

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., DECEMBER, 1880.

NO. 8.

Extract from the Annual Report of the Secretary of the Interior.

For the benefit of such of our readers as may not have seen the full text of the annual report of the Secretary of the Interior, we reprint that portion of it relating to Indian education. The views the Hon. Secretary expresses are the result of four years experience not only at the head of the Interior Department where he has held a general outlook over the whole field of Indian work, but are derived from the practical knowledge he has obtained by personally visiting most of the reservations.

"EDUCATION."

"Expressions of an anxious desire on the part of the Indians belonging to the so-called wild tribes to have their children instructed in the ways of civilized life have grown so numerous and urgent, that the inadequacy of the means placed at the disposal of the department for this purpose has become particularly painful. I stated in my last report that mere day schools upon the Indian reservations have, in many respects, proved an insufficient agency for the education of Indian youth. The simple reason is that they do not withdraw the pupils from the influences of their home surroundings in such a manner as to facilitate a change in their habits of daily life. To this end boarding-schools are required, where pupils can be instructed, not only in the elementary branches of knowledge, but also in house-work, mechanical pursuits, and other civilized occupations. In fact it is just as necessary to teach Indian children how to live as how to read and write. The appropriations made by Congress permitted the opening of only three additional boarding-schools during the past year; but arrangements were made for erecting eleven school buildings the coming season, and for the establishment of thirteen new schools of that kind, which, however, will satisfy the demands of only a limited number of Indians who have so far been without such facilities. In order to put these schools in full operation, further appropriations by Congress at the next session will be required. I desire to call special attention to the report of the Commissioner of Indian Affairs upon this subject. He sets forth plainly how utterly insufficient the means at the disposal of the department have been so far to afford to even one-half of the Indian children on the different reservations the most necessary educational facilities; and I deem it my duty to repeat that false economy in this respect at the present moment, when the desire for the education of their children is so general and so urgent among the Indians, would be particularly unwise.

In my report of last year I spoke of the promising results of Indian education at the normal school at Hampton, Va., under the direction of General Armstrong. The number of children at this establishment is being constantly increased. The institution has been visited by many persons interested in that important work, and the gratifying results gained have been evident to all.

Last year I spoke also of the Indian school at Carlisle, then just established by this depart-

ment, under the superintendency of Captain Pratt, as an experiment. It may now be said that it is a mere experiment no longer. The progress made by the Indian pupils there as well as at Hampton in the acquisition of elementary knowledge as well as in agricultural and mechanical work has been sufficient to demonstrate the capacity of the Indian for civilized pursuits. The pupils are instructed not only in the English language, in reading, writing, lower mathematics, geography, &c., but the girls are educated in household work, and a considerable number of the boys are employed as apprentices in blacksmithing, carpentering, shoemaking, harness making, wagon building, tin smithing, tailoring, in a printing office, and in farm work. The progress made by some of them has been remarkably rapid, and in almost all cases satisfactory. The number of pupils at Carlisle has been increased to 196. Some of the products of their labor were exhibited at the county fair, and attracted general and favorable attention. The school is now able to produce some articles to be used at the different Indian agencies, such as shoes, tin-ware, harness, and wagons, and when the pupils return to their tribes they can be profitably employed, not only as practical mechanics but also as instructors of their people.

A similar school has been established at Forest Grove in Oregon, under the superintendency of Lieutenant Wilkinson, for the education of Indian boys and girls on the Pacific Coast. It has been in operation since February last, and is conducted upon the same principles and with equal success as the schools at Hampton and Carlisle. It has now 40 pupils, representing six different tribes, but the buildings erected are large enough to accommodate 150. There are many applications for admission which will be gratified as funds can be made available for that purpose. Instructions have been given to increase the number of pupils to one hundred. In addition to this, during last year 36 children have been selected from the tribe of Eastern Cherokees and placed in boarding schools in North Carolina, 12 girls at Asheville and 12 boys each at Weaverville and Trinity College, where, aside from elementary instruction, they are to receive training in industrial pursuits. The Indian pupils at Hampton represent thirteen different agencies. At Carlisle there are boys and girls belonging to various bands of the Sioux, Cheyennes, Arapahoes, Kiowas, Comanches, Pawnees, Menomonees, Iowas, Sac and Fox, Lipans, Poncas, Nez Perces, Wichitas, Apaches, and Pueblos. About two-thirds of them are children of chiefs and prominent men. A school committee of chiefs and headmen from nine Sioux Agencies on the Missouri River visited Carlisle and Hampton last summer. Likewise delegations from the Lake Superior Chippewas, the Crows, the Shoshones, and Bannacks of Idaho, and the Cheyennes and Arapahoes of the Indian Territory. They were all highly delighted with the care taken of the children and the progress they had made in the arts of the white man, and promised their active support and co-operation.

