

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. I.

CARLISLE BARRACKS, PA., APRIL, 1881.

NO. 10.

## Communications.

LOCKPORT, N. Y., March 17, 1881.

To the EADLE KEATAH TOH,  
Carlisle, Pa.:

With pleasure the world watches your progress and the change brought about by education and the idea of brotherhood of man. Forty years ago this season I was learning the arts of war in the Barracks at Carlisle, and if the outside door of the old guard house has not the mark of a ball in it which gave me a slight flesh-wound it has been removed. I joined the 2d Dragoons in Florida and have remained in service to this day.

But what a change! Young people work; learn to be happy in doing all the good you can for all mankind; it is ignorance that causes everything bad. Don't be discouraged.

AN OLD SOLDIER.

PONCA AGENCY I. T. MARCH 19th 1881.

CAPT. PRATT, Dear Sir and Friend:—I want to ask you something to-day. I want to know how my boy is getting along, I want him to go to school every day and learn something, I want him to learn to read and write. I don't want him here but want him to stay there 4 or 5 years if necessary. Tell him my family is all well we are all well. No news at all here Poncas all well and doing well, no sickness at all. I would like very much to have a picture of my boy, wish you would send it to me. I wish you would write me as soon as you get this. Yours &c.

PETER PRIMAUK.

TARRYTOWN MARCH 15th 1881.

MY DEAR CAPT. PRATT:—Dr. Caruthers got your note asking him if we all coming down to the meeting this evening. The Dr. is going and very much I want go but too many obstacles prevent. I would like exceedingly to be there and hear all who be said also to see and hear those famous men Sec. Schurz and Gen. Miles but I am not able and can only send my hand writing to be with you to-night. I hope you and all there have a good time and make your hearts greatly satisfied by means of the talks about Indians.

Perhaps many people don't realize what you and Gen. A. and others working for Indians feel, but Oh how good your work if it only prevent all dreadful things such as fightings and killing and scalping &c. People ought thank you and all who help stop those things and be willing to help you all they can, good after-noon friend.  
Your friend  
PAUL C. T.

EARLHAM E. C. February 25 1881.

My Dear Friend S. Longstreth:—I have about 15 minutes in which to write this now, and will see how far I can go. For the last two weeks we have been very busy in examinations, which is I am glad to say over with. The result of mine was, in U. S. History, 90; English History & Algebra, 85; Physical Geography, 94; English composition, 98; and deportment 98. It is only five weeks until our vacation. I am contemplating going home with an Earlham friend who lives not far from Indianapolis if I can. I did think of staying here, but since I was told how terribly lonesome it is here during vacation, I would rather not stay. I suppose you have read some thing of Gough's lecture in our Hallaquah Times it was not as much of a temperance lecture as I expected. Thanks for your admonitions in regard to temperance. Yes, it has done some awful wrongs (whiskey has) to the Indian. About 15 or 20 years ago, most all of the Wyandots (my tribe) who lived in Kansas were very wealthy, then they began to drink, and quite a number almost ruined themselves, thereby. But now there are but very few men of our tribe who drink and they are those of the lowest class. I have never known the women to drink, and I guess but few ever did. I've found out that a fter I'd been here a day, the first of last term, when ever a student came, the first thing they sought was the Indian girl. Some of the girls came and asked me where she was, and seemed to be

surprised when I told them that I was the Indian girl. That shows that they saw me different from what they expected so many that know nothing of Indians can't think of them in any other way, than being savages, uncivilized and anything but the right thing. I received a letter from home which stated that they were having glorious meetings, and many have joined including myself. I did so by sending my name; and I ask your prayers that I may be ever faithful. Ethel is well and will send her love with mine to you. Do you know Huldah Bonwills adress. I would very much like to know that I may write to her. I will close hoping when this reaches you it will find you well, as it leaves me at present. As ever your little friend.

ARIZONA JACKSON.

## Extracts from School Letters.

It has been thought that a few extracts from the letters written at the close of the month and sent home by the pupils might not prove uninteresting. They all exhibit the prevailing sentiment of the school in regard to the new life and the old.

We make no apology for the defiance of grammatical proprieties; the writers are children, many of whom were entirely ignorant of English eighteen months ago. A little independence where the unreasonable requirements of the English language are concerned is a touch of nature—one of the many which show that the Indian child is not unlike other children when submitted to the same conditions. In other words, to quote from the letter which follows, "He is one of our relations."

My Dear Uncle:—I am not afraid to try learning, working and reading too, all the time. White men is very good and Dakota way is not good I guess. I am not timid I wish I will grow up to be a good boy, and when I am all done I want you would wonder.

Dear Uncle, I think you do not remember me, but I am one of our relations. Reuben son of Quick Bear.

Hubbel son of Big Horse a Cheyenne chief, thus writes to his father,—"I study in the book to push hard, and I don't like the Indian way. I am one to push and learn white people's way I am a farmer."

Another little Cheyenne boy, Darlington son of Old Sioux Chief says "I want to know the white man's way, and when I know the white man's way I think I will not be poor."

