EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II. INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882. NO. 6.

A MEMORIAL

On Indian Rights, Indian Education and Indian Homes.

To the President of the United States, the Secretary of the Interior, together with the Commissioner of Indian Affairs; and to the Senate and House of Representatives in Congress Assembled:

The General Assembly of the Presbyterian Church, at its meeting in Madison, Wis., in May, 1880, was pleased to constitute a committee of seven to memorialize the Government on the subjects of Indian education, Indian civilization and Indian rights. The committee had the honor of hearing from the President of the United States, the Secretary of the Interior and the Indian committees of both Houses of Congress.

But as the results we desired were not accomplished last winter, the General Assembly thought good to continue and enlarge this committee. We, therefore, come again, charged with the duty of urging upon your consideration, and for your definite action, certain measures which we deem necessary to the civilization of our Indian tribes.

First of all, we have to express our gratification with the wise and timely utterances of the Chief Executive of the Nation and Heads of the Departments on the questions of Indian Rights, Indian Homes and Indian Schools. We most heartily endorse the President's declaration, that for the attainment of these objects, for the civilization and uplifting of our Indian peoples, until they can be absorbed into the mass of our population, there is imperative need of legislative action; and also his recommendation that Congress make liberal appropriations for Indian education.

The Hon. Secretary of the Interior, in his annual report, has been pleased to say, "The Indian question, as it is called, has lost nothing of its interest and importance." And then he adds, "All who have studied the question unite in the opinion that the end to be attained is the civilization of the Indians and their final absorption into the mass of our citizens, clothed with all the rights, and instructed in, and performing all the duties of citizenship."

How shall this end be reached? 1st. By extending to him the protection of the law, as an individual. The aboriginal owners of the soil are now the only class in this Republic who have no individual rights which any man is bound to respect. From various localities Indians are appealing to Congress for the restraints and protection of law. 2d. By guaranteeing to each individual Indian a home and the means of sustaining himself by the proceeds of his own labor. And 3d. By giving him the benefits of education, as indispensably necessary to a proper enjoyment of personal liberty and private prosperity.

For the education of the children and youth of this Republic we are annually expending, both from public and private resources, fabulous sums of money. And we count it well spent. In like manner, if the fifty thousand Indian children of this country are ever fitted to take a place among our own children, and to be absorbed into the mass of our citizens, they must be educated up to it. To do this will cost money. And under the peculiar relations at present existing between the majority of the Indian tribes and our people, the great part of this burden rests upon the General Government. In the language of Secretary Kirkwood, we say, "Money wisely expended for these ends will be well spent; money withheld from these ends will be extravagance." If the city of Philadelphia, with its eight hundred thousand people, can easily educate its one hundred and five thousand children, how much more easily can the Nation, with its fifty millions of people, undertake to educate fifty thousand Indian children?

This committee, together with the large and influential church which we have the honor to represent, have no doubts in regard to the possibilities of the Indians becoming educated, civilized and Christianized. What was regarded by many, only a few years ago, as an experiment, has already passed into a generally admitted fact. Indians, not of one tribe alone, and in one locality, but of many tribes and all over the country, even up to the far-off Alaska, are stretching out their hands to us for our education, our civilization, our language and our Christianity.

Education is sought to be accomplished by day-schools and boarding schools located among the Indians, and training-schools established for the Indians in civilized communities, and more or less remote from Indian Reservations. The members of this committee have some practical acquaintance with all these forms of work. Each one, we believe, has its necessary place. Of the latter we have now in successful operation training-schools at Carlisle, Pa., Forest Grove, Oregan, and ninety Indian youth are students at the Hampton Institute, Va.

These schools have been established so recently that only in part are the results yet manifest. But enough is seen already, in the waking up of an increasing interest in the education of their children in many widely-separated tribes, and also in stirring up our own people to an intelligent and practical sympathy in this work, to commend it to the largest liberality on the part of our Government in the appropriation of funds. The committee not only heartily commend the work already done in this way, but respectfully suggest to Congress the authorization of the establishment of other similar schools at military posts which have been vacated, or may be vacated, in different parts of the country.

