

EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

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

NO. 5.

The Pawnees.

The Commissioner of Indian Affairs, in his report for this year says "At the Pawnee Agency but little progress is noted. Of all the Indians in the Territory the Pawnees have practically made the least advance. Under the very best auspices and under the best of agents their progress at no time has been encouraging, and to-day they are far removed from civilization."

When the Pawnees made their first treaty with our Government in 1832 they numbered, according to their census, 12,000. Washington Irving represents them as being a bold and warlike tribe and at the first passage of Lewis and Clarke across the continent as being the terror of the prairies. That they are always brave to face their foe I think all our army officers who have commanded them as scouts will testify. But they early learned the power of our nation and have never been openly in arms against us as a people.

At the time of the ratification of their treaty a number of their leading chiefs and braves went to Washington, and that they profited by what they saw and heard they gave abundant proof to their missionaries who went among them soon after.

Their treaty secured to us the right of way for emigrant trains across their hunting grounds on the south side of the Platte, they promising to remove their villiages to the north side of that river, a stipulation with which, owing to the weakness of our Government, they never completely fulfilled, greatly to their detriment. After meeting the first emigrant trains that passed them as they were out on a summer hunt so we informed their missionaries on their return that they need never go back to their homes for they had seen their whole moving village going west. But one who had been to Washington said, "Not so, why you could begin when you were a child to walk through the villages of the white men and walk till you were gray headed, and you would not be through the half of them then." It was those who had been to Washington who induced their people to work by the side of the white men in the field and at that early day even the sons of chiefs were found ready to take oxen and plow their ground. It was a man who had been to Washington who gave the first girl to form a nucleus for a school, changing her name from Spe roots (a short girl) to (Stoo-to-rah-pa-pitch-ish (a metal road) in memory of his rides upon railroads. It was one who had been to Washington who set the example to his people of showing deference to the white women, in various ways; but laughable was the invitation to sit on the same cushion with him in his lodge as he had been thus honored by the ladies in Washington: even though the seat he declined with the thought that a sofa would present a larger surface than a cushion in an Indian lodge. Thus in many ways did all the people show the impression that was being made upon them by their new found friends. They were confiding and affectionate, but not servile, and great was the hope for their rapid improvement.

On leaving their villages on the south side of the Platte Government pledged them protection from their enemy, the Sioux, but no such protection was given, and after seeing many of their bravest warriors killed, their women scalped, their children taken prisoners, their missionaries driven from them because of the continued inroads of the enemy, and their villiges burned they returned to their old homes on the south side of the Platte. There they remained for fifteen years, exposed to all the corrupting and degrading influences of the emigration which was flooding the plains in those days; and when, in '57, they made a new treaty with us and returned to their old homes on the north side of the Platte as their chosen reservation, they went a changed people. Their old, simple confidence in and admiration of the whites was gone, and in its place distrust mingled with much of contempt. Their women, as a mass, were corrupted, body and soul, by their unchaste communications with the horde of emigrants, and another generation of children were growing up without the education which had been pledged them by treaty stipulations with our Government.

Again I quote from the report of the Commissioner, "Under the very best auspices and under the best of agents their progress at no time in the past has been encouraging."

During the past four decades the Pawnees have had seventeen different agents. Two of these were drunken sots, one barely escaped being hung by a mob of Otoes, whom he had robbed of their annuity money

(the Pawnees, Otoes and Omahas being under one agency at that time,) and another coming after him was a libidinous thief. Among the others were scheming politicians, who had no interest in the welfare of the Pawnees, but sought to make the agency a stepping stone to something higher; seekers of their own private fortunes, who were ready to appropriate anything on the reservation that was available to fill their pockets; and blundering humanitarians, who had no just idea of the needs of such people, and among the very few who were capable of being a guide and leader, a "father" to that people, not one was permitted to stay long enough to carry out plans which they had laid for their improvement.

The Pawnees had chosen for their reservation the garden of North Platte, Nebraska, well timbered, and an abundance of running water, and the plains beyond were rich in buffalo, elk, beaver and otter; but year after year the white man made inroads on their hunting grounds till they said, "We turn no way but we see white men, and where are our buffalo?" Their old enemy, the Sioux, still made continual raids upon them, and white men stole their timber till there was little of value left, and in their despair they removed to the Territory. There the unhealthy climate decimated their already greatly reduced numbers; every horse of their large herds that was a native of Nebraska died, and they cried out in their anguish that God was angry with and had forsaken them.