The comforts enjoyed here, are fully appreciated and gratefully acknowledged, especially the "good eat" which almost any white child would consider very poor fare. To have regular meals, the supply bountiful enough to satisfy hunger, three times a day, and to be comfortably housed during the inclement weather, is luxury to the poor little waifs, many of whom came to us destitute of warm clothing and with that pinched, prematurely old look which comes from lack of nourishing food. One of this class, a little Cheyenne girl only ten years old writes "This Carlisle is very nice, and my shoe very nice, and my dress very nice, and my hat very nice, and very good eat."

Henry North a little Arapahoe boy gives his opinion of steam-heating. "We have good warm houses here. We have boiler here and pipes run through the rooms and have steam in them, and it heats all the rooms. I think your school ought to have a boiler." So we think, Henry, but you did not know that the U. S. Government cannot afford to give all its children good, comfortable school houses. Our steam-heating only extends to the boys' quarters and laundry, and was partly paid for by generous friends.

Pentone to Wolf Quiver: "Say father you must trying to follow the white man's road. You must not be lazy, you try white man's road as soon as you can. You must not be mad, no bad. You be a good man every day."

Minnie to Yellow Bear, Arapahoe chief:—

"You must try hard to do right. You must try hard to learn about God. I always do that way. When I went to bed I always thinking about my home. I never get cross at anybody."

Davis to Bull Bear, Cheyenne chief,

"Dear Father:—I will do what you say to me every time. You must do what I ask you in letter. You must do what the white people do. Don't do what the Indians have to do. Just you go ahead. Dont get tired any more."

The good advice is taken humbly, and, in many cases, these fathers in a blundering fashion, struggling with difficulties almost insurmountable, are struggling nevertheless to make their hearts and homes ready for the return of these absent children. There is something pathetic in the picture these letters present to us. The old chiefs to whom they are addressed are all striving to adapt themselves to the irksome restraints of civilized life. They have built houses and are following the plow. It may be that their sisters and consins and aunts have taunts for them, but their children, manly boys, and gentle Christian girls, are continually sending back good words of loving encouragement. These boys and girls have their share of hard work-days in the shop, on the farm, in the sewing room or the laundry, and everywhere they are almost faultless in 'patient continuance in well-doing.' Does the work cost too much? We will not speak of the tax upon heart and brain and physical endurance which has been cheerfully paid. Does it cost too much in dollars and cents?

As we fold and direct we note many a quaint expression. One young man, a Ponca, who was not a model of industry when he made his first appearance, tests our credulity by asserting, "I no like girl, I like to learn something. I tell you I make good tin, and I like to learn the white man's talk and to work the white man's way. I think you told me to try hard, but three, four times I tell you I will do that."

Often, as in other things, the best part of the letter is the conclusion,—as for instance, "Wooden Ear-ring Rebecca Perit, me." to her mother Mrs. Big Star; "From your loving daughter, Cheyenne Minerva Heap Horses" addressed Mr. Heap Horses; and "Mr. Porcupine sitting on wood, don't forget always before, from your true son Joe, Taylor." We give without correction the letter which follows, written by a Sioux boy who knew no English less than a year and a half ago.

CARLISLE BARRACKS, PA., March 31, 1881.

My Dear Mother, MRS. MARY TWIST:—I thought I would answer your kind and welcome letter this morning and I was very glad that you are all well, and that you want to get the best way, now let us try to do each right and learning the English language. I am glad that all my brothers are trying to work, and build the houses for you. I want you all to keep one place to try a big farm and keep one place all the time, don't move anywhere always, some time you move one other place and you stop there one year or half year and you move again to another one place I think that is not the right way. I want you all to keep in the place always on Porcupine Tail creek. I don't want you to move again to another one place I like you to keep that place all the time, now I want to talk about some boy over there. I think Capt. Pratt he likes some boy and girls to come over here again, this is the best to learning at our school, now some boys study the second reader and Geography, and some of study The Franklin Primary Arithmetic and the Picture Teaching. I think all the boys and girls are learning fast our books. This is a very good school I suppose.

Your Son

FRANK TWIST.

Fifty Indians employed by Chief Thomas Jocks, of the Caughnawagas, to work his quarries in Canada at the rate of \$1 per day, have struck for 25 cents more per day until May, after which they will demand 25 cents more, or \$1.50 per day.

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## INDIAN TRAINING SCHOOL, APRIL, 1881.

### REGGING FOR SCHOOLS.

#### The Schools of 1870 as Compared with the Schools of 1880.

A comparison of the annual reports of the Commissioner of Indian Affairs for the years 1870 and 1880, develops many interesting ideas. From the report for 1870, it appears that there were in the United States at that time not quite 289,000 Indians. (But these numbers were grossly exaggerated and over-estimated at some agencies for the purpose of securing a larger share of the inadequate supplies sent out from the Department annually, and it is doubtful if the numbers were actually any greater than now.) It is not stated what proportion of this Indian population was children of an age to attend school, but estimating it to be one fifth of the entire number, it seems that there were at that time 57,800 children for whom educational opportunities should have been provided.

