

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

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

NO. 4.

[We herewith print from advanced proof sheets that portion of the annual report of the Commissioner of Indian Affairs relating to education.]

## Indian Education.

Schools for Indians are divided into three classes—day-schools and boarding-schools for Indians in the Indian country, and boarding-schools in civilized communities remote from Indian reservations. Although varying greatly in the extent and character of their results, each holds its own important place as a factor in Indian civilization.

In many tribes the less expensive and less aggressive day-school prepares the way for the boarding-school, and occupies the field while buildings for boarding pupil are being erected and furnished, or while Congress is discussing the desirability of appropriating funds necessary for their construction. It disarms native prejudice and opposition to education, and awakens a desire for the thorough fundamental teaching which the boarding-school gives. The sending of twenty Pueblo children to Carlisle is the direct result of the inroads made by day-schools on the superstition and prejudice of the most conservative tribe on the continent. In more civilized tribes like those in Michigan and California the government day-school supplies the place of the State common school.

Exclusive of those among the five civilized tribes, the day schools during the past year have numbered 106, and have been attended by 4,221 pupils. Two schools have been opened among the Mission Indians, the first ever given these hard-working, much-abused people by either government or State. Three others will open soon. At Pine Ridge day-schools in the various Indian settlements are having a very good influence, pending the erection of the boarding-school building; and they will be needed after its completion in order to extend to the 1,400 children of the agency who cannot be accommodated therein some small degree of civilizing influence—an influence which will not be confined to the pupils, but will extend to the families in the vicinity of schools, whose remoteness from the agency renders it specially important that some civilizing force should be exerted in their midst.

Of the 106 schools one is supported by the State of Pennsylvania, and 28 are located in and supported by the State of New York as part of its common-school system. As a result, of the 1,500 Indian children of school age in that State 2,164 have attended school some portion of the year, and the average daily attendance has been 625.\* This provision for Indian schools has been made by New York for twenty years, at an annual expense of about \$7,000, and last year the New York Indian agent reported that nearly all the Indians in his agency could read and write. For the support of these schools New York does not depend on the uncertainties of a local tax, but gives to her Indians their *pro rata* share of the State school-tax and of the income of the permanent invested fund of the State. The State law on the subject is as follows, being an extract from the "general school law of the State of New York":

SECTION 5. The money raised by the State tax, or borrowed, as aforesaid, to supply a deficiency thereof, and such portion of the income of the United States deposit fund as shall be appropriated, and the income of the common-school fund when the same are appropriated to the support of common schools, constitute the State school moneys, and shall be divided and apportioned by the superintendent of public instruction.

SECTION 6. \* \* \* \* He [the superintendent of public instruction] shall then set apart and apportion for and on account of the Indian schools under his supervisions a sum which will be equitably equivalent to their proportion of the State school money upon the basis of distribution established by this act, such sum to be wholly payable out of the proceeds of the State tax for the support of common schools.

The amount expended last year in the support of these schools was \$8,000, and the superintendent asks that on account of the establishment of three new schools another \$1,000 be added. New York is also expending about \$3,000 a year in the support of an Indian orphan asylum.

Were this example followed by other States—Michigan, Minnesota, Wisconsin, Nebraska, North Carolina, and California, for instance—

\*From the Annual Report Superintendent Public Instruction of the State of New York January 5, 1881.

States which have within their borders considerable numbers of Indians who are semi-civilized and practically self supporting, the status attained by the next generation would attest both the wisdom of the course pursued and its economy. That it is cheaper for a State to educate her lower classes than to allow them to grow up in ignorance and superstition may be considered a truism, but, so far as it relates to Indians, the truth of it needs practical acknowledgment in many localities.

Sixty-eight boarding schools have been in operation during the year; an increase of eight over last year. They have been attended by 3,888 pupils. Of the new schools six have been opened at Colorado River, San Carlos, Pima, Pueblo, Siletz, and Uintah Agencies. They will accommodate 351 pupils, and are the first boarding-schools ever provided for the 27,000 Indians of those agencies who represent a school population of not less than 5,000. A second boarding-school has been given the Omahas, who are waking up to the importance of education, and a boarding-school for boys has been established at Cheyenne River, where a mission school for girls has been in successful operation for several years. Delay in the erection of buildings has prevented the opening of the other five schools referred to in last report.

Three new school buildings have been completed, furnished, and occupied during the year, eight more are now ready for use, and five are in process of erection. These buildings will give accommodation for ten new schools and additional room, which has been sorely needed, for three old ones. Buildings are needed at nine other agencies for whose 16,000 Indians no boarding-schools have yet been furnished, and where there are now but six day-schools, with accommodations for 175 pupils. Another building must be erected for the Pueblo school, which is only temporarily provided for in a rented building not adapted for the purpose.

The interest, aptness, docility, and progress of the pupils is remarked on by their teachers as being fully equal to that of white children. Their acquirements, of course, are much behind those of white children. The first two years, at least, must be spent mainly in acquiring the English language and the white man's way of living, lessons which the child of civilized parents learns in the nursery, and in these two branches progress is impeded by the reluctance of Indians to use any but their native tongue, and is seriously interrupted by the annual vacation, which returns the children to the old ways of speech, thought, and life. The interest of parents in education continues to increase, and some schools have been overcrowded.

The agency boarding-school is the object lesson for the reservation. The new methods of thought and life there exemplified while being wrought into the pupils are watched by those outside. The parents visit the school, and the pupils take back into their homes new habits. Though more or less dissipated in the alien atmosphere of a heathen household, these habits and ideas still have an influence for good, real and valuable, though it cannot always be distinctly traced. The agency school takes the pupils as it finds them; the dull and frail have a chance with the quick-witted and robust; and since Indians are much less willing to send away their daughters than their sons, it furnishes the girls of the tribe almost their only opportunity for acquiring a knowledge of books and of home-making.