The favor which these schools find with the influential men of the different Indian tribes is of great importance as to the effect to be produced upon the advancement of the Indians generally. Formerly it was thought that Indian children so educated would speedily relapse into the savage habits of their people as soon as they returned to them. This was true as long as all the home influences to be found among the Indian tribes were hostile to the education of any of their members, and those who had received such an education found themselves therefore

isolated and despised. This obstructive spirit has now been superseded by a very general and anxious desire of Indian chiefs and influential men to see their children raised in the scale of civilization, and the same influences which formerly were so effective in driving educated Indians back into the savage habits of the multitude surrounding them are now employed in turning the education received by a comparatively few to the advantage of the many. The circumstances surrounding the educated Indian who is now returning to his tribe are therefore radically changed. In the old time the educated Indian would have found his people thinking of nothing but their savage pursuits and pleasure, incapable of appreciating his superior knowledge and accomplishments, rather inclined to deride them as useless. Now he will find multitudes of parents anxious to have their children educated like him, and, if possible, to employ him for that purpose. An Indian wagon or harness maker returning to a wild Indian tribe years ago would have found no wagons or harness upon which to practice his skill; but sent back there now, when wagons and harness are in general and profitable use, that skill will be in active and general requisition. And so it is in many other things. I therefore feel warranted in saying that the results gained by this system of education will no longer be apt to pass away as before, but, if properly pursued, will be lasting and generally beneficial. It is, under such circumstances, scarcely necessary to characterize the charge recently made, that Indian children were taken to Hampton and Carlisle by force, against the will of their parents, as utterly groundless. On the contrary, the number of applications on the part of Indian parents to have their children admitted to these schools has been far in excess of our means to accommodate them.

A considerable number of the Indian boys and girls at Hampton and Carlisle have, during the summer vacation, been intrusted to the care of private families in Pennsylvania and Massachusetts, where they have received many valuable lessons in household economy and farming, and where they were under the elevating influence of cultivated homes. Their conduct has been generally commended. The number of Indian children educated in these schools is at present necessarily small in proportion to the whole number of children of school age; but the system is capable of great extension, if only the necessary means are provided. It is a mere question of money and of wise and active supervision. In no direction could money be more usefully employed. The success of the schools at Hampton and Carlisle has attracted the sympathy of many benevolent men and women throughout the country, and I have to express my thanks to them for valuable donations with which the schools have been aided. But the continuance and development of these government institutions cannot and ought not to depend upon private munificence. So far the expenses have been defrayed from the civilization fund at the disposal of this department; but that fund has already been largely drawn upon in establishing and sustaining Indian education at these institutions, and cannot be depended upon to last much longer, especially if the system be extended as it should be. The continuance of this work will then depend upon specific appropriations by Congress, and I cannot too warmly recommend this subject to the favorable consideration of our legislators. As each school is capable of taking care of only a limited number of pupils, the number of such institutions should be increased. There are government buildings no longer used which might be profitably employed for that purpose, and they certainly can be used for no worthier object. It is in contemplation to establish another Indian school of this kind in some unoccupied public buildings in the neighborhood of Washington, where it would be easily accessible for the inspection of members of Congress, and I hope this plan may soon be carried out."

EADLE KEATAH TOH.

Big Morning Star.

CARLISLE BARRACKS, PA., JANUARY, 1881.

On the 19th of December the Tullahassee Manual Labor Boarding School building near Muskogee, Ind. Ter., was destroyed by fire. This building was erected thirty years ago from funds belonging to the Creek Indians, was of brick, three stories high and designed to accommodate 80 pupils, 40 of either sex. Except during the period of our civil war the school had been in continuous operation since the completion of the building, and its influence for good in the Nation had been very great. So deep and universal is the anxiety of this people to have their children educated, so thoroughly impressed are they with the imperative necessity of the knowledge which is power if they would continue to exist as a people, that the pressure to obtain educational advantages is very great. With capacity for 80, there were 100 pupils at Tullahassee and the school was in a most prosperous condition, in spite of this over-crowding.

When this calamity was brought to the knowledge of the Interior Department the Secretary at once authorized the sending of twenty-five of the number thus suddenly deprived of school privileges, to the Carlisle Training School. Free transportation has been furnished by the railway lines over which they must pass to reach here.

Mr. Robertson, who has been connected with the school during all the years of its existence, writes that of the parents of all the one hundred children there was but one case where it was not urged that their children should be sent to Carlisle, and a brief paragraph in another column which we copy from the Indian Journal will show how the news was received there.

The "Oklahoma Raid."