From the statistical tables accompanying the report it appears that only about 3,100 children were in school. At forty-five of the seventy-six agencies there were no schools, and of the 58 schools reported 26 were for the 4800 Indians in the State of New York, and 1,000 children attending them. This would leave for the great mass of the Indians 38 schools with an attendance of 2100. A majority of the Agents call attention in their reports to the great need of schools, many of them speaking especially of the need of boarding schools, as the following brief quotations will show. One writes in order to make an Indian school a success the children should be separated from their parents and their people and entirely taken care of at the expense of the Government. The education of the rising generation of Indians, withdrawn from the influence of their parents and people is the fundamental principle of success in their contemplated regeneration and civilization." Another "earnestly recommends" manual labor schools as "experience proves that to be the only successful way to educate Indians." A third speaks of the Indians under his care as "heathen" and saying that they are "anxious to obtain educational facilities for their children" earnestly urges that teachers be sent. Another reports an Indian chief as saying that his people "wanted nothing from the Government except schools" "he had pleaded in vain for schools for years past" and wanted his children educated like white boys. Again it is said "the effort to cultivate and discipline the Indian child while he remains at home only being under the influence of the teacher during school hours is an utter failure."

Ten years later by the report for 1880, it appears that the total number of Indians has decreased from 289,000 to 256,000, or at about the rate of one and one fifth per cent. per annum. Estimating the number of children as before, it appears that there are now 51,200 Indian children for whom schools should be provided.

To meet this want there are in all 393 schools. Of this number 212 day and 12 boarding schools are for the benefit of the 12000 children of the so called civilized tribes of the Ind. Ter. and are neither controlled nor supported by the Government. This leaves for the remaining 39,000 children 169 schools, 60 of which are boarding schools. The number of enrolled scholars is reported as 7,240, while the average attendance is given as 4,651. There are still twelve agencies with no school, and 31 Agencies without a boarding-school. Yet the Agents almost all recommend the establishment of boarding schools. An army officer acting as Indian agent says of day schools, "the very small returns for the outlay oblige me to recommend that for the present the industrial school only be maintained, it is also of the first

importance that Indian children during the period of instruction be isolated wholly from the tribe and dwell exclusively amid the surroundings of civilized life." Another agent says laconically of a day school, "it was not successful" and that he regards "all expenditure on account of day schools a waste." An Idaho Agent says that not one of the 712 Indians under his care read or write, and asks for educational facilities

Another Agent speaks of a boarding school as "the only feasible plan of education." Still another Agent who has 3000 Indians under his supervision says that after twenty years of "the fostering care of the Government" they have never had but a few months of school, and not an Indian child could be found who knew his letters. Perhaps most emphatic of all is an Agent on the Pacific coast who says "Provision should be at once made by Government for placing all Indian children between five and eighteen years of age in industrial boarding schools, *volens volens* and thus stop the raising of ignorant expensive savages and change the Indian race into intelligent and law-abiding citizens."

The Commissioner's own statements show that those upon whom the management of Indian work comes fully appreciate the needs. It is reported that for the 50,000 Indians at seventeen agencies there are no treaty school funds so that they must depend entirely on the general appropriation for Indian education. This appropriation must also be used to supplement many wholly inadequate treaty funds at other agencies, and as the total sum for these purposes is \$75,000, it is readily seen that the Department is powerless to extend the needed and asked for aid. Congress is asked to double the amount.

In view of these statements so disgraceful to our enlightened age, the question naturally arises, "Who is to blame?" and the first impulsive answer is "Everybody" but the crime of this terrible neglect must be laid upon the great American people, who by their apathy allow it to continue. Congress assembles, millions of the Nation's wealth are voted for this and that public improvement. With no real opposition the Honorable gentlemen from this or that district obtain a large appropriation to erect a post office or a custom house, to improve a little stream unknown to geographers. The Military and Naval Academies with their three hundred students each, have each special appropriation bills, covering sums far larger than that for the many thousands of Indian children. All this is by the voice of the people whose wishes are carried out by the legislators whom they elect. To solve the Indian problem we must educate the children. The salvation of the Indian race and their transfer from a condition of expensive leaching pauperism demanding millions from the national treasury yearly to keep them alive in idleness, paganism and dangerous savagery; to a condition of manly self support, and eventually to that of Citizens and tax-payers will be fully and successfully resolved when the power governing our law makers, shall direct that ample school privileges and training in industries be provided for all Indian children.

Extract from an article entitled "Sign language of the North American Indians and some of their peculiar Customs," read by Capt. W. P. Clark, 2d Cavalry, before the Military Service Institution of the United States.

"Behind the red squaw's birch canoe,  
The steamer smokes and raves;  
And city lots are staked for sale  
Above old Indian graves."

The greedy hands of the miners and ranchmen have also seized their hunting grounds from the fair Pacific to the white peaks of the Sierras, and in the narrow space or area left, the unequal struggle is going on to-day. No one questions or doubts the result, but perhaps we of the army may through this Institution, save something by which future generations may learn a little of the characteristics of an extinct race.

