

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

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

NO. 2.

September 20, 1881.

Our flag hangs at half mast to-day and from
Its staff droop signals of some great sorrow.
Up from the old town come mingled voices
Of solemn tolling bells.
Grave faces meet us and those who wear them
Speak to us in softened, gentle tones, thus—
"Sad news this morning," "Did you hear Garfield is dead?"
For him we mourn; not with such proofs as those
Who trod these paths in years ago, when the
Bright, brave life of Harrison went out in
Sudden darkness; or when our martyred
Lincoln gave his blood for a down-trodden race—
With cannon's boom and roar:
For a new day has come to these old grounds
Rich with our nation's history; a day
That speaks to us of the illumined time
When righteousness shall reign and peace shall spread
Her banner o'er the nations of the earth;
And for these loved ones who are gathered out
From many far-roaming tribes; we had hoped much
From this our Garfield who lies dead to-day.
He had said to us "It is my full intent
E're the red and yellow leaves of autumn
Smitten by the frost shall fall to the brown earth,
To look upon your work;" and confidently
We hoped that seeing, he would smile and bless.
The leaves still wave in greenness on their boughs
But he, our promised guest, chilled by death's frost
Waits to be laid to earth, and only with
Spirit eyes may he look upon us now.
So instead of cannon's voice to tell our grief
'Tis meet we march silently with muffled tread
And bated breath; submissively our heads
Bowing to him who called our nation's chief—
Our chosen one—up to a higher seat.
Weeping, mourning thus, there comes to us a voice—
"Put not your trust in Princes, but in the
Living God;" and through our bitter tears we cry
Help us to say Thy will be done.

Carlisle Barracks, Pa.

E. G. P.

The Tradition of the Great Turtle.

Long ago when the new world was little known, a band of warriors were returning from a successful expedition against a neighboring tribe with which their people were at war. Their path led by the sea shore, and as they journeyed homeward they came to where a great stone lay. Many times they had passed that way, but never seen the stone before, and wondering greatly they examined it on all sides, trying to conjecture whence it came. The older warriors looked upon it with suspicious distrust and when in their eager wonder several of the younger men began to climb upon it, they tried to hold them back, saying, "See it is no stone, but a great turtle, and the turtle is our enemy, it may do you harm," but the daring young warriors did not heed the voice of their elders, and having reached the top they began to arrange their dress, intending to dance triumphantly upon the smooth surface. But suddenly they found their feet were firmly fixed to the rock and they could not move. Some of their comrades sprang up to help them, but they too were fastened down in the same mysterious manner. Then the great stone showed signs of life, hidden feet appeared and a terrible head, and the immense turtle began to move slowly toward the sea. Frantic were the exertions of the prisoned warriors, but the blows of their blunt stone tomahawks made no impression on the monster. Their friends tried to kill or wound it, but their flint-headed arrows glanced harmlessly off and it moved still onward to the sea. Seeing their certain doom the rash young men called to their friends who still slowly followed to tell their people that they died like men—not cowards—and then as the sand of the beach was passed they chanted their death song until silenced by the waves which closed over them. Sadly the remnant of the band turned toward their village, their victory forgotten, the trophies of their conquest unheeded, and when they drew near their home, instead of announcing their approach with the glad shout of triumph, the sad death wail brought the weeping women to mourn for their lovers and husbands drowned in the sea by their cruel enemy, the great turtle. Then the village held a council, and runners were sent out to all the towns of the great tribe, bearing their little bundles of sticks, one bundle to be given to every town, and a stick thrown away each day that when the last stick was gone they might know the day

had arrived when all the mighty men of the people would assemble at the spot where the young men had met their fate, there to deliberate upon some revenge.