The report of a committee sent out from the five civilized tribes of the Indian Territory to investigate the status of the "Oklahoma Raid" is very interesting when the circumstances are considered. It will be remembered that these five tribes, the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles, numbering in all about sixty-thousand, occupy lands in the eastern portion of the Indian Territory which they purchased from the Government and to which they hold a title in fee simple. They are civilized, industrious, self-sustaining people, maintaining themselves by individual exertion, principally in agriculture and herding. Their annual annuities, or rather the interest on their own funds held in trust by the U. S. Government is expended in carrying on their governments and their schools. Peace and prosperity prevail among them.

Before their removal to the Indian Territory more than forty years ago these people had begun to feel the good influence of missionary effort and education, but when they were relentlessly, cruelly driven from the homes under sunny southern skies where from far beyond the time of their oldest traditions their people had lived, their hatred of the whites became most bitter in its intensity. This hatred has subsided into a suspicious distrust, a jealous wish to be left undisturbed and unmolested. The Indians know so well their own inability to cope with the powerful white man until they shall have become strong by education and advancement that their every endeavor is directed to the two fold effort of holding off the whites and at the same time preparing themselves by education and civiliz-

ation for the inevitable result which must come in this busy crowding country.

The Committee above referred to visited the camp of the Oklahoma raiders on the border near Caldwell, Kansas, and of the raiders they say. "They presented a most miserable appearance. They are evidently the dregs of the white population of Kansas and the adjoining States. They wear the aspect of a desperate, uncultured band of frontier ruffians. There were no women or children with them. They were destitute of every thing that might indicate on their part either an ability or disposition to enter into and develop the resources of a new country." "These people are daily schooling themselves into habits of thought and sentiment that amply qualify them for mischief. They are endeavoring to inspire themselves with the fanatical idea that they are on a religious pilgrimage to do some great work for the cause of humanity and civilization. When men become so intent on evil deeds that they will invoke the fervor of religious zeal to brace up their consciences for the commission of crime they are truly to be dreaded."

In reading these words it is difficult to realize that they are the expressions of Indians concerning white men, but surely they are a strong argument in favor of allowing these people peaceable possession of what is their own. The Messrs Overton, Grayson Duncan and Cloud, who sign this report are all well informed, thinking men. It is true they are above the average of their tribes but they have many associates equally intelligent and educated. If the Government continues to protect these people from such lawless invasions their future gives promise of being a very bright one.

At the closing exercises of the school, just prior to the brief holiday vacation, a number of the boys delivered original speeches. We submit that of Etahdeuh Doanmoe, a Kiowa, and one of the three "Florida Boys" still connected with the school.

"Many people are asking what is best for the Indians and what to do for them. I think that education, and learning how to work, will help us most. We see the whites all over the country some in towns and big cities, trading in stores, working in shops, some are lawyers and some are doctors and preachers. And they have many other occupations. And then some white people live in the country and have large farms, and houses and barns. Every white man does something, and so he gets money, and has a good house. Then I ask how does the white man know so much when the Indian knows so little, and I try to find out, so I may tell my people. Then I see that the white man makes his children go to school all the time they are growing up; so they may have good minds full of knowledge and I see too, that he teaches his children to work, so they may have good bodies and muscles ready and strong to do something. The Indians do not know how to work the white man's way and they have few men among them who have knowledge to teach their children. When I was a boy the Indians did not want education, and they lived in their camps and hunted the buffalo and ran horse-races, or went off to fight the other tribes or the whites, and many went to Texas to steal horses. The children ran around the camps without much clothing Summer or Winter. Their mothers never washed them or combed their hair, and they were very dirty. Most of the Indians are that way now, but I know that now they want education and to learn how to work. They want to become civilized, and if our good friends among the whites will not get tired of trying to educate us and teach us something, I think we may become good civilized men and women and take care of ourselves."

Of the very meagre tribal funds of the Creek Nation, a large portion is spent for educational purposes, and a number of youth are sent away to various schools by the national authorities. To them the letter which we quote is addressed by Albert P. McKellop, the young man whose achievement in winning the first Latin prize at Wooster University two years ago, formed the subject of a paragraph in almost every newspaper in the country. Before going to Wooster Mr. McKellop was a student at Tullahassee Mission, where he laid a good foundation. He is now in the Sophomore year of a Collegiate course, and though his studies were begun with an especial view to entering the ministry, the critical position of his people exposed on every hand to the attacks of designing schemers has caused him to relinquish this idea and to determine instead to prepare himself to be their legal defender.

WOOSTER OHIO, Dec. 13th 1880.

To the Creek boys in the States:—

DEAR FRIENDS:—I have before me to-night a copy of the Journal dated Dec. 9th, 1880, in which I see stated that Mr. Wm. A. Apueka has returned home. He has been a student at Central College, Westerville, Ohio for the last four years, being one of the finest students that were sent off to school in the States by the Creek Nation. This announcement brings to my mind a thought that invariably comes up on hearing such an announcement; and that is the responsibility that rests upon us in consequence of the rare opportunities we enjoy of acquiring a good education. I want it understood that I am not writing this for Mr. Apueka, who deserves great praise for holding out so long at school. He has done nobly and would that others had done as well!

