

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST, 1881.

NO. 1.



OUR SHOSHONE AND NORTHERN ARAPAHOE PUPILS AS THEY ARRIVED, MARCH 11, 1881.

Indian Education--Two Great Wants.

The following extracts from the last report of the Board of Indian Commissioners will commend themselves as the keynote of *real* work in behalf of Indian education. Sample schools are very useful in their way. But something more is required than samples.

A COMMON SCHOOL SYSTEM WANTED.

"If the common school is the glory and boast of our American civilization, why not extend the blessings to the 50,000 benighted children of the red men of our country, that they too may share its benefits and speedily emerge from the ignorance of centuries?"

"Teachers of these schools should be brought together at suitable times and places for mutual conference, comparison of methods, and encouragement. The enthusiasm and success of Captain Pratt is an influence already felt more or less in all the Indian country. Other teachers who are doing a more unobtrusive work might exert an equally stimulating influence if brought in contact with those of less experience. This system of mutual conference prevails largely in our public schools with most satisfactory results.

"Institutes and conventions are now considered indispensable to the highest efficiency, and have contributed not a little to the present high standard of our school system,

A GOVERNMENT INSPECTOR OF SCHOOLS.

"Another great want of our Indian schools is a competent government inspector, whose whole time should be devoted to visiting and improving the present methods. He should see that all of proper age are attending the school, that suitable books are provided and studied, that the teachers are faithful and competent, that all practicable facilities are afforded, that proper hours for study and recreation are assigned,

that examinations are stately held, proper discipline maintained, that mechanical trades suited to the capacity and talents of each are being learned, and should exercise a general superintendence over all educational matters.

"During the fiscal year ending June 30, 1880, \$509,760 were spent for Indian education by the United States government, religious societies, and the Indians themselves. Of this sum \$186,359 were expended by the five civilized tribes of the Indian Territory, who manage their own schools. There is no doubt but if this half million of dollars had been expended for beef and flour there would have been a rigid inspection as to quality and quantity. Is it less important that the same care should be exercised, that this large sum of money should be wisely and economically expended in training and developing the minds of Indian youth for future usefulness and independence?"

"The inspectors now appointed by the government are selected with out particular reference to qualifications for educational work. The commercial side of the service chiefly engrosses their time, leaving but little, if any, opportunity to look after the interests of education.

"The importance of the work demands the undivided labors of one who is competent, who should be held to a strict accountability for its faithful and efficient management. Such an officer would inspire new life and enthusiasm in all this educational work, which has become now the most fruitful and promising field for culture."

The only criticism we would make on the preceding is, that *one* inspector is entirely inadequate to the field, and the work. There should be no less than three school inspectors set to work at once. And there should be a competent head of the division of education in the Indian Bureau.—*Iapi Oaye.*

Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

Entered at the Post-office of Carlisle, Pa., as Second-Class matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST 1881.

The *Record* is in receipt of EADLE KEATAH TOH (Big Morning Star), published monthly at the Indian Training School, Carlisle, Pa., at 50 cents per year. Some of the contributions from the little Indians are very entertaining reading. It is odd that the spelling of the students should be uniformly correct, while their grammar is to a great extent otherwise.—*Philadelphia Record*.

The word method of teaching explains the correct spelling of our pupils. When some equally effective improvement in the methods of teaching grammar is invented the road to knowledge will be measurably shortened.

From a Forty Years' Experience in Indian Work.

It is often queried why the results of the work done among the Indians are in so small a degree commensurate with the amount of labor performed. Various are the causes, but perhaps the two greater are the continuous changes among those who have the work in charge, from the Secretary of the Interior down to the least responsible employee, and the low character of many of the whites who are permitted to linger on and near Indian reservations.

Indian character is a study, and the most effectual way of dealing with Indians is not to be learned in one or two years, even by persons of acute discrimination. Could capable men be chosen for the agencies, who are in sympathy with the Indian and have a desire to benefit him and then be permitted to hold their office as has Agent Miles, for a term of years, till they could approximate toward the proof of the problem we are trying to solve by a continuous course of action in one direction we might have more hope for the future of the Indian. But as it is each new agent sent out and the teachers he takes with him, (for employees are usually changed with the agent) see so much that is not in accord with the idea they have of what should have been done; they cannot suppose their predecessors knew anything of the best way to do their work; and so instead of learning what has been the plan of the workers, what has been done, what is designed for the future and who are the Indians in the agencies most interested in these plans, and most helpful in carrying them out; all action of the past is ignored; new plans are formed which are almost sure to fail at last in part and the test work goes on till the dismissal comes.

The Indian in the mean time has been looking and waiting for the fulfilment of his hopes that great good is to come to him from the teachers his Great Father has sent him; while he waits the whites who are not sent, but who gather around an Indian reservation because among the savage herd they find those who are congenial to their brute natures; are their teachers in low trickery, in obscene language, in the worst of oaths and in deeds corresponding to their words.