But so long as the American people now demand that Indians shall become white men within one generation, the Indian child must have other opportunities and come under other influences than reservations can offer. He must be compelled to adopt the English language, must be so placed that attendance at school shall be regular, and that vacations shall not be periods of retrogression, and must breathe the atmosphere of a civilized instead of a barbarous or semi-barbarous community. Therefore, youth chosen for their intelligence, force of character, and soundness of constitution are sent to Carlisle, Hampton, and Forest Grove to acquire the discipline and training which, on their return, shall serve as a leverage for the uplifting of their people.

The reports from these schools are in every respect encouraging. At Carlisle 295 pupils have been in attendance, of whom 29 per cent. were girls. They represent twenty-four tribes and fourteen agencies. Seventy are learning trades, and have been so faithful and successful in

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

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

their labor that the articles manufactured and job work done by apprentices in the harness, shoe, tin, and blacksmith shops have netted the school \$776.52 over the cost of materials, salaries of instructors, and wages of apprentices—the wages being 16½ cents per day for the time actually employed. The carpenter and tailor shops have also more than paid expenses.

Stimulus to the industrial work of the school has been given by the clause of the Indian appropriation act of May 11, 1880, which provides that the Secretary of the Interior is "authorized, whenever it can be done advantageously, to purchase for use in the Indian service from Indian manual and training schools, in the manner customary among individuals, such articles as may be manufactured at such schools, and which are used in the Indian service." A market has thus been found for all articles manufactured, and this year the Carlisle school has shipped to forty-two Indian agencies 8,929 tin cups, coffee-boilers, funnels, pails, and pans; 183 sets double harness, 161 riding bridles, 10 halters, 9 spring wagons, and 2 carriages, valued (according to the low contract rates paid by this office for such articles) at \$6,333.46. The parents are proud of the skill attained by their children, and the boys are interested to have specimens of their handiwork sent to their homes.

Among those "graduated" from the Cheyenne and Arapaho Agency boarding-school were found, last spring, sixteen young men who offered to pay their own traveling expenses from the Indian Territory to Carlisle, provided the government would there give them instruction in various trades. Their request was granted, but a similar request from one of the Sioux agencies has had to be refused for lack of funds with which to support the applicants after reaching Carlisle. Interesting details of the year's work at Carlisle will be found in Lieutenant Pratt's report, on page .

At the Hampton Institute, 81 Indian pupils have been in attendance, two-thirds of whose support is furnished by the government, the remainder being obtained from charitable sources. The principal event of the year has been the return this month to their homes in Dakota of 30 of the 49 Sioux youths who went to Hampton three years ago, and with the returned Florida prisoners initiated the experiment out of which the Carlisle and Forest Grove schools have grown. Of the remaining 19 youths 5 had died at Hampton; 12 had been previously returned to their homes, 10 on account of ill health, 1 for bad conduct, and 1 at his own request; by consent of their guardians two will remain at Hampton for further training.

The ability of Indian youth to acquire civilized ideas and habits has been proved. Their ability to resolutely apply and continue them amid great disadvantages is now to be demonstrated. It cannot reasonably be expected that every one of a company of 30 boys and girls taken out of heathenism and barbarism will be transformed by a three years' course of training into enlightened Christian men and women, with character and principles study enough to successfully resist all the degenerating and demoralizing influences which they must encounter in their old homes. That white men with every inherited advantage fail under this test is too often exemplified upon Indian reservations. A longer stay at Hampton would undoubtedly have diminished the risk of relapse; but the promise made the parents that their children should be retained but three years could not be broken. Every endeavor, however, has been made by General Armstrong, with the cooperation of this office, to have suitable employment provided for these youth at the various agencies as interpreters, apprentices, assistant teachers, &c., and it is confidently hoped that the proportion who hold fast to the "new road," and induce others to adopt it, will more than compensate for the labor and money which has been expended in their education. It is just here that the government must look to missionaries on the various reservations for invaluable service; the continuance of the religious influence which was relied on as an indispensable part of their training at Hampton, and which is the foundation of American civilization.

All of the 22 Florida prisoners who remained North after their release from Saint Augustine have now returned to their homes. Three, educated by Mr. Wicks, of Syracuse, N. Y., in his own family, are devoting themselves to earnest missionary work among their people. The stand taken by most of the others, who spent two or three years at Carlisle and Hampton, is eminently satisfactory. Of those belonging to the Cheyenne and Arapaho Agency, Agent Miles says:

The last of the Florida prisoners returned to the agency during the

year, and are with the exception of one or two, standing firm on the side of right, and as a result from their careful training while prisoners in Florida and while at Hampton and Carlisle, they are the strongest lever we have at this agency in building up strength and hope for the future of their people. A majority of the Indian employe force of the agency is composed of these men, and a better class of laborers you could not find. Some are engaged in the shops at their trades, while one (Daniel Pendleton) is *preaching the gospel* to his people in their own tongue, and a better Christian man we do not find. Such results are indeed wonderful, and the example of these trained few, together with the seed from Carlisle and Hampton, and well-directed efforts in the agency schools, is going to kill much of the "Indian" in the Indians of this agency in due time.

The school at Forest Grove has been in operation twenty months and is now attended by seventy-six pupils. Unlike the Carlisle and Hampton schools it began with nothing and the school-boys under skilled supervision have themselves done most of the work of erecting the necessary buildings and making the furniture. As in the other two schools, instruction is given in school-room, workshops, and kitchen, and the English language occupies the most important place in the school curriculum. At present its greatest need is sufficient land for school and garden purposes. As Lieutenant Wilkinson's report on page—shows, the methods and results of the school are not only awakening an interest in its workings among neighboring white people, but are overcoming a wide-spread skepticism as to the practicability of Indian civilization. This disadvantage the school had to contend with from the start.