Having all our expenses paid and not being compelled to work during vacations, and what little time we can snatch from our study hours in order that we might scrape up a little money to support us at school, we are very apt to undervalue the golden opportunities we enjoy. Although the expression, 'where much has been given much shall be required' is Biblical, yet it seems to me that it might not inappropriately apply to us also under the present circumstances. We have been sent here by honorable and thoughtful men with a great purpose in view. They desire the rising generation to be under a greater light by reason of the superior education enjoyed by their leaders. We who are at school in the States are the very ones whom our legislators have decided to fill their places. Are we living sensible of the privileges we enjoy and of the great charge that is soon to be committed to our care?

This is a question for our serious consideration. What more noble work can we engage in than that of preserving our people from every thing that tends to degradation and annihilation! Had I the power of Gladstone or the energy of a Parnell, I would deem myself the happiest of mortals, and the preservation of our people would be the sole object of my life. I entreat you, as students of the same nation as myself, and enjoying the same privileges that's fallen to my lot, to banish from your midst every thing that tends to lead you away from school and decide once for all to complete your education before returning home. Remember the lasting obligation we owe to our nation. With the one grand thought of becoming educated men let us pursue our studies with peace and profit.

A. P. MCKELLOP.

From the Indian Journal of December 24th.

"Better and better, and the hearts of the Creeks are glad. Hardly had the telegraph conveyed the news of the burning of Tullahassee Mission, by which the education of 100 Creek children was so suddenly interrupted, than this cheering message was flashed back from Hon. Secretary of the Interior Schurz: 'Send 25 children to Carlisle Barracks, Pa., to school.' The Creeks owe it to their friends in the States, and above all to themselves, to show to the world by untiring efforts in pursuit of a higher type of living, that they worthily appreciate this action of the Secretary, and we unhesitatingly pledge them to the effort."

BEADLE: KEATAH: TOH.

Big Morning Star.

CARLISLE BARRACKS, PA., JANUARY, 1881.

MASON D. PRATT Publisher
Subscription price—Fifty cents a year.

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

HOME ITEMS.

—Our chapel has been neatly white-washed. Morton, Cecil and one white man did the work.
—Bread baking has long ceased to be a very heavy tax upon the supt. baker, almost the whole amount is done by apprentices.

—During the Christmas vacation three of the school-rooms were refloored. The work was done by Indian apprentices with one white mechanic.

—The steam-heater which at first did not work well, owing to defective draft, is now satisfactory, it heats more than 40 large rooms.

—Joe Gun, a Ponca boy is one of the best carpenters, he has made some small stands as specimens of his work, one of these the Ponca Agent took home with him. They are neatly in-laid on the top.

—Roman Nose, one of the tanners apprentices made a dozen tin cups for Capt. Pratt which can't be beat. He works assiduously at his trade showing more zeal and working capacity than is usual with Indians.

—In getting out our paper we labor under many disadvantages, the principal one being the pressure of necessary school duties. We must beg the kind indulgence of our subscribers at the same time assuring them that they will receive the full number for which they have subscribed.

—We have received the December number of The Hallaquah, published at the Wyandotte Mission School, Quapaw Agency, Ind. Ter. This is the declaration of the student editors as to why they are at school: "We are not here for idle pastime but for work, earnest hard work, with our hands as well as brains, each day to accomplish some task which seems impossible and can only be done by bringing into action all the will, power, energy and perseverance that we possess." The Hallaquah ought to grow. These students certainly will.

—Some evidences of improvement and of careful work in the shops are very apparent. Dan Tucker can forge any piece of iron required on a wagon, Henderson can put up a good wheel, and Chas. Kawboodle is promising well. In the harness shop a good deal of the work shows improvement. On a set of superior pony harness, the traces were stitched by three different boys, but the work was so nearly alike that it was impossible to distinguish any difference in its quality. George Walker has just completed a set of single harness his own work entirely except a little stitching on the pad.

—The Ponca chiefs who recently visited Washington to confer with the authorities concerning their tribal affairs, spent a day with us on their homeward journey. They expressed themselves as highly pleased with the result of the thorough examination they gave the school and especially so with the improvement shown by the children of their tribe who are here. Chief White Eagle whose son is a student here, said in a little speech he made to us, that for a long time it seemed as though the Great Spirit had forgotten all about the Indians, but now when he saw what privileges their children had, how fast they were learning in the school and how well they worked in the shops, he believed the Great Spirit was remembering the Indians and was now going to help them. The party took home a number of articles manufactured in the shops that their people might see what was being done by their absent children.