But we believe there is hope for the Pawnees yet. This sketch is made by one who has known them intimately for the past forty years and it is only a faint outline of the wrongs they have suffered at our hands.

The best wish we can make for them is that an agent be sent them who is truly good and wise: who will lay plans for their improvement and have the executive ability to see them carried out; and that he may be permitted to stay as has Agent Miles with the Cheyennes and Arapahoes till he can see the fruits of his labors. E. G. P.

[The following is from one of Bishop Hare's Dakota Mission Schools.]
A Glimpse of School Life.

There follows a verbatim report of inspection at Hope School, a daily process in school life which has been found very helpful in producing a sense of responsibility and a regard for order.

If the reader will imagine the morning's work over, the hours for school-room exercises come and the children assembled and standing in a row in the school-room, he can picture the somewhat animated scene when the housemother appears and puts the following questions:

Isaac—Did you fill the kitchen wood box? Yes Ma'am. Did you fill the reservoir? Yes Ma'am. Did you work in the garden? Yes Ma'am.

Eddie—Did you sweep the school room, coat room and lavatory? Yes Ma'am. Front porch? Yes Ma'am. Did you help Van fill the lumps? Yes Ma'am. Did you work in the garden after other work was done? Yes Ma'am. Did you hang up your broom? Yes Ma'am.

Van—Did you sweep the dormitory, stairs and side porch? Yes Ma'am. What did you sweep the corner of the stairs with, broom or wing? With a wing and then I hanged it up. All right, that's the way to do, but did you hang up your broom too? Yes I did after you told me to. Well next time you must not wait for me to tell you to or I shall have to give you a bad mark. Did you help Ellie to fill the lamps, and dust the school room? Yes Ma'am and I got the lamps cleaner than George used too.

George—Did you do your dining room work, wipe dishes and help sweep? Yes Ma'am.

Moses—Did you milk the cow and water the pony? Yes Ma'am. Did you picket the pony? Yes Ma'am. Clean the stables? Yes Ma'am. Did you then work in the garden? Yes Ma'am.

Who is to feed the pigs this month? Moses and I feeds them in the morning and Van and me at night. Yes I remember. Well, Isaac, did you and Moses feed them this morning? Yes Ma'am. How many buckets full? I didn't count 'em, we took all there was. Don't forget Eddie that you and Van are to feed them every night.

Are the tools all in their proper places? Yes Ma'am. Some one has left the wheel-barrow out by the pig pen, who did it? I did. Then

[CONTINUED ON FOURTH PAGE.]

Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

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

Backward Glances.

As we cast a retrospective glance backward, following our paths through the year now soon to close the decision is, we are Growing.

We are Growing higher and broader and deeper—these pupils are risen to a higher plane of morals; they have broader views of life and its duties, and the roots of firm principle are striking deeper into the foundation of knowledge.

The earthen pitchers that shut in the light of human sympathy are broken, and we no longer meet immobile faces as we walk through these grounds. Young men and boys of gentlemanly bearing meet us with smiles, and doffing their hats, salute with cheerful words. Young women and girls have dropped the veiling shawl and laboring gait of of the Indian village, and with comely grace respond to our greetings. Our grounds are no longer a Babel of tongues, but English is spoken by every one.

Indian young men and women appear in places of trust. A Kiowa has for weeks been in charge of the boys in their quarters, showing much skill and tact in the performance of this duty, and a Sioux young woman assists the Home Matron at the girls' quarters with great credit to herself, and comfort to the matron.

Those who are at the head of each department are Growing in the knowledge of their work; in the arrangement of the details of their labor; in their understanding of the new needs which are ever springing up in such an institution, and in reading the characteristics of those with whom they deal and whom they lead.

We are Growing in the estimation of our friends, else why the supply of finances to elevate the long line of buildings occupied by the girls, and heat them, and the new and commodious hospital which is nearly completed? Government could not see it a privilege or a duty to make all these much-needed improvements, so individuals and communities hearing of the needs, made donations for that which the Government would not do. A home for thirty of the smaller boys with a matron at its head, has grown during the year, with quarters comfortably and conveniently fitted up for their reception; the improvements in their home being made through the generosity of private individuals.

A reading room for our young men has been fitted up and only awaits the growth of a stove to give them a home-like place to gather of these winter evenings.

