

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., MARCH, 1880.

NO. 9.

## MEMORIAL.

To the Honorable the PRESIDENT of the UNITED STATES, the SECRETARY of the INTERIOR, the COMMISSIONER of INDIAN AFFAIRS, and to the SENATE and HOUSE of REPRESENTATIVES in Congress assembled:

The undersigned are a Committee of the General Assembly of the Presbyterian Church in the United States, appointed at its meeting in May last in the city of Madison, Wis., to represent to you their most earnest desires on the question of Indian Rights and Indian Civilization. We would therefore respectfully press for your considerate and speedy action the following points:

First.—That the allotment of lands in severalty to Indians on their Reservations, and perfecting their titles to the same, is a present necessity. Many Indians have already gone off their reservations and taken Homesteads on Government land, *e. g.*, the settlements of Flandrau, Brown-earth and Peoria Bottom among the Sioux. Many more who have made homes on Reserves, are anxious to have their titles perfected by the Government, as, for example, the Indians of the Santee and Omaha Agencies in Nebraska, and Sisseton Agency in Dakota Territory.

With this state of things existing, to our certain knowledge, we would earnestly urge that such a plan be adopted, and such legislation be enacted, as will gradually but ultimately lead to the abolishing of the Tribal Relation and the winding up of the Reservation system, by the granting of lands thus in severalty, and making the titles to the same inalienable for a term of years, it being a part of the enactment that, when a certain proportion of the Indians—say three-fourths of those on any reservation—have thus secured their homesteads, that particular reservation should be wound up under some general arrangement, due regard being had to any special treaty or treaties made with the said tribe, and to the principles of equity and justice involved.

Secondly.—We most earnestly urge the recognition of Indian personality and rights under the Law, giving them the protection of the laws of the United States for their persons and property, and holding them strictly amenable to the same. Some of us can testify, from our own personal knowledge, that many Indians are now earnestly discussing this question, and are anxiously wishing and waiting for a government of law.

Thirdly.—As preparatory to, and necessary for, the accomplishment of these desirable objects, we would emphasize the importance of the work of education among them. While we heartily approve of such movements for the uplifting of the Indian people as the schools at Hampton and Carlisle, bringing, as they do, the Indian Question to the firesides of white people, we are abundantly satisfied that the education of the mass of Indian children and youth must be conducted in the midst of their own people, Mission schools co-operating with the Government schools on the Reserves. These should be kept in the best working condition, and all legitimate pressure should be brought into play to secure the attendance of every child at some school. We would suggest, also, that some of the forts nearer to the homes of the Indians, which are being abandoned by our army, might very profitably be turned into schools for Indian children and youths. We rejoice to know that these points are so well in accord with the recommendations of the Secretary of the Interior, indorsed by the President.

Fourthly.—In this line of education we would strongly insist upon giving to the Indians the same religious liberty which we claim for ourselves; that Reservations should be open to all religious societies who sincerely work for the elevation of the Indians. If the present plan of allowing the different religious denominations of the country to nominate Agents means the exclusion of all Christian workers other than those

of the body nominating them, the plan should be abandoned.

In order to carry into effect the measures and principles above stated, we would very earnestly advocate the immediate passage of H. R. Bill 5038, recommended by the Secretary of the Interior, having the same object in view, and such further legislation as may be deemed advisable.

The U. S. Senate Bill No. 1773 should be amended so as to accord with the H. R. Bill 5038, in providing for the security of mission and church property on Indian reservations. (See H. R. Bill 5038, section 5, and lines 58 to 66.)

We would also urge most earnestly and respectfully, that in dealing with this question, in making changes in laws, or in treaties existing with any of the Indian tribes, and in carrying out these treaties, there should be ever a firm adherence to the principles of right and justice. We cannot, as Christian men, representing one of the largest and strongest Christian denominations of the land, refrain from saying how deeply our Christian people have felt grieved and pained by the sad revelations of wrongs committed in the name of the United States—wrongs which have cast a blot on this nation's history, and which the Christian people of every name feel most keenly.

We therefore earnestly press the prayer of our memorial on your attention, with the sincere belief that the best way to elevate the Indian is to—

1st. Give him a home with a perfect title in fee simple.

2d. Protect him by the laws of the land and make him amenable to the same.

3d. Give him the advantages of a good education, and

4th. Grant him full religious liberty.

The hearty adoption and carrying out of such a policy will, we believe, bring about an end of Indian wars and Indian wrongs, and the outcome will be the elevation of the red man to the rights and privileges of citizens.