Will Indians Work?

"An Indian train left on the 9th for Arkansas City and will return with flour. Pretty cold for such a drive, but the Indians are becoming very reliable freighters and will get through all right regardless of the weather."—Cheyenne Transporter.

Good for the Cheyennes and Arapaboes and good for Agent Miles the pioneer of the Indian freighting business.—Ed.

From the Indian Journal.

"Perhaps of all the peculiar congregations that have assembled, our town has had its share in variety, but in all its history never such a one as gathered in the Presbyterian Church last evening. Nearly one-half of the large audience was composed of Indian youth, twenty-five of whom had been sent to go to Carlisle in acceptance of Secretary Schurz' magnificent proposition. In the pulpit sat two war worn veterans of the missionary service, Rev. W. S. Robertson and Rev. R. M. Loughridge. As a most suitable setting for the bright and nervously interested faces of the children, were those of fathers and mothers, grave with the solicitude of parental affection and yet wearing unmistakably language of determination, which expressed no lack of desire for the love and companionship of the children, but rather a resignation of these for the present, that greater opportunities than they have ever known, might be opened up, to preparation for a nobler and wiser type of man and womanhood in the generations to come. As a speaker remarked, this is an epoch in the history of the Creek people, and surely it is such a well defined opening to possibilities both to those who have gone and to those who remain, that every honest worker for Indian progress, is justified in believing that the door to peership with other nations, is for them at last, ajar.

We judge the selections made from the Tullahassee pupils to be excellent ones. They are fine representatives from the prize classes and all from good families. The following are the names of those taken, and who left on Wednesday evening in charge of Judge Moore and Mrs. Craig:"

GIRLS.

Rosa Ross, Minnie Atkins,
Millie Brown, Sarah E. Crowell,
Nancy McIntosh, Millie McIntosh,
Eliza Bell, Elizabeth McNair,
Elizabeth McIntosh, Ella Moore,
Rachel Cheote, Bessie West,
Martha E. Moore, Eliza Chissee,
Jane Freeman.

BOYS.

Benjamin Marshall, Robert Stewart,
Alexander McNair, Edis Childers,
Silas Childers, James Bell,
Cornelius Carr, Samuel Scott,
Samuel Checote, Almarine McKellop.

Our Gymnasium.

We need a gymnasium so we may build up physically at the same time we build up the brain. Strong minds and weak bodies will not do. Bad and cold weather prevents out-door exercise especially for the little ones. We have a stable with good brick walls and tin roof 180 ft long by 40 ft wide. We want to floor this and put in gymnastic appliances. The Department says it has no money to give us to do this. It is important. Some of our friends see it, and have sent us \$120. toward it. We want \$500.

Since Our last Acknowledgments the following Donations have been received.

viz:—	
From Miss Eva Pickard: Cash.....	\$ 20 00
" Presb. S. School Class, Jeddo, Pa.	
Per. Miss M. Werden: Cash.....	4 50
From Mrs. H. B. Rodgers: Cash.....	100 00
" Thos. Robertson: Cash.....	25 00
" Hannah C. Lowell: Cash.....	35 00
" Friends: per. Paul R. Cook, Cash	40 00
" Susan Longstreth: Cash.....	500 00
" S. L. Ropes: Cash.....	10 00
" Roland Mather: Cash.....	100 00
" Mrs. Laroque: Cash.....	50 00
" Wm. Hyde: per. Miss M. Hyde,	
Cash.....	100 00
From S. S. Class, Florence, Mass: per.	
A. L. Willeston, Cash.....	10 00
From Susan Longstreth, for gymnasium:	
Cash.....	50 00
From T. M. Sinclair: Cash.....	100 00
" Mary Jeanes: per. S. Longstreth,	
Cash.....	19 25
From Miss E. A. Prall: Cash.....	50 00
" A. L. Willeston: Cash.....	100 00
Total.....	\$1313 75

Of this amount \$1194.50 has been contributed especially for and expended on account of the

Steam Heater, and \$119.25 for the Gymnasium.

We are also indebted to the Indian Hope, per. Mrs. Graff for a liberal supply of Christmas presents, and like donations from Mrs. Bisbing, Susan Longstreth, Miss H. M. Eggleston and from four classes of the Presbyterian S. S. Englewood, N. J., per. Miss V. T. Booth.

DIED.