We hear the sound of our Growing in the rustling of leaves, large and small, bound and unbound, that come from various sources to increase the budding and blossoming of these young minds. Welcome proofs of the Growing sympathy of many lovers of Indians are these.

We want to grow much more another year. We have been throwing down our tap roots deep and strong and we trust Government will not fail to enrich us with the fertilizer which will ensure our steady, healthy and rapid growth. We have thrown out our branches high and broad, and we trust our increasing friends will distil upon us the dews of their sympathy and the rain of their love and watchful care to promote the vigor and greenness of our youth, and that the Sun of Righteousness may shed His rays upon us and give us life in Him.

Queries: Our Hopes and Fears.

The question is often asked, "Are these children tractable—do you find them easy to control?"

Yes; more tractable, more easily controlled than white children. In an Indian village the older controls the younger, it is a part of their life to obey. When they see they have erred reprove them sternly and they accept it as deserved, for they have a keen intuitive sense of justice. If they have not seen their error, address them kindly, show them their fault and they are ready to acknowledge it. Send for them if they have not performed duty properly. The summons is obeyed promptly, and generally with a smiling face they stand and either say "What is it?" or their look and posture indicate the question. When the failure is understood almost universally the work is cheerfully performed with an evident effort to remedy the defect.

Another asks, "Do you believe they can be Christianized?" A strange question to be asked in this day when so much proof is being given all over our land of the earnest spirit and Christian sympathy of converted Indians in almost every tribe. The answer springs involuntarily to our lips, "As the Master when he gave his commission, 'Go ye into all the world and preach my gospel to every creature,' did not say, except Indians." We believe they can be Christianized.

Again it is queried, "Do you not expect when they go back to their people they will return to their old habits of life?" No; not one of them fully. It is not possible for one of them to be what he would have been had he never seen and heard what he has of this new life.

Some may love evil so much better than good as to go back to their villages and not try to rise higher. We have seen young men from cultured, Christian families in our eastern cities go to an Indian village, make a home with them, and become more debased and vile than an Indian knows how to be; but we do not reason from that fact that the

majority of our young men would do in that way. We fully believe that the good seed sown in their hearts must bring forth good fruit, and yet that their onward progress will much depend on their home surroundings we all well know. We acknowledge the wisdom and benevolence of the Commissioner of Indian Affairs in the saying that we must depend much on the Christian teachers on the reservations to forward the work begun here, and they certainly will see it their duty and make it their pleasure to do so.

We know the dangers that will surround them. We know when parents who desire the best interests of their children are seeking a new home, go into a town the first questions they ask are, "Have you good schools? Have you churches? Are there saloons in your town? for I do not want to make a home for my family where immoral influences will surround them."

If parents who have all the advantages to be derived from a long line of Christian ancestry, dread the influences of an immoral community on their children whom they still hold in the bosom of the family and can daily instruct and warn and control, how much more have we to fear for these who have been taken from savage homes and have so much of the hereditary evil to contend with? Yet we will not be discouraged if we hear of the defection of many.

We remember that within a few years there has been discovered in Westminster Abbey a door made from the skins of human sacrifices which our ancestors burned under the caks, and we say there must be a beginning with these Indians as there was with us to bring us to the point we now occupy in the great family of nations, or this people cannot become what, by the Grace of God, we are. Our great grief is that the work among so many of the tribes has been so long delayed. We believe in the Indian. We believe in his civilization and christianization, and may we live to see him incorporated into our body politic as are the nations who come to us from across the Great Waters.

General Ord on the Indian Question.

The following is from a recent interview between General Ord, U. S. A., and a reporter of the *Tribune*:

In 1870 I visited Arizona and the White Mountain Apache Nation, then a part of my command. I found the post commander had arrested their medicine man, and had him in bonds, taking it for granted that so many caperings and incantations must mean some devilry. The medicine man was the great adviser of the Indians in time of trouble, and the military commander thought it necessary to equal him, in order that his own authority might prevail. But I thought differently, and, by my orders, the Indian high-priest was released. The result was a general peace, and the miners went where they pleased in the Apache country.

"Did you have much faith in them?"

"I was much impressed with the desire that Indians had to do right, of course from an Apache standpoint, and I thought they could be relied upon if treated fairly. The principle of allowing men to worship in their own way without resorting to force of arms to make them worship our way, as one we apply to Jews, Gentiles, and the Chinese. Now, why not apply it to the Apache high-priest and his nation?"

"What do you think of the Government Indian agents?"