W. E. DODGE, HOWARD CROSBY,  
JOHN HALL, S. M. MOORE,  
WM. C. GRAY, S. R. RIGGS,  
T. M. SINCLAIR.

## An Indian Tradition.

Among one of the south-western tribes of Indians there is a tradition that long ago there were in the world only three men, who were all black. Once as they journeyed together they came to a deep pool of beautifully clear water. Here they halted, and one of them plunged into the water, from which he came out no longer black, but white. Seeing this the second man followed his example but the pool was so clouded that he emerged neither black nor white but a brownish red. The last man feared more than ever when he saw how dark the water had become so he timidly touched it only with the palms of his hands and the soles of his feet, which were thus made a little lighter color. So from this time on there were the three races, the white man, the Indian and the Negro.

After this the three men journeyed still farther until they reached a place where three packages were lying. The white man caught up the first which contained books and paper and pens. The Indian was quite satisfied with the bows and arrows of the second, while for the poor black man who held back timorously as before, nothing was left but the hoe and the ax, and thus, concludes the tradition, did the white man become a scholar, the Indian a hunter, and the Negro a slave.

In the Rocky Mountain Presbyterian we find in an article with the novel heading "The Gospel and the Saw-mill" the following excellent ideas of practical christianity:

"To civilize the Indians without helping them to new industries and new methods of earning

money is to impoverish and make them more wretched. The work of the church is only half done in giving them the gospel: she must also assist them in their efforts to live a christian life."

"It becomes then a part of the mission work to create material industries as well as gospel privileges."

"Unless the Board gives attention to the material as well as the spiritual interests of these people, I believe that comparatively little will be accomplished. There is no other way to save these tribes. Teach them and help them to live as good citizens here upon the earth and at the same time prepare them, by sound gospel instruction to become citizens of a better country."

## From a Carlisle Student.

Dear Friend CAPT. PRATT:—This afternoon I thought it would be good to write a few lines. I am try hard to learn to talk English. And I try to do right every day. I like to pray to God every night. When I pray to God I ask Him to help me to do right, and I love God very much. My father wrote to me a letter and he wants me to learn about God. And so I try to be good young man. I think God will help me to do right each day. From Your Boy  
Grant Left Hand, Arapahoe.

## Robbing Their Own Children.

For that is what it really amounts to. The Cherokees, Creeks, Choctaws and Chickasaws have made ample provision for the education of all their children, but there are too many parents who are deliberately robbing their own children of the only means left them by which they will be enabled in the future to take care of and preserve not only their political but their property rights. These children are heirs to a large estate, and already is that estate seriously threatened. Unless these children are educated, how can they hope to retain possession against the hosts of scheming invaders who are even now setting the United States authorities at defiance? It is useless to say you rely on that government for protection in fulfilling its sacred treaty obligations. The government of the United States, like your own constituted authorities, is powerless to enforce a law unless sustained by the moral force of the people, which force just now seems to be directed toward invasion—toward repeating the history of 1832 east of the Mississippi, and the Black Hills of five years ago. You have valuable property collateral, sufficient to secure you and them able defenders in Congress, before the courts, and at the bar of public opinion—to employ men of talent sufficient to enlighten the moral sentiment and repel the force seeking their own aggrandizement at your expense. But of what value all this wealth if your children are to grow up in ignorance, not knowing how to use it wisely. It is a more serious wrong than you had thought, to allow your children to grow up in ignorance. Stop robbing your children for the petty benefit to you of a few days' labor in the field, and see that every child of seven years old and upwards attends school every day possible.—*Indian Journal.*

## Opinions of Agents.

Extracts from the Annual Report of the Commissioner of Indian Affairs, for 1880.

"The nature and habits of these Indians do not afford indulgence of very sanguine hopes of speedy enlightenment. Their roving habits, and their tardiness in acquiring by generous industry permanent abodes, do not justify the belief that they will make very rapid progress in the way of education. There are, of course, exceptions to this as a general rule. The training-school at Carlisle, Pa., has had upon this people the most salutary effect. The families who have given their children to the Great Father to educate," as a general thing, are very proud of the ad-

Continued on the Fourth Page.

# EADLE KEATAH TOH.

## Big Morning Star.

CARLISLE BARRACKS, PA., MARCH, 1881.