On Wednesday Jan. 12th Miss Hyde, the matron at our school, was summoned home by the sad news of her father's death. Mr. Hyde, as a trustee of Hampton Institute, became interested in Indian educational work, and was a strong friend to Carlisle from the start. By many acts, his desire, and his ability to help, were fully demonstrated. In his death we have lost one of our best friends. The following brief account of his life and death, we copy from the Springfield (Mass.) Republican:

Representative Hyde of Lee died very suddenly at Boston Tuesday. He fell on the walk while leaving the state-house after the day's session at 4 o'clock. A Mr. Felt who was passing, took Mr. Hyde in his sleigh and with Dr. Barteaux of Boston drove to the Massachusetts general hospital; but on reaching that institution life had left the body. This death will sicken and sadden many hearts. It ends a life of rectitude and sterling worth. Mr. Hyde always represented the best type of New England life. He was a son of Rev. Abim Hyde of Lee, one of the most noted Berkshire fathers in Israel, who sent his sons William and Alexander to Williams College. The elder son, William Hyde of Ware and a trustee of the Berkshire institution, has told what "going to college" meant in 1822. The devoted mother cut her wedding dress into a coat for the young student, who walked to Williamstown where he chopped his own wood, taught school to help himself through, and learned a sturdy self-reliance in addition to the prescribed acquirements of the course. Alexander's turn came later, and he graduated in 1834, among his classmates being E. W. B. Canning of Stockbridge, and the late Rev. Dr. N. H. Griffin of Williamstown. Mr. Hyde helped establish the first secret society at Williams by securing a chapter of the Kappa Alpha fraternity from Union college in 1833. The death of his father called Mr. Hyde on graduating to the old homestead at Lee. Here he cared for his mother by keeping a large family school, and the while studied scientific farming. Perhaps the student had dreamed of professional life, but he soon married a daughter of Lieut-Gov. Hull of New Marlboro, and from the first impressed himself upon the local life. In the church of which Rev. Dr. Gale was for so long pastor, in town and county affairs, and at Williams College, Alexander Hyde has been these many years relied upon and honored. Through his success as a scientific agriculturist and fruit-grower, he achieved more than a local reputation, delivering a course of lectures before the Lowell Institute, which the Republican printed. Mr. Hyde wrote much and well upon his specialties, being a constant contributor to the New York Times, and an occasional writer for this and other daily, weekly and monthly journals. He was for a time the conscientious and successful editor of the Lee Gleaner. Mr. Hyde was one of the prime movers in and president of the Berkshire historical society, and compiled the records of the Lee centennial. As a trustee of Gen. Armstrong's Hampton (Va.) Institute, too, Mr. Hyde has rendered valuable service. One of his daughters teaches in the Indian school at Carlisle, Pa., and Mr. Hyde has materially helped to educate these wards of the government at the East. As a legislator, he would have done excellent work. Of modest nature, Dr. Hyde always exhibited a reserve fund of substantial good sense. Personally he was as near the Christian gentleman as men often get.

—It was a sad and mysterious coincidence by which two of our pupils were taken from us by death on the night of the 13th of December, both of them being from the same agency and the same band of Sioux.

ERNEST, Chief White Thunder's son, was sent to the hospital in October to receive treatment for a slight sore throat. The applications being disagreeable he would not submit to them. He rejected not only medicine, but nourishment, so that he became so weak and exhausted that when toward the latter part of his illness he was willing to recover, the most strenuous efforts proved powerless to save him. He was the only son of his father who was most anxious he should become an educated, useful man.

MARY, (Little Girl) the daughter of Chief Swift Bear, was a bright, impulsive, warm-hearted girl, much loved by her school mates. She came to the Training School suffering from diseased lungs, and so had not strength to resist pneumonia which seized her. She was the first girl to die here, and the first Sioux out of more than ninety connected with the school.

Funeral services were conducted by Professor Lippincott, and the double burial is one which will never be forgotten by those who witnessed it.

On the 19th inst, DENNIS, son of Blue Tomahawk of Rosebud Agency, Dakota, died of Typhoid Pneumonia. Dennis was a bright, studious, ambitious boy, standing first in his class, and of so tractable a disposition as to be no trouble to his teachers. Two of his sisters had recently died at the agency of similar disease so that Blue Tomahawk's family is indeed bereaved.

What shall be done with the Crows?

A Letter from the Plains.

MISSOURI RIVER, M. T., Nov. 10th 1880.
Dear P.:—Why aren't the "Crows" allowed a share of schooling the same as other Indians?