The bill presented by Mr. Pound, of Wisconsin, would probably meet the present needs, in place and buildings, for the schools in civilized communities remote from reservations; and, in our opinion, five or more additional schools of this class should be established at once. In no other way could these unused buildings and reservations be made so useful to the Nation.

But in the event that five additional schools of this kind are authorized by the present Congress, each with the capacity of three hundred scholars, they all will provide for less than one-twentieth of the Indian children of proper school age. Leaving out the Indians of New York, whose education is provided for by the State, and those of the so-called civilized tribes of the Indian territory, whose education is measurably provided for by themselves, we have at least thirty-five thousand Indian children who must be educated on their reserves in day-schools and boarding-schools, Governmental and Missionary, or they will grow up Indians as their fathers have been. The committee is decidedly of the opinion that our Government cannot afford to raise any more Indians. Of this thirty-five thousand a small percentage, perhaps one-fifth, have been already gathered into the schools on the different reservations. But the work that remains to be done is of sufficient magnitude to demand the most liberal provisions on the part of the Government. The present existing schools should be placed on the best possible basis for the accomplishment of the desired results, and others established until every Indian child and youth has not only the opportunity of education, but, by some means, is brought to partake of its advantages.

In about a dozen treaties, made and ratified by the Government in 1868, with as many different tribes, the educational clause inserted in each one pledges the Indians to compel their children—male and female—between the ages of six and sixteen, to attend school; and pledges the United States Government to erect a school house and employ a teacher for every thirty children who can be induced or compelled to attend school. And these provisions are to extend not less than twenty years.

The Indians embraced in these treaties aggregate between sixty and seventy thousand. It requires but little arithmetic to show that, after deducting all that has been expended by us for the education of these people in the past fourteen years, the Government is legally and morally indebted, under these treaties, in the amount of more than twenty millions of dollars. Is it not time we should begin to pay our debts?

We are very confident that we express the wishes of all the Christian churches in the land, as well as of all honest men, when we ask Congress to appropriate a million and a half of dollars for Indian education, to meet the yearly obligation resting upon us from these treaties.

Then there are at least a like number of Indians with whom we have no such binding agreement, and yet whose children we can not afford to let grow up in ignorance, for whose benefit another million and a half of dollars should be appropriated. The city of New York appropriates "Three and a Half Millions" in 1882 for the education of its children, and surely the Nation's Congress can appropriate a like sum for the education of its Indian wards.

Our committee, perceiving to some extent the magnitude of the work to be accomplished, are quite sure that it will not, and can not, be done to insure the highest results without the erection of a special Board of

[CONTINUED ON FOURTH PAGE.]

Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882

[It is said to us: "You are doubtless aware that the system of withdrawing Indians from their tribes, and of educating them apart, is not new; that it was tried two hundred years ago by the Catholics of Spain and France, and the Protestants of England, and that, in spite of the greatest outlay of money, zeal and precious lives, it proved a failure."]

We answer: Neither of the three nations mentioned as having withdrawn Indians from their tribes to educate them had any true idea of the Indian character, and while we do not know the special methods which they followed in the instruction of their wild pupils, we do know that the spirit that could sustain a Philip in the Escurial, or plan a St. Bartholemew's Eve, could not well be so unlike itself as to have the gentleness, and patience, and forgiveness, that would break down the barries that hedged in the savage mind and let in that True Light which alone can purify, and refine, and elevate; and even our dear Protestant England was so dogmatic she drove out her own children who differed from her, exposing them to the tender mercies of the savages whom she proposed to Christianize.

At that time, too, there had been no desire awakened in the minds of the Indian for a new mode of life. It seems to be in the economy of the advancement of any people that they do not rise at once from the depths of darkness into the bright light of wisdom and knowledge. It was so with us; it has been so with other nations.

The uprising of the Indian has been so slow that many have concluded he could never be induced freely to come up out of his savage life. Leaving behind the causes of all this long waiting, we know that to-day from nearly all the tribes comes a call for the means of gaining knowledge. Those who have no schools, ask for them; those who are partially educated, ask for higher privileges, thus proving to us that the time for their deliverance from the bondage of ignorance is come. We at Carlisle believe we have proof that all the children from every tribe could soon be gathered into schools were only the conditions existing which would permit their being invited to enter them, and that the failure to educate *all* insures at least a partial failure in our effort to educate a few, as those who are left will form a nucleus for another generation of savage life.