The history of one tribe, the Pawnees for the last forty years if written would prove these assertions true and no doubt it is the same in kind of that of many others.

When whites first went among the Pawnees, as teachers they were simple hearted, hopeful, trustful and teachable. Their chiefs and braves and leading men went to the field and wrought beside their white friends, and when it had been proven to them something of what a school would do for them, many more children were brought for admittance than could be received; but their enemy the Sioux drove them from their villages and scattered their teachers; and during the years that intervened between that and their forming a new treaty, which returned them to their former home they were irreparably demoralized by their contact with the Oregon and California emigration that for a term of years passed by their villages.

They returned to their old grounds with great expectations but agents came and went each trying his own plan for taming the savages under him, while they sued in vain for implements of husbandry and various encouragements to come up out of their old ways that had been pledged them in their treaty till the inauguration of the Peace Policy in 1869.

Then efforts were earnestly made to aid and instruct the Pawnees in all kinds of labor and though in many respects those efforts were blindly made as I am sure those who made them are ready to own; yet there was much success. Leading men in the villages plowed their fields for the women to plant instead of leaving them to dig them up with the hoe; potatoes were planted and left in the ground to mature instead of being dug up before they germinated as in former years, some sowed small grain, many mowed the prairies and stacked hay for winter use, and pony teams driven by men went to the timber for wood instead of

women and pack horses. The first chief of one village was proud of repairing the roof of his lodge, an act which would have been very humiliating in former years.

The Pawnees turned freighters and long lines of wagons drawn by Indian ponies with Indian drivers were seen day after day going to and coming from Columbus hauling lumber for buildings that were being erected, annuity goods and other freight for their reservation.

One fact in connection with the freighting shows how the policy of former times that was condemned, might after all have been productive of good in the end. The Friends who were put in charge of the agency under the Peace Policy had deeply deplored the going out of the young Pawnees from the school and villages under Major North as scouts and it was discouraged if not forbidden; but when a call was made for freighters those who volunteered were almost to a man the Indians who had been disciplined in that army school and they proved themselves to have been under a good disciplinary regime so far as labor was concerned.

The Pawnees were always ready to labor when they could see it would be remunerative and so I believe would all Indians under the right influences. Hundreds were yearly employed for miles around their reservation by the farmers to aid in the gathering of their crops, and the constructors on the U. P. R. R. found them ready workers on their road between Fremont and Grand Island.

This labor combined with their army discipline and the fitful efforts of their former agents for their improvements had no doubt prepared them the more readily to respond to the very Friendly efforts which were made under the Quaker Policy, but Friends could not agree as to the right mode to be pursued and the proper persons to be employed in this field, and their work so well begun and mostly so well and heartily done, much of it went to waste when turned in other hands; thus proving the suggestion true that was made at the beginning of this article, that continuous change is the bane of Indian progress.

E. G. P.

The Army Idea of Extirmination.

Last year the Military Service Institution of the United States, of which General Hancock is President, offered to its members (officers of the army) a gold medal for the best essay on "Our Indian Question." Ex-Secretary of War Judge McCrary, General Terry of the Army and General Jos. E. Johnston formerly of the Confederate army formed the committee of award. This Committee selected three essays written respectively by General Jno. Gibbon, Col. 7th Infantry, Lieut. C. E. S. Wood, 21st Infantry and Captain E. Butler, 5th Infantry as "especially meritorious" that of General Gibbon receiving the prize. All of these three essays, which were published in No. 6, Vol. 2. of the Journal of the Military Service Institution, favor education as a means of solving this vexed question.

We here print and commend to the thoughtful perusal of our readers that portion of Lieut. Wood's essay which relates to education.

Education is the bending of the twig. It is a very important element in the amalgamation or extinction theory and it seems to follow in close connection with land in severalty and judicial rights. It is the stepping stone to the good use of all rights.

And first as to language: this is the medium of communication of thought. If the media be different how hopeless the communication, how thin and weak the connection between the thinkers. Greece, Rome, Germany, Russia and England have each found the task of government made heavier by difference of language. It is like a wall set up between two people, and its retarding effect is typified in the story of Babel.

Individuals are miniatures of nations; and consider how slowly acquaintance progresses between them of strange tongues. The same mother tongue is a bond of union.

Add to this that one language has letters and accretions of thought, the concentrated ideas of centuries of human life; but the other has only the mystic traditions of a generation; then the barrier that exists between the two will be appreciated and the necessity of drowning the worse in the better will be felt.

This is done by educating the weaker race of the inferior language into the better language of the stronger race. Again we must note a neglect of the United States to fulfil their treaty obligations. Omitting many dead letter clauses in the various Sioux treaties, inserted in answer to petitions for schools, it will be sufficient to cite the educational clause in the Kiowa and Comanche treaty, which stipulates that for every thirty children actually wishing to attend school a building and teacher will be provided. This obligation expires in 1888; meanwhile the government has fulfilled its solemn pledge by providing one school

(Continued on Fifth Page.)