The time came. Every town and village had obeyed the summons. The medicine men assembled in solemn deliberation while the people waited. The wise men sat silently in a circle about their charmed fire, smoking gravely as they pondered on the story the survivors told, and the oldest, the wisest of them spoke, and all the other medicine men listened and approved. Then many of them went forth to seek for potent roots and herbs, and others called all the people and sent them to the great pine forests to bring stores of fire wood, pine knots filled with resin, and dry boughs that would burn with a fierce flame. Some of the medicine men directed the people in their work, piling wood they brought to make a high inclosure. Others reared the medicine lodge and into its mystic secrecy went the great medicine man with his most trusted assistants. They steeped their roots and herbs, they chanted the spirit songs, and blew through reed pipes, and then the incantation finished the great man went forth and with all the people gathered about him waited to see if the friendly spirits heard and would help. Presently from all directions innumerable frogs came in a great multitude, presenting themselves before the great conjurer to know why he called them, but he sent them all back saying it was not them he wanted. And then while the people wondering waited, he went back to the medicine lodge and made stronger medicine, calling more fervently upon the spirits to hear. Again with all the people waiting with him he watched. This time came all the alligators to inquire why they were called, but they too were sent back and the medicine man nothing daunted made still stronger medicine, medicine so strong as had never been made before, and this time all the turtles came crawling up from the sea, and presented themselves before the medicine man, last of all came one, the largest, that the survivors of the war party at once recognized as the murderer of their friends, and under the spell of the conjurers' art he moved on into the inclosure. Quickly then the people brought more wood and closed the entrance and the medicine man with burning brands from the sacred fire of the lodge set fire to it and amid the glad shouts of all the people the great turtle perished in the flames.

This tradition is said to have arisen from the coming of a Spanish ship long ago to the Georgia coast, when some of the Indians prompted by curiosity went on board, and the ship set sail and carried them over the sea. Later on another ship appeared upon the shore, and was set on fire and burned in revenge.

A. M. R.

Troubles of Poor Billy Cornipachio.

Jacksonville Letter in the Savannah News.

That big-hearted man, Captain F. A. Hendry, of Fort Myers, has for some time past been educating a poor Seminole boy, Billy Cornipachio. He has displayed considerable aptitude for learning, has already mastered our language and is greatly interested in his studies. The lad came to the captain of his own volition, in despite of the strong opposition of his people, which at one time reached the point of threatening his life. He has steadily pursued his course, however, winning the favor of his white friends by his correct conduct, and finally has succeeded in disarming the jealousy of his Indian associates. The chiefs will not give their consent to his departure for Emory College, to which institution it was Captain Hendry's desire to send him, in company with his sons. This reluctance may in time be overcome.

The Republican Convention of the State of Massachusetts, recently assembled at Worcester, adopted the following resolution as a part of its platform:

Seventh.—A wise and stable Indian policy which shall recognize that Indians living in peace and doing no wrong have rights which individuals and the government are bound to respect. We approve of the efforts of the last two administrations for the education in civilization and virtue of the Indian tribes, and recommend a multiplication of the promising experiments at Hampton and Carlisle. We also approve of the policy of giving homesteads to the Indians in severalty and of bringing them under the dominion and protection of the laws of the land, administered by courts of justice, with a view to their admission to full citizenship.

Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

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

THE published accounts of the interviews held by the Secretary of the Interior and the Commissioner of Indian Affairs with the Sioux chiefs who visited Washington last month, would seem to indicate a growing sentiment among the Sioux in favor of education and civilization. This differs greatly from the spirit displayed in former councils by visiting chiefs from this people, which was haughty, imperious, demanding that they be allowed to live on in their idle, nomadic way, expecting the Government as game grew scarcer to feed them, to protect them in holding vast tracts of country which they knew not how either to value or to use. Many influences have been at work to bring about this change. There has been the missionary work carried on among them; the influence of their children in school at Carlisle and Hampton, the knowledge of the power and strength of the white man, and their own feeble inability to cope with him, gained by their leading men during visits to the East and the march of civilization as nearer and still nearer the plow has followed the iron horse and fields of grain covered the wide prairies. On all sides they are shut in by a stronger race, and waking at last from their dream of fancied security and strength, in their weakness they appeal for help.

Red Cloud in talking with Secretary Kirkwood said that he had visited the Black Hills and had seen that country "green with corn," he had been told this was done by irrigation and he wanted to know if the Sioux could not have irrigating ditches too. The Secretary suggested that the Indians dig ditches for themselves. Red Cloud replied that all this was new to the Indians and they did not know how. They could not build a dam across a big river. They did not understand how the white men did these things, but if the Government would send men to teach them they would work, they wanted to have their lands "green with corn" too. The other chiefs agreed with him.

