

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., JUNE, 1881.

NO. 11.

Some Indian Cookery.

Among the southern Indians corn in various preparations is the principal food. "Sofkey" is the national dish of the Muskogees. It is made from corn, beaten in a wooden mortar. The mortar is a section of a tree, hollowed out at one end to a conical cavity, the pestle used with it is five or six feet long, made from heavy wood cut to a point at the lower end and with enough wood left at the top to make it quite heavy, weighing perhaps twenty or thirty pounds. The shelled corn is thrown into water to loosen the skin from the grains, after a little soaking it is put into the mortar and beaten with the pestle. This operation requires both strength and skill, to bring the heavy pestle down with sufficient force to crack the corn without spilling it from the mortar. After the corn is beaten it is riddled, or sifted through a coarsely woven basket, which retains the grains that are not broken enough. The beating process removes the skin from the kernels, and after the corn is riddled it is "fanned." This is done by placing it in a shallow, closely woven basket, from which it is dexterously tossed in the air and caught again, the chaff being blown away in the process. The corn thus prepared is boiled for six or seven hours in a great deal of water; when nearly done a small quantity of lye made from wood ashes is added to it but no salt. It may be eaten while warm and is then quite palatable to white people who overcome their prejudices sufficiently to taste it. The Indians prefer to let it stand some days till it grows sour. They keep it in large earthen jars made for the purpose, eating it from wooden spoons.

Bread is made from meal pounded in the same laborious manner. No leaven of any kind is used, but the meal made from a peculiarly white variety of corn, is mixed with water and allowed to stand a few hours, then baked in thin round loaves with coals above and below. This bread is very good. Another kind is made by mixing the coarsely pounded meal with enough weak lye to make a very stiff dough, beans are added to this, it is made into small cakes which are closely wrapped in corn husks and then boiled for several hours. The bread thus made is specially prepared for long journeys, the husks keeping it fresh and moist a long time. When going on a journey the Indians parch corn till it is quite brown, beat it in the mortar to a fine flour and then add a small proportion of sugar to it. This brown flour they stir into water that is muddy or bad to disguise the taste of it.

Green corn is prepared for winter use by boiling it on the cob and then drying it in the sun very much in the way that white people do.

CHEYENNE AND ARAPAHOE AGENCY,

DARLINGTON, IND. TER., April 21, 1881.

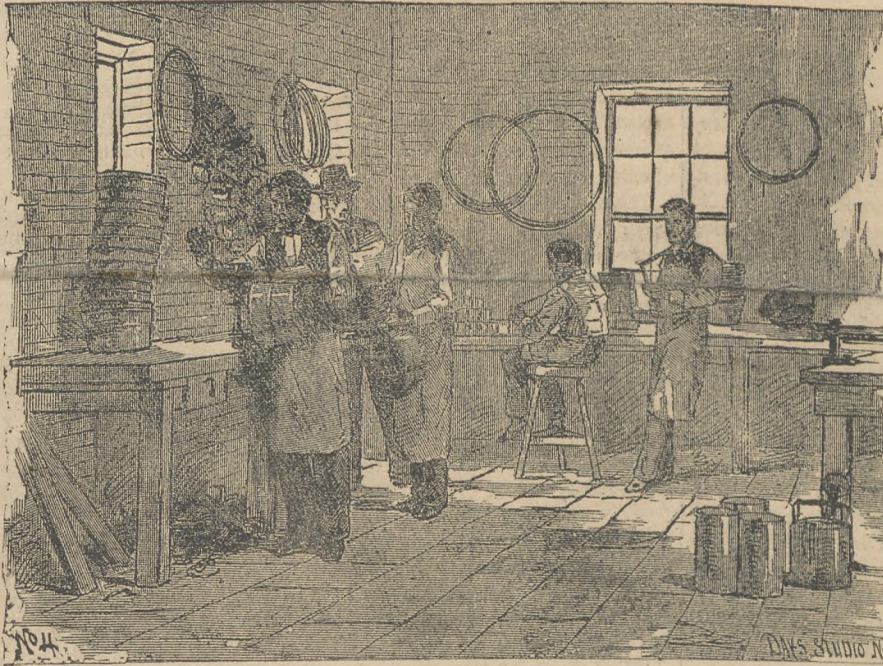
MY DEAR PRATT:—Poor "Curtis" gradually went down and died on the 18th inst.