Perhaps a stronger argument than any other for our hope of success now, when efforts akin to ours have been a failure in the past, is that the Indian sees himself that to seek to be educated in all that pertains to civilized life, is his only salvation from entire extermination. He is shut in on every side by the white population, and can no longer roam to hunt and to war, and that he sees his destiny we have proof in the fact that, from nearly all the twenty-nine tribes which are now represented here, come requests for the admission of more of their children into this school, and that nearly all the letters received by our pupils from their friends are full of urgent appeals to them to improve all the opportunities given them to gain a knowledge of books and of labor.

Dr. Riggs, who, as is known, spent forty years among the Sioux, is most fully in accord with these sentiments, and throws all his influence with ours in urging that our Government make immediate arrangements for the education of *all* the youths in *all* the tribes.

The Umatilla Reservation.

WASHINGTON, December 14.—Senator Slater yesterday introduced a bill concerning the Umatilla Indian reservation, which is not only of local importance to Oregon, but of intest to all other Pacific Coast States and Territories in which immense tracts of valuable land are withheld from settlement for the occupancy of a ridiculously dispropriate number of peaceable Indians. This carefully prepared measure deals with a reservation of 465,000 acres of arable and timber lands, now reserved for the benefit of less than 750 Indians—men, women and children. Senator Slater believes that their welfare and the interests of the State alike will be largely promoted by reducing this immense reservation and settling the Indians on lands in severalty. He is confident that the majority of Congress take the same view, and in the event of the passage of his bill, it will doubtless be followed by similar action in regard to many similar cases.—*Exchange.*

And should Congress take such action will they not secure the highest interests of these Indians and the State by demanding that each child of all these tribes be educated, not only in letters, but that they be taught all forms of labor which will be of benefit to them in their new life, thus rewarding them for the lands they relinquish?

Dr. Leonard Bacon, recently deceased, was born among the Ojibwa Indians, his father being a missionary to that people.

Christmas.

Christmas was very enjoyable at the Barracks, especially to the pupils. With roast turkey, chicken and mince pies for dinner, and ginger-bread and apples as a lunch before going to the chapel in the evening for the distribution of presents, their lower natures seemed to be fully satisfied.

The chapel was decorated with evergreens, and a tree illuminated with tapers, under which lay gifts for every scholar. The gifts were sent from various localities by friends of the school; and while we know it was a blessedness to have the privilege of giving, yet we wish the donors might have had the added pleasure of being present to see the sparkling eyes and joy-lighted faces of those who received the gifts. As the scholars have been participators in so many gifts from friends at a distance, it was thought it would have a healthful moral influence on them to do something to show their gratitude for such favors, and the teachers were asked to oversee the preparation of such articles as they might be able to make to send as Christmas gifts to different parties. The display of the results of their handiwork, as it was collected in a room preparatory to packing, was very pleasing, and really astonishing, even to us who knew something of their ability in that direction. The girls had prepared small leggins, moccasins, baby cradles, knife sheaths, etc.

The boys in the tailor shop produced a tiny uniform suit, and from the shoe shop came a boot that a Lilliputian Prince might be proud to wear, while from the tin shop were sent cups that, in neatness of workmanship, it would be hard to excel.

The skill of our artists had also been put into requisition, and those who received the fans and wooden plates with their variety of designs and coloring will, we are sure, prize them for their beauty as well as for the spirit with which they were prepared.

The Indian boy amuses himself in his own home by molding figures from clay. A finer quality than he finds on the prairies was obtained for our small boys, and there were whole herds of buffalo, horses, deer and elk from which to select specimens to send to their friends. Many of the figures showed a natural talent for the art, and that the young artists had been keen observes of the animals they had imitated; but there was one made by a little Ponca boy that far excelled all the others—an elk with antlers tossed in air, muscles taut, tail erect and nostrils distended, as though snuffing the scent of a lurking foe.

We think that a little Indian boy fresh from the prairies who can throw so much of life into a bit of clay, proves himself an embryo artist of a high order, and that some one who wields mallet and chisel may well covet to give him a place in his studio.