### EDUCATION FOR THE INDIAN.

If the civilized status of the different Indian tribes is looked into it will be found that the tribes that are nearest to a completely civilized condition are the tribes which have the greatest proportion of children in school, and that the tribes that are the furthest from a civilized condition are those tribes which have the fewest children in school, and the position of each tribe in the scale of civilization will be shown by the proportion of children of the tribe in school. Another important fact will be developed by this examination into the condition of the tribes. It will be found that the per cent. of support each tribe procures for itself will very nearly tally with the proportion of children in school. This is not as true as the other position because some tribes still live by hunting and the resources of their old nomadic life; but it is true exactly of the Indians who are removed from their nomadic life and living permanently in such a condition as requires them to get their support by civilized methods. We argue from these two facts that to bring about a condition of self-support, of citizenship, of in fact, civilized life the true way is to begin with the children and educate them. If we want to leave the Indians in a semi-barbarous condition it would be well to attempt the education of only about 15 per cent. of the children, as we do now. If we want them to become half civilized the best way would be to attempt the education of about half the children. If we want the Indian to become civilized and enlightened, the shortest, quickest, best way to accomplish that would be to place all Indian children in school and educate them. Education will give to Indians independence of character, desire for laws in severity, and for a condition of law and order; will enable them to strike out from their tribal relations and assume the independent and grave responsibilities of citizenship; will in fact beget within them the same desire for successful life in the great world that it does in any other race of men. Educated in the English language, enabled by education to meet their white brothers face to face and to discuss all the measures of a civilized state, they will feel their own strength and become men amongst men. Educated in the English language, they will in time forget their miserable Indian tongue, and as the German, French, and other foreign immigrants who become citizens of these United States lose their identity and foreign tongue, become American, and their children grow up to love the flag and to venerate the institutions of a great and free Republic which has brought so much happiness, security and prosperity to them, so the Indian, if educated and trained to it, will have a love and veneration for his parental government and its institutions. With the capacity to understand the remote corners of the country, the great interests of commerce and of Government, politics, &c. that education will give, with the power to go and come as he pleases, to sit at the tables of the land, to apply his shoulder to the wheel that pushes forward the forces governing our progress, the Indian will become just as much an American citizen as any other race, or tribe, or tongue. His rapid progress in education and civilization may disturb ethnological research, but it will be economy and safety to the government and salvation to the Indian himself.

What the Indian wants is the knowledge of citizenship, of property rights, of submission to law; and with the knowledge will come the desire for ownership of these things and willingness to make a struggle, better than through or by any declaration of courts or Acts of Congress. But we must not forget

that the per cent. of education given will regulate his status. If the per cent. is 100 the status will be as complete as it is for the whites. 100 per cent. of all the Indian children in this country educated and trained, even to a limited degree, will bring self-support and manhood and citizenship to them just as surely and as completely as it does to the whites. Some say "Make them a pastoral people," and "You must give them centuries in which to become civilized," and this in presence of the peers of our best men whose ancestors could within two centuries be traced to the wilds of inner Africa, and which men have reached their elevated condition among us out from under the grinding heel of slavery. Others say, "You must civilize a d christianize through their own language." *The safety and best welfare of the Indian will only be found in his complete renunciation of himself as an Indian, even to his language—which only separates him from the new, best life—and the putting on of civilized language as well as civilized ways, knowledge and garb.* Educated in his own language he is yet almost as completely barred from a general knowledge of the country as though he had no education. Some of the brightest and most competent of our Indian men to-day are the sons and grandsons of as very savage, as a y we ever had. The Indian can only meet civilization successfully with civilization, as on the great prairies he fights fire with fire. If he conquers the issues of the new life that is forced upon him it can only be by thoroughly civilizing himself and becoming a part of that new life. The old, the hardened in superstition and savage ways cannot be much changed as a mass but the young can all be changed.

If a dozen Indian infants were entirely removed from their tribes and placed in the best white families East and during all the period of their growth to man's estate given the same training white youth receive, when they were grown they would not be far different from white folk in capacity or conduct. On the other hand if twelve infants were selected from the best white families and placed in the families of Sitting Bull's camp and allowed to grow up to man's estate under savage influences, when grown they would be little different from their savage fellows except in color, if that could be discovered beneath the dirt. Let us then look this question squarely in the face, not making ourselves ridiculous by wailing over the very probable rights or wrongs of a few Poncas, to the obscuring of all the other as great rights and wrongs of the vast mass of the Indians. Let us look at it from a broad standpoint and see what is to be done for the whole. The issue is upon us, the Indians are in our hands, and for well or for woe we govern their time and eternity by our acts within the few coming years. They will not educate themselves, they will not civilize themselves, because they are helpless for these things. Work, good, hard, educational work, broad and liberal and encompassing the whole, is what will fix the Indian question; is what will make them men and fellow citizens; is what will make them wealth to this country as tax-payers in stead of impoverishing it as paupers. *The work is not so great. Fifty thousand Indian children at the most is the numerical size of the undertaking.* Probably Boston has twice as many, Philadelphia certainly has. New York has three times as many and yet every one of these cities carries forward systems of education reaching nearly every child within their limits; and so they become great and prosperous.