Big Morning Star.

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MASON D. PRATT, Publisher.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST 1881.

SCHOOL NOTES.

- When papers are marked X subscription has expired.
- Miss Hamilton, of the Cheyenne Agency school, recently visited us.
- The Philadelphia *Public Ledger* is the latest addition to our list of exchanges.
- We have many pleasant little calls from friends of the school who pause in their journeying to seaside or mountain.
- During the month of July, the savings of the boys and girls as deposited in Bank for them, amounted to \$144.50.
- Work on the new hospital and the girls' quarters continues to go rapidly forward. Both buildings will be under roof in about two weeks.
- The Indian Office has ordered two wagons from our shop, to be sent to chiefs Stumbling Bear and White Wolf at Kiowa agency, Indian Territory.
- Capt. Pratt has taken advantage of a ten day's furlough to visit his old home in the west. He is accompanied by his wife and their two little daughters.
- The students were recently entertained by the marvelous feats of a prestidigitator. One of the boys watched him so closely as to be able to repeat several of his tricks quite cleverly.
- The photographs of the "Noted Indian Chiefs" and "Our Boys and Girls" described in another column may be obtained at this office, price twenty-five cents each, postage prepaid.
- A number of our students are joyfully anticipating visits from their fathers, the chiefs who are now en route to Washington, for the purpose of adjusting various matters of importance to their people.
- A present of a set of harness made by the Indian apprentices has lately been sent to Bishop Hare. The large Sioux boys subscribed from their earnings to pay for the material used in its manufacture, and most of the work was done by Sioux. This is a very fitting token of the boy's appreciation of the Bishop's efforts in behalf of their people.
- We are quite proud of our home talent as displayed in the concert given in the chapel the other night. The programme included several vocal solos and duets the one of the solo was given by one of the smallest Sioux girls, solos and duets for piano, cornet, flute, trumpet and drum beside the selections given by the band. The enjoyment of the students was shown by their hearty and frequent applause.
- Mr. Choate continues to add to his collection of Indian photographs, which now number nearly a hundred different ones. In "Noted Indian Chiefs" on a card of cabinet size are grouped the heads of nineteen well known chiefs who have visited the training school since its organization. The centre of this group is Spotted Tail who recently met so tragic a fate, the expression of his face, the haughty pose of his head telling of an unsubdued, imperious nature. On either side of him are American Horse and Iron Wing both Sioux, whose necklaces of wampum and long hair parted in the middle give them an almost feminine look. In marked contrast is the hereditary enemy of their tribe the Ponca chief White Eagle, a face showing more character than any perhaps but that of Ouray whose death was so irreparable a loss to the cause of civilization among the Utes. Then there is the placid face of the Arickaree chief, Son-of-the-Star, the thin visage of Poor Wolf the Mandan chief, made ludicrous by an immense pair of spectacles, of Little Raven, too, the Arapahoe chief and long time friend of the whites, an old man now.
- "Our Boys and Girls" is a careful grouping of thirty-four vignettes. The prominent face being White Buffalo, our "young grey head" as he arrived at the school, the masses of his long silvery hair escaping from his eagle feather crown, a tiny head in another place shows White Buffalo after a few months at school, the long hair cut, the feathers laid aside. Very good pictures of our boys and girls they all are, and the group is a fascinating study showing so many tribes and as many degrees of intelligence.

OUR EIGHTY-SEVEN GIRLS.