The special correspondent of the Philadelphia *Times*, with a company of his friends, ate a Christmas feast spread by a nephew of Chief Joseph, a Nez Perce. After speaking to his own people he turned to his guests and said: "It is with glad hearts we welcome you to the warmest place in our wigwam. The feast we have made for you is in celebration of no heathenish rite—no relic of barbarism; but an act of Christianity and love. We feel glad that on this day when Christ, our common Savior, was born, that we representatives of a people who have often and long been at war meet here to drink of the same cup and eat of the same dish. We hope you will tell all those who do not believe that the Indian can be civilized and have no faith in the plans of the Government, how you have been treated to-day by your Indian friends."

INDAIAN TRAINING SCHOOL, CARLISLE BARRACKS, Jan. 6th 1882.

MY DEAR MOTHER MARY HAYDE:—I am very glad to tell you something about song, please again let Mattie and me we going to sing in the chapel next time I will sing nice, that time I song it not nice, because I loud, that is the reason I did not sing nicely, so next time I will sing nicely, Mattie Reid, too. Dear Hayde, if you please, we going to sing again, I am so sorry I did not write long letter for you because it is time to be school out now, so I am going to speak little. Dear Mother I will try to be a good girl this time I am to be wiser girl every day. I want to tell you something but I cannot tell you because I have not much time to say to you. From your loving daughter, STELLA BERLT.

What I say to you, you must remember and tell us.

FOREST GROVE, OREGON, December 13, 1881.

MASON D. PRATT—SIR:—Please stop send the *Big Morning Star* to Independence, Washington Territory, for I am not there now. Here I am at this Indian training school at Forest Grove, Oregon.

Yours affectionately, ATTEN SECENA.

Died.

Ross—At Carlisle Barracks, Monday, the 9th inst., KATE ROSS, a Wichita girl. She has been one of our most quiet and unassuming pupils, was patient in sickness, smiled sweetly at the thought of being called home to the Father's House, and sent messages to the friends at home telling them to give God their hearts and pray to Him always.

Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

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INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882.

—When papers are marked X subscription has expired.

SCHOOL NOTES.

Dr. Mears, Secretary of the Presbyterian Board of Missions, has given us a visit, and during his stay made a very pleasant address to the school in the chapel.

Our pupils were delighted with his account of a visit to the Pyramids; his rolling voyage in a French steamer across the Mediterranean to Joppa; his ride over the flowery plain of Sharon, and his entrance into Jerusalem after the gates were shut at night under the false pretence on the part of his guide that the American consul was in the company.

The usual school entertainment for the month occurred the evening of the 19th inst. We had the usual amount of speaking, reading, recitations and singing. All grades were represented, from the young man who studiously regarded the rules of elocution and spoke good English, to the lisping girl with a dolly in her arms, who had come upon the stage to tell us of its good qualities, but came near forgetting her little speech for fright.

These monthly exercises are always full of interest to us, who know the amount of effort that has been expended by both teacher and scholar in their preparation for the occasion, and it is cheering to note the manifest progress made.

Sayings and Doings at the Barracks.

"We had a very nice dinner; it was because we are very much glad. I think white people what we had is very good indeed. I am glad to tell you this time I tried hard to do anything."

"Am I going home or not? I like both sides, so if you want me to come home, you must tell me which you like best."

"I learn more and more here, and I am going to teach my people how to make omelet. I am not very sure to learn how to cook chicken."

"We had a holiday; because, when you have a holiday, you have to 'holi-and-laugh.'"

"I don't know how to speak English, because, therefore, I am afraid come out there home back yet. I am going to tell you about the Indian. I think so: they cannot do anything. They want dance Indian all the time."

"I have the honor to inform you that I wish you would change me to some other tables. And I had to indulge to the consideration of conversation to them, and some one said to me—'keep still.' Another thing, that boy sits right side of me can eat two and three slices of bread while I eat one."

The telephone in the teachers' club-room is a unique affair, consisting of a knotted cord attached at one end to a rusty biscuit-cutter and at the other to a silver napkin ring.

We promised last month to give farther notice of Miss Corson's work with us. The lady who was to prepare the article failed us at the last moment on account of sickness, and it was then too late to secure any other one to prepare the article.

Music lessons are not included in the regular course of instruction here, but the father of two of our Creek girls pays for their instruction in piano music, and they each gave a solo at the entertainment Friday evening.

