sozo and Ovnolufta hills. These Cherokees number about fifteen hundred souls, and were said to have ten thousand acres under cultivation. BUT THERE WAS NO SIGN OF A VILLAGE, NO SCHOOL, no gathering-place of any kind; the grass was knee-deep before the door of the little church which they had built years ago. Not far from it was the grave of six hundred warriors buried centuries ago. They still bury their dead under great heaps of stones. The universal lethargy of these drowsing mountains has probably fallen too heavily on these savages for them to be civilized. Yet, oddly enough, they are the only mountaineers who want to be wakened out of their sleep; They crowded out of every hut about the mules of the travelers, BEGGING, NOT FOR MONEY, BUT FOR TEACHERS. These strangers were the "North-to them, and the North to the Indians, as to the blacks in the South, is a great magician, who can give money, life—what it will. "My people," said Enola, the preacher, "have lived in these hills since before the white men came to the country, AND HAVE ASKED FOR NOTHING BUT SCHOOLS; but they have never got them." The tribe are wretchedly poor: swindlers found the red men as easy a prey in North Carolina as in the West, and it is only since 1875 that they have obtained possession of the land on which they have lived for more than five hundred years.

Crossing one of the heights, the Doctor's party came upon old Oosoweh, the conjurer, lying flat on his stomach. He had marked out lines on the muddy ground, and was driving in bits of ash roots here and there. He did not look up as they halted.

"There he has all the countries of the world," said the interpreter, a nimble young Indian lad. "Where he drives in a peg, it rains, where he takes it out, the sun shines."

Mr. Morley laughed. "Who would expect to find humbuggery on the top of these mountains?" he said, throwing a quarter to the wizard. The old man's reddish eye glared vindictively at him a moment, then he turned back to his pegs; but he did not look at the money.

"Now he will send you a storm," said the interpreter.

"Nonsense. This drought is going to last for a week."

But before they had reached the bottom of the next chasm the clouds did actually gather, and a heavy rain began to fall. The shadows of the mountains lay like night over the valley, and the steep clayey trail became so slippery that even the sure-footed mules slid and staggered on the edge of the precipice. Mrs. Mulock jumped to the ground, vowing that she would not trust her life to the good-will of any donkey, and tramped on, the little Doctor valorously holding up her portly person, down the gully made by a landslide, until there was a rustle among the leaves, and a grey, sluggish slimy length slowly trailed

across the grass. It was a rattlesnake about five feet long. The poor woman fairly sat down in the mud and sobbed hysterically, while Morley and the Judge killed the monster. "I will not move a step further," she declared, vehemently.

"We must go on, my dear; it will be night in an hour," said the Doctor; "and this range appears to be utterly uninhabited."

"Except by snakes and wolves," interrupted his wife.

Morley tried to laugh. "The conjurer is shrewder than Old Probabilities himself. There was not a sign of rain when we were talking to him."

"Nor would there have been if you had let him alone," said Sarah, tartly.

"Miss Davidger! It is not possible that you believe in the old brute's heathenish spells?"

Sarah shrugged her shivering shoulders, but said nothing.

"It is always wisest not to h tamper with such people or their—prejudices," said Judge Hixley, gravely. "I interfered once with the Voodoo women, and I regretted it." He pulled off his coat, and glancing at Sarah and at Mrs. Mulock, wrapped it about the elder lady, and stood, his teeth chattering, in his shirt sleeves.

"Oh, this is positively too much, Judge," cried Mrs. Mulock. "You will have neuralgia, or—Why doesn't that miserable Indian find the way out of this gorge? Why, where is the Indian?"

Everybody looked around, appalled. But Winosteh had vanished. A roll of thunder broke from the black wall of cloud at the west, and reverberated sullenly from distant peak to peak. The next instant a having nash glittered about them, and the crash shook the gigantic trees against which they leaned.—Rebecca Harding Davis, in Harper's Magazine.

The Force of an Indian Arrow.

The Indian bows are made of extremely rigid wood, but the power to bend them effectually comes more from practice than mere physical strength. General Brisbin says:

"I have seen a slight and small white man bend with ease the strongest bow when he had once acquired the art. A white man, too, can send an arrow as far and as deep as an Indian. I once had an officer named Beldin with me, who had lived twelve years with the Indians, and he could shoot an arrow into a buffalo while running so that the point would come out on the opposite side. He would also plunge an arrow into a beast so that it disappeared, and not even the notch remained visible. The power of an Indian bow can be better understood when it is known that the most powerful revolver will not send a ball through a buffalo. Beldin said he had seen a bow throw an arrow five hundred yards, and I, myself, have seen one discharged entirely through a board an inch thick. A man's skull was found in the West transfixed to a tree by an arrow, which had gone entirely through the bones, and fastened itself so deep in the wood as to sustain the weight of the head. The man most likely had been tied to the tree, and then shot."—Florida Press.