"Yellow Bear" Arapahoe chief is still suffering with his old troubles, and at times quite severely. He sent for me in a "big hurry" on Friday, I thought he must be dying, but was surprised (?) only to find that the 8 "medicine

men" had eaten up all the grub and refused to "drum" any more until they were fed. Mr. Williams and I gave it to them good and were free to tell Yellow Bear just how long he would last under the pressure of such a "racket."

* * * * *

Bear's Heart reached home all right and was anxious to go right to work. I put him in the carpenter shop two weeks ago. He displays fair skill and is industrious, and his influence among the "boys" and camp people is good. I have placed Roman Nose in the saw-mill for the present. I have estimated for some "shops" for the "boys" and think Secretary Kirkwood will help us liberally to hold the "boys" by giving them employment. We can't afford to let one of them go back to camp for want of an opportunity to work. The two Northern Cheyennes, "Buffalo Chips" and "White Bear," I had sent to Detroit, Mich., for eighteen months for robbing the mail, have just returned; have put on citizen's dress; hair cut, &c.; learned trades (partially) and say they are anxious to work. I have engaged with them



TIN SHOP AT THE INDIAN TRAINING SCHOOL.

to commence in the morning, and shall give them a fair trial, and I am sure it will be money well spent by the Department if they will allow me to keep all such fellows busy.

Your friend,

JNO. D. MILES.

Down among the clover blossoms in the play ground was found a crumpled bit of paper, which proved to be a letter from Miss Heap of Horses a smiling faced Cheyenne maiden to Master Big Horse, an Osage boy:

CARLISLE PA. May 23 1881.

Dear Loving Father Louise B. H.:—I am very glad to get you very welcome little letter and now you must not mad at me please I think you know that little girl she is wate for you table that is my cousin and sister she is very kind to you she no that I write to you and I said to her did you get to him Louis letter and she said Oh. Yes he is very laugh. She said I love her because she is my sister and she love me too my sister all her friends are love her because she is very nice girls God be with you. From you friend.

MINERVA CHEYENNE.

An Indian chief, himself a preacher of the gospel to his people, urging that missionary work which had been begun among his people should be continued and increased, said, "You have planted the good seed, it is springing up an hundred fold, and as you see it prospering should you not care for the growing grain until it be ripened for the harvest?"

Col. Hunt, Agent for the Kiowas, Comanches and Wichitas, accompanied by his wife and brother, visited this Agency the latter part of last month. His object was to confer with Agent Miles about Indian management and to make a friendly visit with friends here. He is doing good, practical, common sense work with the Indians under his care, and reports very substantial progress. He is no visionary but goes to work to teach the Indian what he most needs to know, and in this way has awakened a lively interest among them. He has given the Indians to understand that if they want him to break land for them, they must first enclose it with a

substantial fence capable of protecting the crop, and we are pleased to learn that many of them are complying with the requirement. When the land is once fenced and broken it is comparatively easy to manage it, and there is a fair prospect that the Indian will get some remuneration for his labor. Col. Hunt has several other good plans for inducing the Indians to work, which we have not space to mention now. While his scheme of fencing land works admirably at his agency, the scarcity of timber here precludes the possibility of its application among the Cheyennes and Arapahoes. They have been largely engaged in freighting, brick making, etc., but we hope soon to see them giving more attention to agriculture. Col. Hunt's visit was a pleasant and, we think,

profitable one; and we see no good reason why Indian agents might not profit by more frequent interchange of views. Agent Miles got several good ideas from Col. Hunt and will profit by them in the future. Mr. George Hunt is superintendent of the Kiowa schools and says, that while the number of scholars is not so large as it should be, yet those who do attend are doing very good work. He spent most of his time while here visiting the school and conferring with superintendents and teachers—*Cheyenne Transporter*.

Wednesday evenings Mr. Standing delivers brief lectures to the students, usually upon natural history, and afterwards they write what they can remember of what he says, as a school exercise. One of the little folks gives the following abstract of a talk about trees.

CARLISLE BARRACKS, PA., May 1st 1881.

I will write something she is Mr. Standing very nice to talk and with about this kind tree very good large kind tree he can not small tree he can not small tree Mr. Standing very nice to talk and night she talk about tree very nice tree he can not bad tree very good tree.

Big Morning Star.

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

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MASON D. PRATT Publisher.

INDIAN TRAINING SCHOOL, JUNE, 1881.

A VERY important decision has recently been made by Judge Parker of the United States Court of the Western District of Arkansas.