The notice of the centenary anniversary of the birth of Daniel Webster brings to mind a little incident that occurred when Webster stood among us in the height of his glory. Seated one day in my earth-covered cabin, near the Pawnee village, on the then Great American Desert, a young brave sauntered along; and, as was very customary for the Indians to do, leaned on the window-sill and put his head in to gaze.

Hanging against the wall was a portrait-in-miniature of Daniel Webster. When it caught his eye he looked long and earnestly. At last he said, "May I come in?"

Permission was readily given, and, walking up to the picture, he stood as if charmed before it for some minutes, and then turning to us, he asked, "Who is that?"

He was told it was one of our chiefs who lived near the Great Water, and who sat in the council-halls of the Great Father in Washington.

The admiring look was again fixed upon the picture.

Finally stepping back and placing his hand over his heart, he exclaimed, "To-day I have seen a man!"

To fully realize the beauty and poetry of that little scene one must have witnessed it; the word-picturing is tame indeed compared with the reality.

E. G. P.

[The letter, extracts from which are given below, is from one of the Florida boys, who has been with friends in the North since his release from prison, but is spending the winter in Florida for his health:]

ST. AUGUSTINE, January 17th, 1882.

MY DEAR CAPT. PRATT:—I received your letter, and am glad to have it, and to hear about Etahdleuh that his throat trouble is so much better. I was anxious, for I was afraid that his palate was affected and he might get worse. But, oh, how blessed a thing to hear he can be cured and will be well again!

It is too bad that I am so unfaithful about many things. I wanted to answer your letter very soon, but my own pleasures too strong for me, and cannot do for them first others easily which most important to men. I would like to take trouble to perform your wishes, and I hope you will always excuse me if I cannot do them as soon as I want to; because you know my hindrances, and the burden of sickness which does not easily allow me to do many things I ought to do. I like a clock that does not keep good time, but loses it, and runs not regularly.

I am acquainted a little with one or two of the officers and the surgeon, Dr. ———. Lieutenant ———, this last one, I admire and esteem on account of his rank as an officer; but most of all I respect him because he seems to care about God's words and to attend where he will hear them; for every time I go to church or meeting, he will surely be there among God's people, and I think from this he certainly must be respectable and worthy, and just the same exactly as another officer who speaks friendly to me, but his name I do not know. Lieut. ——— has invited me to visit him, and Dr. ——— also.

A week ago we took a pleasant sail to Moultrie.

Six dogs came down to the landing to meet us, and a colored woman who had a baby in her arms named Abraham Lincoln.

Rev. Dr. Root came to see me just before Christmas. He wanted me to come to the church and speak when they had the tree, but the weather was rainy and I coughing, and my two judges decided for me not to go. Afterwards Mr. Munson brought me a nice stylographic pen that was on the tree for me. It was an anonymous present. I am sorry I could not go and speak when Mrs. Root wanted me; but I did not feel able to do so and speak loud enough.

I went to Dr. Anderson's grove and saw more oranges than I ever saw before—some of them monstrous. I was curious to know how big and I measured one and it was thirteen and a-half inches round!

But I ought to stop now, my dear friend Captain, or you will think my letter four miles instead of four pages long. All of us send our love. I got pretty tried in writing all day long, and I got plenty more to say, but too little room. You know Indians never have room enough. My pen and ink are tired and worn out, and I am tired, and I guess you are most tired of all, so I am only say I am your faithful friend,

PAUL C. TSAIT KOPETA.

[This portion of one of the monthly home letters shows the mettle of one of our boys:]

We went in the chapel about five days ago, and we told that Captain Pratt about this that we want to stay here three more years. So he said, "All right, sir, if you want to stay here you will going to tell your father or your mother, or any of any of your relation." So we said, "Yes, sir." So I want respond to my letter as soon as you can. I like to accomplish something continually, and I like to be industrious to grow up to be good man; so that is the matter, I will be discouraged if I go home next summer. I don't learning very well yet.

Now, that is all I have to say to you to-day, because I wrote to you before but you did not answer my letter yet; so you must write to me very soon as you can when you get it this my letter now.

I must say to you good-bye.