An Arapahoe Buffalo Hunt.

The following extract, describing a buffalo hunt by Arapahoe Indians, is from an army officer's letter to the Baltimore American: "While I have been endeavoring, vainly perhaps, to convey to you some idea of the appearance of the Arapahoes, the hunting party has made rapid progress, and one of the young warriors, now far in the lead, waving his blanket in a peculiar manner, makes known to the hunters that the herd is near by, and that taking a certain course

will bring us to windward of them. As the distance between the hunters and the herd grows less the bucks divest themselves of all their clothing save the breech-clout, and the superfluous garments are handed to their squaws for safe keeping, together with the ponies they have been riding, as they now mount the fresh animals their better halves bring up to them. The old buffalo bull, acting as outmost guard, has heard a sound he cannot explain; he turns to warn the unsuspecting herd of his not altogether groundless fears, when the whole party of Indians, like one man give the ponies their head, and sweep down upon the grazing herd. But not grazing now! for, as if by magic, the whole herd becomes aware of the danger, and with heads low and tails erect they are bounding over the level plain before them at a much faster rate than their lumbering bodies would lead one to suppose possible. The Indians, dashing upon the flanks of the moving column, pour in their deadly fire. Not waiting to see the result, they urge their ponies on, still firing (sometimes so near that the barrel of the rifle rests on the buffalo) as fast as they can load till their ponies pause from exhaustion and the skeleton herd is beyond reach of their weapons. While pursuers and pursued have been thus actively engaged, the squaws have not been idle, for, as the hunt ceases, you find them with their pack animals already on the field where the dead buffalo lie. The bucks, returning, ride down along the dead and dying and point out to their squaws those they have slain, and when the squaw has put her own individual mark upon them, she begins her part of the hunt, which is skinning, cutting up and packing. I have seen five hundred buffalos killed in the above manner, and I have never yet heard a dispute arise owing to a buck having mistaken an animal he had killed. It would seem as if the dead carcass had "a tongue in every wound" that cried: "Pass me not by; you killed me." The squaws are natural butchers. There is not a miss-cut made in removing the robe; nor is one particle of the animal left for the coyotes, that can be in any way utilized by these people. From the sinews lying along the backbone (from which the bow strings are made) to the horny hoofs (from which is dissolved a kind of gluten for the preparation of the robes,) nothing is wasted. No wonder it exasperates these provident people to come upon the carcasses of hundreds of thousands of buffalos, killed yearly by the white hunters for the hides alone. Not even a tongue gone, or a slice from the favorite hump taken. There they lie and rot.—Florida Press.

PUEBLO AGENCY, ZUNI N. M. August 3rd 1880
Capt. Pratt,

Dear Sir:—By this time you have met our little contribution from Zuni, of four, two boys and two girls. I have not heard one of the Zuni people express a regret that they have allowed the children to go. It would be a very valuable gift if the photographs of our scholars could be sent to the mission here. If one or more were struck off, I would agree to sell them here so as to cover all expenses. We would be delighted to have one short letter each month from some of the teachers, until the scholars are able to write themselves. Any time more are wanted, let me know; we can furnish a regiment. Rains have been abundant since the scholars left and this makes the people think they have done nothing wrong by allowing them to go.

All the people send love to the scholars. May God take care of them while absent and restore them in good health and enlightened understanding. Your obedient servant,

Rev. T. F. Ealy M. D. Teacher.

THE President of the Board of Education of the great city of Philadelphia recently in our hearing told how during his summer holiday spent in Maine he found a well-to-do Indian man who had, with the consent of the boy's parents, just taken a white boy to live in his family. In answer to questions as to what he was going to do with the boy, he replied that he would send him to school and try to make a man of him.

Do the Indians want Civilization?