It will be remembered that at various times during 1879-80 invasions of the Indian Territory were made by parties of men, who claimed a right to settle there under the homestead laws, and whom it became necessary to expel by military force. D. L. Payne, the leader in this movement, after having been removed once by troops returned again and thus made himself liable to the penalty of one thousand dollars which the law fixes for the offence of intruding the second time into the Indian country. Payne's defence was that he had not attempted to settle in the Indian country, that the land upon which he had staked out his claim was a part of the public domain and open to preemption under the homestead laws of the United States, this defense being based upon the fact that the land in question had been conveyed by its former owners, the Seminoles, to the Government. The question for the Court to decide was whether the land was open to white settlement. The Seminoles sold it to the Government that other Indians might be settled upon it, and the greater part of it has been used for this purpose, thus plainly proving the intent of the Government to carry out its original plan, and in no event could it be the design to allow this small portion of the Indian Territory not actually owned by Indians to be thrown open to white settlement, for being within the boundaries of the Indian country, United States law would not extend over it, and it would thus become a refuge for outlaws and fugitives from justice.

The Court decided the case against Mr. Payne, thus confirming the tribes of the Indian Territory in the possession of their homes.

It is often argued seemingly with great justice that the vast extent of lands belonging to the tribes in the Indian Territory and not used by them for agricultural purposes ought to be thrown open to occupation by the whites, and that as the Indians will not willingly relinquish them they should be taken by force. Years ago this might very probably have been done, but now that the sentiment of the American people has become so aroused in favor of justice to the Indian, it cannot be. The question naturally arises, "what is the future of these people to be?" They cannot always exist as they are now, nations within a nation. There must come a time when they shall lose their identity as petty tribes and become American citizens. No amount of legislation can accomplish this satisfactorily. It must be done through educating, through lifting up the Indians themselves. The question may very pertinently be asked: "When can this be done?" for judging from the past progress of the so-called civilized tribes very many generations will pass away before the Indians will be prepared for citizenship?" It is true that more than sixty years ago the first missionaries began to teach these people. Very glowing accounts of their rapid progress were published more than half a century ago. Among them have been and are many individuals of intelligence, education and ability, but the mass of the people are ignorant and prejudiced. This is very

largely the result of fundamental mistakes in their school systems. They have had many day schools, few boarding schools. Formerly a slave holding people they have never learned sufficiently the real nobility of labor.

The Cherokees are vastly different from the Utes, but they are not what they ought to be. Their seminaries are beautiful buildings where their young men and maidens are taught books. Visiting them a few months since we found at the Male Seminary youth who could demonstrate difficult problems in Geometry, or translate quite fluently passages from Caesar or Cicero. It was impossible not to admire their excellent scholarship, but mingled with our memories of beautiful black-board exercises are others of a wilderness of great weeds surrounding the building. The majority of these Indian students would receive as their only heritage the unbroken soil. They must support themselves by their own labor, so that an education of the head alone without a corresponding training of hand and eye must prove disastrous in its results. Until changes are made in the management of their schools, until to their youth the lesson of hard, faithful toil is made the most important one, we may expect the years to drag along without rapid progress and that it will be decades, generations even, before the Cherokees will attain to the future they may and should make for themselves. In all the past history of these civilized tribes there has never been a time when the educational, christianizing work for them was at all adequate to their needs. To expect satisfactory results from the meagre efforts put forth was like expecting a tiny taper to illumine some great church.

The history of these civilized tribes furnishes much valuable information as to the wisest methods to be pursued with the great mass of Indians who are just now taking the first steps toward a new life. Work to be effectual must not be contracted in its scope. Educational opportunities must be provided for all children, and they must be taught means of self support. The emergency of the near future must be pressed upon them. They must be made to understand the privileges, the responsibilities of citizenship, the necessity of law.

JOHN ROSS, who for forty years was the chief of the Cherokees, and who was a man of education and intelligence, when asked the cause of the comparatively civilized condition of the Cherokees, replied:

"First they used to educate the males only. A few Indian men would be educated and go back and marry the uneducated women of their tribe. In many cases they would seem to sink to the old level. They might exhibit their culture when called on in some special cases, often there seemed to be a total relapse, in most cases it left few fruits. Then we tried to educate the women and when we did we made the first permanent and substantial progress."