From your grandson, STEPHEN K. WHITE BEAR.

Lost at Sea—When the school-boy can't overcome his alphabet any farther than the letter B.

[CONTINUED FROM FIRST PAGE.]

Indian Eudcation. We, therefore, respectfully recommend the appointment of such a superintendent, to whom shall be committed the entire management and control of the instruction of Indian children, subject to such regulations as Congress may prescribe.

In our Memorial of last winter we urged upon Congress the necessity of a good Land-in-Severalty Law. The needs for such a law are increasing. Commissioner Price, in his report, has given us abundant testimony on this point. After mentioning a number of tribes, or parts of tribes, where they have been importuning the Government for years to give them good titles to the land they occupy on the reservations, he adds: "The reports of nearly all the agents show a similar state of things existing at their respective agencies. The Indian wants his land alloted to him. He wants a perfect and secure title that will protect him from the rapacity of the white man."

This is certainly a reasonable demand on the part of the Indian. The granting of it will be a reasonable and easy thing to do.

As both the Secretary of the Interior and the Commissioner of Indian Affairs have fully and fairly argued this point in their annual reports, we may well submit the testimony and rest the case, believing that Congress will not fail to perfect the required legislation.

For Indians, we want American Education! We want American Homes! We want American Rights! The result of which is American Citizenship!

W. E. DODGE,	S. J. R. MCMILLAN,
JOHN HALL,	WILLIAM STRONG,
HOWARD CROSBY,	BRYON SUNDERLAND,
SAMUEL M. MOORE,	R. H. PRATT,
WILLIAM C. GRAY,	SHELDON JACKSON,
STEPHEN R. RIGGS.	

WASHINGTON, D. C., January 12, 1882.

ERROR:—The words "Special Board," in the last line on first page should be "Superintendent."

The Superintendent of Public Instruction of this State, in his annual report, after giving a favorable and eulogistic notice of our school, closes by saying:

"With the Indian, the object is civilization; with us, it is culture. The two objects are but stages of the same growth, and when we have led the Indian up to our plane, along with every nationality in our midst, common interest and sacred duty bind us to continue the development toward physical, intellectual, moral and Christian perfection, for continued humanity to man is endless praise to God."

Indian Oratory.

—That was a capital piece of Indian oratory—a sermon in gold that ought to do a deal of good, contained in an address some time ago by Rev. John Sunday, an Indian preacher in Hamilton, Ontario. "There is," he said, "a gentleman who, I suppose, is now in this house. He is is a very fine gentleman, but a very modest one. He does not like to show himielf at these meetings. I do not known how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a good deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come, out Mr. Gold, come out and help us do this great work, to preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt, that is, a bank note. That is all I have to say."—*Advance.*

A Dying Nation.

There are suggestions of little but sadness in the story which is told of the forthcoming payment of the last of the instalments for which the Miami Indians, in the time of President Pierce, compounded the government annuity to which by a previous treaty, they were entitled forever. Their Great Father, it would seem, did not scruple to take advantage of the improvidence and the ignorance of legal and business methods which have gradually reduced this once powerful tribe from a princely domain to a few patches of Indiana swamps. The essence of the reproach in this case lies in its representative character. As this tribe has been treated so have all the Indian tribes on this boasted continent of bounty and freedom for all been treated. There is not room on the planet for the Indian and the pale face to dwell side by side. The beautiful doctrine of the survival of the fittest may be here illustrated, but the doctrine is an impeachment of the American theory of government which made this continent an asylum for the oppressed of other lands, and an impeachment of some of the highest theories of modern civilizanion.—*N. Y. Evening Telegram.*

One of our small Ponca boys after looking intently for some time at a map of the world, suddenly asked his teacher: "Where did that man stand when he took the picture of the world?"