So many times the question is asked "How are the girls occupied?" that we have thought that perhaps it might be well to give a general outline of one day spent among them. We are afraid that the first impression made upon a stranger after having slept in the girls' quarters quietly through the night, would be that they had wakened in Bedlam, or some other equally quiet place, for after the ringing of the first bell at half past five, the chattering, the tramp of feet hurrying hither and thither, the opening of blinds and doors, the moving of chairs and bedsteads, and the general bustle, is something decidedly startling, not to say annoying, to one accustomed to that last quiet, delightful and soothing nap, taken when you felt that it is almost if not quite time you bestirred yourself for the duties of the day. If your sensibilities have by long association become deadened to all such sounds, you may perhaps with the half muttered wish "That those girls would not make such a terrible racket every morning," turn over and get a few more winks of sleep. One of the teachers explained her tardiness at breakfast the other morning, by saying that as she turned over for her last snooze, she saw hanging on the wall this motto, "Let not your heart be troubled," and she felt as if it were just at that time, especially intended for her. In the midst of all these mutterings, please remember that there are eighty-seven girls scattered through these quarters, though you may be inclined to think they are all in one room directly over your head. At a quarter before six the matron at the dining room rings her bell, and instantly from all the doors rush the waitresses, each one apparently intent upon getting to the dining-room first. At a quarter after six the bell rings, calling all together for devotional exercises, and breakfast. The girls appear from their various rooms, the whistle is blown, calling for immediate silence, the roll is called, every girl falls into her place, the details for the laundry and sewing room are read, and they march to the dining-room decently and in order. After breakfast the girls return to their quarters, attend to their several duties of sweeping, dusting, bed making, lamp cleaning, putting in order of teachers' rooms etc. Every girl except the smallest, has her regular duties to perform each day, and even they are required to make their own beds, for in this small way, we think we can begin to inculcate systematic habits of neatness and order. After a suitable length of time has elapsed, the entire quarters are inspected, and if any one is found to have slighted her work, she is required to do it over again. At nine o'clock the roll is again called, and as a general rule, every girl is promptly in her place, delighted to go to the school-room. Every girl here seems to have it fully impressed upon her mind, that they came here to go to school, and learn everything they can, and it is the rare exception that you hear a grumble over any duty that is assigned them, and never a wish to stay away from school. At half past eleven the schools close, in order to give the waitresses an opportunity to serve the twelve o'clock dinner, and the other boys and girls to make themselves presentable for the table. At half past one, they again march to the school-rooms, where they remain until four. From that time until half after five, they are at liberty to do pretty much as they please, except that they must keep within certain bounds. Supper is served at six, when the girls are dismissed from the sewing-room and laundry. After supper comes the most enjoyable part of the day. A happier set of girls it would be hard to find. They amuse themselves in walking, talking, singing, playing with their English dolls dressed frequently *a la* Indian, jumping rope, and last but not least, with the roller skates, which to be appreciated, should be heard, some thing not difficult of accomplishment, as half a dozen girls go swaying down both of the long piazzas. These same skates have afforded infinite amusement and pleasure, and so we have made little objection to them, except to banish them during the hottest of the season. When the cool autumn days come, our only regret will be, that we haven't more of them. At a quarter past eight, the shrill whistle is again heard, followed by hurrying feet coming to the sitting room, where the roll is called for the last time that day, every girl answering promptly and pleasantly. A few verses are read from the Bible, followed by the repetition in concert of the Lord's prayer. Then come the "Good nights," said so heartily and lovingly that we wonder we ever felt out of patience with their noise, their questions, requests, and the constant watching of every movement of pen, pencil or with whatever we may be occupied, until we feel as if we would give all of our possessions to be alone and quiet, if only for half an hour. At nine the lights have all disappeared, and we are alone only to be ashamed of our own short comings, and impatient feelings, if not words and acts. What ever may have been learned of either good or evil, the day is past and gone, but more will follow very much the same, yet we have one thought to comfort us, and that is that there has been very little clashing or unpleasantness of any kind. Never

were there so many children working and playing together more harmoniously than these same eighty-seven girls, still if any one is inclined to the belief that the Indian is sluggish or inert, let them spend a day among us, and they will soon be converted from the error of their thoughts. Our good old auntie in the kitchen told us the other day that the Bible said "To do our best, and leave the rest." Her Bible may perhaps be one of the new version, at any rate, we do not find that text in our old one, but it would serve very well for a motto for our Indian youth, for the most of them really do try to do their best, and seldom if ever fret over the unaccomplished.

Teaching Indian Children the Occupations of Civilized Life—Thirty-two of them Learning Agriculture in this Vicinity.

From the Daily State Gazette, Trenton, N. J.

As many persons are aware, the United States Government is making a new effort in behalf of the Indian race by educating the Indian children of both sexes in the branches usually taught in our common schools. In connection with this each one is expected to learn some one of the useful occupations of civilized life. One of the schools for this purpose is located at Carlisle Barracks, Pa., under the general supervision of Capt. R. H. Pratt. The number of pupils in this school alone is nearly three hundred. During the present vacation a number of the pupils have been placed among farmers in order to more perfectly learn the ways of civilized people. Thirty-two of the number so put out are with farmers near this city. To vary the routine of farm life and afford them a day of reunion, it was thought desirable to give them a picnic. The picnic was held on Tuesday last at Brownsburg, twelve miles above this city, on the south bank of the Delaware river, in response to an invitation given by Mr. Samuel Atkinson, a gentleman who takes a deep interest in the welfare of the Indian. Mr. A. spared no pains to make the day in all respects one of substantial enjoyment, for all who were there. The company began to assemble about nine o'clock A. M., and it was an interesting and pleasing sight to see carriage after carriage enter the grove, bringing, with other members of the family, one or more Indian youth. While they were glad to meet each other, it was very evident they were attached to their homes and the families with whom they are staying. No reluctance was manifested when parting time came and they were called to return. A little before noon Capt. Pratt arrived. He needed no one to announce his arrival, for as one after another of the boys and girls saw him, a rush was made to greet him. Of course Miss A. Ely was there, familiar with all the children, and respected by them as a mother. Miss Burgess, also, one of the teachers, was there, a young lady of winning influence among her pupils. It was very evident that these teachers love their scholars, and believe in their work, and from all we saw this work is no longer an experiment; it has progressed far enough to prove the wisdom of the undertaking and it should have all the support its importance demands. Thirty-two Indian youths were there, intermingled with about two-hundred whites, and had we not known they were children of savages we could not have guessed it from anything we saw in their deportment at the picnic; and yet the majority of them have been removed from savage life only about two years. It was our privilege to taste cakes made by two of the girls, and they were equal to many made by more delicate hands. The boys have proved their ability to learn and work, too, in the harvest field, and the hay-mow and in the most general work of the farm. All expressed themselves satisfied with their new homes and are anxious to live as white people do. They do not desire to return to savage life. The future of this movement is full of promise for the Indian race, and we believe it ought to be carried forward as fast as the obstacles in the way of its progress can be removed, until the whole 50,000, less or more, Indian children are brought under common school and Christian instruction, and so prepare for civilized life, meanwhile doing what we can for the adult population. Nearly all the boys and girls from the school, in this locality are placed in the families of Friends, and we found it a friendly place to be at the picnic, as basket after basket of choice provisions was unloaded at the dinner table; so great was the quantity brought that dinner failed to make the expected impression on the good things prepared, whereupon the ladies decided to have supper before returning home. To enumerate all the good things provided would be a tedious task. I close this sketch of an occasion peculiarly interesting because connected with the welfare of the Indians, bespeaking for them and this movement for their education the cooperation of all our people.