To the Friends of Indian Education:

"The contact of peoples is the best of all education." Through this principle foreign emigrants speedily become American. Denied this means, our Indians have failed of Americanizing for three centuries. Governed by this law, every possible chance was given to the prisoners in the old Fort at St. Augustine, during their three years imprisonment. There were no failures. Every one of those hardened leaders became, in some measure, reconstructed to an industrious producing basis of thought and action, and they are to-day reported to be about the only exceptions to savage life and supersti-

tion among their tribes. When in charge of the Indian children at Hampton Institute in '78 and '79 I urged the contact and individualizing process of putting the Indian boys and girls out on farms or with mechanics during vacation, and took a dozen Indian boys from Hampton to Berkshire County, Mass., where they were placed on farms. The results were all good and valuable to the cause. The Indians learned more by three months of practice than they could have learned in a year of theory. Farmers were so well pleased that they asked for the children again and have taken them every year since, they say with profit to themselves. Last year we put out fifteen boys from our Carlisle school. Only one complaint came up from those who took them, and that was for laziness. Other races would have done no better. We now desire to place out in families this summer from June 20th to September 15th about seventy-five boys and twenty-five girls. We wish them to learn the industries of common life, agriculture, mechanics, &c. They will be placed at their several homes and returned to the school without expense to those who take them. Their clothing will be furnished. We ask only board, and, when worthy, some small remuneration to them, so they may feel they are appreciated.

Requests for the services of pupils will be received and acted upon by

Capt. R. H. Pratt,
Supt. Carlisle Indian School,
Carlisle, Pa.

The following letter to one of our teachers, formerly a teacher at the Pawnee Agency says so much for the educational spirit of that tribe we feel sure friends of the Pawnees will be obliged to us for printing it.

PAWNEE AGENCY IND. TER. May 31 1881.

Dear Friend M—B—:—I received a letter from Samuel few weeks ago in which he said that you told him that you wanted me to write to you but I have not much news. I am still in this school and trying the best I can to get educated. I think I am the most far advanced in this school and I am the school interpreter. There are very few of the children that can talk English but most of them don't. I always think if I have a chance to come to the school where you are I think I can learn more than I do here. I wish Captain Pratt would send for some Pawnee children. I think I will be the one to come, the boys are willing to come to the Eastern school and learn the white man's way. I can talk English but not so well because the children in this school do not try to talk, it but if I come down here I think I can talk real well because there will be no one to talk with me in Pawnee. Samuel says he is learning fast and I think so too because I have read his papers which he writes to me sometimes. David Gillingham and Isaiah Moor came home this month. I was talking with David, he told me he saw you and he told me why did I not go with Samuel and I told him I was not there when they pick out the boys and when the boys came out of the Reservation the Agent said if he knew me before he could send me instead of Edward. Chalkley is not coming to school since you left us and he looks like as if he was not in school; I ask him if he was coming sometimes and he said he was not going to any more. I think the Pawnees are doing first rate on their farms some of them has pigs and cows and chickens and they are cutting and splitting rails to put around their fields: I think they are doing well. The children went home on Friday afternoon and the Professor told them to come back on Sunday night but they did not because the creek was very high and they could not get a cross and today they are all here because the creek is low. Some of boys are out working in the field hoeing corn, the Professor don't like me to go out in field he likes me to stay in school most of the time. But M—I think I am learning about books. There are over seventy-five boys in this building but I do not know how many girls there are.

It is getting warm down here but ever since the first day of May it was raining but now it is getting dry again. M— please talk with Capt. Pratt and see if he will send some of the Pawnee children. Well friend that is all I can think. Please write soon when you get this letter for I want to hear from you. Respectfully yours,
CHARLIE TATIAH a Pawnee boy.

Big Morning Star.

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MASON D. PRATT Publisher.

INDIAN TRAINING SCHOOL, JUNE, 1881.

Home Items.

—The work of excavating for the new hospital building is about completed and mason work will commence at once.

—We congratulate our little friend the *School News* upon its constantly increasing circulation. In spite of its recent enlargement the price of a year's subscription is still but twenty-five cents.

—The floor has been laid in the gymnasium, the work mostly done by the carpenter's Indian apprentices in a creditable manner. A squad of boys are now at work whitewashing the interior so we may have a large room for our first examination.

—Twice within the past two weeks we had a day set and preparations made for a picnic to Pine Grove but on both occasions the weather proved unpropitious and the project had to be abandoned.

—Work has gone forward on our gymnasium until now it is approaching completion. The last rainy night it was great fun to witness first attempts at roller skating. Quite a number of teachers and students were there to try the new floor, and boys and girls were delighted with the novel diversion.

—The whole of the fence surrounding the school domain has been whitewashed by the boys during the past month and judging by the number of requests received from boys who wished to participate, or as they put it "learn the whitewash trade," the work is quite popular, perhaps owing to the fact that in this way they can become *white men* in the shortest possible time.