It has, however, the advantage of being near the Indian country while out of it, so that the expense of taking Indian children to and from Forest Grove is much less than that incurred by the two schools in the East. Moreover, the children are not required to undergo a change of climate in addition to an entire change in the conditions of life.

Sixty-four of the Forest Grove pupils represent bands in Washington Territory and Oregon, the other twelve are from Alaska—the first step taken by the Government toward the reclamation of the Alaska Indians from the lower depth of ignorance and vice into which they have been descending since the purchase of that country from the Russian Government. Twice the number of pupils now at Forest Grove could be accommodated, and could easily be obtained from the reservations and from Alaska, if the funds at the disposal of the office would justify the expenditure.

It becomes more evident with each year that the obstacle to the education of the Indian children of this generation lies not in their inability to be taught, nor in the indifference or hostility of the parents to education, but in meager appropriations. For the education of its 49,000 children of school age, in day and evening schools alone, the State of Rhode Island expends annually \$600,000. For the education of the same number of Indians (which is about the number to be provided for exclusive of the five civilized tribes in the Indian Territory) the United States Government last year appropriated, in fulfillment of specific treaty stipulations, \$64,000, and "for schools not otherwise provided for," \$75,000, making a total of \$139,000 with which to maintain day-schools, furnish books to all pupils, erect and furnish school buildings, and support boarding-schools! From other funds appropriated for general civilization, but which can be applied to schools after other demands not more important but more immediately urgent have been met, the office has been able to expend about \$85,000. This, of course, has fallen so far short of meeting the needs of the service, that requests for increased school accommodations at various agencies have repeatedly been refused. For the current fiscal year an increase of \$10,000 was made by the last Congress, but this will hardly cover the increase in the cost of beef and flour consumed in the schools, to say nothing of maintaining new boarding-schools opened this fall in the new buildings before referred to, of supporting throughout the year schools opened near the close of the last fiscal year, and of erecting new buildings at hitherto neglected agencies. Consequently requests for new boarding-school buildings at seven agencies and for needed enlargement of school buildings at five other agencies have been already refused, and unless a deficiency appropriation is made by Congress at its next regular session many Indian boarding-schools will have to be closed from which the school was intended to redeem them.

It must not be supposed that by the appropriation of \$64,000, above early next spring, and the children remanded to the debasing surroundings referred to, treaty provisions with the various tribes have been fulfilled. This covers only *specific sums* called for by treaty. In the treaties of 1868, made with the Sioux, Navajo, Ute, Kiowa, Comanche, Cheyenne, Arapaho, Crow, Shoshone, and Pawnee tribes the educational provision is a general one, and is substantially as follows:

In order to insure the civilization of the Indians entering into this treaty the necessity of education is admitted; especially of such of them

# 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., NOVEMBER, 1881.

—When papers are marked X subscription has expired.

as are or may be settled on said agricultural or other reservations, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years to attend school, and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school a house shall be provided and a teacher competent to teach the elementary branches of an English education furnished, who will reside among said Indians and faithfully discharge his or her duties as teacher. The provisions of this article to continue for not less than twenty years.

These tribes number in the aggregate 60,000, and have at least 12,000 youths of school age. For these children the tables herewith show that after a lapse of thirteen years only twelve boarding and seven day schools have been provided, which will accommodate respectively 858 and 565 pupils. To furnish day-schools only, according to the treaties, for the remaining 10,000 youth would require the erection and furnishing of 250 school-houses at an average cost of not less than \$800 each, total, \$200,000, besides an annual expenditure of \$150,000 for salaries of 250 teachers at \$600 per annum. and \$80,000 for books, school appliances, &c. (at an average of \$8 per pupil), or more than the entire amount expended during the past year at all agencies for both boarding and day schools. The shortsightedness and dishonesty of the policy hitherto pursued in this connection is beyond question. As Lieutenant Pratt says, after making a similar estimate:

The injury done by the United States Government to this large number of Indian boys and girls who have grown up during this period by withholding this promised and valuable intelligence and the actual injury and loss to the country from their having been an ignorant, pauper, peace-disturbing, life-destroying, impoverishing, instead of an intelligent, producing element could not be stated in figures.

### Letter to One of the Boys From His Father.

PAWNEE AGENCY, IND. TER.,  
October 21st, 1881.

MY DEAR SON, EDWARD MYERS:—I was very glad to receive your letter dated September 27, and also to get such a good account of you as your ticket shows. I have shown it to a number of your friends here at Pawnee and they feel glad too. It makes me proud to have my boy do so well. I want to tell you that two of your friends are dead, their names are Ke-wah-koo-lay-sah and La-lis-tah-sah-kih. The rest of your friends are well. I hope you will study hard and learn all you can, mind your teachers, and be a well-behaved boy, that is what I sent you to Carlisle for. I hope our Heavenly Father will spare your life so I can see you again. I hope you will be a credit to the Pawnee Indian tribe. Write to me often and tell me how you get along, and I will write to you.

My son, I hope you will go right ahead and not stop. Do not give up, and do not get discouraged, and when you get to be a man you will be glad, and people will respect you, and you will be an important man in the world, because you have knowledge.

Any time when you want to write to me be sure and do so, and I will answer your letter. Your brother and sisters are well.

Your affectionate father,

GEORGE, (KIT-KA-HOC.)  
LA-LU-LAY-SERH-RU-KA-SAH.