F. D.

A Great Chief Dead.

A despatch from Pine Ridge Agency, Dakota, gives tidings of the death of Spotted Tail, the celebrated Sioux chieftain, by the murder-

ous hand of Crow Dog. Probably the event will be justly esteemed by but few white Americans, yet the history of the Sioux Nation, if it is ever faithfully written, will assign a prominent place to the greatness of this departed brave. In time of peace the influence of Spotted Tail over all the tribes that were kindred to his own was absolute and unrivalled, and Sitting Bull alone, after the hatchet was dug up, was capable of causing his authority to be evaded. After the treaty with General Harney, in 1868, the voice of Spotted Tail was always for peace, and despite innumerable provocations he remained friendly to the white man. In this respect his conduct contrasted as nobly as did his character with that of Red Cloud, who prior to 1875 surpassed him in popularity. He was never double faced. His public and private councils were the same. He met the white man with candor and courtesy, displaying a depth and breadth of intellect that are seldom looked for in a savage chieftain. His bearing was truly majestic, as his person was noble and handsome. It is an undoubted fact that in the treaty council of 1875, when the cession of the Black Hills was in question, the courage and address of Spotted Tail saved the United States representatives, as well as all the other white men who were present, from a cruel death at the hands of mutinous minor chiefs. He has steadily led his people—the Brule Sioux—in the path of civilization, himself setting the example of study and industry. During the Sioux troubles of 1876 it was his moral force more than anything else which detained at the agencies a large number of warriors when Sitting Bull and Crazy Horse were using every possible means to augment their hostile band. The government and the people of the United States have owed much to Spotted Tail, and it is now only a small measure of justice to remember him with kindness and to name him with honor.—*N. Y. Herald.*

Father Wilbur and his Indians.

In 1860 I was sent to the Simcoe reservation as a teacher, Lonsdale being agent. He was removed and another appointed who was also removed, and in 1864 I was appointed agent and have continued such until this day. The first thing I did was to establish a school for learning to read, write and cipher and to work; the object being to instruct them to work. This was done at school, and the first wheat, corn and potatoes that was raised to amount to anything was raised by the children while at school uniting the improvement of the mind with the improvement of the muscles. The girls were learned to cut, sew and make their own clothes for the boys."

Why should it not be well to adopt such a course with white children?"

From this commencement he said we have now 17,000 acres or near that under fence, the Indians are living in nice comfortable houses painted inside and out, and is all the work of their own hands. They have tables, chairs, cook stoves; and pictures hanging on the walls. They have three churches well built, neatly finished, painted, and a bell in the largest church. The church will seat about seven hundred person. The Indians have thrown away their blanket dresses and dress like whites. The membership of the church is not far from 700. We do all our blacksmithing, we make all our own lumber and shingles, and have a steam saw mill capable of cutting 10,000 feet, planing 5,000 feet and cutting 13,000 shingles per day. This mill is run to its full power and only one white man at the works. Indians log, saw, plane and run the engine as well as white men could do. Only one white is employed to take measurements of logs and lumber. The way I taught the Indians to log, I took my wife and went with the Indians and their wives into the timber. I showed them how to cut and saw the logs, load them on the tucks and take them to the mill, and they learned so very well, that I believe there are some of them that could beat me at the business now, though I was raised at that kind of work. They have among them good carpenters, good smiths, and young men learning the different trades. They have good homes, are happy, and are accumulating property. They cannot go to war. If they do their houses are standing filled with necessaries. My wife superintended the cooking in the logging camps, till the wives of the Indians can cook as well as she can. I have been back to Washington and attended Sunday school there and I told the scholars that the Indian Sunday school scholars on the reservation could sing better than they could. We have organs in our churches. I don't mean to say we can beat the organists of this church or the singers either, but I do say that they make good music on the organ and the Sabbath school children are good singers.