If these chiefs really express the feeling of their people, and there is reason to suppose that they do, the opportunity is one the country cannot afford to lose. Aside from motives of humanity and justice, our own best interests demand that we seize and use it to the utmost. For many years now the expenditures made under the authority of specific appropriations by Congress for the maintenance of the thirty thousand Sioux has amounted to about one and a half million dollars annually. The extra expense to the military establishment of maintaining posts which their state of restless discontent renders necessary, of wars which their outbreaks have brought on and losses caused by their depredations will aggregate a vast sum.

An annual outlay of one million dollars would be amply sufficient to place in schools like Carlisle every young Sioux of suitable age. A less amount would provide instructors for the adult population in simple means of self-support. An earnest energetic effort reaching not only every agency and band, but every individual, and continued for even a brief term of years would work a complete revolution. At present the weight of this people rests upon us like a heavy mortgage upon a poor man's homestead, the ever accruing interest eating up the earnings his family need. How happy his condition if by strenuous efforts he is able to pay off the debt, to rid himself of the fearful incubus.

A. M. R.

THE Sioux chiefs in their conference at Washington said that they appreciated the fact that the time had arrived when their people must abandon their old customs and habits, and therefore they wanted their children educated, and they said it would be better to take the Indian children away from their parents and their tribes and educate them among the white people, so that they should not cling to their Indian ways, but would adopt those of the whites. Without knowing how strong is the affection of Indian parents for their children, how child-like they are in their sorrow at being separated from them, and how long the time of such separation seems, it is impossible to understand how much it meant for the chiefs who themselves had children at Carlisle to say this. They have so little that what they do have is everything to them.

Wolf Robe, one of the most enterprising and industrious of the Cheyennes, keeps three freight teams on the road. One of these, a four mule team, he purchased of J. H. Seger about the first of July. Since that time he has made more than half enough money to pay for his last purchase, and before winter set in will be entirely out of debt. It is not too much to call this progress.—*Cheyenne Transporter.*

[It but feebly expresses our feelings to say that we have great pleasure, satisfaction, and reward in laying before our friends in this Indian work the following communication from one who has proved so able and unswerving a friend.

Those who knew the Florida prisoners in their confinement in the old "Fort San Marco," will remember David Pendleton Oaker-hater as the first sergeant of the company who mustered them for their several daily roll-calls, and Paul Caryl Zotom and Henry Pratt Ta-a-way-ite as the trumpeters who sounded all the calls to service and duty for the prisoners. That they are to-day sounding the Gospel Trumpet and mustering their poor, degraded, savage people into the company commanded by the Blessed Savior, is one of the highest evidences that God reigns, and will have all men of whatsoever tribe or tongue or state come unto him and be saved.]

FOR THE EADLE KEATAH TOH.

About Three of the "Florida Boys."

Oaker-hater, or Making Medicine, a Cheyenne, Zotom, a Kiowa, and Ta-a-way-ite, a Comanche, were among the prisoners confined for three years in the old Fort of San Marco, in Florida. In the Spring of 1878 a lady from Syracuse saw the Indians at St. Augustine, and offered to take four of them to the North for further education, in the hope that they could be fitted for future missionary work among their people. These three men—representing three tribes—with one other who died a year ago, were placed in her charge, taken to Syracuse, and soon after established in the family of a clergyman of the Episcopal Church at Paris Hill, New York, for education and training in agricultural work.

The money for supporting them was provided through the personal friends of this lady, and for three years longer the work of education was steadily carried forward in faith, without undue anxiety and with constant progress on the part of the young men in all that appertains to a Christian manhood. When thoroughly prepared for it, they were baptized by Bishop Huntington, and admitted soon after to the Lord's Table; and after careful and satisfactory examination by two clergymen on the principles of the Christian religion, and in their knowledge of the Bible and Prayer Book, on the 7th day of last June, two of them, David Pendleton Oaker-hater, and Paul Caryl Zotom, were admitted by Bishop Huntington to the Diaconate, or the lowest order of the ministry in the Church.

All antecedent preparations having been made through correspondence with the agents of their tribes, Messrs. Miles and Hunt, in the Indian Territory, on the same evening of their ordination, these two young Indian men, with Henry Pratt Ta-a-way-ite, the Comanche, accompanied by their friend and teacher, the Rev. J. B. Wicks, left for their respective agencies, to establish missions and to devote their lives to the uplifting of their people.