The lady with whom Minerva, one of our pupils, is staying writes of her as follows:

"I cannot thank thee too much for the good girl, Minerva, thee sent me. I think she is learning a great deal and is anxious to learn. I had so much to do that she would be of use to me in doing and be a benefit to her to learn that I have felt willing to take the responsibility of keeping her from school a few weeks. I am now ready to send her. She is very willing, and does her work well. She likes to be trusted. If she makes a mistake she is quick to acknowledge it, and say she is sorry. She makes friends with all she comes in contact with. We all love her and shall be sorry to part with her when the time comes for her to leave us."

### Indian Crimes.

The recent outbreak among the Apaches will direct the attention of Congress to the necessity of defining more exactly the legal status of Indians who commit crimes, as well as that of Indians who are made the victims of them. The whole vexatious Indian problem will indeed present itself, as it will continue to do so long as the present situation, demoralizing and unjust to the Indian, and unjust and costly to the Government, shall last. Secretary Kirkwood, as the Washington despatches show, will press strongly upon the consideration of Congress in his annual report his plan of establishing, as an experiment, upon some reservation favorable to it, a form of government somewhat similar to a county government in one of the States; the Indians to elect court officers to enforce such laws as Congress may declare in force on the reservation. It appears that the publication of this plan in the *Tribune* some time ago attracted the attention of Indians on the reservation which the Secretary then alluded to as a promising field for the experiment—that of the Omahas. Two members of the tribe have written him, saying, with somewhat pathetic ignorance, that they do not know what a county is, but do "want to become like white people, and have laws and government like they have." They add, "About half of us want to become like the white people, but the other half keeps us back. They do not seem to care about anything." This earnest desire on the part of the intelligent Indians for real civilization could be made of great effect in teaching the tribes the responsibilities as well as the rights of citizenship.—*Tribune*.

Secretary Kirkwood is as far removed as possible from a mere sentimentalist or theorist. He has studied the Indian question from the practical standpoint, and his views and recommendation will have more influence because he is a western man, fully informed as to the special features of the question under discussion. He says bluntly, that our whole Indian policy has been characterized by parsimony. If we really mean to civilize the Indians we must incur the expense of educating them, and he intimates that the policy which has seemed the cheapest has been really the most expensive.

Everyone knows how much education has done for the colored people of the South. It is now said that in many of the tribes the young Indians show as much eagerness to learn as did the colored children after the war. And even were there no enthusiasm, the necessity for education would be as urgent. In educating the blacks the people did as much or more than the government. A new crusade in behalf of the Indians half as earnest as was that undertaken for the ex-slaves would do much to solve the Indian problem. If Congress will do its part, the people will, in good time, do theirs.—*Inter-Ocean*.

### Personal.

Mr. A. J. Standing, for the past two years connected with this school, left on the 25th to take charge of the agency school at Yankton, Dakota. May success attend him.

Mr. S. was the recipient of a handsome gold pen and pencil from the mechanical instructors, and a complete set of Chambers' Encyclopaedia from the teachers as tokens of the esteem in which he was held by them.

Rev. Dr. S. R. Riggs, who has been a missionary among the Sioux for many years, has been visiting our school. He has attained considerable popularity both as a missionary and a writer, some of his works being "Mary and I: Forty years with the Sioux"; translation of the Bible into Dakota, and the compilation of a Dakota dictionary. He is also editor of the *Iapi Ooye*, a paper published in the Dakota language.

The demand for titles in severalty by the reservation Indians is almost universal. It is a measure correspondent with the progressive age in which we live, and is indorsed by all true friends of the Indian as is evidenced by the numerous petitions to this effect presented to Congress from citizens of various States. Following the issue of patents comes disintegration of tribal relations, and if his land is secured for a wholesome period against alienation, and is protected against the capacity of speculation, the Indian acquires a sense of ownership, and, learning to appreciate the results and advantages of labor, insensibly prepares himself for the duties of a citizen. I therefore earnestly recommend the speedy passage of such legislation as may effect the desired object.—*From Annual Report of the Commissioner of Indian Affairs*.

The Creek authorities have passed a creditable act against the carrying of deadly weapons, and the penalty for misdemeanor in the premises is a fine of ten dollars. Along with this there was passed a good sensible marriage law, to protect the sanctity of home, and there is indeed cause for congratulation. The discussion of such topics among the people is a necessity, which every man of influence ought to feel it is his duty to urge forward to an intelligent acceptance as such.

**Minimic's Prayer.**

Among the Indian prisoners confined in the old fort at St. Augustine, Florida, was one whose affable manner won the admiration, if not the affection of the frequent visitors. Many times I have heard the remark, "Minimic is a native-born gentleman." Yet he was an Indian, had fought against the whites, and was a believer in the incantations of the Medicine Men. But a new light was sent into the darkened minds of the Indian prisoners. Minimic saw, believed, and followed this light, even after he returned to his old home in the Indian Territory.

Last spring he was very sick, and when able to be about again, one Sunday attended a Christian service, and was asked by the missionary who conducted the meeting if he would not say a few words or pray.

Minimic arose from his seat and speaking in his own language, his expressive face and eloquent gestures made his words very effective. This was what he said: "I have been very sick; I thought I was going to die. I said to my wife, bring me the good book which was given to me in Florida; put it under my head, now I feel better. Soon I felt that was not enough, so I said to my wife, make the fire brighter, help me up, now hold the book open before me that I may look at the words in it. The light from the fire shone on the words in that book—Jesus' book, I call it—and the good words that I had been told were in this Jesus' book came into my mind, and I prayed to understand them. Then I layed down again on my bed and put the book open over my forehead and I felt that I did understand what Jesus wanted."

Then bowing his head, he reverently said "Let us pray." One petition of his prayer was that "God would make his heart larger, yes very large," and in his earnestness he extended his arms in a circle before him, then paused, and there was perfect silence for a minute, then arose this rich plea, "and fill it full of love for Jesus. Amen."

Our genial old friend has since died, and up there, in that throng, among prophets and kings, he enjoys the promise of God.