I attribute the advancement of the Indians on the Simcoe reservation to their habits of industry. They have learned to work. The agency has been self-supporting for the last six years, and all that is wanted now is good moral and religious teaching, schools kept up and this spirit of industry fostered and the Indian problem is solved. The greatest civilizing power is work, and varied work. Some should be farmers and some should be mechanics, as the Indian is capable of a high grade of civilization.—*The East Oregonian.*

The Army Idea of Extermination.

[Continued from Second Page.]

and one teacher. The building is crowded with seventy-five pupils while four hundred and twenty-five other children are anxious to be instructed.

The unprovoked breach of a treaty is a national lie that no well constituted people can contemplate without humiliation if it be by themselves, and contempt if it be by others. But there are less lofty and more worldly ideas involved in this matter of Indian education.

The more quickly this wild lump of Indians is leavened with education



THE INDIAN BAKERS AT THE CARLISLE INDIAN TRAINING SCHOOL.

the sooner will they be tame and government rid of the care of them and the fear of them.

If the government does not keep its promises it can hardly be expected to step outside of them and consider the subtle and weighty power of popular influence. That terrific force, the weight of mass, has been utterly disregarded in the slender educational support with which the United States furnishes its wards.

By the present plan a few children are taken from a vast herd of ignorant savages and being placed on a trembling basis of civilization are relegated to the herd whose mighty, almost, incalculable, influence soon levels all differences and checks all advancement.

Imagine a boy taken from the best of our public schools and thrown into the midst of hundreds of friends and relatives who are utterly ignorant of what he has been studying and constitutionally opposed to most that he has been learning. This is the influence that the Government disregards. It should endeavor to call this influence to its aid and have the barbarian swallowed up in a multitude of school children. The Government has in its hands what all scheming governments and creeds long for; the forming of the next generation. The United States should remember that the Indian boy of to-day will be the warrior of some day soon to come. The Indian girl is the future mother of generations.

No college is required, but a pure, strong, generous system of education. A federal common school system so ample that all could be accommodated and none turned away into savagery.

If the state be wealthy and wise the state will send the rootlets of its own common school system to tap the Indian reservations.

How different is the actual state of the case. For a total Indian population of 400,000 an estimate is made of 30,000 school children, exclusive of those belonging to the civilized tribes of the Indian Territory. For these 30,000 children 121 schools are provided—of these 45 are boarding schools—some let out on contract—education to the lowest bidder, and 76 are day schools. Some of these schools, if not most of them, are supported out of funds held by the Government in trust for the Indians. The maximum aggregate accommodation of the boarding schools is 2,009 pupils per annum, of the day schools 4,682; total, 6,691 Indian children receiving a daubing of civilization to be wiped off by the other 23,309 little barbarians.

Incentives to induce Indians to send their children to school could readily be devised, but none are needed. History shows that the Indian has been begging an education for his children, but the Government has no civilization to give him. I myself have heard the head men of several tribes say, "Give us schools, not for us, we are old, but for our children."

Doubtless there are individuals and whole tribes that exemplify the hate which the Indian bears to the white man, his language and his manner of living. Barbarians do not always see any value in education.

But this government's duty would be the same in any and all cases. It has by its own acts made itself responsible for the well bringing up of its "domestic, dependent nations."

The worst day school would in my opinion be better than no school at all inasmuch as a snail's pace up Parnassus is better than eternally groveling at the foot. But it would seem that industrial boarding schools situated in the midst of the Indians would be the most efficient. The objection to boarding schools in our life is the want of home influence; this want becomes a virtue when that home influence is the very thing that is sought to be avoided. The industrial schools would remove the children from the daily contact with the things they ought to loathe, while locating them among the Indians would remove much anxiety from the parental heart. These schools would have the advantage of combining at once all the elements of the child's education; his study and mental labor could interchange with the more bodily pursuits of agriculture, carpentering, blacksmithing, wood sawing, cutting, sewing, cooking, washing, etc.

Each child should be an apprentice and retained until firmly settled in habits of industry and capable of exerting a good influence over others, then he or she could be the teachers of their wilder comrades. Moral excellence is undoubtedly the production of hereditary accretion and is modified by existing general custom.

Therefore the morals are capable of cultivation. But I apprehend that practice is better than precept and the culture must be slow. While by no means laying aside the "precept on precept, here a little and there a little," I would insist that all government employees who might come in contact

with the Indians should be factors in his educational problem by being, each in his degree, an exemplary person. Especially ought this to be so in the case of teachers in the schools.