"Many of the Indian agents are worthy men—good Christians. But they go among the Indians often as propagandists of their faith rather than peaceful distributors of the Government alms and protectors of the Indians, who have no votes, from the white man. I hope to call the attention of the Secretary of the Interior to the inevitable consequences of too much gunpowder applied to Christianizing a warlike people like the Apaches or Navajoes, who are just as much attached to their religious dances as the Shaking Quakers are—and probably more ready to fight for them. Doubtless to enable Agent Tiffany to govern the Indians in his way, it was necessary to get rid of the medicine-man; but the question is, do the people of the United States approve of giving him his own way at the expense of a principle and so many lives? Besides, are not the Apache Indians entitled to have their side of the story heard through some other source than Agent Tiffany or the Arizona politicians, who, if he echoes the popular belief of that country, will scout the idea that an Apache has any right to live on land that a white man needs, and needs very much?"

"What do you think the future of the Apaches will be?"

"It looks as if the White Mountain Apaches had to go where a good many of the tribes have gone already, unless we give him a vote as we have done the African, and then the delegates in Congress will, maybe, think Apaches have some rights."

"Are the Apaches intelligent enough to be allowed suffrage?"

"Yes, indeed, they are very intelligent—much more so than the negro."

"What do you think will be the result of this outbreak?"

"Well, influence in Congress and the troops are, as one naturally might suppose, all on the side of the white men, and the hostile Apaches will probably betake themselves to Mexico to carry on hostilities as other Indians have done for similar reasons. The agent has a hard task imposed upon him. He is sent out maybe by a congregation to make converts. He finds the Indians badly fed, suspicious from long suffering, regarded as trespassers on all sides. The delegate to Congress, at the instance of his constituency whom he is elected to represent, wants the Indians removed, and if the agent does not consent the probabilities are that he will be removed himself."

"What is the remedy, do you think, for this state of affairs?"

"As I said before, we have given the negroes votes, and it has worked well for them; it can't work worse for the Indians."

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

SCHOOL NOTES.

—When papers are marked X subscription has expired.

—Dr. J. V. Landerdale, U. S. A., honored us with a visit recently.

—Two Peoria, two Ottawa, one Miami, and one Modoc boy from Emlen Institute, near Philadelphia, were received into our school on the 20th.

—Miss Juliet Corson is now with us, having kindly volunteered to give our pupils lessons in cooking. She is eminently practical. We shall give a more extended account of this new move in our next

—One of our pupils asks, "Where does temptation live?" That personage being no doubt, to her, a synonym for Satan. Another inquires "Is Jerusalem alive yet?" That which still exists is alive to them.

—Our band, since the admission of two new members, now numbers 14 pieces. They are progressing very rapidly, being able to play 42 tunes, besides a medley of 5 of the hymns sung by the school during chapel exercises.

—Rev. J. S. Worden, of Philadelphia, was present at the opening exercises of our school recently, having come to Carlisle to attend a Sunday school convention. He was introduced by Capt. Pratt as one of the first chiefs in the S. S. work, and gave a very lucid little talk to the boys and girls which will long be remembered by many of them.

—Mrs. Baker, of Boston, who donated the instruments for our band, visited us last month in company with Miss Smith of Lenni, daughter of one of our ex-Swedish consuls. Our band boys were out in full uniform awaiting their arrival to give them a musical welcome, and called upon them during their stay to show their appreciation of their presence. On returning to their rooms each sent a note of thanks to Mrs. Baker for her generous gift, which has been to them so great a source of pleasure and improvement. Visits from such ladies are very cheering to the workers here who find so little time to leave the grounds to mingle in society.

—One of our boys who has learned his trade and returned to his home in the Territory, Henry C. Roman Nose, writes, "I am going to tell you what I was doing last Saturday. I got marry a very sure nice girl. She is very gentle and polite and kind, but I am very sorry she do not talk English, and do not understand anything about the white man's ways. But I am trying to teach her about the white road."

One on the grounds writes to Capt. Pratt, "I tell you what I think this morning; it is about money. It is money that makes us try hard to work for it. You give us the good way how the white people live. No white man he long to work only when he get money."

—Our picture gallery is full of interest—at least to us. It is true Hogarth would be disgusted with our artists for their entire disregard of his "Line of Beauty," and Titian wonder at the lack of the knowledge of coloring which these aborigines manifest, but it is truth to Indian life which so charms us.