A. L. P.

[An Indian girl's composition, read before the Carlisle school Oct. 28.]

**The Creeks Way of Killing Fishes.**

I will try now to tell all I can about the way the Creeks kill fishes. They get the roots of a plant called devil's shoe string, or sometimes walnut leaves; but mostly devil's shoe string. A party of men appoint a day a week or so before hand, and say just what place they are going to begin at, so that every one that knows about it may be well prepared with their bows, arrows and roots. The day before, the men and boys go out on the prairie, and dig up just as many roots as is required by the party, and bring them home, and bury them in the ground to keep them fresh till morning. Some of the families go down to the river the evening before, and stay over night. While they are down there, I think they cut down a small tree, and cut the largest part of it off about three feet long or more, and sharpen one end to drive down into the water, and the other end they cut off smoothly to beat the roots on. They drive their sticks down into the water near the bank. They make a little man large enough to lift up and down with one hand, and with this they beat the roots. I am nearly sure they do this in the evening, while they are down there, because just as it begins to get light the next morning we can hear them beating. So we hurry and get breakfast ready, and directly after, father and brother take their roots, bows, and arrows, and go to the river to beat their roots with the rest. As they beat the roots, they throw them into the water, and the juice of the roots mixes with the water, and very soon fishes of all sizes, and kinds come floating to the top, because they are dizzy, but when the women cook them, and we eat them, they do not make us feel any way, but taste very nice.

My stepmother and I, and the rest of the children do not get down to the river so soon, because we have to fix things in order, and cook some bread, grind coffee, put cooking vessels in the wagon, pans, dishes, lard, salt, coffee-pot, and all such things that we might need. Father's work-hand drives the team for us, and when we get there he makes a fire on the river bank, and when father and brother brings the fishes to us that they have killed, we clean and cook them, and make coffee, and spread the tablecloth on the ground, and put plates, cups and saucers, knives and forks, and the eatables on, and then we eat, and enjoy it very much.

LIZZIE McNAC.

**MORE SCHOOLS FOR THE CREEKS.**—The Baptists are hunting a suitable place to locate a university for the benefit of the Creeks. Muskogee, Indian Territory, seems likely to be the chosen spot, and the Methodists intend building a school at the same place. We may in time be able to help on these schools with teachers from our twenty-five Creek pupils. Several of our brightest pupils are preparing themselves for such work.

Dr. M. P. ROBERTS, editor of the *Indian Journal*, at Muskogee, Indian Territory, is very sick, not expected to recover. He has been a fearless advocate of the best interests of the red man.

**White Thunder as a Business Man.**

During the recent conference between the Secretary of the Interior and the various Indian delegations, White Thunder represented his people, and talked for them, and all who heard him agree that he is a man of noble character and marked ability. In presenting his case he took up the points in regular order like an able attorney and skilful diplomat. His mode of reasoning is Socratic. He makes an argument while asking a question, thus compelling an answer in accordance with his views. In the course of his talk with the Secretary he said: "The Great Father promised my people many things, among them a hundred wagons and twenty mowing-machines. Some things promised have come to us, some have not. The agent asks us to sign paper with many words and figures on it. He tells us it is for the things we got. The things that did come all scattered. We don't know whether paper is right or not. May be all things marked on paper come to us. May be not. When our Great Father sends us goods can't we have a paper from him with all the things on it, so we can know whether we get all that is sent, or a part?"

The argument preceding the question is complete, hence the Secretary could answer in but one way. He responded promptly; "Yes, you shall hereafter have an itemized bill of goods shipped to the agency for your people." So far as we know this idea, as practicable and common sense as it is, is original with White Thunder. It is to the credit of Secretary Kirkwood that he not only promised to act upon it in future dealings with Sioux, but that he instructed his subordinates to furnish the Indians hereafter an itemized bill of goods sent to the agency for them.

Should the Government recognize the manhood of the Indians in this matter, White Thunder's visit to Washington will not have been in vain.—*Council Fire.*

**The Cherokee Governor.**

During the course of our interview with Gov. Bushyhead many pleasant reminiscences of by-gone years were recalled, and the Chief spoke hopefully of the future progress and prosperity of his people, and was unreserved as to his line of governmental policy. While Bushyhead is an Indian all over, and in the fullest sympathy with his people in opposition to a territorial government, yet he is courteous, manly, and magnanimous in the discussion of this mooted question, while his conversation very plainly indicated the purest patriotism for the Cherokees. The Chief has inaugurated a new departure from the old line of executive policy so long pursued by his predecessors. He claims to take an especial pride in advancing the young men of his tribe, by urging them to aspire to official positions, which will fit them in maturer years for the responsibilities that devolve upon them. This is meritorious on the part of the Chief, and was a line of policy adopted by the late lamented Garfield, which tended largely to gain for him that degree of enviable esteem and popularity that followed him throughout his official career. The spirit of liberality and encouragement shown toward worthy young men by the Cherokee Chief is a precedent worthy of emulation even by the most high moguls of Arkansas.—*Ft. Smith Independent.*

That portion of the report of the Secretary of the Interior which is devoted to the consideration of the Indian question contains two important recommendations. One is that schools for Indian children shall be multiplied, and the other is that Indians shall hold their lands in severalty and not in mass. These two suggestions, in fact, lie at the very base of any genuine reform of the Indian business. The Indian must be civilized so that he can take care of himself, instead of being alternately coddled and plundered by the government; and the only way in which he can be taught self-protection is by educating him. The Indian must hold his land as an individual unless it is to be stolen from him by Congress and by private speculators, and when he holds it thus he must be taught how to cultivate it. We cannot exterminate the Indians; and if they are to remain they can only remain in safety and in peace as citizens, subject to the ordinary conditions of citizenship.—*Evening Bulletin.*

Mr. A. P. McKELLOP, a Creek Indian student in the class of 1883 in the university at Wooster, Ohio, has been appointed to the position of Secretary to the Lower House of the General Assembly of the Indian Territory. Mr. McKellop is a bright student.—*Phila. Press.*

Mr. McKellop has a brother at our Carlisle school who is in the preparatory class of Dickinson College, with the intention of taking a regular course and fitting himself for educational work among his people. He has the respect of his fellow-students, the commendation of his teachers, and his monthly reports of standing amply attest superior capacity.