—Julia Good Voice and Maggie Stands Looking two Sioux girls now spend half the day in school and the other half in the industrial room. They are becoming quite expert seamstresses, and learning to cut out dresses very nicely. Two of the Creek girls have made dresses for their baby sisters at home, and Justine has made herself a dress. They are very proud to have done so much in their play time.

—The lateness of the season has very much crowded all farming operations but at the present time the school farm is in as good order as any in the neighborhood and in advance of most. There is a great improvement in the working capacity and usefulness of the boys over what they were a year ago, then they could barely handle a team, now nearly all the plowing has been done by them, and they are more trusty and careful in all their farm work.

—It has frequently been surmised and suggested even by those of experience connected with the school, that as the scholars advanced in their studies, and became more familiar with the manners and customs of the whites they would be more difficult to govern, and impatient of control; this has not been the case so far, but the reverse is our experience. It is not too much to say that present obedience and rectitude proceed from principle and character and not from feelings of novelty or fear. No children of any race behave better.

—The benefits derived by the boys and girls who were, during the vacation of last year, placed with such families as were willing to receive them, were such as to make it desirable if practicable to extend the same privilege to a much greater number during the present summer. So far 36 boys and girls have been applied for, but the supply is by no means exhausted, and we would say for the benefit of those who may be debating this matter, that both the boys and girls are so instructed in the ordinary duties of home and farm that they will be found far from useless or unprofitable and we believe the arrangement will work to the advantage of both parties.

—“CARLISLE BARRACKS, Pa., June 3, 1881. Mr. Standing: Please this morning I want change my work. I get tired I cannot work, some work give to me harness maker and blacksmith and tailor shop which can you tell me, nobody cannot work in tailor shop. That is all, from Stanton.” The above request is from a Cheyenne boy of powerful build and muscle, who has been working at the carpenter's trade; now that the weather is getting warm and eight hours work with saw and hammer in the sun is somewhat fatiguing, he asks to be transferred to the tailor shop. Unfortunately for his summer's ease the request comes at a time when the purpose is too evident to make the change permissible. Stanton you may expect some good hard work this summer.

The boys who had scarlet fever thought it very hard to be kept in quarantine so long after they seemed quite well again. One morning they sat in the sunshine, their faces turned toward the school singing “Oh, think of the home over there,” and as the words “over there” recurred in their song, each pointed across the fields to the Barracks. One of the boys tried to bribe the Doctor to let him come back, writing thus to him:

My dear friend Doctor:—If you please I want come home to-morrow and I want see my box and my friends too and I want see my Cymbal I want play once, and some body read for me my letter and I want two day I stay here and I want to go to Sunday school. I want see my teacher Miss Phillip if you please. I give you 25 cents from Hospital boy.

I back very soon tell me what you think.

CONRAD.

Working out Road Tax.

Our large boys have been helping the county authorities to put the county roads in good order, and thus are learning one of the responsibilities of citizens.

CONCERNING WILLIAM PENN.

A member of the Society of Friends in this city, a person whose hand is in many good works and whose zeal in matters of philanthropy is well known to Philadelphians, has written to us as follows concerning the proposal that the remains of William Penn shall be removed to this city:

“All the members of our Society with whom I have conversed on the subject are entirely opposed to disturbing the grave of William Penn, especially as one of his wives was interred in the same grave. If he had wished his remains to be brought to this country, he would have undoubtedly have given directions to that effect.”

What the great body of Friends in Philadelphia and Pennsylvania think of this matter, is surely worthy of attentive consideration. They, more fully and truthfully than any other persons living, represent him and his sentiments. They represent the principles upon which the commonwealth and municipality were founded, and many of them are the lineal descendants of Penn's friends and co-laborers. To what extent their views are expressed by the writer of the above letter and those for whom that writer speaks, can only be conjectured; but an effort will be made to ascertain the facts so far as may be possible. It is the intention of the Commissioner, Mr. Harrison, who was appointed by the Governor to effect the removal of the remains, to consult with leading members of the Society of Friends before he shall attempt the performance of his task. Whether a general manifestation from these persons of disapproval of the undertaking will be effectual in discouraging it, remains to be seen. At the present moment the threat of resistance upon the part of the trustees of the burying ground in which Penn reposes indicates an obstacle which may possibly strengthen the demands of the opposing Friends upon this side of the ocean. It is worth while, perhaps, to say that the fact of the interment of one of Penn's wives in the same grave with him, is well known, but as there is information that Penn's body is enclosed in a leaden coffin, it is believed that no difficulty will be found in securing it without peril of mingling his dust with that of others. The writer of the letter from which we have quoted, goes on to express further views of the matter, as follows:

“If the bi-centennial Association wish to express their admiration of the noble Founder of our State, let them devote the money contributed for that purpose to an object

well known to have been near his heart; the welfare of his Indian brethren. If he were living, how delighted he would be with the Carlisle Training School for Indians in his own State! And, strongly adverse as he would be to pomp and show, we may be sure that, if he could be consulted, he would direct the money to be used to endow this excellent institution in the heart of Pennsylvania. Are not his high aspirations when he met the Indian chiefs under the elm tree at Shockamoxon now being fulfilled by the establishment of this school in the Cumberland Valley?”

These words, it will be observed, embody a suggestion which may fairly claim attentive consideration upon the ground that it is both reasonable and practicable. The proposition is that the bi-centennial anniversary of the landing of William Penn shall be celebrated, not with flag and drum and trumpet, with idle and unprofitable ceremony, but an earnest attempt to promote a work which has been begun precisely upon the lines laid down by him when he founded this city and State. For two centuries we have robbed and oppressed the Indian, visiting him with fire and slaughter, dealing treacherously with him under a treaty system which we have abused most basely to our advantage; pushing him downward to deeper degradation, refusing him civilization, education, manhood and citizenship, paying the penalty for our crimes in the massacre of our people, the waste of our substance and the robbery of our Treasury by thievish rings. At last, when the Indian can be pushed no further to the westward, and there remains no alternative but to civilize him or to exterminate him, we have begun to do at Carlisle and Hampton the work for the Indian which William Penn would have done and which William Penn's people have often tried to do since his time.

The Carlisle School is at our very doors. It is in operation in William Penn's own State. The children whom it cares for have been brought from the far West almost to the spot where Penn put in operation the only just Indian policy that this country witnessed in early times. The school is ostensibly supported by the United States government. As a matter of fact, it is not properly supported. It is in grievous need of many things for which money cannot, and probably will not be found by the Indian Bureau or by Congress. What could be more appropriate than the creation of an endowment fund, by the people of this city and State, for the benefit of the institution? In what manner could the memory of William Penn be more highly honored than by the assurance that this school, which is turning savage Indians into civilized, intelligent and self-supporting men and women, shall never languish for want of money? The best monument that can be erected to the memory of a good man is not a pile of useless stone or a figure of brass, not a tower five hundred feet high bearing his effigy; but an active and living charity which shall ceaselessly bring blessings to unfortunate human beings. And it is impossible to conceive of any more fitting monument to the man whose noblest fame rests upon his determination to show to the red man love and mercy and justice, than the establishment of a fund which shall enlighten the minds, strengthen the hands and purify the lives of the children of the red men who have been brought within the boundaries of Penn's commonwealth.—Philadelphia Evening Bulletin.

The Quakers are not as a rule considered anxious to make proselytes but it would seem from the following item from the *Friends Review* that they are not negligent of the opportunity when it comes. We wish them in this and every effort that tends to the benefit and enlightenment of the Indian race, abundant success. Certainly if these 80 Indians are converted into good Quakers there should be no further apprehension of their going on the war path:

“Timbered Hills Monthly Meeting was held at Wynadott meeting-house Indian Territory, on 5th mo., 14. The attendance was very large, especially of Indians of various tribes, at a public religious meeting held the evening before. Beside the regular business of the meeting a committee appointed on the subject reported favorably on the admission of 57 Indians, and they were accordingly received. These, added to the 23 received before, make 80 Indians admitted.

“The meetings among the Senecas continue.

“Matthias Splitlog has built an arbor to accommodate the meetings at his place during the summer.”

The following account of a trip to Philadelphia and of the Duke of Sutherland's visit to the school was written by a little Kiowa girl, thirteen years old, to her brother in the Indian Territory:

INDIAN TRAINING SCHOOL, May 7, 1881.