The end of bargain and sale for the broad acres that have brought to us so much wealth and prosperity as a nation has been reached. Corporations and commonwealths can no longer be enriched by buying great agricultural districts or vast mineral resources for a few paltry "beads," "quarts of rum" or "barrels of cider." *It is all gone from the Indian and nothing is left to him but the dire necessity of becoming a part of us or passing from the earth. He knows it, he asks the privilege of one more show for existence. Shall we not give it to him through education for all the children?*

### Indian Capacity.

Capt. M. C. Wilkinson's Forest Grove Oregon school for Indian Youth, was visited some months ago by the member of Congress from that district, who made some pleasant remarks to the pupils. After he had concluded Capt. W. re-

quested each Indian pupil to write all he or she could remember of the address. Selecting two of these productions Capt. Wilkinson sent them to the member of Congress who wrote to Capt. W. the following appreciative reply. Coming from such high source, it is valuable testimony in the interests of Indian advancement and capacity.

WASHINGTON D. C.

MY DEAR CAPTAIN:—I must express to you my gratification on receiving from you the result of your request made the day I visited the school. The two statements made by the Indian pupils of my remarks are very good indeed, better in some respects than the original.

I will talk with the President and Secretary of the Interior and tell them of your success. I very much doubt if any of our race could have done better than the two whose work you send me.

Very Truly Yours,

W. E. GEORGE.

The following letter from the President of Wooster University, replying to our inquiries as to progress and capacity of the Creek Indian students at that Institution, is conclusive testimony in favor of the broadest opportunities for Indian Youth.

WOOSTER UNIVERSITY, January, 19th 1881.

My Dear Sir—We have had four or five Indian students from the Creek Nation with us for the last five years, three having left meanwhile with others taking their places. They were all from schools in the Nation where they have been trained some years before coming here. With but one exception they have been quite as bright as the average white student who has had no more opportunities than they have enjoyed. Some of them are very bright and able to think deeply. They are quite and very studious, giving us never the least trouble. One or two of them have had great taste for mathematics, while one took the main prize in the 3d preparatory year, in a class of over 60 who were entering Freshmen. We see no difference and make no distinction between them and others. So far as we have had experience we have every confidence in their ability to acquire an education as well as any other human beings. In my judgment their education and that alone, will solve the problem of the future preservation of the tribes from obliteration and the elevation of their people to the position of useful members of society. To make them educated, christianized citizens, will solve the Indian problem, and I cannot see what else would do the same.

Yours Truly

A. A. E. TAYLOR.

PRESIDENT HAYES is two steps ahead of the Presbyterian memorialists. In his mapping out of an Indian Policy he places education first, where it ought to be. In his recent message to Congress on the Ponca affair he says:—

Our general Indian policy for the future should embrace the following leading ideas:

1. The Indians should be prepared for citizenship by giving to their young of both sexes that industrial and general education which is required to enable them to be self-supporting and capable of self-protection in a civilized community.
2. Lands should be allotted to the Indians in severalty, inalienable for a certain period.
3. The Indians should have a fair compensation for their lands not required for individual allotments, the amount to be invested with suitable safeguards for their benefit.
4. With these prerequisites secured, the Indians should be made citizens and invested with the rights and charged with the responsibilities of citizenship.

The Indian Department has authorized Capt. Wilkinson, in charge of the Indian Training School at Forest Grove, Oregon, to send for ten Alaska Indian boys and girls for education at his school.

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50 cents a year.

# STAR: KEATON: TOH.

Big Morning Star.

CARLEISLE BARRACKS, PA., MARCH, 1881.

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## HOME ITEMS.

—New floors in five of the school-rooms have been laid during the month.

—We are authorized to build a new hospital for the use of the school, the present building is needed for industrial purposes.

—On the 26th to the 28th of February we had a visit from Capt. M. C. Wilkinson of the Forest Grove, Oregon, Indian Training School.

—AN ERROR.—In the list of donations printed in our last issue made us credit E. A. Pickard instead of Eva French with twenty dollars.

“Is it law you're talking about? Look, now, when I was a saudger I shot twenty men for the Queen, and she gave me a pension; but if I was only to shoot one stray fellow for myself, I'd be tired for murder. There's law for yez.”—*Army and Navy Journal.*

—The long, cold winter, and snow-covered ground, and the lack of suitable room have interfered with the usual drill and gymnastic exercises, a loss to the physical condition and morale of the school. We hope before another winter to be provided with a suitable drill-room and gymnasium.

—The wagon maker and apprentices have just completed two farm wagons. This department is now making two light carriages which will probably be the best specimens of its work yet turned out. In the harness shop during the month past, cutting and fitting has been done by the apprentices, the instructor supervising.