A piece by a young Arapahoe represents one of their warriors holding in his hand a spear, its staff wound with fur and ornamented with feathers. To his head is fastened an ornament of eagle's feathers, which falls gracefully back to his feet. His nude bust painted yellow blue waist cloth edged with white, scarlet leggins and beaded moccasins of a variety of hues, indicate at a glance to what school the artist belongs.

"Six Cheyenne Dancers," by White Buffalo, well represents life in an Indian village.

"Me Four Years Ago," by Thomas Carlyle, one of the band boys, shows us a bow and quiver full of arrows, stacked in the ground, from which are suspended a looking-glass, fan and paint bag, while he dances with a young woman, placing his right shoulder against her left. Both are gaily dressed, the young woman very richly, as she wears a cape covered with elk teeth, while her dress and moccasins indicate by the wonderful combination of their coloring that the artist may possibly

have fallen upon the suggestive bits of colored rays found in the room of Paul Veronese at the time of his death.

Two larger pieces by a young Cheyenne, represents himself and a few of his friends on a war party, one against the Osages, and the other the Pawnees. The dress of the warriors and the ornamentation of their horses, as well as their reclining position on their horses, which are running at full speed, all are characteristics of Indian warfare.

The best piece is a pencil sketch of a buffalo chase, by another Cheyenne, though the boy artist shows the lack of his knowledge of perspective by placing the horse and rider in the foreground in hot haste after an invisible object, while the buffalo is above and beyond, running at full speed. Passing by others we must not fail to notice a comic piece improvised by one of the younger pupils during a few spare moments in the school room. There are birds on trees, on nests in the grass or standing in sedgy marsh land, and a turtle moving slowly along; but the boy chasing jack-rabbits, one of which he has shot and left bleeding on the ground with the arrow quivering in the wound, while he pursues three others, two other boys mounted on jack-rabbits which they are in vain endeavoring to guide, and a third who has fallen from his wild steed, while he is in a very ungraceful attitude on the ground, shows the love of the ludicrous in these boys whom strangers think so dull and devoid of thought.

[The following is a translation of a Sioux letter sent to the authorities at Washington by a half dozen chief men on the Sisseton Reservation:]

SISSETON AGENCY, D. T., Dec. 8, 1881.

To the President of the U. S., the Secretary of the Interior, and the Commissioner of Indian Affairs, and also to the law makers—to you all we write this letter.

What we have already asked you for and desired that you would do for us that we now speak of again. We do not now name this for the first time, but we have before this—for the space of six years—petitioned you for it. Of all the Indians we the Wahpeton and Sisseton people our people alone we think have accepted the teachings of the white people. More than forty years ago if any one accepted in part the teachings of the Americans, it was ourselves.

Moreover we alone from that early time accepted of the Holy religion; and at that time of the people around about us no one had received the gospel. From that time we have come up to the present; and now we have churches and school houses in our country; and we have now ministers of the gospel from ourselves. And by these means we find wisdom and life.

Moreover now we find that we have made progress in working; and, as God has given us a good year, every thing has grown well for us, so that we are able to have many things. You white people have told us to do these things, and, in part, we have done them, and we are conscious that we have made progress—we have tried them and now we know that we have progressed, therefore this is what we ask of you: That now you would cause us to have a sure title to our land—that, according to your laws, you would enable every one of us to have secure possession of our homes; this we desire for ourselves and for our children also.

Now we have but a small country, and therefore we desire that our children may, from generation to generation, be caused to dwell in this land. This we desire you to confirm to us in truth this winter, and for this we beseech you. In this letter we have told you something of the history of our people; and now we think we are ready for your land titles and to live under your laws. We write this letter to the new President and to the Secretary of the Interior and the one who watches over the red man. And we want to ask you some questions.

We alone of all the people, once had a large country. All of the State of Minnesota was ours. But now, Great Father, it is yours, and your people dwell in it. And now we live in a small country. We think that the trees and the grass and the stones that grow in this country are ours; and when the time comes we think we shall have individual possessions in it. We do not now mean the land itself, but we mean what grows on it. If any body wants to buy any of these things we think it belongs to us to sell them. But when white men want to buy wood or grass of us and we sell it to them, the Agent makes us suffer for it, he treats us hardly, he makes sorrow for us, therefore we tell you of it.

We never made any such arrangement with the President, and therefore we want to know who does this to us, and we ask you the question.