I am forced to differ with the too common impression of our Indians which is, I believe that they are indolent, revengeful, timid, vain, deceitful and treacherous, the colors sometimes darkened by the bitterness of the West, and occasionally brightened by the philanthropy of the East. We have needed their lands and by fair means and foul have taken them. Dishonest

agents and corrupt contractors have grown rich on the spoils, and a weak and scattered frontier has suffered the savage vengeance of an outraged people—who fighting as they thought for their country and homes—the lands given them by the Great Spirit felt justified in their atrocities. I have been thrown with these people both in peace and war, and though finding much to condemn still I have found much to admire. The great mistake has been made by some of not considering them human beings, capable of the same feelings as the rest of mankind, the same passions, affections and hatreds. A people who can be crushed and exterminated, but not enslaved, are certainly entitled to some respect. They admit of no inequality except what arises from age, bravery or wisdom for council or for war.

"At first view one would imagine them without any form of government, laws, or subordination and subject to the wildest caprice. Nevertheless they rarely deviate from certain maxims and usages founded on good sense alone which holds the place of law and supplies in a great measure the want of legal authority."

The reverence these people have for bravery gives their "War Chiefs" at times great influence and authority, but all questions of importance are decided upon in Council. Efforts have been made to christianize them in advance of any effort to civilize, and the lust and greed of our race have in many cases debauched and demoralized them.

They are furnished with breach-loading guns, fixed ammunition and scalping knives, driven into a frenzy by a wicked and ignorant course of treatment, and then we cry out because they use the weapon placed in their hands. I have found some of these people sufficiently loyal in their friendship to place themselves between danger and myself at the risk of their own lives, and so perhaps I cannot be considered an unprejudiced witness.

\* \* \* \* \*

### GENEROUSITY.

There are few people on the face of the earth as generous as the Indians; in fact liberality is so largely developed that it crowds out gratitude in a great measure, as we know and understand the word. Generosity is one of the essential steps to chieftainship, as I have stated, and a stingy Indian is rare, and he is sure to be badly thought of.

In his religious and war ceremonies, at their feasts, festivals, and funerals, the widows and orphans, the poor and needy are always thought of—not only thought of, for this is done by the kneeling crowds in our gilded palaces, rich in ornament, called churches, where the softened and beautified light coming through stained glass falls like a true halo from heaven crowning each bowed head with rose and violet, but their poverty and necessities are relieved. The hearts of our outcasts and poor are not, I believe, as a usual thing, very much gladdened or brightened by hearing that we are to have a great supper, a grand ball, or some impressive religious ceremony, but with these wild and savage people, in torrid and arctic climate, these gatherings mean also gifts for the needy and suffering. They make these gifts with as much ostentation as possible, calling them "prairie gifts," or gifts on the prairie, meaning that nothing is seen but the gifts, no reward or return in sight—(this expression obtains when a gift is made and no return gift expected), and for days after the camp orior will sing the praises of the donor, his feats in war, his big heartedness in peace.

I have seen white men reduced to the last "hard tack" and perhaps only tobacco enough for two "smokes," with no immediate prospect but horse-meat "straight." A portion of the hard bread would be hidden away and the smokes would be taken in secret, but an Indian divides down to the last morsel. This is accounted for by his nature and his training—he finds a thousand ways to support life where a white man would starve, this gives him confidence in himself, stifles fears to future pangs of hunger, and begets faith in nature to furnish him food. Thus taking no thought for the morrow, generosity, liberality and hospitality have been obstacles to their advancement in civilization, and will continue to be until they can learn and practice something of the thrifty economy of our friends the Jews and Chinamen."

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INDIAN TRAINING SCHOOL, APRIL, 1881.

—Giles one of the tailor's apprentices completed during the week past six pairs of pants, and commenced on the seventh, this would be good work for a white boy and but few do it.

—Mr. Miller and his boys, commenced their farm work in good season, and have a good deal of plowing done, manure hauled and oats sown. Moses and George Walker are his principal assistants and prove very good plowmen.

—March 29th Bishop Hare once more visited the school, and had an opportunity of seeing the children of many of the Indians with whom he is brought into contact in the west. The Bishop spoke to them very appropriately urging them to improve their present opportunities and be contented till the time came for them to return home.

—The scholars' Sunday evening prayer meetings are well sustained and some of the speeches and prayers of the students, give evidence of earnest hearts, and true experience.

—One of our recent arrivals brought the measles which spread with great rapidity among the students. At one time eighty-six were sick. So many of the girls were ill that it became necessary to have the boys take their place in the dining-room. They performed the unwonted service well and cheerfully. Nearly all of the students have recovered, and we hope the epidemic is about over.

—March 22nd there were shipped to various Indian Agencies, by order of the Indian Department sixty sets of Double Harness, manufactured at the school—an order for five more sets has been received and they are now ready for shipment, making a total of 118 sets to date and a number on hand.

Our present working capacity in the Harness shop is about 12 sets of Double Harness per month.

—One of the duties to which the boys are detailed is caring for the pigs. This is not a very popular employment, and the boy whose work it was a little time since wrote to the Captain, asking to work in one of the shops, he was anxious to learn and to improve but he never wanted to "learn the pig trade." His request was granted, but his successor in "the pig trade" seems to find that it requires a good deal of time, judging by his note asking permission to attend the night school. He says:

"Mr. Standing;—I want go to school every night, because I not done hurry to feed the pigs, it is a long while I done. From your friend  
Mr. Motavito.