—On the 26th L. J. Miles, agent for the Osages, arrived with a company of 16 Osage children. These Indians a year ago held back from sending their children, now, however, the sentiment of the tribe has changed, and they are glad to have them come. In addition to the 16 here, their tribe has 150 children attending their school at the agency.

—To meet many inquiries made of us for some graphic account of missionary work among the Indians we have persuaded Dr. Riggs to send us a supply of his two books, “Takoo Wakan, or The Gospel among the Dakotas,” and “Mary and I, or Forty years among the Sioux.” These we can furnish at the regular price of \$1.25 and \$1.50 respectively.

—On the 4th of February five boys and five girls from the Pueblo agency, New Mexico, reached the school. They were brought by Dr. and Mrs. Sheldon Jackson who had charge also of a delegation of sixteen Apaches, Maricopas and Pimas from Arizona, for the Hampton school. The Pueblo children already with us have made a good record and we are very glad to increase the number from that people.

Our school was visited recently by Mr. T. M. Sinclair of Cedar Rapids, Iowa, and Rev. S. R. Riggs of Beloit, Wis., the venerable pioneer missionary of the American Board, both gentlemen being members of the committee of the Presbyterian church whose memorial to Congress appears on our first page. Any one seeing the astonishment and pleasure of the Sioux pupils in the different rooms as they were addressed by Doctor Riggs in their own tongue would forever relinquish the idea that the Indian does not exhibit emotion. Many of the boys and girls, Indian like, put their hands over their mouths, opened their eyes wide and rolled them around and then laughed heartily and some of them with pleasure and surprise in their faces, clapped their hands as Indians often do when surprised and pleased. This visit to our school from this long tried friend of the Dakotas brought to us so much pleasure and satisfaction that we wished it could be continued indefinitely. There was a pleasant union missionary service in the First Presbyterian Church in Carlisle at which Dr. Riggs gave some interesting accounts of his forty-five years of labor among the Indians.

## OUR SCHOOL.

This school, which is entirely under government control, was established on the 5th of October, 1879. We now have 273 Indian pupils; the larger part are the children of chiefs and head men, and 88 are girls. They are representatives of the following tribes, Sioux, Cheyenne, Arapahoe, Kiowa, Comanche, Osage, Pawnee, Pueblo, Apache, Menomonee, Ponca, Wichita, Seminole, Keechi, Towacoume, Noz Perce, Iowa, Sac and Fox, Lipan and Creek.

The school department is divided into nine sections, or school-rooms, each section under the charge of a teacher. Many of the children are bright and very promising and it is safe to say, that, without taking into account the difficulties of so many languages, and of instructing in a foreign tongue, our children have made as much progress as the same number of white children could have made in the same period.

Industrially we have, by rental, enlarged our farm to 125 acres and a very large proportion of the boys receive agricultural training and are taught the care and management of stock, as well as the literary training of the school-room. We have in addition to this the various branches of the mechanic arts, and have in training all the larger boys, twelve as carpenters, twelve as wagon makers and blacksmiths, thirteen as harness makers, ten as shoe-makers, nine as tanners, nine as tailors, six as bakers and three as printers. The school absorbs the labor of the carpenters, shoe-makers, tailors, printers and bakers. The wagon makers, blacksmiths, harness makers and tanners manufacture in their several lines for issue to Indian agencies. These several branches of mechanics were commenced the first of last April. The wagon makers and blacksmiths have turned out, so far, three carriages, six spring wagons and two farm wagons and have in addition made many of the agricultural implements for our farm use. The harness makers have made 110 double sets of good substantial double harness. The tanners have made about three hundred dozen of tinware consisting of buckets, coffee pots, dish pans, pans, cups, stove pipe, toilet sets, &c. All of this work we without hesitation make side by side with the productions of the shops of our white brothers anywhere. The shoe-maker and his apprentices have kept the shoes of the pupils in repair and have manufactured about sixty pairs of shoes. The manufacture of shoes is only recently begun but we hope the ensuing year to make nearly if not quite all the shoes needed for our three hundred pupils. The productions of the apprentices in the carpenter shop and tailor shop are equally satisfactory. The bakers make us good, wholesome bread and the printers print this paper, *The School News*, lessons &c. Our 185 boys are divided into three companies having a first sergeant, three sergeants and four corporals for each company. In suitable weather they are instructed in the primary movements and setting up process of army tactics. This is invaluable on account of health and discipline. A sergeant, a corporal and four boys are detailed in their order daily for guard duty they attend school the day they are on guard but during the night they watch over our grounds as a protection against fire and improper coming and going. Their fidelity in this is most creditable to the Indian character.