Great Father, you are a merciful man—and because you are a merciful man we tell you this heart trouble of ours. We desire that it should never be so done to us again, therefore we tell you, and in truth we tell you, and in truth we beseech you.

Another question is this: If any of our people sell wood beyond the reservation line that is one. Then if any of our people go off the reserve and get drunk and bring whiskey home—which of these two should have suffering and estoppage? that we ask you.

We know that getting drunk and having spirit water is productive of bad; but there is no stoppage put to it—this we tell you.

MICHEL RENVILLE,
FACE OF LIGHT,
RED MOUTH,
LITTLE THUNDER,
SWIFT BEAR,
SIMON RUNNING WALKER.

you can go and get it and put it where it belongs. Boys, I see your shoe strings are all right this morning.

Now girls. Rose—Did you sweep, dust reception room and put clothes press in order? Yes Ma'am. Did you hang tip your duster and broom? Yes Ma'am. Did you do anything else? After I doned my work I went down to de store and den I sewed my dress in sewing class.

Mollie and Hattie—Did you do your chamber work, make the beds, sweep and dust? Yes Ma'am. Did you sweep down the hall stairs? Yes Ma'am. Attend to the lamp chimneys and put lamps in proper places? Yes Ma'am. I see that one of the girls in filling the pitchers has spilled some water. Hattie that's your work, isn't it? Yes Ma'am. Well you must go and wipe it up dry and then be more careful next time. Did you hang up your brooms and dusters? Yes Ma'am.

Louise—Did you scour the knives? Yes Ma'am. Very bright? So I can see my face in them? Yes Ma'am. That's right. I'll try them and see when I come to the table.

Vick—Did you do your dining room work? Yes Ma'am. Are the cupboards all in order and the dishes in their right places? I didn't put them away. I washed the dishes and Cora put them up. Yes, but you must remember you are the chief in the dining room this month and you must see that the others do all their work right. I did look and they were all right. Who washed and hung out the wiping cloths? I did. Did you put clothes pins in every one? Yes Ma'am. Wash them and then rinse them? Yes Ma'am.

Cora—Did you do your dining room work? Yes Ma'am. Who did the sweeping? George and I did. Did you brush off the stove and clean under it? Yes Ma'am. Did you put the chairs around the tables in order? Yes Ma'am. What did you do with your brooms when you were through? We hanged them up in the corner of the kitchen.

Girls did you all fold your work nicely after sweeping class and put your thread and thimbles in the box? Yes Ma'am.

Rose. I didn't put mine in the box. I rolled it up in my work. Ah Rose, how often must I tell you? Go now, and put it in the box then you'll know where it is in the morning. Well I didn't go to do it. I did forget. Yes but you mus'nt forget. Girls are your aprons all buttoned and shoe strings tied? Yes Ma'am. Molly I see there is a button off your apron. Come to me and I'll give you one to sew on after school. Vicky there's a hole in your elbow. You must patch it after your dinner dishes are washed. I'll show you how.

That's all this morning, you can take your seats.

Our Bank Accounts.

Knowing it to be very desirable to teach these Indian youths the value of money and its economical use, the plan was devised to induce our apprentices to place a portion of their monthly pay in a savings bank, Government having allowed the payment of 8½ cents per half day, the other half day being spent in school. This system was commenced last June and we have to-day 104 depositors who have a sum in bank amounting to \$875.

Recently through the kindness of a friend a clipping from the *Inter-Ocean* was received, entitled "School Savings' Banks," a translation from the French by S. T. Merrill, which shows to us that other social reformers than ourselves have come to the same conclusions at which we arrived. We give the article entire:

School Savings Bank.

POPULAR INSTITUTIONS IN EUROPE—THEIR ORIGIN.

From "Manuel des Caisses D'Epargne Scholaires," by A. DeMalarce—Translated from the French for the *INTER-OCEAN*, by S. T. Merrill.