## THE PUEBLOS OF NEW MEXICO. Extract from the Third Annual Report (1879) of the Presbyterian Board of Home Missions

In order to give a fairer view of our field, and enable you to understand its workings a little better, we herewith, give you a brief glimpse of Pueblo life as far as it has come under our observation.

Pueblo Indian life is to say the least, a very singular one. Each pueblo is a little domain within itself. Each has its full corps of officers: consisting of Governor, 1st and 2nd Lieut. Gov.; Fiscal, 1st and 2nd Lieut. Fiscal; Capt. of war, 1st and 2nd Lieut. of war. These are elected by the people annually on, or about, Newyear's day. The Governor is chief in power. From him, through his Lieut's, issue all orders. The Fiscal, with his Lieut's, carry out the Gov's orders, and are the overseers and directors of the public workers. The Capt. of War, with his Lieut's, is the head of the Ancient Customs, Dances, and all that pertains to the religious and moral life of the people. He orders whom he will to dance, or practice dancing, and enforces the special obedience of those dedicated to any particular god Custom. The Priests of the different gods act under him, though independent of him

in the performance of their offices.

While there is a general similarity in the Ancient Customs of all the Pueblos, yet each P. village has many things peculiar to itself. Generally dancing is their Winter's work, and occupies much of their time in Summer. The day dances are generally, commemorative, and are less debasing than the night dances. The night dances are purely Custom or devil dances, and are attended with the lowest and worst of morals. For each of the superior gods there are official priests, whose duty it is to summon to their assistance subalterns, and as many of the people as are necessary to observe the rites of that particular deity. Many children are dedicated to this service in infancy, by their parents, and many grown people dedicate themselves. But whether they are dedicated, or give themselves, they are thereafter under the full control of the power to whom they are dedicated. Men and women have to leave their families night and day for weeks, perhaps, at a time, closed up in dark back rooms, practicing the infernal incantations of their craft, and doing those things, which even the heathen eye may not be permitted to look upon. It is from these places of darkness that the most corrupting influences of heathenism proceed: of these, the most destructive to the present well-being of the people, is unbridled licentiousness. When the practice of such licentiousness is incorporated with, and becomes a part of their religion; and even its open practice protected by the law of the Pueblo, what must the result be in the home life of the people. Part of the result is an absolute want of chastity, in both men and women, among themselves, and as a result, a continual feeling of jealousy between man and wife; besides the execution of the curse of God upon such lives.

The Pueblo Indians are, of all people, the most religious. Religion enters into every thing they do, i. e., every thing is done according to Ancient Custom. The new born babe comes upon the stage of life with all the auspices of Custom. It is fed and clothed, or not clothed, according to Custom. It is hushed to sleep with a custom song, gets Custom medicine, and grows up in the very bosom of religious custom. The father plants and reaps his field according to Custom; he goes to, and returns from his work singing a Custom song; he makes his moccasins, knits his stockings, carries the baby on his back, in fact, does all that he does, in strict conformity to religious Custom. The mother grinds the flour, makes the bread, wears her clothing, keeps her house, makes her water pots and paints them with religious symbols, all according to Custom. In fact, the whole inner and outer life of the Indians is one of perfect devotion to religious Custom, or obedience to his faith. What a lesson for Christians!

It is this complete and perfect devotion to Custom, which has kept the Indians a separate and distinct people until this day. Nothing else could have kept them in the face of so much opposition as they have encountered. It is this same devotion to the Custom which is proving, and will prove, the greatest obstacle in christianizing them. It is only education and Christianity that can break down such a power. But once it is broken, the stability of character that it has stamped on the people will be of inestimable value in their regenerated lives.

To understand the success of our Spanish predecessors, it is necessary to know their mode of working with the people. They did not Christianize them; they merely baptized, married, administered the sacraments, and buried them. The Indians retained all their heathenism, and received the rites of Romanism as an addition to their own. In the R. C. Church at Laguna N. M., the two sides of the altar, from floor to ceiling are taken up with Indian symbols such as are used in Indian dances. The canopy above the altar, consists of a painting of the sun, the rainbow, the moon and stars, the chief or heavenly Indian gods; while a few saint's heads are represented as looking over the border at the scene within. On each side of the Church are paintings of Indian objects of worship, as trees, plants, flowers, rainbow, animals, etc., representing the minor or lower Indian gods. The back of the altar is occupied with the R. C. objects of worship, as the Virgin infant Saviour,

JOHN MENAUL.

The following letter was addressed to S. Longstreth, a member of the Woman's Indian Aid, of Philadelphia, who are deeply interested in the Cheyenne and Arapahoe school.

DARLINGTON, IND. TER., 3d Mo. 25th 1881.