[One of our Sioux boys received a letter from his big brother in which was the following sentence:]

"When you write to us again I wish you would write in English for there is very few here that can read Indian and then we can't understand more than half of it. I wish you would pay more attention to your English and less to your Sioux for I don't think your Indian reading and writing will ever do you much good."

### Indians and Intemperance.

SOME INTERESTING FACTS FROM ONE WHO KNOWS HIS SUBJECT.

The temperance meeting at Lincoln Hall last evening was an interesting one to those engaged in the good cause. The hall was filled, there being standing room only at 8 o'clock. After prayer, the Mount Vernon Quartette Club rendered several choice selections, assisted by Prof. George T. Gallaher. Remarks were made by H. T. Moulton, Mrs. N. N. Walker, of Ohio; Alexander Eggleston, Colonel Meacham, and Dr. Norton.

The remarks of Colonel Meacham, who has just returned from the Ute country, were of a particularly interesting character. He first fully and heartily indorsed the Woman's Christian Union and its work, and then, in compliance with a request, treated upon the subject of intemperance among Indians. He repelled the general opinion that the Indian is naturally fond of strong drink. They are not unlike other men; some like it, others do not. When an Indian is once converted to temperance he is there forever. Not a single instance is known of a converted Indian ever becoming a drunkard. He then traced, by reciting facts in connection with the White River Utes' murder of Agent Meeker and his employes, to whisky taken from Thornburg's ambulances after the fight began on the 29th of September, 1879. Meeker's hope and protection lay in Chief Douglas, who, while sober, was a reliable, loyal man, but when maddened by whisky became a murderous savage. He referred to the late Ute agreement as the result of the Meeker murder and the reluctance of the Utes to surrender their homes and go into a new country. He gave credit to Agent Critchlow, of the Uintah agency, for establishing at that agency a thorough Indian police, and recited the fact of white men introducing the use of spirituous liquors among the Indians at Uintah this summer, and the promptness with which the Indian police made the arrest and turned the whisky out upon the ground. Colonel Meacham asserted that the Indian police is the most efficient police organization in America. In concluding his remarks, he declared that there were elements in the Indian life that would be an advantage in American politics. He is good material for citizenship. He is in our hands, and we can make him part and parcel without danger to the white man or himself. A true friend and unrelenting enemy—strike him and he strikes you back. Treat him fairly and honest, and he is a law-abiding man. Give him the vices of our civilization, and he is lost. Give him a Christian, temperance civilization, and he is saved, and the honor of our country is preserved.—*Washington Post, Sept. 25*

### The Forest Grove, Oregon, Indian Training School.

[It affords us no little pleasure to present to our readers the following articles taken from the *Washington County Independent*, a paper published at Hillsboro, Oregon.

Capt. Wilkinson is detailed, under a law of Congress, as professor of military science and tactics at the Pacific University, Forest Grove, Oregon, and undertakes the care and responsibility of his Indian school in addition to his duties for the University. He has made a bold, courageous fight for a better chance for Indian youth on the Pacific coast, and under many discouragements and much criticism has wrung out a success that calls for the admiration and support of every friend of the cause. *College students and Indian students unanimously united, by their own votes, in their military and physical exercises. This is progress!*]

An arrangement has been made between the Indian school and the college, whereby the boys of the two schools will drill together in the college square. The matter was put to a vote of the scholars and was decided almost unanimously. This will be a good thing for the students, as it is the intention to form a company and give more complete instructions than have hitherto been attempted.

The number of students at the Indian school is constantly increasing by additions from the different tribes, one being recently brought from Alaska, and another from Puvallup.

There are at present about ninety pupils in this institution, and others are being received from time to time. Both boys and girls are instructed in the common English branches, and those who choose may take higher studies. They are taught good morals, good manners, and good habits. They are not allowed to use tobacco, and of course no strong drink. They submit to all the rules of the school with much better grace than many white boys would do. Swearing is a thing almost unknown among them. The boys are gentlemanly, and the girls ladylike in their manners, for which much credit must be given to their instructors. Besides a school education the boys are given an opportunity to learn several different trades, such as blacksmithing, shoemaking, and the like, by which they can easily make a living when they must work for themselves. The girls are also taught home work instead of being brought up in idleness as many white girls are.

On last week, Thursday, a company of students made a visit to the

school, where we found the boys drawn up in order on the parade ground, dressed in bright, new uniforms which Capt. Wilkinson had recently procured for them. While being exercised in the drill they presented a soldierly appearance, of which the Captain and other instructors may well be proud.

On Friday all the scholars walked to the depot to attend the Mechanic's fair. They marched with regularity and precision, and presented a neat and orderly appearance.

For a century the Government has tried to civilize the Indian by force and bloodshed, and now it is but fitting that persuasion and good treatment should be attempted.

Whether the Indian problem will be successfully solved by the theory and practice of education remains to be proved; but any one who sees the gentlemanly and ladylike bearing of the children here assembled, cannot fail to see that the school is a great blessing to those who are fortunate enough to spend a few years under its discipline.

We hope and trust that with the light of education, the difficulties and troubles between the Indians and the English may be ended and forgotten, and that the red man may live in peace and harmony with his pale faced brother upon the same land in which he was born.