This question has perpetually occurred to me and now through you I hope to get a solution of it. The Crow Indians to-day though they have always been at peace with the whites, are as wild, untutored and as warlike as any body of Indians ever were. They have never been taught any civilized pursuits and think of nothing but accumulating plenty of horses and possessing good guns. Wandering over their reservation, hunting buffalo and warring on the Sioux, are the ways in which they chiefly occupy their time. Their present agent is succeeding in getting some of them to farm and raise cattle, and, if faithful and persistent he may, I believe, in time tame them to a white man's way of living. But some day in the near future before this is accomplished I fear there will of necessity be trouble with the poor creatures. The buffalo is their main subsistence. The allowance from the Government does not begin to keep them. The buffalo (this northern herd) are rapidly going,—being killed for their hides by white men in the winter and by the northern and other Indians for food both summer and winter, so that it is but a question of two or three years before the buffalo are all gone. Fifteen thousand buffaloes at least were killed by white men on the Yellowstone last winter. When the buffalo are gone, what are the poor Crows to live on? Do they know anything of white men's methods of wrestling for a living? very little! They have actually been taught nothing, and now I fear it is too late to accomplish much with them before their troubles begin. White men are crowding rapidly in upon them and will soon occupy every bit of ground to the very edge of their reservation and gradually their reservation, if they can. Presently an injunction will go forth that the Crows must be trained at once, then commences the trouble. Or it may be brought about before by rash white men. There are 3300 souls in the Crow nation, and they are to-day a well-meaning good people who could have been, and may yet (notwithstanding my gloomy outlook) by careful management, become self-sustaining. I have talked to them about your school and they are pleased with the idea. In fact, they are enthusiastic and anxious to get their children educated. There will be no trouble in getting 50 pupils if you wish them.

Temporal Welfare of the Indians.

When Almighty God undertook the redemption of Israel from their Egyptian ignorance and degradation, He gave them instructions for their TEMPORAL as well as their spiritual well being. In His providence the temporal concerns of our wards are largely committed to the secular powers and we are thus somewhat relieved from responsibility in that regard.

But we should never forget, it seems to me, how largely the spiritual and the temporal welfare of any people are interlaced, and that no amount of spiritual effort will by itself, rescue the Indians from their wretchedness or save them from the vices which are apt to accompany temporal misery and squalor.

The present King of the Sandwich Islands wrote some time ago in the following words, in answer to an article which discussed the present state of the Islanders, and though they are not pleasant words to hear, there is much that is profitable in them: "With all due charity and acknowledgement of the missionaries' great work, I must lay a charge against them. They taught their pupils from English books translated into the vernacular, and among the most important of the studies was anatomy; but chemistry and medicine, none. Why were these studies omitted? The seminary turned out physicians for the soul, but alas! none for the body. With every missionary church there ought to have been connected, besides the dispensaries at their disposal, a small convenient hospital or nursery. But none! The one great object of the work of the instructors of our pupils was to save their souls from perdition; they left the human clay to rot. The error, if you may call it so, seems to put a blot upon the whole good that has been done by the missionaries. They have done good in some things, no one can deny, but they have left undone those things that they ought to have done. The real cause of the decrease of our

race, when coming in contact and assimilating with a foreign element, is NEGLECT. We have learned now, at the cost of dear experience, if not too late, our folly. The great drama of nations will soon repeat its history in our case if we allow the chances of recuperation to pass by. I do not despair. I feel confident that with the general prosperity of the Islands since the treaty of reciprocity came into effect, by the establishment of hospitals, nurseries, schools in medicine, arts and science, and by the amalgamation of races, Hawaii will emerge from its decadence to a brighter future."

His criticism is probably quite as pertinent to the work of other missionaries as to that of those whom he had particularly in view, and that there is ground for the King's criticism, appears from the fact that General Armstrong, who is now in charge of Hampton Institute, and who lived in the islands, wrote me some months before this letter of the King's appeared, as follows:

"I am, however, convinced that the missionaries never appreciated fully the need of education in the art of living. Had health and decent living and daily habits and the dangers of civilized life been much more often than they were the topics of Sabbath discourse and exhortation and made much more of in every way, I think the death rate would have been less. I believe that some new ideas are needed in such efforts.

"Of my work for Negroes and Indians, I am constantly thinking, 'make the practical side stronger.' There is very strong temptation to overdo the brain work. Habits are as important as ideas. Planting ideas is simple, congenial work, easily done, and very stimulating and fascinating. Our teachers all love it. But to organize work, to establish industries in face of tremendous competition to combine a right portion of labor with study, and so make a symmetrical whole, requires tremendous vigilance, energy and more money than the good people of the country are willing to give."

The upshot of all this is that we should try to teach the people committed to us how to live daily lives in this present world as well as to live for the world which is to come.—Anpa.

A Letter from a Cheyenne Father about his Children at the Carlisle School.

DARLINGTON, I. T., Dec. 11th 1880.