A week later the whole party were most cordially and hospitably welcomed by the agents and white employees at Darlington and Anadarko, and a little later the same warm welcome was repeated by the officers of Forts Reno and Sill.

Almost directly upon their arrival among the several tribes councils were held with them, and David, Paul and Henry addressed their people very earnestly in their own tongues, telling them *who* had sent them; *why* they had come, and *what* they wished to do. Several chiefs were present at each council, listening attentively to the words of the young men, and to those of the Rev. Wicks, interpreted by them, who replied in courteous terms to these addresses, welcoming the young men home, and promising to receive the instruction they wished to give, and to walk in the good way which they had come to teach. The white officials and employees who were present at these councils and at the Sunday services which followed them, were deeply moved by the earnest manner of the young men, and the apparent influence they exerted upon their people; their whole demeanor being that of Christian gentlemen.

Yet these were men taken six years before from Fort Sill to Fort San Marco in long hair and blankets, paint, feathers, and chains; savage and sullen; fearing and feared; hating and hated. Placed in the charge of a Christian officer who believed that even savage men had hearts to appreciate kindness, and justice and love—your own Captain Pratt—he sowed in them the seeds of Christian nurture, and now, clothed and in their right minds, gentle, patient, trusting, loving and beloved, they have gone back to teach and to preach of the Lord Jesus they have found, the Savior of the world.

Nearly four months have passed away and the record of these young men is good. Their conduct has commended itself to all at the agencies; they are respected and beloved. They have their room and home at the school house, and live among their people, but not with them in their tents. They persuade them to send their children to school; to be industrious; to be cleanly; to be truthful; and they tell them of Jesus the Savior, who loved them, who came into the world to suffer and die that their sins might be blotted out, and they might live forever. Regular Sunday services are held among the Cheyennes and Kiowas by

[CONTINUED ON FOURTH PAGE.]

Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOH one Year, - - - - -	50 cts.
For the SCHOOL NEWS one Year, - - - - -	25 cts.
For the two papers to one address one Year, - - - - -	60 cts.

Entered at the Post-office at Carlisle as Second-class matter.

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

SCHOOL NOTES.

- When papers are marked X subscription has expired.
- The boys are gathering walnuts.
- The band boys learn a new piece nearly every week.
- The students' savings for the month of Augustas deposited in bank amount to \$173.
- Several swings have been put up by one of the boys, which is the source of great amusement to the little girls.
- By invitation about forty of the children went to the large assembly of Grangers from the surrounding country, held at Williams Grove.
- Mr. B. S. Reynolds, who has aided in the care of the boys for a year past, recently returned to his home in Florida. We wish him all success.
- We were pleased to have a visit from Mrs. W. J. Cleveland, of the Episcopal mission at the Rosebud agency. The Sioux children were very glad to see her.
- Mary Sioux is becoming quite a rapid seamstress, she now makes three shirts a day, button holes, and all. Another of the girls has cut and fitted several dresses.
- Two young men from Carlisle entertained the boys and girls by an athletic performance, and it has been very amusing since to see the boys' efforts at imitating them.
- Mr. and Mrs. Wm. Burgess, of Columbus, Neb., paid a little visit to their daughter, who is one of our teachers. Mr. Burgess was for some years agent of the Pawnees.
- Mrs. Robertson, of Muskogee, Indian Territory, is visiting her daughter, Miss Alice, at the school. She is the widow of the late Rev. W. S. Robertson, whose life was spent in missionary work among the Creek Indians.
- Rev. Jno. P. Williamson, of Dakota, accompanied the Sioux chiefs who were here recently. He speaks very encouragingly of missionary and educational work among the Sioux. We were glad to hear of new school buildings just erected.
- Our boys have the greatest possible enjoyment in their gymnasium, and are already beginning to show the good results of the exercise it gives them. Some of the most expert gave an exhibition of their skill the other evening at which the teachers and the girls were interested lookers on.
- Red Cloud, White Thunder, Young-man-afraid-of-his-horse, Milk, Sword and Cook, all from the Rosebud and Pine Ridge agencies, paid a flying visit to this school on their return trip to Dakota. They had been in Washington for the purpose of conferring with the Secretary of the Interior and Commissioner of Indian Affairs and with delegates from the Omahas, Winnebagoes, Poncas and Cheyennes, as to the location to be chosen for the Poncas and for Little Chief's band of Cheyenne and they seemed well satisfied with the result of their mission. The Sioux will give their old enemies, the Poncas, a home on their reserve and have evinced a desire to live on the most friendly terms with them.
- Most of our readers have probably seen the picture of Cook the Sioux brave with his little daughter Grace, or Porcelain Face, standing beside him, either in the original photograph by Choate or as reproduced by engravings in Harpers Magazine or the Christian Weekly. Cook was here again with the Sioux chiefs, and his meeting with his little daughter was a very glad one. Little Grace clung close to her father with one hand while the other was very busy wiping away the tears of joy. Cook said his little daughter was changed. Holding up his hand he said "she was so high when she came here and now—raising his hand several inches—she is so high and—taking her arm—see how fat she is" and Grace saw a change in her father too, for his blanket and moccasins had given place to a neat suit of citizen's clothing. He brought her several pieces of shining gold-money earned by his own labor.