We have many evidences coming to us from many sources that the Indians are anxious to become civilized. These evidences are both in words and acts. We recently had a visit at the school from a leading chief of the Sioux. In a conversation with him he said "If the Government would do differently with the Indians, the Indians would be civilized faster. The Government has been feeding and clothing us for a good many years and that makes our people lazy. If the Government would do more to help us work and educate our children, then we could do better. I have been brought up an Indian, and know all their old ways. When I was young, the Indians depended only on game. That was the way they made a living. An Indian man had to be out every day in storms and cold to get game. If he was idle, his family suffered for food. THEN LAZY INDIANS HAD TO SUFFER THE CONSEQUENCES. If a man is left alone to support himself and he is lazy, he will get hungry and rather than starve he goes after something to eat. The Indians all understand now something about the way to raise things and make a living and if we were required to depend upon ourselves to get something to live on, and had more help to show us how to do, we would civilize faster. I often talk to my people about this, that their being furnished everything they want causes more laziness than anything else, and I tell them that the white people are to blame, and I tell the white people so too. My people, are able to do considerable farming, and raise all they need. If they were helped more with things to work with, and had somebody to show them how, it would be a great deal better for them, but there are some of my people that wait every winter for the supplies that are sent by the Government and these people do not work like they ought to, and then because these supplies are sent to us many who do raise things enough to live on, waste what they raise; these things spoil the Indians."

This talk is a fair sample of what has been said to us by many Indian chiefs and leading men. There are many parents who write to us about their children who are receiving instruction here and speak after the same manner. There are not many Indians in the United States now who do not in some degree realize the benefits of education and industrial training in civilized ways, and desire it. While we have some complaining, begging letters, the great mass write to us of their satisfaction that their children are being taught just as white children.

The following letter from an Indian whose tribe is not represented at this school, evidently written by some white friend, is one of three of the same character we have received within the past few days.

"SIR:—As you have the charge of this Indian school a few of them in this tribe are interested in the further interest of our children. We are desirous of having the advantages the Government wants to give us Indians. Therefore I would like to know, so as to meet you or whoever you send for that purpose, when you are coming for Indian children in this part of the Nation. I have a boy eleven years old who speaks English, smart every way, that I would like to have at your school, and if there is any possible chance to have him go to your school,

"by all means write and let me know what to do. There will be a good many you can get from this tribe."

An Indian boy whose tribe is not favored with educational privileges writes and asks to come to this school. Where he got his ability to write, he does not state, but he says, "I have been craving an education, I now apply to you to see if you can give me a chance."

An Indian girl writes "I have heard of the Indian school and I wished to get in there, I would like to get an education and be of some use, I would like to be a school teacher and I thought that I would write to you to see if you could let me in. I should like very much that you would intercede for me and if there is any chance for me I would like to go there. I am eighteen years old."

These are from different tribes and far distant points of the country.

A Seminole boy in South Florida, of that tribe whose treatment has been such that they have for thirty years rejected all overtures of aid, either from the Government or from individuals who would befriend them, seeks for educational advantages. He at first left his tribe without the consent of the chiefs and his going away was for a time the subject of a possible difficulty between the Indians and the whites who wanted to educate him. Now his tribe have accepted the situation, having found that he has learned English and will be useful to them and they are willing that he shall continue at school. The friend who writes this says that at an early period it will be possible to establish a school with children from this tribe.

No better evidence of the progress of educational ideas among the Indians could be asked than is here given. There are now many tribes of Indians entirely self-supporting and a few tribes able to take their places as citizens of the United States and become tax-payers.

We work for educational advantages for the so-called wild tribes. With lands in severity, and individual rights to property, should be given ability to hold and use their property, to the best advantage. The power to compete with the white man will develop best in actual competition. Most all the failures of schemes to civilize the Indians, can be traced to a for-aking of the old established rules which have civilized civilization, and which keep civilization civilized. The slow, sure method of training and educating the young, will bring its fruit of peace and wealth.

A Hammock Reverie.

It was the sixth of August by the calendar, but it was a June day nevertheless,—a glorious day, which floating down from paradise had set aside the sultry, panting, astonished August, and wrapped the world in its heavenly atmosphere. The boys had tried camp life to their hearts content and now they were coming home. As they had been too plucky to make complaints, the girls had come to the conclusion that a few weeks of camp life might not be such a bad thing after all. So there was a joyful excitement in the hurried preparations.