[The letters given below are from our boys who are spending the winter in the country:]

I suppose you boys and girls all would like to hear from me and I wish you would keep very quiet while George reads this for you. I am going to tell you something about when I first came to live with Jackson. I did not like to stay there but when I get acquaint with them I like to stay here, at last I make up my mind to stay here next summer and learn how to plant corn, potatoes and everything what they sow in spring and I think that will be good thing for me to learn how to farm and then go home to Wis. and help my father farming. My father is a farmer and I expect I will be a farmer if I don't do anything else. Joe and I both go to the same school and we read in the same reader, but he is ahead of me in arithmetic. We study reading, geograply, arithmetic, language and spelling and we like to go to school here and we like all the scholars and our teacher is very kind to us; he don't know how to scold us at all. We was very glad to see Geo. and Charles. Geo. is staying with me to-night. Joe, Sam Townsend and Charles just went away from here; they came to see our reading circle we always reading circle every Friday night and we read pieces where we are appointed to read. I hope all of you will try to do your best to please Capt Pratt and do your best in school or in shops and we will try to do our best in many ways. Boys I would like to hear from any of you. That is all I can say now.

JOSEPH WISACOBY.

Country Life.

There is nothing that can compare with living in the country in the winter time, and going to country school, although I often think of the pleasant times we had at Carlisle school and the good boys and girls that are there. I would like to see you all, but I think that I can learn the English language better at this country school. I study reading, spelling, language, geography and arithmetic. Joseph Wisacoby and I go to the same school. The white boys are all very kind to us and so are the girls. I would like to have all the boys at Carlisle come and see where we go to school and help us play tag. The other day we received a letter from one of the teachers, and she said in her letter one of Joe Vetter's friends wish to pay him a visit during the holidays. I was very glad to hear that, and so on Tuesday evening Samuel Kester and I went to meet them at the Bloom Depot, and when I first saw them I almost cried because I was very glad to see them. I felt cold all over. We have reading circle every Friday night, of which I am a member; and beside reading we publish a paper. It is not printed like the *School News*, but each member writes a piece and hands it to the Editor. Samuel Kester is the Editor of our paper and we would like for you boys and girls to write some pieces and send to Samuel and I, and help us along with our paper, if you please. The name of our paper is *The Gleaner.*

From your friend, JOE VETTER.

I would like to hear from you all.

[We select a few letters from the large number written us by our girls, as they indicate the general pulse of the school.]

CARLISLE BARRACKS, PA., December, 1881.

MY DEAR CAPT. PRATT:—I am very glad to write to you; then I want to tell you something. Please we want to stay here when Sioux boys and girls going home next summer, and Ruth and Stella and me we are very much to know how work always, and we don't want to live in Indian camp now and I tell you something again we want to stay here because we want to know the white man's way all the time, and I like to go to school every day, and here are very good Indian children, they are very kind to each others and dear C. P. we want to tell you something again: We don't want to sit on the ground again; and, Capt. Pratt, I tell you about my home: We have fire on the ground, and we like to stay here. Now, that's all for this time.

From your friend, STELLA, and RUTH, and HATTIE, Sioux girls.

Write soon.

CARLISLE, PA., December 31, 1881.

DEAR SIR CAPT. PRATT:—I want to tell you about my Indian talking: I have tried all this week, but I could not help it; for the girls have been coming up to me, and asked me a great many things in Sioux, but I only spoke three words and spelled an Indian name by sound for a Cheyenne girl, because I did not think it was fair, and Miss Hyde told us to write to Miss Corson and write our Indian names: so now I am very sorry for it. From

DESSIE PRESCOTT.

MY DEAR CAPT. PRATT:—I am going to tell you something: Captain please I want to stay here at Carlisle, because I like to know some more that is good for me. I will tell you again: please I want stay when the Sioux boys and girls go home; because I don't want to live in Indian house, and sleep on the ground. Some girls want go home, but I want to stay all the time. Two days I think about this way I go home or stay, which is, I think, that way; but I like to stay here very much, because I want to know speak English all the time. I tell you that is all. Now, that is all for this time. Good-bye.

REBECCA PERIT.

That is me. I am very glad to stay at Carlisle school every day.

CARLISLE, PA, December 31st, 1881.

DEAR SIR CAPT. PRATT:—I write this letter with much sorrow to tell you that I have spoken one Indian word. I will tell you how it happened: Yesterday evening in the dining-hall Alice Wynn talked to me in Sioux, and before I knew what I was saying I found that I had spoken one word, and I felt so sorry that I could not eat my supper, and I could not forget that Indian word, and while I was sitting at the table the tears rolled down my cheeks. I tried very hard to speak only English.

NELLIE ROBERTSON.