[The many friends of Capt. Wilkinson's Forest Grove, Oregon, Indian Training School will be pleased with this substantial endorsement from the Congregational Association of Oregon and Washington Territory.

We have received from Capt. W. a package of photographs of buildings and children that are a treat to look at. Greater contentment, purpose and intelligence than these Indian boys and girls exhibit it would be hard to find. May the Pacific coast soon grow up enough schools to gather in all its Indian children and then shall end the Modoc wars and Nez Perce wars and all other Indian wars in that section.]

Indian Schools.

Report and resolutions passed by the Congregational Association of Oregon and Washington Territory at the late annual meeting held at Salem, Oregon, July 14 to 17, 1881.

At four o'clock p. m., Capt. M. C. Wilkinson, Superintendent of the Indian Training and Industrial School at Forest Grove, read an essay on "Indian Schools." In answer to questions, Capt. W. stated that the children are very healthy, not a death having occurred in the school since it was founded; age of pupils from 6 to 16 years; they are industrious, the boys having cleared the campus of a dense fir forest, erected a building 32x60, and work daily in the shoe, wagon, and blacksmith shops, while the girls do the household work, make all their own and some of the boys' clothes; that they are orderly, intelligent, and teachable. Capt. W. had on exhibition a large number of pictures, showing the buildings and campus, the boys and girls in groups and by tribes, and in their different employments, etc., which elicited much interest.

The whole subject was referred to a committee, consisting of Messrs. Cruzen, Atkinson, and J. W. March, who, the next day, presented a report, as follows, which was adopted:

REPORT.

Living, as we do, the near neighbors of Indians, and some of our number having spent a large part of a life-time among them in active, earnest Christian work, we believe the policy pursued by our Government for nearly a century of treating with the Indians as tribes or separate nations should be discontinued. It leaves them free to practice their own native vices and superstitions, and a prey to the unspeakable vices and contaminating influences of bad white men on the frontier. We believe that the method of carrying out this policy has resulted in one bloody, expensive, devastating Indian war after another, and in the moral degradation and steady decimation of the Indians. We believe this old traditional policy to be unwise, unchristian, and unworthy of a great nation, and should be changed as speedily as possible.

We also firmly believe that "God has made of one blood all nations of the earth;" that in the Indian, as well as in the white man, are grand possibilities of manhood, and that it is our duty as individuals, and as a nation, to develop these possibilities, and do all in our power to transform him from a savage into a citizen; therefore

Resolved, That we reaffirm our conviction that the most essential means of permanently civilizing the Indians, aside from the power of religious truth, are the securing to him of full rights before the law—of education, of owning and holding land in severalty, of equal standing in the courts, and of voting as soon as he can intelligently use the elective franchise.

2d. That in our judgment tribes of Indians now on reservations should be considered colonies, and that their reservation lands should be divided among the Indians now living upon them, and that they should be fully protected in their landed rights.

3d. That we earnestly urge upon Congress the necessity of the speedy passage of a law granting the Indian these rights, both as a measure of right and justice, and also of the wisest expediency and best economy.

4th. That we cordially indorse the action of the Interior Department in the establishment of Indian industrial training schools; that we believe it to be a movement full of promise; that the education of both sexes is of great importance in the preparation of the Indian race for usefulness as good citizens in Christian homes; and that such schools, not superseding, but supplementing good schools on the reservations, should be largely multiplied.