A few little girls who probably had done their packing in some fearfully early, long-since forgotten hour in the morning, were rather lazily playing croquet after their usual aimless fashion—a fashion not without its advantages: for playing by no known rules they have nothing to quarrel about. Balls are picked up and put into position with an indifference to all civilized notions delightful to behold; and through it all the little brown faces are as placid and the sweet voices ring out in as merry laughter as if each particular stroke were aimed at some invisible antagonist whom they are unitedly sure to vanquish. Presently a musical whistle comes singing across the parade. Presto! Every mallet is dropped, and the players vanish. Then there are noisy but happy shouts and contradictory orders, and at last, the impedimenta being deposited in wagons, the line of march is taken for Sulphur Springs. Silence falls like a benediction—silence all the more enjoyable for the blast of a bugle which comes now and then from some distant quarter. Surely there is some magic

about the wonders which Mrs. Curtin is working with that band! After a few quiet moments, I turn to the croquet ground, and there upon the flecked parade I see the players back again, quietly, almost dreamily resuming their game. I musingly wonder if it would not be well to teach them to play properly. Just as I conclude that "ignorance is bliss" I see a bevy of fair, sturdy looking girls hurrying across from a distant play ground, and soon there is a parley between the two parties. I can hear but little that is said. I understand, however, that party No. 2, finding that party No. 1 does not play according to rule insists upon the occupation of the ground of the latter. Some disagreement on points of order had arisen between the aggressive party and other children beyond the poplars, which led to this sudden interruption. Not being able to carry out their ideas according to an enlightened croquet-conscience on the old ground, they had come to new fields for what they deemed the right. I was the spectator of a pretty little pantomime which ended in the quiet withdrawal of the Indian girls to another ground not quite so well situated or shaded; but they resumed their game, albeit a little subdued in manner, occasionally stopping to look back to the better place they had left.

The other party went on playing with a precision and strict adherence to rule very creditable to their pretensions, but their numbers being constantly increased by other parties from beyond the poplars, the place soon grew too strait for them, and taking up their mallets they marched to the new ground of the first party. Again the same scene was enacted. This time I caught some of the colloquy which in substance was as follows. The Indian girls argued that the ground was theirs, given to them by the Great Spirit, their Father. The white children admitted the claim, but informed the astonished natives that they were children of the same Father, and that to them, his favored children, he had given a book of directions by virtue of which they had "a divine vocation to institute a moral order" and much more of the same sort, which, of course was all English to the Indians and Sioux to me.

Some of the white children produced the book and proposed teaching the Indians, but the others said that they must begin to lay the foundation of the new order. The Indians drew aside and consulted together. As no such book had been given to them they decided that they could not be expected to follow its rules, and as they saw that there was much quarreling and ill-feeling on the part of those who professed to follow its rules, they concluded to turn their backs on the white children and their book. They were induced to do this peaceably by some trifling presents backed by a judicious exhibition of superior strength. In their haste to find a new ground they ran pell-mell against my hammock, into which, as soon as they saw me they climbed hastily. Taking them in my arms which seemed big enough all at once to shelter the whole race of Indians, I said to them, "My children you must learn the white children's language and the rules of their book. It is no longer a question of right nor of might. You can hold your ground as soon as you know how to use it." They threw down their mallets with a bang, and called for the books. Just then their voices were lost in a war-whoop and loud trampling of feet in the boys quarters. I sat up, wide awake now, and sure enough it was the boys. Oh, what a racket! I heard them race up stairs, and then a loud huzza! "They are in the study-room now" I said. "I wonder what they think of the mottoes and the pictures and the clean white walls, all prepared during their absence." Another rush down stairs, and another shout. "They are in the lower study-room now." And soon they come browner and sturdier than ever. A glad welcome they receive from everyone left on the place, and the happy voices and cheerful faces show that they feel at home. What could we ask more! As I leave the hammock my eye falls upon a late number of the "Independent," and I see the article headed, "A new Clearing in Indian Affairs."—Very clear very logical very convincing no doubt—But this is "such stuff as dreams are made of," S. M. C.

EADLE KEATJAH TOH.

CARLISLE BARRACKS, PA., SEPTEMBER 1880.

MASON D. PRATT - - - - - Publisher
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HOME ITEMS.

—Look out for a full account of our exhibit at the Cumberland Co. Fair, in our next issue.

—The boy's quarters are to have a heating system that will give far more comfort than the old fashioned stoves of last winter.

—Our good friends, Miss Mather and Miss Perit, are with us for a month before they return to their southern home for the winter.

—The two debating societies are becoming fixed features. Some of the boys can give good reasons why the hands are more useful than the feet, and vice versa.

—During the past month the whole of the tin roofing of the Barracks, about 180,000 ft. has been painted. In this as in other work, Indian boys proved competent and steady workers.

—The sojourn of the scholars in the woods during the months of July and August was made more enjoyable by the donation of half a dozen hammocks by H. S. Sternberger of Philadelphia.