My Dear Loving Brother:—I am very glad to write to you this morning at Carlisle school. I want tell you something about what I went to Philadelphia. We went first to see the animals. Then went to hotel to eat dinner there, and when we done eat Capt. Pratt takes where the big boys and little boys school. Then we went first to see the boys room. One of the kind ladies took us in the chapel then little while the boys come in. Seven little girls sang a song for them. Then the boys spoke too, and the boys went out. We went out too and we went to another school. That is all the big girls and little girls' school. The boys spoke again and we sang too. One lady reads in the book about a mother and her son. We are very much pleased to hear that lady read a book. Capt. Pratt takes us in a cars wagon we see a good many things. When it rains we come back to the hotel again and we had supper. And we went to speak again. And we looks up and they are good many peoples there. We go out when we done. And when it time to go to bed we went up stairs to bed. All the girls and Miss Semple and Miss Burgess we all sleep in one room. In the morning we went to the deaf boys' and girls' school. We are very glad to see them, they are very glad to see us too. And we had dinner there. We come back to hotel again we had supper. Then we come to cars, now I am very glad to come back at Carlisle school again. That is all I tell you about Philadelphia this morning. I want tell you here about our school, we work every day.

One day Duke of Sutherland came to see us what we learn here at school. He is very rich man than the other men. He spoke to us before he go back his own country. He takes one of the Indian dress, I tell you that dress is made of elk teeth. That is one of the Kiowa girl's dress. I will tell you that girls name Peatone. The spring is come now. The grass is green and the trees are green too. The flowers is grow in the ground. To-day it rained but now it is all gone. I am very happy to write to you this morning at here. I must stop my writing to you this morning. I want you answer my letter as soon as you can this time. I hope you will be a good man. Try hard every time dear brother. From your loving sister

MABEL DOANMOE.

Letter from a Shoemaker's Apprentice.

CARLISLE BARRACKS, PA., May 12, 1881.

Dear Sir, CAPT. PRATT:—Now let me try to write to you some more this night, and I must say first good evening sir Capt. Pratt, and now I want to tell you something about the shoe-shop, and what I have to do in the shoe-shop. I have learned to make shoes, because when I go back home to Indian Territory, I can make many shoes. This month I work in the shop all day, because I want to know a new part of shoe making, I try to fix of a new shoe it is very well because that is not very hard, I think so.

I try to do what is right always, and will try my best every day I will remember all the time myself because I want to walk in the good way, and I can do many thing here, I will try to be a smart boy because that way is right. The white peoples' way are right, I am anxious to do some hard works all day, and I want to do all I can now I hope you are well, write to me some time and tell me what are you think about my letter, and now I go to the night school I think it is a pretty good school I try to study hard and get a great many lessons I can get a good education. I have learned to write the English language some. I try to be a gentle boy all are kind to us I am fond of reading and working, and now I will say how are you, are you very well, I am very well to, that is all I will tell you this night.

From a Kiowa boy

LUCIUS AITSAN

Letter from a Cheyenne Student.

CARLISLE BARRACKS, PA., May 14th 1881,

Dear CAPT. R. H. PRATT:—I am want to work again in white-wash, I am sore eyes, that reason I stop working in white-wash. I am not sore eyes any more this time and I want to work

every day. I am try hard to learn how to work and if I know how to work I will not poor when I return back home. I am want to go to school in night. When you said to children 'try,' and I hear you, I thinking when come back home I will not tired when I work. Please answered my letter back. I am your friend

MR. LEONARD.

One of our Ponca students, William Snake, the son of Big Snake, the Ponca chief who was killed by troops in the office of the Indian Agent, recently received the following letter from his two uncles Standing Bear and Yellow Horse. From the letter, which was written for them by the missionary laboring among them, it appears that their people realize the emergency of their present condition, and we hope "the old lazy" is indeed "left behind forever." The missionary says, in an accompanying letter, of this band of Poncas in Nebraska, "all that are here work very hard and have done more work the past severe winter than the whites have done. Though they had but ponies to draw wood yet they have cut and sold in our market about 350 cords, and to the steam-boats on the river about 100 cords, 'The old lazy' is left behind forever."

PONCA CAMP, D. T., March 24, 1881.

WILLIAM SNAKE, Dear Nephew:—I have just received your letter. I am very glad to hear from you. Now I have got a friend to write a few words to you. I am very glad you are trying to learn something and get a good education. If you get a good education then we will have some one to teach us. That is what I want you to do—to learn something. I think of you every day and remember you. I find myself full of sorrow, now you are getting big enough you ought to know what it is that makes me sorry—when I think of your father and his cruel death.

Now go on and do all you can. Now we are very glad you learn to read and can write us such a letter. Learn more and learn many things. Learn civilization and all things christian people do. You are young and can learn and help us. Now we try to learn something but we have no teacher, no school, no books. Now we see how white people do some things and we learn how to do so. Now we learn how to do farming and cut wood to sell. We want to learn many things, but cannot. We want a school and a missionary. We have a friend who comes to us and preaches to us about God and the Savior and teaches us things about the Bible, and to pray. We try to do as he teaches. All work hard to get along and try to do well. We want to have you write.