5th. That we wish, from personal knowledge and investigation, to heartily commend the work of the Indian Industrial Training School at Forest Grove, Oregon, under the superintendency of Capt. M. C. Wilkinson, of the U. S. Army; that it has been carried on so far with great zeal, fidelity, and success; that the school has already conquered the prejudices and won the respect of all the better class of our people who know of its work; that the pupils generally are orderly, industrious, intelligent, contented, teachable, obedient to rules, and give promise of becoming reputable men and women and good citizens.

6th. That a copy of these resolutions be forwarded to the Hon. S. J. Kirkwood, Secretary of the Interior, the Hon. Hiram Price, Commissioner of Indian Affairs, and Hon. John Eaton, LL. D., Ph. D., Commissioner of Education.

Attest:

M. EELLS, Clerk.

[CONTINUED FROM SECOND PAGE.]

Paul and David. Every evening in some tent there is prayer and instruction for those who will come and listen. Classes of children are being taught the first principles of our holy religion, and the sick are visited daily in their homes and read to from God's word, and prayed with by these young men.

Many interesting topics could be referred to, but we will close this article with a quotation from a recent letter of David to his "white mother."

After telling of the arrival of a barrel of clothing from one of the ladies' mission societies of C. N. Y., and of the delight with which it was examined and appropriated, he says "My dear, loving mother spoke to me at Syracuse, and say that about my poor dear mother here, that I shall baptize with water, and make sign of the cross upon her forehead sometime. Since I come home to the Indian country very often she sit by me, and I tell about what you say. She was very glad to hear you, and to hear what God speak. She say 'All right my dear white sister, Mrs. Burnham, I am very old; never mind, I think so; perhaps God want me to do so, and you want me to. I think I am very glad to do right, and make Christian Indian old woman, and throw away all my heathen ways. After a time perhaps He that is the Son of God will keep me always. When we go to die, sometime with them in Heaven, O, I wish it very much.' My mother these words send to you." Could we have a sweeter message on first fruits to give us greater joy?

This old mother of David's keeps very near him all the time, and his tenderness and strength of affection increases for her as his heart opens more and more to the influences of the gospel. At the close of the first Sunday service in the Cheyenne School House the old woman went to the Rev. Mr. Wicks and said out of a full heart, "When my son gone, my heart cry; I not sleep; I walk about; I think very hard all the time. Now he come and my heart sings; I sleep good; I do not think at all."

At another time we may be able to narrate something special of the work of Paul and Henry. We are sure that all at Carlisle will wish these Florida prisoners God speed in their good work, and we hope that the Cheyennes, Kiowas and Comanches in the school will be stimulated by these facts we have told to harder and more faithful work that they may be prepared the sooner to go home and help forward the work of civilizing and christianizing their people.

MARY D. BURNHAM.

From Letters of Parents.

The father of two of our little girls, who is himself a prominent man among his people, writes expressing earnest appreciation and gratitude for the advantages they are receiving and then he continues as follows: "I send thanks, with the kindest wishes and good feeling, for the care and attention given all Indian students you have in your school, let them be of whatever nation or tribe they may, for I am satisfied that all any nation or tribe of Indians in North America needs to be equal to any other race of people is education and opportunity, or in other words, enlightenment, and from what I have learned there is no better place where the same may be attained than the Carlisle Training School. I think your school is doing more towards settling the Indian question than all the American army can do—provided they persist in settling it with their sharp shooters and cannon."

Another father whose son is an apprentice in the harness shop, writes asking Capt. Pratt to "advise the boys when they come home from the States to bring a fine calf with them in place of bringing a six-shooter and belt full of cartridges. It will show them that they intend to try to make something."

Another father writes to his boy. "Never do any thing wrong, in school study hard, when you go to work do all you can to please your teachers, there is nothing like a good name, be kind, be quick, be smart, get your lesson well, be bold in action and bold to speak. Down your head to no one. If I live to see you come home I wish you to be improved in manners and ways."

These quotations speak for themselves.

PINEVILLE, BUCKS CO., PENNA., September 12, 1881.