MISS SUSAN LONGSTRETH, Dear Friend:—I am going to send a reply to your interesting letter of January 2d now, not that I can expect an answer very soon, but because there were a few items I thought you would enjoy hearing. Let me here reassure you that all the effort you may make to get up the Christmas box is fully appreciated by both parents and children! Just one little peep into the room on that evening would have been sufficient to rejoice the hearts of any who might have helped in the labor of love. I never saw children happier, and it has been my privilege to assist in these festivities for ten years—eight in the Indiana State Orphan House, and two here. I have become exceedingly interested in this field, and it possesses a kind of fascination I can't describe. There is so much to learn of these peculiar people, and the more you are with them, the more there is to understand. If I could just picture to you their home life as it is, you would I think feel a repugnance for the tribe, yet when I consider their ignorance I am moved with pity. At times I forget how low the parents of these children are, when I look over the school-room. Then they are kept clean, and now have a pride in appearing well, and as you are aware there are many intelligent looking ones among them. But when I visit camp and see so little that is civilized, find so much that is degrading. I am led to exclaim with the Psalmist "Oh, Lord how long?" How long must we wait until we see them walking in the "Bible road". And until some of them are enthused with the influence of the Spirit's power, there will be little upright tendency. Their daughters are sold to the one who makes the best offer, their women are slaves, and do the work, the old women carry heavy burdens on their backs while the men sit and smoke. The old women are subject to all kinds of abuse from the young braves, and are the last served at meal time, so often go hungry. How my heart aches for them. There are only a few exceptions to the above named class among our Cheyennes. These are the returned prisoners from Florida, Carlisle and Hampton, who are in the Agent's employ. They seem to loathe the white man's way, and do not try to accept them as a tribe. And to speak our language seems foreign to their intentions. So you may have some slight idea how difficult it is to have the school children talk. On every Monday evening we have a social for the children collectively, for a while it was for the older ones and they remained without asking. Since the holidays there has been a new rule established viz—that all who said to the Supt. "Mr. Hadley, can I stay to-night?" and after receiving permission said "thank you" remained. Last Monday all except about 15 had the carriage to use. At these socials we introduce games look at pictures &c. Occasionally a camp Indian comes in to enjoy the scene. There is one feature of the work, among the girls especially that is discouraging, as soon as they are any size they are sold, and must go to be the wives of some one they do not love, who it may be has three or four other wives. And all this, Miss Longstreth, in our own land, in the midst of enlightened America! Just now one of their annual medicines is upon us and next week our children go to enjoy the season of hilarity and I tremble for our girls, for some of them will be sold, and not return. Very soon our dear friends Mr. and Mrs. Beard will bid us good-by. How we shall miss them. They have been a comfort to us in our work, and have sown seed in the hearts of the children and old people, that must bring a harvest some day. Now who is coming to help the poor souls. It needs a man and his wife who will devote their life work here. Study the language and study the needs of the people. I must not tax you further. Remember the Cheyennes in prayer. Will you give me the name of the lady teacher you mentioned as teaching the night school at C. I am especially interested in those boys of this tribe who are under her instruction, and would like to hear of them through her. Sincerely,

ANNA HAMILTON.

Subscribe for the Eadle Keatah Toh  
50 cents a year.

**Communications.**

The following letter was written by a Cherokee Indian to one of our students, we print it because of its practical ideas.

MUSKOGEE, IND. TER., March 20, 1881.

My Young Friend, R. W. STEWART:—

Your letter came promptly and I answer with the greatest pleasure. Your letters indicate marked improvement. It is well for you to fix your mind on duty and study.

Judge N. B. Moore informed me that he had advised you to learn to be a blacksmith. Said your father was a good smith and thought if your natural turn of mind to excel in the same work. Good smiths can make money in this country. My advice would be for you to follow the natural inclination of your mind. The work a man likes is the one in which he can succeed if he is diligent in work.

Rosalie does not write to me often as I asked her to do. Her last letter was dated February 24.

Ask her why she keeps silent so long a time?

Your cousin John Yargee has gone to his home on Pole Cat, Ben. F. Knox is with us on a visit.

Your brother was well when he left Pole Cat Creek.

Yesterday I saw a man from Tallahassee Mission. Mr. Harrington. Reported small school in operation. Mrs. Craig teaching.

I have had no letter from Watson Deer for one month. Then he was satisfied with his school and interested in his studies.

I expect him on a visit to Muskogee next Summer. When he makes proper advancement he will find a higher school in some of the Eastern States. Watson is a good young man obedient, industrious and apt to learn.

I wish you would describe the country around Carlisle naming the neighboring rivers, mountains and towns. and compare them with our country.

For what was the Carlisle Barracks first built, and what Indian Tribes are now represented in their children, and how are they doing? Do they speak English, are they learning English, how do you spend your time, do you devote all your time to study, or part to work, and a time to play, do you burn wood or stone coal, and what kind of coal is it, and how does it compare with our coal?

It is the mark of a good soldier to stand to his post and not to sleep on guard, or on duty.

I think it a compliment to be elected Captain of the Guard. I know you will fill the position with credit to yourself and honor to your country.

Cherokee and Creek Delegations have returned from Washington. I am not informed what business they finished. But I am of the opinion that their affairs remain unacted on because of the new administration coming in did not have the time to act before the adjournment of the American Congress.

How many miles distant are you from Washington? Before you return to the Indian Territory you should see the Capital of the United States and other larger cities in the north.