The Forest Grove Training School for Indians made a creditable exhibit of the workmanship of its Indian students, both girls and boys, at the Mechanics' fair in Portland last week. Coarse leather shoes of first-class workmanship, the work of boys from fourteen to twenty years of age, are shown. The names of the shoemakers whose work is on exhibition are Benjamin Miller, Frank Meacham and Sammy Ashue. Alongside their work a pair of native moccasins are displayed. A set of jack straws, which are miniature oars, knives, forks, ladders, etc., are displayed, being the work of Benjamin Shattuck, an Alaska boy twelve years old, with a jack knife.

A washstand of Oregon fir is shown by Augustus Kautz and a handsome toy bureau.

Nugen Kautz, aged nineteen, exhibits a bureau made by himself, of Oregon fir which is really a good piece of workmanship. Although held together by nails, not one is visible. The handles are clear imitation of clam shells and the whole is prettily ornamented with scroll work. Other exhibits are: A neatly darned sock, by Kate James, a complete dress by the girls of the sewing class, a patchwork quilt made by two Spokane girls and a variety of toys and small articles, all showing average taste and skill. An exhibit of articles from the blacksmith shop at the training school will be added to this interesting collection this week. In the absence of Captain M. C. Wilkinson last week the exhibit was brought down and arranged by Mrs. Wilkinson. On Saturday the seventy-five children of the school came down to visit the fair, and were in attendance in the afternoon and evening. They were the guests of the various Sunday schools of the city. The girls were housed in the basement of the Congregational church, the boys in the Presbyterian church, and they took their meals together at the Methodist church. Their presence was an interesting feature of the fair Saturday evening.

### Items from the "Cheyenne Transporter."

The *Cherokee Advocate* is out in a somewhat lengthy editorial urging more industrial training for the young men of the nation, particularly in farming and stock raising. The idea, of course, is not a new one, but is well worth the consideration of all who take any part in Indian education. We hope to see this question agitated until industrial training shall be the leading branch of every school in the Territory.

Wolf Ahead, a Cheyenne, drove two loaded four-horse teams from Arkansas City, having been deserted by his driver on the way up. Not desiring to pay another man wages, he drove both teams himself—driving first one a distance and then the other.

Rev. Wilson, who was temporarily employed at the Ponca school, had the misfortune to lose his horse. As he was about to depart the Indians, through Agent Bowman, presented him with a fine pony in token of their appreciation of his efforts in their behalf.

Chief Joseph and Yellow Bull came up again last week to trade Indian goods for eatables. The Nez Perce Indians have almost stopped the glove trade for our merchants by the gloves of their own make. During the past year they have disposed of more than a thousand pairs of gloves, besides moccasins and numerous other trinkets. The tribe is especially energetic, and are fast learning the ways of the white man. A large quantity of seed wheat was issued to them at Pawnee Agency, and they will be busy during the next ten days putting in their ground.—*Winfield Telegram*.

A Cheyenne train of sixty wagons arrived and was unloaded at the commissary on the 12th. This train embraced the forty wagons recently purchased of the Kansas Manufacturing Company. This train was detained for over a week at Arkansas City awaiting the inspection of flour and causing a loss of both time and money to the Indians.

For the EADLE KEATAH TOH.

DETROIT, OCT. 31, 1881.

In reviewing our colonial annals the writer met with the account of the celebration of the fortieth anniversary of the New York Historical Society. At the supper volunteer sentiments and responses were the order, prolonged well into the morning hours. John Quincy Adams and many other distinguished invited guests participated, and towards the close a worthy son of the Empire State, Mr. Charles F. Hoffman, conceiving that undue prominence had been given by the speakers to the colonial history of New England, to the neglect of that of New York, proposed the sentiment, "New York, the Empire Colony of the old thirteen provinces, her motto still 'Excelsior,' may her eagle in his proudest flight never forget the gallant trials which first nerved his pinion."

In support of the sentiment he thus summarized some of the colonial war history of New York. He said, Chancellor Kent happily termed New York "The Flanders of North America," in time of war. Mr. Hoffman styles it "The battlefield of America!" and continues, "why, sir, the border conflicts with naked savages of all the States put together would not fill up the military page of our history, even previous to the year of grace 1700."

"For nearly thirty years," he says, "the French were more or less successful in making in-roads upon this province, but in 1650 the Iroquois beat them back to Montreal, stormed the garrison of Trois Rivieres, and carried off the commandant prisoner. These victors were 'natives' of New York. Yes! in thirty years her strong soil had already produced a crop of men from the aboriginal stock capable of contending with veterans who had fought under the greatest captains of modern Europe."

"In 1666, De Tracy, De Chaumont, and De Courcelles, with 1,200 French soldiers, two pieces of cannon, and a thousand Indians and camp followers descended upon the Mohawk and carried off many Iroquois prisoners, who were afterwards sent to the galleys in France. The northern and western barrier of the province seemed giving way, and its ultimate subjection to the arms of France seemed inevitable, when in 1685 M. De la Barre descended with a force of 1,700 men upon Sackett's Harbor. Yet three years afterwards, in 1688, we again find 1,200 New York Indians under the walls of Montreal." "I give you four days to decide," said their leader to the French commandant, "I give you four days to decide whether you accept the terms of peace offered you by New York, or be driven into the sea." They did accept them."

He next alludes to the burning of Schenectady in 1690, and adds, "but a few months afterwards those red New Yorkers are again upon the Island of Montreal, and though repulsed, they left their traces in blood and ashes, cut off one of the outposts, killed the commandant, and carried off several officers."

"1691 the adventurous Frenchmen again penetrated to the Mohawk, and again, in the same year, the Iroquois have driven them from our borders on Champlain and Ontario."