We sent, by order of the Indian Office, FIFTEEN sets of double harness made by our Indian boys, to the Lemhi agency Idaho, for the use of the Shoshone and Bannock Indians. We have thirty-five sets more ready for shipment.

—Over seventy-five of our largest and roughest boys were in camp for over a month, under no more restriction than was absolutely necessary. They were allowed to roam at will a greater part of the time, and it would not have been strange if thus turned loose in a farming country we had heard some serious complaint of damage done to crops, fences, or trees, but so far, only one claim has been sent in, the damage to trees estimated at \$5.00 by the owner, at 25 cents by a competent viewer.

—During the visit of the Cheyenne and Arapahoe chiefs with agent Miles, one evening was very pleasantly spent in witnessing some of the wonders of electricity as exhibited by Professor Himes for their entertainment. The professor seemed to grade his experiments so that new and more beautiful results were set before them continually, he was often rewarded with tokens of delight and approbation from his dusky auditors, who were really interested in what they saw. Each produced a knife to be magnetized.

—One feature of our apprentice system is to pay the boys a trifle per day as an incentive to best endeavors, and also to instruct them in money value; a point on which the Indian needs education very much. This arrangement did not include the farm boys, so one field of potatoes was set apart to be worked in shares, two long rows to each one and the cultivation left to the boys. The crop has now been stored and measured, and last pay day some 63 boys received sums varying from one to two dollars, their proportion of the returns.

—On the 6th of September Agent Miles accompanied by his daughters, Misses Lena and Joe Miles, arrived at Carlisle bringing forty-one Indian children from the Cheyenne, Arapahoe and the Comanche agencies, to be placed in school. These children average younger, and a greater proportion are girls than in any previous company. These are both encouraging facts. The younger the child, the easier he is taught, and the less danger is there that the change from barbarism to civilization will prove fatal. The willingness of the Indians to spare the girls, who, in the lodges, are the slaves and the toilers, shows that at least they are beginning to be actuated by less selfish motives.

With Agent Miles came Robert Bent as interpreter, and the chiefs Little Raven, Left Hand, and Yellow Bear of the Arapahoes, and Mad Wolf, Bob Tail, Big Horse and Man-on-

the-Cloud, Cheyennes. All are great men among their people. With these tribes there is "no royal road to fortune." He who would achieve greatness must do it by long years of faithful effort, by valor on the war-path, and eloquence and wisdom in the councils. They have no constitution to stand by, but with them all young men are free and equal, and to the most worthy, honors are awarded. And so these seven came as representatives of their people.

These men spent some days in examining the school at Carlisle. With keen jealous eyes they watched the instruction given in the school-room and work-shop, and the food and clothing provided, and have studied the faces and expressions of all the employees, to satisfy themselves that their children would be well and kindly treated. They are pleased. All is good, they say, and they will go back and tell the anxious parents on the plains, how well their children are cared for.

Besides visiting the school, opportunities have been offered them of seeing various manufacturing establishments in and about Carlisle. Paper Mills, Iron Works, Boot and Shoe factory &c. They went from Carlisle to Philadelphia, where they were taken through the mint and public schools, visited the State Fair and the Zoological Gardens, saw the shipping and attended meetings. From the Friends they received much hospitality. Many little presents were given them to take home as proofs of the friendly feeling of the whites. Ex-Mayor Fox, Prest. Steel, and the board of school directors were also especially kind.

They went to Washington, and had a satisfactory talk with the Secretary of the Interior. Being delayed some days there, they were invited to visit the Martinsburg, Va. Agricultural Fair. This gave them a pleasant ride up the B. & O. Railroad. They have returned to their western homes evidently much pleased with all they have seen and heard in the east.

Sept. 10th—Matches, one of the Cheyenne Florida prisoners, left to day for his home in the Indian Territory, having been absent about five and a half years. In company with him went two others, who return home after a like absence, Koba and John Wicks.

They left the Territory savages, and manacled for safe keeping. They return examples to teach their people civilization.

Sept. 15th—To day Albert Henderson of the Sac & Fox agency, Neb., died of heart disease. Albert had been at times in the hospital for some months, but nothing serious was apprehended, and his death took place very suddenly and unexpectedly.

Sept. 16—In compliance with an invitation from the managers of the Berkeley Co. W. Va., Fair Association, a company of thirty boys and twenty girls with Mrs. Pratt and two teachers left in the morning train for Martinsburg, and Agent Miles with his chiefs also left Washington for the same point, on arriving at the Fair they were surprised and delighted to meet their children. Similar opportunities have been extended by the Dauphin Co. Fair Association, Cumberland Co., Horticultural Society and the Odd-fellows Association. To all these associations we return our thanks for the pleasure and instruction these excursions and exhibitions afforded the children. They prove beneficial in many ways, and are valuable object lessons.