Well Robert you must improve your spare time in reading good books. Aim to stand at the head of your class. Be perfect in recitation, and correct in deportment. Learn and dare to do right. Let nothing or no one tempt you to do wrong. You will then gain the confidence and good will of your instructors. Often review your lessons and then you will not forget what you have passed. What are your studies? Who are your teachers.

Susy sends her compliments and thanks you for your kind letter to her. She does not attend school but will go when school opens on this side of the track in the town of Muskogee some time this spring summer, or next fall. Susy is attending to her little brothers. And Lesta Deer is our cook having taken lessons when at the Tallahassee Mission.

My little boy and I have had very bad colds during the week. We are both better today.

I met the Rev. W. S. Robertson a few days since. He was well pleased to hear good reports from most of the Creek children at Carlisle.

Spring is coming on and our farmers are preparing for the work of the season some will plant corn and cotton some sweet potatoes Irish potatoes beans and peas, with other garden seed.

Learn all you can about Agriculture.

Write a gain. My kind regards to the Creek boys. Let me hear from you.

Yours Very Truly,

J. Ross.

**INDIAN PICTURES!**

Photographs of all the Indian Chiefs that have visited the Indian Training School at Carlisle Barracks, also of children in native and school costumes.

\*1. Sioux boys as they arrived at the Indian Training School, Carlisle Barracks, Oct. 5 1879.

\*2. Indian boys (from 16 different tribes) at the Indian Training School, April 20, 1880.

(The ranks on the ground and lower porch show the same Sioux boys who appear in No. 1.

\*3. Sioux girls as they arrived at the Indian Training School, Oct. 5, 1879.

\*4. Indian girls (from 10 different tribes) at the Indian Training School, April 20, 1880.

\*5. Sioux chiefs from Ft. Berthold, Standing Rock, Cheyenne, Crow Creek, Lower Brule, Pine Ridge, Rosebud, Yankton and Santee Agencies: Louis Rubedo, John Bridgeman, Louis Premaux, Peter Beauchamp and John Smith, interpreters.

\*6. Crow chiefs, from Crow Agency, Montana, Bamocks' from Crow Agency. Shoshones, from Lemhi Agency, Idaho.

7. Cheyenne—Lucy.

8. Ernest, son of White Thunder.

9. Justine La Framboise and Nancy Renville.

10. Capt. Pratt and Spotted Tail, with Quaker ladies from Philadelphia.

11. Black Crow, Two Strike, White Thunder, Spotted Tail, Iron Wing, Sioux chiefs from Rosebud Agency and Interpreters.

12. Brother to All, Crow Creek Agency, D. T. Like the Bear, Lower Brule, Agency, D. T. Poor Wolf, Ft. Berthold, D. T. Son of the Star, " " " " American Horse, Pine Ridge Agency, D. T.

13. Joseph Cook, Medicine Bull, Sioux chiefs from Brule Agency. Philip Deloria, David Tatiyopa, Eli Abramam, Pretty Youngest Child.

14. Red Shirt, Pine Ridge Agency, Dakota. Thunder Hawk, Standing Rock, " " " " Big Headed, " " " " John Grass, " " " " Two Bear, " " " " Charger, Cheyenne River Agency, " " " "

15. The first Indian boy who applied to Capt. Pratt—Ft. Berthold, D. T., Sept. 12, 1878—for education at Hampton, Va., was called out of the medicine lodge painted and decorated as seen in the picture.

16. White Man, Apache chief; Stumbling Bear, Kiowa chief; from Ind. Ty.

17. Tso-de-ur-ko, Wichita chief with Clark, Interpreter, from Ind. Ty.

No. 18.

Watte—Sheldon Jackson. (Pueblo Indians)  
Keise-te-wa—John Shields. (from San Felipe, N. M.)  
He-ri-te—Harvey Townsend.

No. 19.

Wat-ye-eh—Ben. Thomas. (Pueblo Indians)  
Ki-ot-se—Mary Perry. (from Laguna, N. M.)  
Kowsh-te-ah—John Menaul. ( " " " )

No. 20.

Teai-e-se-n-hi-ti-wa—Frank Cushing. (Pueblo Indians)  
Tsa-we-ea-tsa-lun-ka—Taylor Ealy. (from Zuni, N.M.)  
Tsal-au-tit-sa—Mary Ealy.  
Jan-i-uh-tit-sa—Jennie Hammaker.

21. Nellie Cary, Apache.  
22. Spotted Tail, Sioux chief.  
23. Spotted Tail, after his return from Washington.

24. Iron Wing, Sioux chief.  
25. American Horse, Sioux chief.  
26. Red Shirt, Sioux chief.  
27. Spotted Tail and Iron Wing, Sioux chiefs.  
28. Ouray and his wife Chipeta; Utes.  
29. Poor Wolf, Mandan chief from Ft. Berthold, Dakota.

30. Son-of-the-Star, Arikaree chief, from Ft. Berthold, D. T. Scalp stick with scalp of a chief.  
31. Cook, Sioux brave and daughter Grace.  
32. Standing Buffalo, Poncea chief, Ind. Ty.  
33. White Eagle, Poncea chief, Ind. Ty.  
34. Hugh, son of Whirlwind Soldier, and grandson of Spotted Tail.