In the autumn of 1866 M. Laurent, Professor of Civil Law in the University of Ghent, Belgium, met some of the school directors of that city and explained to them what he desired to accomplish with their concurrence. He formulated his ideas about as follows: Economy should be taught like any other virtue, by actual practice; children, who are the best subjects for any social reform, should be instructed how to save, and how to lay up their savings, thus impressing upon the coming generation, the future laboring classes, that small sums repeatedly saved and well invested have a value worthy of consideration; that a child of 7 years who should practice saving weekly 2 cents from the pennies given him on Sundays for candy, etc., would at his majority, find himself the owner of nearly \$20; that a habit of saving accustoms us to moderate our artificial wants—that its practice is a moral exercise which fortifies the will; it is a means that leads the most destitute to fortune, as well as that which preserves fortunes already acquired; for a penny saved may become the nest egg of a million, a fact known before and since Franklin and Lafitte; while a penny squandered may open a fissure that will, ant-like, ruin the largest building. Public morality and

NATIONAL WEALTH WOULD BE PROMOTED

if lessons in economy should be imparted to the children of all classes

of society, especially to the poorer classes, in whose homes small pieces of money are more frequently seen than larger ones.

M. Laurent then unfolded his plan for the administration of school savings banks, and, confident that his efforts would be seconded by the school board, he went from school to school, and even from class to class, giving the children lessons in economy, preparing the way for the savings exercise.

At the end of October, 1866, two of the free schools of the city were ready for operations, and then one after another of the different schools introduced the system, which soon became general.

It is quite interesting to note the progress of this institution, which, according to the last official report (1873) of the Director-General of Belgian Savings Banks, it appears to have had a remarkable influence over the habits of the laboring classes, for the children repeating at home the lessons received at school induced their parents to become depositors in savings banks.

It is proper to say, also, that the Belgian Government, impressed with the excellent results of the school savings banks, caused to be published in French and German 12,000 copies of a pamphlet, entitled *Conférences sur l'epargne dans l'école*, which were sent to the schools and magistrates throughout the kingdom. The promulgation of this treatise on saving in the school served not only to multiply school savings banks, but to increase largely the number of depositors among the laboring classes in the other savings banks. To this movement the Belgian administration

ATTRIBUTES THE EXTRAORDINARY INCREASE

of the number of depositors in the ordinary savings banks, which, in a single year, 1872, rose from 62,653 to 77,035.

It may well be said that the little school savings banks have had much influence in raising Ghent to the honorable pre-eminence which it occupies as an economical city. In 1873 there were in the city free schools 7,980 pupils, of whom 7,583 were depositors in the school savings banks. In the primary tuition schools for the more wealthy of the 1,079 scholars, little deposit books, livrets, were issued to 640. In the infant schools—salles d'asile pour les enfants de deux a sept ans—1,920 of the 3,039 children were depositors. And in the schools attended evenings and Sundays by 3,285 male and female laborers, 2,830 were patrons of the school savings banks.

The value of the services rendered by these institutions to the laboring population will appear more clearly if we consider that more than 10,000 children, nearly all in the city, are serving an apprenticeship in economy, and hence promise a generation profoundly ameliorated.

Education Among the Indians.

Your comments in the *ADVANCE* of the 24th ult., on that part of Secretary Kirkwood's report relating to the education of Indians, impels me to write. The following instances show the necessity of a supervision of education among the Indians:

The lowest estimate of the Navajo Indians is 16,000, and the only place they have had for a school house is an old adobe building hardly fit for a cow stable, and it will not seat thirty pupils; while the appliances, books, etc., are worse, if possible, than the building. I visited the school. There were about twenty-five scholars and they were paying as good attention to their studies as the same number of children that I have seen anywhere else, and the teachers were efficient and doing well considering the unfavorable circumstances. The parents frequently visit the school and are proud of the progress the children are making.

Thanks to agent Eastman, there is now a good school-house and it is hoped that those whose province it is to attend to it will see it is properly supplied with all necessary aids for teaching. This state of things ought not to have occurred as long as it did.

About sixty miles northwest of the Navajo Agency is the Moque Agency. There have been two teachers there over a year, drawing their salary, and they had no school; not a single scholar during that time. The plea is that they have no place to teach in.—*J. M. Ashley in Advance.*

Letter from the Small Boys.

CARLISLE BARRACKS, PA., December 6, 1881.

CAPT. PRATT.—Please can we have table? We have no table. If we have table study our lesson and all the number 11 boys stands on the chair and write on the mantel. Now that is all I say to you. From your boys. DAVID, JOHN BULL, CHARLIE CHICKNEY AND LINCOLN.

We trust all our readers have seen the Thanksgiving proclamation of Bushyhead, first chief of the Cherokees. The *Independent* very justly styles it "The model proclamation," and says of it, "We have read a great many Thanksgiving proclamations by Presidents, Governors, and Mayors, but never one that will compare with this in the simplicity, tenderness, humble piety, and thoroughly Christian sense of the utterance."