Nor does it seem intended by Divine law that morals should be forced upon any one before they have grasped the principle. The days of the inquisition are over yet how many times we find some over-zealous person that wishes to thrust some new code of morals upon the Indian. And here is where wise discrimination must be made in extending the laws over him; not having our enlightenment he ought not to be held to our responsibilities. For example: he ought not, I think, to be compelled to adopt suddenly our view that one wife at a time is enough for any man when for the life of him he cannot see why he should not have as many wives as his father and his father's father had before him.

The employees at an agency ought, I think, be married, both because their morals and those of the Indian women are apt to be better, and because a good woman is a strong element in the education of any one, civilized or savage.

I must in connection with this subject of education notice one other governmental neglect.

The United States professes eagerness to reclaim the Indian from a nomadic and barbarous life, yet to immense reservations supporting thousands of Indians the government supplies one farmer at a salary of \$800, one miller, one blacksmith, one carpenter, to teach them all. At some reservations the influence of this minimum corps of instructors is like that of water dropping on a rock. Often the men have only the qualification that they followed the trade they represent. No fitness, no ability, no power of imparting knowledge to others. Common sense would seem to demand that the number of instructors bear some direct proportion to the number of pupils. Of these agriculture must and ought to take the majority, but the pursuits should be adapted to the wants and characteristics of the particular Indians.

If it be a logical sequence that education promotes civilization; or that a common language promotes affiliation, then for the United States education of the Indian is the best policy; because it is still another step toward the ideal condition and destiny of the Indian. If the government asks for a plan, the Indian may reply, "Look around you." Every state almost furnishes a splendid system of public instruction and industrial houses of correction.

I will dismiss this topic with the wisdom with which Mr. Justice Blackstone concludes his discussion of the poor laws of England. A pauper district then, by the way, must have borne no mean likeness to the present Indian reservation.

"There is not a more necessary or certain maxim in the frame and constitution of society than that every individual must contribute his share in order to the well being of the community, and surely they must be very deficient in sound policy who suffer one half of a parish to continue idle, dissolute and unemployed; and at length are amazed to find that the industry of the other half is not able to maintain the whole."

General Assembly at Buffalo.

Elder William C. Gray, Ph.D., presented the following paper from a special committee appointed last year, and the subject was put on the docket:

REPORT OF THE ASSEMBLY'S COMMITTEE ON THE INDIANS.

The Assembly of 1880, in reply to certain overtures on the subject of the Indian tribes, adopted the answer and resolution following, namely:

That, recognizing the fact that the relations and duties of our country to the Indians have long occupied the serious and careful attention of the United States Government, the assembly express the earnest hope and desire, that as rapidly as possible, there may be (1) an extension of the law over the Indian tribes, giving to them its protection, and making them amenable thereto. (2) An individual ownership of land guaranteed to them and made inalienable for a term of years. (3) The support by the General Government of common schools among them; and (4) The securing to the Indians of the enjoyment of full religious liberty.

Resolved, That this assembly by its Moderator appoint a committee of four elders and three ministers to act on the above resolutions, and urge upon the government of the United States such action as will, on the whole, best promote the welfare of the Indians.

In pursuance of this resolution your committee was appointed, and the trust of expressing the will of the assembly was committed to it. The committee met on the call of the chairman in Washington, on the 14th of January, 1881, had an interview with the President, and laid before him the memorial following:

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 text of the memorial has already appeared in the EADLE KEATAH TOH.)

Your committee also held interviews with the Secretary of the Interior and with the Committee on Indian Affairs of both Houses of Congress, and personal interviews with leading men in all departments of the government who were in a position to exercise influence upon the subject. The President evinced the deepest sympathy with the views of the assembly, as expressed in the memorial and in the conversation with him, and set forth his ideas of the necessity for immediate action in the education, the enfranchisement, and the permanent establishment of the Indians in homes, and upon lands secured to them in fee simple, in severalty, and by titles inalienable for a long period of years. The Secretary of the Interior was also found to be in full and hearty accord with the views of the assembly. From both, your committee obtained a view of the difficulties to be overcome, both in securing proper legislation and in securing the consent and co-operation of some of the so-called "wild tribes." The Committee on Indian Affairs of the Senate, who had in charge the bill referred to in the memorial, were found to be earnest and unanimous in the furtherance of the views expressed by your committee, and they accepted some suggestions from us in regard to the perfecting of the bill. The interview with the Committee of the House of Representatives was also highly satisfactory.

Your committee regret to say that the bill referred to, though pressed by the chairman of the Senate Committee, did not reach final action, and that the entire change of the government, in its executive and legislative departments, which soon after followed, resulted in a partial loss of the good impressions made.

The Western members of your committee were delegated to call upon the President-elect at his home in Mentor, which they did, finding him amid the multiplicity of the cares and labors of preparing for his great trust, to be less furnished with clearly-defined plans for the benefit of the Indians than were the President and Secretary of the Interior who had been considering and laboring upon the subject for years. But President Garfield, your committee are glad to say, may be relied on to give his influence for any just measures of reform.