CAPT. PRATT, Dear Friend:—To-day the pictures came, my two sons and your one, and when I looked at them my heart grew very large. I see they have good clothes and now I am glad that I shut my eyes and gave you my two boys, for I am sure they are well cared for, and when I look at your picture I know they have some one to love them, and I sleep better nights and get up in the morning feeling happy. I do not write to you to give advice nor to find fault, I write to you to let you know that I have full confidence in you, and should I meet you our hands would join in true friendship and to-day there is not the least thing to mar my happiness, my heart grows large and all my thoughts are good, and I feel like exclaiming GOOD, GOOD, good. My friend I have given my two boys to you, I ask you to love them for me. Although I am anxious to see my two boys I am not going to ask you to send them to me, but when you do see fit to do so, I shall feel very happy. When I saw my boys pictures to-day I hardly knew them, I did not know what the big package was. I took it to Mr Seger who undone it and told me the small picture was you. I would like to have you write to me once in a while. I am an old man and have taken the white man's road in my old age, and a word of encouragement does me good when given by my white brother. To-day I think more of you than ever, my heart is full of things I would say to you, I will only send you these few words, good-by.

From Your Friend, BULL BEAR.

The above is written by me as Bull Bear told it to me. P. H. SEGER.

Letter from One of the Florida Boys.

HAMPTON NORMAL SCHOOL, HAMPTON, VA.
Nov. 1st 1880.

CAPT. PRATT, Dear Sir:—I would like to tell you what I was doing in Lee Mass. about my vacations and my visit at Lee Mass. I was very glad to learn up there the farm. I stay with Mr. F. Murrell, he is very kind man, he learn me how to work with mowing machine, I work on the farm. I cut corn and stalk and hay and pick

potatoes and to milk. Mr. A. Hyde who had charge of all the Indian boys want us all work on farm and learn. He is very kind to me. We stayed there four months, we had pleasant visit to Boston. I saw Governor in the State house and went in a house and saw some old flags and some books, we went up the top of the Capitol it is very high. I looked all around the city of Boston. I was very much delighted to see so many white friends in Boston. Then we meet Gen. Armstrong in Adam's House we were glad to see him. He was glad to see us also. Sunday morning we went to church, Trinity Church it is very beautiful church. I saw great many beautiful things, Boston is a good city very handsome. I like it very much, I arrived at Hampton safe and am well, and doing well in my studies we were glad to see all teachers and the Indian boys and colored they were glad to see us also. I go to school every morning and work in the afternoon, every Sunday night we go to church and Gen. Armstrong speak in there and shook hands with them and spoke with them. The next morning we went in car to another place to see schools. Gen. Armstrong spoke about Indians and colored. We stayed three days in the Adams House, then we got in a car again and went to Norwich Conn. We stayed one day in Broadway church. Gen. Armstrong also spoke there, then we got in New York steamer, when we arrived we went to a hotel and stay afternoon. We go see Young men Association, and then we come Hampton. I was glad to see all Indian students also the teachers and colored. I will now come to a close. Your's very truly friend, J. BEARS HEART.

This letter is from the pen of a little Kiowa girl, 12 years of age.

CARLISLE BARRACKS, Pa. Nov. 26th 1880.

My Dear Loving Brother Mr. TSA-TOAH:—I thought I would write to you this afternoon. I write to you long time ago then you did not write to me, so you dont like to write to me, I write to you two times then you not write to me. I want to tell you please tell my mother to write to me then you too write to me as you can all things, when you get this letter then you write to me soon. I have your picture I tell you my brother he give to me your picture long time. Then I look at them look like you then I am so glad to see your picture and that little to and her mother picture to I so you sent to in her this Carlisle school. I study hard every day then I try hard too I want to come in here this school. I want to you know all about God's word to then. you be a good man and kind to all you Indian you must not mad at other mans are lady too I tell you that is not right, you be a good gentleman now. I tell you when you write to me tell me all about Indians, I want to know how the Indians doing.

I tell you we have a good time yesterday, thanksgiving day in the Thursday. We have a good dinner at dinner time. We will thank God because he has given us a good things. I tell you we go to church every Sunday, and I want you to try hard to make corns, every day you must not get tired to work and try hard too. I want you if the snows to-day the ground is covered with snow. I want to say to you please write to me as you can now, that is all for you this after-noon. Good-bye from your loving little sister, MABEL DOANMOE.

A Letter from a Sioux Father about his Child at the Carlisle School.

ROSEBUD, D. T. November, 29th 1880.

CAPT. R. H. PRATT:—My friend I will write you a letter. I am pleased to hear that you are taking good care of the children under your care and that is the reason I write to you. Grace wrote to me and wants me to come and see her. But I may not come to see her, and her mother is getting very anxious to have her come back, still I would like to have her stay the full time agreed upon. But, my friend, I wish now to send \$50 to you so that by next summer she may come to see us here. Then if you are anxious to have her stay the full time, she shall go back again. On receipt of this I wish you would write to the President and let me know as soon as possible what his decision is. If what I say is all right or if I have said what is not good, either way my friend, I wish you would tell me what you think. If any of your boys or girls are acting badly I wish you would let me hear of it. That is all my friend, I shake hands gladly with you, your wife and children. COOK.