Indian Labor.

Mr. McNeal, of the Cresset, in writing up the sights that he saw at the Agency, after speaking of the Indians lounging about the store, makes this remark: "The Agency has at least one Indian blacksmith, one carpenter, and several that were working in the capacity of hod carriers and tenders at the commissary building now being erected." The above statement, while not in itself untrue, is decidedly equivocal and calculated to convey the idea that these are about all the Indians we have who will work, which is a long way from the truth. Had the Cresset man made inquiry he would have found that all the brick, about 190,000, that have gone into the commissary were made by Indians, that all the lime used in that structure was burned by

Indians, and that all the hauling of lumber, hardware, sand, brick and lime for the whole work was done by Indians. A large amount of hay has been put up for Government use by Indians, and all who can get work are chopping on a Government contract for cord wood. Quite a number are regularly employed by the Agent, and these especially are steady efficient and reliable workmen. The truth is that a large number of Indians apply for work to every one who can be accommodated. And again, had our friend been here on the morning of the 9th inst. and had he seen the consolidated trains of seventy-six four horse teams come in, with the heaviest load and on the best time ever made by whites or Indians, and had he seen this vast bulk of freight all unloaded and snugly stored away all inside of six hours, we think he would take a different view of the case.

While we do not pretend to say that all the Indians of this agency have risen above their native dirt, laziness and superstition, yet we cannot help observing the tendency of most white people to stand on their heads when the Indian is to be considered. Most persons who have visited and who have written it up, have dwelt with great force and effort on what they term the natural depravity of the race, while they have studiously avoided saying anything about the progress the Indian is making. Such a course toward a people who are making a commendable effort to elevate their condition is, to use the mildest expression, very uncharitable and calculated to do the Indian serious injury.—Cheyenne Transporter.

The Cheyenne Transporter, published semi-monthly in the interests of Indian civilization and progress, at the Cheyenne and Arapahoe agency Indian Territory, has been enlarged to a 11 by 15 eight-page, thirty-two column paper. For Indian news right from the field, where the battle is hottest, we know no better exponent of the situation. Those who want to hear about the Indians will not be sorry if they invest a dollar in a years subscription.

The article "Indian Labor" above is a very modest claim for what is being accomplished. Between 1867 and 1875, as an army officer serving in the Ind. Ter., and Texas, we helped to chase and fight these Indians, and can therefore the more fully appreciate their advancement.

Mr. Transporter, we should like to see a full account of the beginning and progress of the Cheyenne and Arapahoe transportation work, with dates, terms and integrity of it, and don't forget to mention what Agent Miles stated in one of his Philadelphia speeches about the honest delivery of the millions of pounds of freight hauled by his Indians in all these years. We know from the stacks of Boards of survey proceedings we used to write up out there, fixing losses and damages, that an honest delivery of freights by contractors trains were the exception. If Agent Miles experience is so favorable, would it not be a wise plan for the Government to give all its transportation of supplies on the plains to Indian freighters?

The Teeth of Indians.

PHILADELPHIA, Pa., Sept. 11th 1880.

CAPT. R. H. PRATT,

DEAR SIR:—I called at the Bingham this morning and examined the teeth of all the chiefs and their children.

The age of each is as follows: Yellow Bear 49 and daughter Minnie 14; Big Horse 39 and son Hubble 14; Little Raven 69 and daughter Annie 15; Left Hand 42 and son Grant 16; Bob Tail 45 and son Joseph 13; Man-on-the-Cloud 33; Mad Wolf 50 and Dan Tucker 19. I also examined Mr. Bent the interpreter's teeth. I found them all very clean. Not one had ever lost a tooth, never had the tooth ache, and never cleaned their teeth. Little Raven who is 69, said to me through the interpreter, the pale faces clean their teeth too much.

If I had an opportunity of examining five thousand people's teeth to day, I would not find as many perfect sets of teeth as I saw in fourteen Indian's mouths this morning.

Yours very respectfully,

WARREN R. WILLARD, Dentist.

Interesting Indian Meeting.

A Talk by Chiefs and those who have Labored Among Them.

Notwithstanding the inclemency of the weather, and the short notice given, the Chapel of Second Presbyterian Church was well filled on Tuesday evening to hear what Agent John D. Miles, and the Cheyenne and Arapahoe chiefs under his charge, who visited the Training School last week, had to say about Indian work as practiced here and on the plains.