Your dear Uncle.

STANDING BEAR.

From Yellow Horse

My Dear Nephew:—I will put in a few words into Standing Bear's letter. You want to hear how we are since we got back into our old country, since we came here we are doing very well. You want to hear about your little sisters and brother, they are doing very well and are happy. Also my dear nephew you write that you did not come to that great school only to learn to read and write, but you came there to get a good education and learn many things. That is good, and we are very glad. Don't you fail in what you try to learn. Do your best and learn all you can so when we go forward (a l Vance in years, he means) you can come and teach our children when you grow up and get a good education. Also when you know you have got a full education we want you to come here and live with us. I have a letter from a boy named Fred Smith, I don't know who he is, and when you write again tell me what his Indian name is. He says in his letter he hates the old lazy it has done so much harm. He says he works hard to learn books. We are glad. We are working hard too, and I am not going to drop it. The old time and the old way we are dropping that and all about it and are turning our way into the English customs. Now the old year is up, to the end, the spring is coming and we are going to try and raise some thing as the whites do. Only one thing we look upon, that is the Great Spirit above us; He must help our work then it will do some-thing. We look up to him and pray to him every day. We have lots of chickens and

hogs and hope when the summer is out we will have more, and we are doing very well. That is what I have said and will not say any more now. Your Uncle

YELLOW HORSE.

P. S.:—That boy Fred Smith he said he would come and put up a house in the old Ponca country. We are glad, and will be glad to have him come. Y. H.

The Indian Question.

Editor of *The Conference News*:—You will accept the thanks of the writer for the description you gave, in a recent issue of *The Conference News*, of the Indian School at Carlisle. I trust your facilities are such that you can and will favor your readers frequently of the progress and prospects of the school. The writer has spent a little time among the Sioux as long ago as 1857, and from personal observation then became convinced that the United States Government could make a first-class investment, by taking every Sioux Indian, man, woman and child, and sending them east to a first class boarding-school. The expense of armies, annuities, and a great number of other matters growing out of the Indian question, not to speak of the fearful losses of life and property growing out of the many massacres and plunderings committed from time to time would be, I am sure, in large part saved by so doing. That the Indian is capable of civilization, these Indian Schools, now only in their infancy, abundantly prove, and they clearly demonstrate the fact that the school plan is a correct one, and by far the cheapest in the end. The policy of civilizing, or rather taming the Indians (as it is sometimes called,) by the military power, is very much like the plan made use of by some persons in capturing an escaped canary bird, who pursue it with the gong and shot gun. If the first is not efficacious the second is sure to be, but it does not improve the Indian nor the bird unless the old adage should prevail, "That the only good Indian is a dead one;" and in that case how can we blame him for taking the same view of white men? As a question of economy every consideration is in favor of the educational policy. The missionary in the field is good so far as it goes, and the writer has full faith in the scriptural doctrine that "a little leaven leaveneth the whole lump," but a little leaven will not leaven a Chicago grain elevator, and to surround him with civilization, where he cannot but realize the contrast of civilized life with his own, is the surest and most speedy way of restoring him; besides every interest of humanity, of policy, of economy, favor the educational feature. In 1858, Little Dog, a chief of the Sioux, tendered the writer his son, then about 4 years of age, and implored him to take him east and have him educated. The writer declined this charge to keep; but the problem now mentally arises with the writer, since now that this same child has if living reached the age of 27 years and has likely become a chief and a warrior, if he had been then taken east and educated, how much could have been saved to the United States by making him a friend and pacificator of his people, while on the other hand his voice and tomahawk may be industriously wielded against the white man. The same question is open as to every member of every tribe. One chalk crayon and black board has more civilization in it for the Indians than all the shotguns, powder and lead, that Uncle Sam can buy for the next twenty-five years. Let our government go on in this work, and follow it up faithfully and well and the result in a very few years will astonish the world, and lead the Government to ask of itself, when reviewing its past Indian policy, "what have we been doing?" Our State of Pennsylvania has a number of very good Soldiers' Orphan Schools which from the force of circumstances will soon be closed. Let our Legislature tender the use of these school buildings and grounds to the Department of the Interior for the purpose of educating the children of the sons of the forest, and show by our actions that we mean to do them good. Mr. Editor, will you not write and give the use of your columns to the promotion of Indian education, and let the motto of this great civilized people be, "education and not extinction."

Ex-PIONEER in *The Conference News*.

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