Your committee will not occupy the time of the assembly in setting forth the many general interests of justice, good government and religion involved in the relation of the nation to the Indians, nor the special interests of great importance which are involved in the relation of our church to them. But we are deeply impressed with the necessity of continuing this committee or of appointing another with similar duties, to press these important interests upon the attention of the new administration which has come into power, and upon the new Congress which will assemble in December.

With deep sorrow your committee record the death of one their number, Elder T. M. Sinclair, of Iowa. In the prime of a vigorous manhood which he was employing with all his heart and soul in the furtherance of the welfare of his fellow men and the glory of the Redeemer, he was suddenly called to his reward, leaving his brethren of the committee, the city of his residence, the people of his State, and the church of

God mourning his loss and speaking one to another of his many and liberal-handed and tender-hearted labors of love.

All of which is respectfully submitted.

HOWARD CROSBY, SAM'L M. MOORE, STEPHEN R. RIGGS,
WILLIAM E. DODGE, JOHN HALL, WM. C. GRAY,

When this report was taken from the docket, the pressure of business was so great that there was no time for debate. The report was adopted and the recommendation of the committee that it be re-appointed and enlarged. Senator S. J. R. McMillan of Minnesota; Hon. William Strong of Washington, D. C.; Capt. R. H. Pratt of the Carlisle Indian School, and Rev. Sheldon Jackson, D. D. and Rev. Byron Sunderland D. D., were added. The committee now consists of six laymen and five ministers,

The following letter from one of our vacation farm boys, a Sioux, sixteen years old, speaks for itself.

MORDANSVILLE COL. CO. PA., July 31th 1881.

R. H. PRATT, Dear Sir:—I want to tell how I am getting along with my work I work at oats this time and I made five-hundred and forty (540) sheaves in twelve hours, and I like to do them every day, because I want to learn them so I came here, and sometime I try to work as fast as I could, and I try hard too. then I first came here I plowing the ground and then I hoeing potatoes and corn, and I know how to cutting hay too. I want to tell another thing I was going after the cows every evening and then again in the morning I take out of in the field. and Joe Vetter and Duke and I are all went out to Mr. J. Ikeler's house on Friday evening. Joseph Wisecoby and Stephen were very glad to see us. They like their work, and that they were good boys and worked well, just as well as any white men could work. I was pleased. I think you like to hear that we are all try to do their duty, because you teach us, that if you wish our Heavenly Father to love us, we must be good obedient boys. We should be very thankful that we can go to school and learn trades so that we can live as the white people live and we must all try to be happy and contented and our Heavenly Father will love us. because we wish to please Him, and then we love and pray to Him and His Son Our Lord Jesus Christ. Then I will tell you another thing last June we have lots of cherries, which all boys and girls like; so I think it must be very pleasant for us to be on a farm with kind people, during the summer and then when we come back at Training school we will be strong and able to study and This is one very good place. I will try to learn how to work on the farm all that I can. I think it is very nice to work on the farmer. For I know that it is for my own good that I should try all I can to learn. Capt. Pratt I know what we can do, we can teach our people how to do. and how to live to be good people. I don't mean this time, I mean when we go back our home. Capt. Pratt I mean more and more I am trying hard to learn how to work on the farm while I stop here. I like the farm. Oh I forget my tinner's trade I like the tinner's trade too, I like both. I will try both together and when I go back our home I will work them for our people if I could. I am anxious to learn all that I can so that by and by I will work with us. Then another thing Some times I ride the horses back in the morning or in the evening and sometimes I go to the post office to get my letters to ride the horses back too. that is all I want to say. and I want to know how you getting along and your boys and girls too. Oh I forget this. Yesterday evening I went out to Paxton Kline's house and Joe Taylor and Roger Cloud Shield were very glad to see me and when I got there Joe he running after me and he told me that what he was doing at. Joe says he made 120 sheaves in three hours in that day. and he says Roger made 78 sheaves in three hours. I am your Truly.

FRANK T. TWIST.

Spotted Tail and a Party to Visit Us.

ROSEBUD D. T. 7-29-'81.

CAPT. R. H. PRATT:—I will write you a letter to-day my friend. My friend, I am coming again to visit the children you are teaching. Please tell Grace so. Tell her I am coming. After you receive this letter, be on the look out for us every day. I am often pleased in thinking of the place you have and the work you are doing for the children. Spotted Tail expects to hear from Washington to-morrow and from that on we will be expecting to start every day. From this Agency Spotted Tail, Milk and I are going to your place. The President has consented to my going, so I shall do it. Please tell the children. That is all I wished to say to you my friend. I shake hands with you and your wife and children.

Cook, Sioux Indian.

GOING TO WASHINGTON.—Mr. Campbell, agency clerk; Ben. Clark, interpreter, and Little Chief of the Northern Cheyennes, all from the Cheyenne and Arapahoe Agency, Ind. Ty., are coming next week to meet the Secretary of the Interior and Commissioner of Indian Affairs and settle the question of abode for the Northern Cheyennes.