35. Gabriel Renville, Sisseton agency, Dakota.  
36. Miss Spencer and class.  
37 and 38. Indian students' states.  
39. Indian boys at work in field at Carlisle Bks.  
40. Indian boys at work in shoe-makers shop at Carlisle Barracks.  
41. Indian boys at work in saddle shop at Indian Training School.

42. Indian boys at work in tin shop at Indian Training School.  
43. Indian boys at work in blacksmith shop at Indian Training School.  
44. Indian boys at work at carpentering at Indian Training School.  
45. The dining hall, Indian Training School.  
46. Indian bakers, Indian Training School.  
47. Poor Wolf, showing tattooed body, Mandan chief from Ft. Berthold, Dakota.  
48. Justine, from Sisseton agency, Dakota.  
49. Mittie, Towaconie, from Ind. Ty.  
50. Group of ten Pueblo Indians and one Apache, as they arrived at Indian Training School.

No. 51. Agency.  
1. Ruth, daughter of Big Head, Rosebud.  
2. Hattie, " " Long Wolf, Pine Ridge.  
3. Anna Laura, " " Shooting Cat, Rosebud.  
4. Grace, " " Cook, " "  
5. Stella, " " Chasing Hawk, " "

No. 52. Agency.  
1. Alice, daughter of Lone Bear, Pine Ridge.  
2. Rebecca, " " Big Star, Rosebud.  
3. Kessetta, Lipan captured by 5th Cav. in N.M.  
4. Harriet, Nez Perce from Ind. Ty.  
5. Mabel, Kiowa from Ind. T.

No. 53. Miss Mary R. Hyde, matron.  
Father's Name. Agency.  
1. Anna Laura, Shooting Cat, Rosebud.  
2. Alice Wynn, Lone Bear, Pine Ridge.  
3. Hattie, Long Wolf, " "  
5. Rebecca, Big Star, Rosebud.  
6. Stella Berht, Chasing Hawk, " "  
7. Grace, Cook, " "  
8. Ruth, Big Head, " "  
4. Mabel, Kiowa from Ind. Ty.

No. 54. Father's Name. Agency.  
1. Reuben, Quick Bear, Rosebud.  
2. Bernard, Ring Thunder, " "  
3. John Renville, Gabriel Renville, Sisseton.  
4. Horace, Coarse Voice, Rosebud.  
5. Rufus, Black Crow, " "

No. 55. Father's Name. Agency.  
1. David, Blue Teeth, Rosebud.  
2. Nathan, Standing Cloud, " "  
3. Marshall, Bad Milk, " "  
4. Pollock, Spotted Tail, " "  
5. Hugh, Whirlwind Soldier, " "

56. Justine La Framboise, Nancy Renville, Cheyenne Lucy and Anna Laura.  
57. Hope and David, Sioux from Rosebud.

58. (1) Cheyenne Lucy, (2) Ella Hippy, (3) Fanny, (4) Mabel, (5) Laura.  
59. Red Dog and daughter, Sioux.  
60. Big Horse and son Hubbel, Cheyenne.  
61. Bobbail and son Joseph, Cheyenne.  
62. Man-on-the-Cloud, Cheyenne.  
63. Man-on-the-Cloud and Mad Wolf, Chey.  
64. Little Raven and dr. Anna, Arapahoe.  
65. Yellow Bear and dr. Minnie, Arapahoe.  
66. Left Hand and son Grant, Arapahoe.  
67. Tbm Carlyle and Bob Bent, Ind., Chey.  
68. Cheyenne boy Darlington.  
69. Jack and Kessetta, Lipans.  
70. Sheldon Jackson, John Shields and Harvey Townsend, Pueblos.  
71. Ben Thomas, Mary Perry and John Menaul, Pueblos.  
72. Frank Cushing, Taylor Ealy, Mary Ealy, Jennie Hammaker, Pueblos.  
73. Miss Hyde and class of Pueblos.  
74. Joseph and Moses, Menomonees.  
75. Walter Matches, Cheyenne.  
\*76. Indian student's brass band, Indian Training School.  
\*77. Chapel, Indian Training School.  
\*78. Girls quarters, Indian Training School.  
\*79. Office, Indian Training School.  
\*80. School Building, Indian Training School.  
\*81. Boy's quarters, Indian Training School.  
\*82. Capt. Pratt's house.  
\*83. Miss Irvine and class.  
84. Miss Mather and group of 3 Menomonees.  
85. Miss Mather and group of 4 Sisseton Sioux.  
\*86. White Buffalo, (Indian youth 18 years old with naturally gray hair.) With Indian costume.  
\*87. 2 Shoshonea and 13 Northern Arapahoe children as they arrived.  
\*88. Group of 15 Creek girls in school dress.  
\*89. Group of 10 Creek boys in school dress.  
All pictures marked (\*) are Boudoir size and will be furnished at 25 cts. each, or \$2.50 per dozen. All others are the regular Cabinet size, and will be furnished at 20 cts. each, or \$2.00 per dozen. Special discount given when ordered in large numbers.  
J. N. CHOATE, Photo'r.  
Carlisle, Pa.