The meeting opened with prayer by Rev. Dr. Norcross, followed by an appropriate anthem by the choir. Dr. Norcross then addressed a few remarks to the chiefs, when Capt. Pratt introduced Agent Miles, who, in turn introduced the chiefs.

YELLOW BEAR

was the first introduced; he is one of the oldest Arapahoe chiefs at the agency. His remarks were interpreted by Robert Bent, the interpreter accompanying the party. He said he was glad to see all present, and that when his children were wanted to go to school, his tribe gave theirs at once, his own daughter among the number, and he had come to see her. He intends to lay aside his Indian habits and live as white men do. He knows the whites have power to learn, and wants the children to have the same transmitted to them.

He closed his remarks by saying he had given children to the whites to educate as soon as they asked for them and will do so again.

Dan, an Indian boy, made his first attempt at interpreting on the above remarks but could not master enough English and asked to be excused, when Bent was called on. Agent Miles said Dan had improved wonderfully since he came here.

BIG HORSE,

a Cheyenne chief, said the working of the school at the agency had induced him to visit this one. All the way he noticed how white people lived, and that to have their children learn the art of housekeeping was a primary thought in sending them here and to the agency schools. He approved of everything he saw at the school, and was pleased that the children went to church and have friends as he finds everywhere, and hopes everyone will be kind to the children. He concluded by saying the party were having a good time, and had had an excursion on the railroad, referring to a trip to Pine Grove Park.

LITTLE RAVEN.

Capt. Pratt introduced Little Raven, the oldest Arapahoe chief in Agent Miles' district. Thirteen years ago, Capt. Pratt met this Indian at a peace counsel, on the Little Washita river. Little Raven was then and is now, a firm friend of the whites, against whom, it is his boast, he never raised his hand. He said that when they received word at the agency that the Training School was to be started, he at once sent word that his tribe would give its share of children, knowing it would be a good thing. He had come here to see these children and found them doing well, and when more are wanted they can come, as he wants them to learn everything. The children want to be among white people to learn their ways, and he sees that those now at school are learning the arts of civilization very fast, and he can go home and sleep sound, knowing all's well.

BOB TAIL,

a Cheyenne, said he was very glad to meet all the good people present. He was a long way from home; and had been through the school and found everything there that his children needed, and all very nice.—Everybody had been very kind to him and his friends so far. The Indians have two very good friends here—Captain Pratt and Agent Miles, who are teaching them the good road; Washington is also very good. He wants the children to learn that they may do good for their people.

LEFT HAND

the principal Arapahoe chief present, (father of Grant, a pupil at the school) was glad to meet so many people in the Great Spirit's house. The children are a long way behind the whites but hopes the Great Spirit will bless them and aid them in gaining knowledge. Capt. Pratt is doing much for them, and we love him for it; the children will learn now. Agent Miles is also a good friend.

MAD WOLF

a young Cheyenne war chief, was also glad to meet so many people. Roman Nose had come to the agency and told how good the school was, and for that reason he come to see the school, which he found good, and asked the people present to aid their children to do good. He found everything at the school good—plenty to eat, good beds and good clothes.

MAN ON THE CLOUD,

the youngest Cheyenne chief along, is a young man not over 25 years of age, with a shrewd, intelligent, progressive countenance. He did not have a great deal to say having "just come along to see how the party got through the trip." He approved the school, having found everything very nice.

AGENT JOHN D. MILES

was introduced and made some remarks, the gist of which is as follows: "I am glad the people of Carlisle take an interest in this work. These Indians, since they came here, have watched all the actions of the whites, that have come under their notice, and expressed their delight that their children have been placed in a country where such good influences surround them. With them, I can say, that I am gratified at the sentiment of harmony with the work of India evangelization and civilization evinced by the people of this place, and know God will bless the work. At the agencies much of the dross of civilization congregates, and has a bad effect on the Indian. When I first took charge of these Cheyenne and Arapahoes, numbering 4200 people, whose reservations extend 100 miles along the southern Kansas border, I made a visit to their camps and found large numbers of whisky traders at work, whose traffic had made terrible times among the Indians. I at once went to camp Supply and laid the facts before the commandant, who sent a company of cavalry under Capt. Pratt, in the height of a terrible storm, to break up the business. Capt. Pratt broke up every ranche and took 27 prisoners along with him to Supply. During the next few months these Indians met in council, as tribes, and resolved to allow no whiskey or other liquor thenceforth on the reservation. They so well kept their resolutions that drunkenness was at once abated, and during the last five years I have not had a single case of drunkenness to report to Washington. When the terrible war of 1874—an outbreak of the Cheyenne, Arapahoes, Kiowas and Comanches—broke out, Capt. Pratt went into and through it, and when the insurrection had been quelled he was sent to Florida with a number of prisoners, deemed the worst characters in the revolted tribes. Fifteen of these have been returned to the agency, and such has been the effect of the training at Hampton and Carlisle that no better or more willing laborers are found anywhere, and I consider them my strongest helpers, and to bring these facts before the people was one of the objects of our coming. It is out of the question for Indians to live much longer as tribes, and realizing this, they are anxious to make progress in the arts of civilization while there is time; and our duty is to lend them assistance. I am exceedingly well pleased with the surroundings here and satisfied with the work being done. I would not separate christianity and civilization, for they must walk hand in hand."