DEAR FRIEND CAPT. R. H. PRATT:—I want to tell you something about here this country. What I am thinking. I want to more working and to learn more English. I go back at Carlisle. I want to work in school room, me and Harvey White Shield. I am very glad to see you Sunday morning. I will tell you about some Indian boys now dear Capt. Pratt some Indian boys not do well, and what you think me. you think me I am too lazy. My Sunday school teacher she told me do not forget write on God name. I tell you about deer park I am glad to see deer park. I saw many people I have not make many cents I have make 75 cents, and this time I go back to Carlisle Barracks, my school I open. Miss Cutter told me this time my school I open. Capt. because I have industrious, from you boy JOHN D. MILES.

Harry C. S. lives right on Bucks County Penna.

About our Students.

We copy from letters received the following as giving a fair average of the esteem which our students gained from those who furnished them homes during vacation:

The two Indian boys, Davis and Darlington left under my charge by you, from the 18th of June to the 25th of September, 1881, have given perfect satisfaction in every particular, and their conduct deserves the kindest regards and the highest praise.

HENRY KRATZ.

In returning Wm. Snake to your care and to school, I wish to say to you respecting his conduct while with me, that I have found him in all respects equal to white lads of his age, and in some points quite above them. He is quiet, orderly, respectful, quick to learn, not meddlesome, attentive to what is assigned him to do and *can be trusted*. He has become a member of our family. We are attached to him and are sorry to part with him, but for his sake gladly return him to school and wish him good success.

F. DYE.

John Shields has given entire satisfaction. I would rather have him than one half the white men about here to work for me, and am sorry to part with him.

ARTHUR B. SMITH.

This is Samuel's day for departure from us for school. We regret his going very much, as we have become very much attached to him. He has been very faithful, obedient, industrious and a very good boy. I would be pleased to have him come back next vacation.

SIMON H. ENGLE.

The Indian boy John D. Miles you sent me from Carlisle Indian Training School, on the 27th of last May, I have found to be honest, and willing to do more work than any boy of his size and age I have ever had in an experience of twenty-five years farming, he has never given us trouble in any way.

STEPHEN BETZ, JR.

In returning the Indian girl Leah Roadtraveler to your care, it affords me considerable pleasure that I can say she has been obedient, cheerful and apt in the learning of household duties.

MARY ANN DAVIS.

Cora's visit has been very satisfactory and pleasant to us. She has been a good worker, and always did her work well. She had two or three spells of being cross and disobedient, but they soon passed over, and the last few weeks we have passed very pleasantly together. We got to understand each other better.

M. E. LONGSHORE.

I will now send Cyrus home, but hate to part with him as he is the best boy I had among thirteen boys, and I thought as much of him and more than any boy I had. I paid him the same wages I paid the rest.

G. W. MILLER.

Hayes has always been a good boy to work. He soon learns and he does his work well. Very seldom any cause to find fault about that. I think but very few white boys of his age and experience would do as well. I have often had to admire with what precision he accomplished the different jobs, some of which I suppose he had no knowledge of before.

ABRAM R. VAIL.

Sam. Scott's conduct and character during his stay with us was unexceptionable, and in appreciation of his services will say that if he wishes to spend another vacation with us we would be pleased to have him do so.

J. E. WILEY.

DANBORO, BUCKS CO., PA., Sept. 13, 1881.

DEAR FRIEND CAPT. PRATT:—It is nearly three month I have been in this Country. Two more days will end my stay in this Co. We are very busy on the farm work. In morning milk the cows and drive them to the field. I help cut corn on the shocks to-day. There is plenty water where I live, some people have no water must haul great distance. I been a good many picnics since we saw you at Brownsburg. I drove a young gray horse in a buggy to Point Pleasant. Coming home we past all the teams on the road. good many people wants to see me writes my name. Mr. Walter gave me one dime to write my name on paper and showed to the ladies. I help clean horses and drove two young bay horses to a roller. Help plow a field and thrash wheat and oats I take the straw from the machine. Capt. Pratt will you excuse me I did not write a long letter. From your boy.

DARLINGTON CHEYENNE.

Several of the Indians employed by the Agent have put up hay for their horses the coming winter. This is a new departure and should be imitated by hundreds of others. The worst draw back to Indian freighting in the winter season is that their ponies, for want of proper feed, get too poor to work.—*Cheyenne Transporter*.