"The only way to conquer the Iroquois," said M. De Nouville to Louis XIV, "is by the previous conquest of New York."

In 1692 a fleet was commissioned by the Court of France to reduce the city of New York and get the mastery of the Hudson; and an army transported from France to strike at Albany, by the way of Canada. But while these forces are crossing the Atlantic the New York Indians have again driven the French within the defences of Montreal.

In 1693 the French are repulsed from Schenectady by Peter Schuyler, at the head of two hundred and ninety white and two hundred and fifty red New Yorkers. He mentions an advantage three hundred French got over the New York confederates at Oswego, while five hundred French, who made their descent by way of Lake Champlain, are beaten back with loss, in 1695.

In 1696. He mentions the advent of the army of Count De Frontenac, penetrating in batteaux from Oswego into Onondago Lake, on the banks of which a fort was built. One of the best appointed armies, he calls it, that ever displayed upon this continent. That all that portion of New York cultivated by our demi-civilized tribes was reduced to desolation by their ravages, a fearful famine succeeding; yet again and again is the red arm of the Iroquois felt in Canada, till the peace of Ryswick brought a breathing spell to both colonies.

He next speaks of the mustering of troops at Wood Creek, 1710, to prevent the French from breaking through to the Atlantic by way of the Hudson. In 1711 4,000 Provincials, with 600 Iroquois, mustered at Albany, while the old border struggles are renewed, till the peace of Utrecht in 1713. And in 1727 the Province is again in arms, under Governor Burnet, marching upon the French at Niagara.

1755 brings us to the battle of Lake George, where Sir William Johnson won his spurs, and where 800 of the invaders, under Dieskan, were left dead upon the field. And here, we may add, the brave Hendrick fell, leading on his red warriors.

Montcalm's assault, with 4,000 troops, upon Ft. Ontario, the massacre at Ft. William Henry, the devastation of German Flats brings us to (1758) the duplicate battle of Lake George, when 17,000 men under Amhercrombie, were defeated by the French, the reduction of Ft. Frontenac, the fight with the galleys on Lake Champlain, and the different affairs of Crown Point and Ticonderoga. This comprises his epitome of New York's colonial hostilities down to 1776.

Subtract the brunt the red man bore of them and how meagre is the record left. It has been remarked that the Five Nations in our colonial weakness stood as a wall of fire betwixt the French and our people, and the brief historical recital we have abbreviated and reproduced abundantly sustains the remark. True, during a portion of the period of the revolutionary war most of the white and red sons of New York were enemies to each other, and taking into consideration the manner in which they became such, dearly have the red men atoned for it. The whites broke off their former allegiance to secure a good in which, as all history demonstrates, the reds were not expected to share, and why, then, should they revolutionize? Those that adhered to us are no better off to-day than those who did not; but our purpose is not to discuss. We wish simply to call attention to some considerations that seem naturally to flow from the above exhibit of the colonial period of New York.

Had not the French been repulsed in the colonial period, a result, as we have seen, so largely due to the valor, endurance, and suffering of the red men, it is difficult to predict what to-day would have been the present New York city and State; and indeed of the present United States. Certain it is, however, that all would present a very different condition from their present one. It seems proper, therefore, to ask ourselves what return has ever been made by us to the red race for their sacrifices to secure the country and blessings we now so sumptuously enjoy? If we are not grossly deceived an honest answer to the inquiry will disclose the fact that we are under most weighty and pressing obligations to these children of nature, natives "to the manor born." The inquiry ought to follow, But how best can we cancel or discharge this obligation? We will barely suggest one way that seems to strike us as eminently fitting and worthy of a magnanimous people. A very limited experimental movement has recently been inaugurated by the general government to receive the dear children of these so-termed barbarians, and, separated from their forlorn, untutored condition, to train and educate them to the higher, nobler duties of life. This experiment at Carlisle and Hampton has proved an eminent success. Scores are ready to enter where but one can be received. See to it that this benign effort shall be sustained and shall not fail through want of patronage and means. Many thoughts of the writer that crowd in must be withheld, from the length of this paper, for your limited columns; but more anon.

Fraternally yours,

E. P. BASSETT.

#### Scar-Faced Charley.

Mr. D. B. Dyer, of the Quapaw Agency, Indian Territory, accompanied by Mr. G. D. Williams, was in town to-day. Mr. Dyer is well known as one of the most successful Indian agents in the employ of the Government, and his agency is one of the largest and best managed in the Territory.

"How are your pets getting along?" we asked.

"Very well," replied Mr. Dyer. "They are taking to civilized ways very rapidly, and are much more tractable than you would think. They all wear citizens' dress now, and are the most industrious farmers you could imagine."

"What tribes are stationed with you?"

"The Quapaws, Peorias, Miamis, Ottaways, Wyandottes, Senecas, Shawness, and the remnant of the once famed Modocs."

"How many of the Modocs remain?"

"About one hundred. They are quiet and docile, and are not at all like the fiends of the lava-beds. Scar Faced Charley, Capt. Jack's old partner, is the chief now, and a better behaved old farmer could scarcely be found. The last agent removed him, but I gave him his place again, and his people are pleased. He has settled down, and there is not a more faithful Indian."

"How many acres of land have you under cultivation altogether?"

"Nearly 10,000. We have 1,500 Indians altogether. The Modocs alone tend to 400 acres."

"What is their condition?"

"Very satisfactory. We have three day and three boarding schools; the latter accommodating 200 pupils. The teachers are white ladies and gentlemen, but I have a few Indians employed in that capacity. The old bucks and squaws are very anxious that their children should go to school, and they all appears to like to learn. We have fifteen policemen, and the community is just as orderly as any country settlement. No serious trouble has occurred during the year, and none need be feared."—*St. Louis Post-Dispatch.*