Twelve of the boys from seven different tribes are organized as a band, having an excellent set of brass instruments, the present of a lady friend of the school. Their instruction began the 15th of last July and they now play fifteen tunes very creditably, are each able to read music and learn their parts in new pieces very readily.

The girls are instructed in house work, sewing and laundry work. Fifteen girls are required to take care of our large mess hall, wait on the table, wash the dishes, &c. Their work is done neatly and in order. The smaller Indian girls darn all the stockings that require it each week. The larger girls take turns in the sewing room, are taught to make the boys and girls garments and to use the sewing machine, many of them are efficient seamstresses now, the larger girls also take their turns in the laundry.

The boys are all assigned to the different Sunday schools in the town of Carlisle, who cordially and effectively co-operate with us in their moral training. The best results are already apparent from this course.

The girls are organized into a Sunday

school under the care of our teachers who, the absence of the boys, are enabled to give better time and attention to the girls individual. The children are cordially welcomed to the different church services and in addition have a regular service each Sunday under the ministrations of Professor Lippincott of Dickinson College.

We are frequently asked how our students who have returned to their homes. A few months ago we had a letter from Agt. Hu speaking well of the services of Chas. Obetto who returned to his home last fall. The following letter from him to his friend Etahdleh which is amusing us here, will be read with pleasure by those interested in the welfare of the Florida Boys.

KIOWA, COMANCHE AND WICHITA AGENCY, ANADARKO, Ind. Ter., Feb. 19th 1881

MY DEAR FRIEND ETADLEH:—Your most kind and delightful letter was come to hand in due time, which I must say that I read with great delight and satisfaction and I was very glad to hear from you in deed, also glad that you were in good health and doing well at Carlisle institution. In regard to our people you mentioned in your kind letter you wanted to know how about our people, they doing excellent, improving their country and also improving their farms and taking great interest raising cattle and hogs. Generally also, very much interested in sending their children to school. It pleases my heart very much that they are advancing towards civilization rapidly. I am among them working hard to advance them further on as fast as I can. Our people are already going to meeting every Sunday, I would attend to meeting with my people also interpret to them what the missionary tell them about the Great Spirit who sent his only begotten son into the world to save all sinners who believe on him, I think some will join the church pretty soon just what I want them to do and be God's children all of them and be happy people, like our white brethren live happy and enjoy themselves like they do lack cast there. I am very much thankful to you when you remember me in your prayer also I will remember you in my prayer. I am glad that you soon receive an education and come home and help me teach our people here. I was glad to hear that the boys and girls were progressing in school rapidly. Well I have not much time write you a long letter now. I have so much to do at our school, I have stopped work in the office. I am teaching the school now. I will try and write you a long letter next time, I hope these few lines will be interesting to you, please write soon again. Give my love to ———, and ———, and ———, all of my friends at school. I am your kind and loving friend.

CHAS. OBETTO.

## Communicated.

On the third of February Capt. Pratt and four of us boys went down to Baltimore to a meeting they held there for the Indians, we got up very early in the morning about half past five o'clock and went down to the South Mountain junction, the train came and we got in and started. At Harrisburg we changed cars for Baltimore, we got to Baltimore about 10.20 A. M. Mrs. Porter and Mrs. Brown met us and took us right on to the meeting. Ralph, Reuben, Capt. Pratt, Bear's Heart and I spoke to the people. We were in the meeting all the forenoon, and then after the meeting was over we went out to visit some of the universities and public schools. They told us that they had 500 students in one of the public schools there. We went into the City Hall too, I thought it was the finest building I ever saw except the Capitol in Washington.

The Mayor was kind to us, he shook hands with us and told a man to show us the nice rooms. We were very hungry for we could not get a chance to eat anything, we had our dinner about three o'clock in the afternoon. After dinner we went again to the other meeting, we spoke again to the people there, Luther and Reuben played on the horns. After the meeting was over all the people came to us to shake hands with us, we became very tired of shaking hands because there were so many of them. They were very much pleased to see us and we were glad too. On Friday morning we started home on the nine o'clock train, we got home in the afternoon. ESTABLISHED DOINGS.

vancement these children have made and are making in the acquisition of knowledge, and are industrious in their efforts to obtain recruits to this institution of learning. The return of Spotted Tail's children caused among some a feeling of distrust. The fact of his taking them away seemed to justify the assertion that "the school was not a good school," otherwise he would have allowed his children to remain. It was with great difficulty that I prevailed upon those whose children were left behind to allow them to remain. Now I think they are not only satisfied, but are glad they did not give way to their normal impulses.