Major Miles is the oldest agent, as an agent, in the service, having served through four administrations. Nine years ago there was not an Indian child in school; now there are three hundred at school at his agency and seventy others from that agency at school here. He has stuck to his post when the rifle shot killing his employes was heard, and has issued beef when twenty rifles were leveled at him in distrust growing out of the back rations question. He has, however, done so much for the people under his care that they love him as a brother. He is a pleasant talker and is a son of a lady who was born in our matchless Cumberland Valley.

Among the audience were Dr. Robertson, for the past thirty years a missionary among the Creek Indians, and his daughter, who has aided

him in his work and who has lived among Indians all her life. She and her father have had abundant opportunity to watch the progress of the five tribes—Creek, Cherokee, Choctaw, Chickasaw and Seminole—in their rapid progress from the lowest savagery to high civilization, living by industrial pursuits under a territorial form of government of their own creation. Dr. Robertson's health forbidding it, his daughter made a few remarks, giving some interesting exhibits of the Indian under civilization, and utterly disproving the assertion that the Indian cannot be made self-supporting and self-governing.

After the meeting the chiefs shook hands with the audience and went into the auditorium, where Miss Smead delighted them with a selection on the large organ.

The audience was pleased throughout, and, we doubt not, strengthened in their interest in the Training School.—Carlisle Mirror.

President Hayes in his speech at Canton Ohio, Sept., 1st, said of Indian education:

THE UNTUTORED RED MAN.

In the territories of the United States it is estimated that there are over two hundred thousand Indians, almost all of whom are uncivilized. They have heretofore been hunters and warriors. But now no one who observes the rapid progress of railroads and settlements in the west can fail to see that the game and fish on which the Indians have hitherto subsisted are about to disappear. The solution of the Indian question will speedily be either the extinction of the Indians or their absorption into American citizenship by means of the civilizing influences of education. With the disappearance of game there can no longer remain Indian hunters or warriors. The days of Indian war are drawing to a close. There will soon be no room for question as to the department to which the Indian will belong. In a few years all must agree that he should belong, like every other citizen, only to himself. The time is not far distant when he should be chiefly cared for by the civilizing department of the government, the Bureau of Education.

The Indians Raising Stock.

The Indians are fast coming to see the importance of stock raising as an industry, and many of them have already laid the foundation for good herds. Certainly this country is better adapted to stock raising than to anything else, and the Indian is in his natural element more nearly when taking care of stock than in any other civilized pursuit. With a country and a people peculiarly adapted to the business, we see many good reasons for thinking that this will one day be an important stock district, and the Indian, civilized by the labor necessary in the care of his stock, will no longer be the nation's ward, but an independent, self-supporting citizen. As remarked above, a number of herds have been commenced, and, considering the newness of the business, the defectiveness of the corrals and the Indians natural tendency to go and come when he pleases, less trouble has been experienced than was expected, and the general result has been far more satisfactory. The fear has been that they would get tired of their cattle and butcher them, but this has not been done to any great extent, nor is this result now anticipated. Something was said to one of the Arapahoes about killing one of his cows, but he would not listen to anything of the kind. He went on to show many cattle would result from one cow in ten years. It was interesting to notice that his calculation was made with all the contingencies taken into account, and that he had the matter worked down about as fine as any white breeder could do it. Now, when the Red Man looks forward in this way, it is fair to presume that he will succeed and become wealthy. About 3,000 head of cattle are now owned by the Indians on this reservation. The names of some of the most enterprising stock men are given below: Powder Face, Little Raven, Yellow Bear, Left Hand, Heap-of-Bear, Bear Shield, Ja-ah and Jesse.—Cheyenne Transporter.