**SPOTTED TAIL AND HIS COMPEERS.**

The chiefs of this reservation, with perhaps one or two exceptions, have had generally the interest of the government and the welfare of their respective bands at heart. The conduct of Spotted Tail in the removal of his children from the training school at Carlisle brought down upon him the strongest condemnation of the other chiefs and the Indians not directly connected with him. He was made to feel that he merited not only the censure of the honorable secretary in his revolutionary course, but the rebuke of the good and true Indians who had no desire to retrograde on the march to civilization. Had he the opportunity to do the same thing over, he would not think of such a course to pursue. His conduct since his return has done much to restore confidence and give tranquillity to the agency. Once again, he and his subordinates are working in complete harmony.

AGENT COOK,  
Rosebud Sioux Agency.

**INDUSTRIAL SCHOOLS.**

Two manual labor and boarding schools have been maintained ten months of the past year, with an average at each of 150 scholars. The progress made and results attained have exceeded the most sanguine expectations. The subject of education of children is fast becoming the most important factor in the civilization of the Indian, and when every child of suitable age shall be receiving instruction, the problem of the proper method of civilizing and christianizing these people will have been in all essential points solved.

Besides those being taught in the agency schools, 62 boys and girls are being educated at the Indian training school at Carlisle, Pa., and the eagerness shown by adult Indians to send their children so far away for this purpose, is one of the very best evidences of the reality of their desire for a higher and better life. As favorable as this showing is in comparison with past efforts, it is still entirely inadequate. There are at this reserve over twelve hundred children of proper school age, and the proportion of those enjoying educational advantages is, therefore, only twenty-five per centum of the whole. The treaty made with these Indians specifically promised education for all, and the welfare alike of the government and the Indians demands that this solemn promise be kept to the letter.

AGENT MILES,  
Cheyenne and Arapahoe Agcy., Ind. Ter.

**A SCHOOL**

for the Iowas has been in successful operation during nine months of the year, with an average of 32 during that time, the average being smaller than last year, owing to the fact that some children left the agency with their parents to remove to the Indian Territory near the close of the last school year, and four school children were taken to the Indian training school at Carlisle, Pa., from whom very satisfactory reports are received. There were also two large Indian boys taken to this school who had not attended the agency school for several years.

AGENT KENT, Great Nemaha Agency, Nebraska.

In July, in pursuance of department instructions, I collected ten Pueblo children to be taken to the Carlisle Indian training-school by Sheldon Jackson, D. D., who was under instructions from the department. It was hard for the Indians to part with their children, to go they knew not where, but the Pueblo of Zuni furnished two boys and two girls; Laguna furnished two boys and one girl and San Felipe sent three boys. The advantages to the Indians of this action are probably greater and farther reaching than anything that was ever before done for them, but the number sent is altogether too small to accomplish the object aimed at. Ten from 19

communities with a population of nearly 10,000 seems a ridiculously small lump with which to leaven the whole mass. At least two boys and two girls ought to be sent from each pueblo.

AGENT THOMAS, Pueblo Agency, N. M.

Nine Ponca boys are attending school at Carlisle Barracks, Pa., and from the monthly reports and letters written home, I judge they are making good progress. One of their number was obliged to return home a few days ago on account of poor health.

AGENT WHITING, Ponca Agency, Ind. Ter.

**EDUCATIONAL.**

The two schools have been in successful operation during the year. Both buildings were filled to about their capacity, and the children have made fair progress in their studies. As I stated above, the parents have shown an interest in the school and have manifested an anxiety to have their children brought up in the white man's ways. I apprehend no trouble hereafter in getting as many children into the school as the buildings will accommodate. The new school-house for the children of the affiliated bands was completed the last of September, 1879, and the school opened the first of October. The Kiowa and Comanche school was conducted in the house formerly occupied by the agents, and in two box buildings constructed for temporary use a few yards distant, and in this way I was enabled to accommodate in this school over 100 children during the term, which did not commence until the 1st of November, because the Indians had not yet moved up from Fort Sill. The work on the new school-house for the Kiowa, Comanche, and Apache children is being pushed forward as rapidly as possible, and will be completed in about three months; when finished it will be a very handsome structure, with a capacity for about 200 scholars. Until the new house is completed the Kiowa and Comanche school will be run in the same buildings used last year. I am glad the contract system has been abolished, and our schools are to be run under regular salaried teachers. The Indians under my charge feel great interest in the school at Carlisle, Pa., and I beg to assert that nothing will tend more to civilize than that school. Children have been sent to it from this agency.

AGENT HUNT,  
Kiowa, Comanche and Wichita Agency, Ind. Ter.

**EDUCATION**

is the first great desideratum for this people. I view it as their only salvation. Every facility should be afforded toward this end. The best means to accomplish this is in the way of industrial schools at a distance from their homes, like those at Hampton, Va., and Carlisle, Pa., too much cannot be said in praise of these schools, and the rapid progress so far made by the Indian children committed to the charge and management of the able corps of teachers wholly devoted to the welfare and improvement of their students. It has been my privilege to twice visit these institutions within the last twelve months, and I can but say that I was more than surprised at the development and brightness of the children who but a few months past I had seen in their paint, breech-clout, and leggings.

Industrial boarding-schools for both sexes, in practice as well as in name, at the agency comes next in order of merit. It is entirely insufficient to teach the Indian to read and write. Habits of industry, frugality and economy must be inculcated at the same time, otherwise the educated Indian is to ready to fall into the lazy, indolent habits of his people, and will lead the more ignorant ones into all kinds of vice, rascality, and evil doing.

Day schools have been and are accomplishing much good for the Indian youth, and will serve to develop them sufficiently to enable the teachers to select the most apt, the brightest, and best to be placed in the various industrial schools. The daily attendance is small and irregular; the good influences of the school-room are in a great measure dispelled by the idleness and squalor of their parents and associates; yet a marked difference can be noted in the children who have come under the influence of the teachers of the day-schools.

I cannot too strongly condemn the practice of teaching in the Indian language, which has heretofore to some extent obtained. It is believ-

ed by nearly every one of experience that it is both time and money thrown away. The day-schools should be in charge of competent, practical, self-reliant, white teachers, who would devote all their energies to teaching in the English language, and in English only. In my opinion, the teachers of the government schools should be borne on agency rolls as government employees and teachers, and schools be under the exclusive control of the agent.

AGENT ANDRUS,  
Yankton Sioux Agency.

**An Indian Raiding Party.**

Between '67 and '74, while serving in the Ind. Ter. and Texas as an officer in the army, it frequently became a part of our experience to know that young Cheyenne and Arapahoe Indians of 15 to 25 years of age, in parties of 15 to 20 left their reservations without authority on expeditions against the settlements in Kansas, Texas and New Mexico, generally stealing horses but sometimes even killing settlers who opposed them. Things have changed, as the letter below will show. These 16 young men had they been of their present age eight or ten years ago would have gone to Texas on raids. Now the Indian is taking hold of his new life with a spirit bound to succeed. Young men, we take you by the hand and welcome you. Your raid on the Carlisle school will be ten thousand times more profitable than all the raiding of your tribes before.

Their names and ages are as follows:—

Name.	Tribe.	Age.
Jaah (Metal)	Arapahoe,	22 yrs. old.
Theodore (Hair)	"	19 " "
Ne-ah-thah (White Man)	"	19 " "
Jock (Comanche)	"	19 " "
Arnold (Big Tall Man)	"	19 " "
Jessa	"	19 " "
Leslie (Black Otter)	"	18 " "
Kise (Short Nose)	Cheyenne	22 " "
Van Horn (Horn)	"	16 " "
Carl (Finger)	"	16 " "
Clarence (Curley Hair)	"	15 " "
White Buffalo (White Headed)	"	19 " "
Stanton (Long Back)	"	18 " "
Fletcher (Going Farther)	"	17 " "
Little Elk	"	21 " "
Ernie (Little Wolf)	"	14 " "

CHEYENNE AND ARAPAHOE Agency, Ind. Ter.  
January 27th 1881.

CAPT. R. H. PRATT,

Commanding Carlisle Barracks, Pa.,

Dear Sir:—Sixteen young men, of whom nine were Cheyennes and seven Arapahoes, left this agency to-day for Carlisle Training School under authority of the Commissioner of Indian Affairs. These boys pay their own traveling expenses and are especially sent to learn trades. Inclosed you will find a descriptive list of them. It is not positively known whether this list should be sent to you or the Commissioner, as there were no instructions accompanying it, but as the boys go to you it is presumed you will need it. Agent Miles will see the party safely on board the cars at Kansas City, from which place they will be in charge of the R. R. officials of the Vandalia and connecting lines.

They will reach Caldwell the 31st inst. and leave there same day at 4 P. M. reaching Kansas City 1st prox. and Carlisle on the 3d.

They are a good lot and their desire to advance is evidenced by the spirit they have shown in paying their own expenses. Whenever you want another lot from this agency they can be furnished promptly, as the desire of all is to go.

Very Respectfully

C. E. CAMPBELL, Acting Agt.

Don't Know How, a full-blood Yanktonai Sioux, two years ago was a wild blanket Indian. A change came over him. He threw away his blanket, cut off his hair, and sent it with his brass ornaments and paints, to Secretary Schurz. He placed \$25 in the hands of his Agent for the purchase of some goods, set up a store and now owns \$2,500 worth. He signs his name D. K. How.—*Friends Review.*