

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., MAY, 1882.

NO. 10.

Indian Names.

Ye say they all have passed away,
That noble race and brave;
That their light canoes have vanished
From off the crested wave;
That 'mid the forest where they roved
There rings no hunter's shout;
But their name is on your waters—
Ye may not wash it out.

Yes, where Ontario's billow
Like Ocean's surge is curled;
Where strong Niagara's thunders wake
The echoes of the world;
Where red Missouri bringeth
Rich tribute from the West:
Where Rappahannock sweetly sleeps
On green Virginia's breast.

Old Massachusetts wears it
Within his lordly crown,
And broad Ohio bears it
Amid his young renown;
Connecticut hath wreathed it where
Her quiet foliage waves;
And old Kentucky breathes it hoarse
Through all his ancient caves.

Ye say the cone-like cabins
That clustered o'er the vale
Have disappeared, like withered leaves,
Before the autumn gale.
But their memory liveth on your hills,
Your baptism on your shore;
Your everlasting mountains speak
Their dialect of yore.

Wachusset hides their lingering voice
Within his rocky heart,
And Allegheny graves it deep
Along his lofty chart.
Monadnock, on his forehead hoar,
Hath sealed the sacred trust.
Your mountains build their monument,
Though ye give the winds their dust.

Deem ye those red-browed brethren
The children of an hour?
Forgotten and despised amid
The regions of their power?
Ye drive them from their fathers' land;
Ye break, of faith, the seal;
But can ye, from the court of heaven,
Exclude their last appeal?

Ye see their unresisting tribes,
With toilworn step and slow,
Onward, through trackless deserts press,
A caravan of woe,
Think ye the Eternal's ear is deaf?
His sleepless vision dim?
Think ye the soul's blood may not cry
From that far land to Him?

—Written as early as 1835 by Mrs. L. H. SIGOURNEY.

Good News of Indian Work from Friends' Review.

The annual meeting of the Associated Executive Committee of Friends on Indian Affairs was held in Cincinnati, Ohio, on the 13th and 14th instants. Eleven delegates were present from seven of the Yearly meetings, those from two of the others having been absent from special and unavoidable reasons, which were assigned. North Carolina Yearly Meeting continues to make its appropriation to the work of the Committee, but does not send delegates. It was, however, represented by Dr. J. D. Garner, who is much interested in the Eastern Cherokees yet remaining in Western North Carolina and Eastern Tennessee.

Reports were received from the Agents and the Teachers in the field, and also from the Friends who are engaged in religious labor among the Indians. These reports, as usual in Indian matters, presented many encouragements and equally great discouragements.

There are three agents named by Friends: John D. Miles, of the Cheyenne and Arapahoe Agency; L. J. Miles, of the Osage and Kaw Agency; and Jacob V. Carter, just appointed as Agent for the Sac and Fox Agency. The Agencies comprise 10,507 Indians, varying from the Cheyennes and Arapahoes, so lately wild, and in 1867 at war with the Government, to the Wyandottes, long in contact with white civilization and Christianity. All have been peaceful with the whites and with one another the past year. The Cheyennes, Arapahoes and Osages haul all their supplies

from the railroad stations to their Agencies, at a less cost to the Government than formerly under white contractors, and without the loss of a pound of goods.

The whole Indian Territory occupied by these tribes is too dry for successful farming, and stock raising is the only agricultural industry likely to succeed. A small number of each tribe are raising cattle, but the progress of this industry towards the point at which the whole tribe would be self-supporting is slow. Moreover the Government is uneasy at the large annual cost of furnishing beef and other rations to these tribes. Hence Agent Miles makes the good suggestion that the Department should purchase \$60,000 worth of stock cattle, employ a chief herder, and engage the young men trained at the Reservation Schools and at Hampton and Carlisle, as herders. In a comparatively few years the herd would increase so rapidly that it would be possible to subdivide it among the Indians and compel them to care for their respective shares and depend upon them for food. This would solve the problem of self-support and relieve the Government of a burden of which it now complains. Agent Miles' proposal is not a conjecture. He had a "school-herd," bought and cared for almost wholly by his school-boys, which rapidly became worth \$20,000, when a new Commissioner of Indian Affairs, listening to the ever-abounding insinuations of suspicious men against Indian Agents, ordered the herd to be issued to the Indians. Although Agent Miles took care to divide the herd to the relatives of the children or other proper parties, the claims of hunger and the lack of experience in the management of cattle have led to the reduction of the herd to at least one-third its original numbers.

The Osages succeed better with cattle, have small farms or patches, have had eighty houses built the last year, themselves cutting the logs and hauling the lumber, having erected shedding for their stock in several instances, and have agreed that their rations shall be stopped, except a quarter ration of beef.

The Modocs are rapidly becoming self-supporting, while most of the remaining tribes in the Agencies under our special notice are nearly so, with the use of tribal funds as annuities.

Five boarding-schools and three day-schools, all but one of the latter supported by Government funds, have been under Friends as teachers the past year. They have had an enrolment of over 750 pupils, and an average attendance of over 500. Habits of order, steady application to some employment, such as farming, wood-cutting and caring for stock, have been taught the boys, and household work, sewing, washing, ironing, baking, etc., have been taught the girls.

A few youth have been taught trades to some extent, but they cannot use them to profit after they are learned for want of employers among their own people who can pay them.

In schools for tribes like the Senecas, Wyandottes, and Ottawas, who have been long in contact with the whites, the advance in the study of the common English branches is very good.

MISSIONS: Five Friends have been engaged in the religious instruction of the Indians—Ervin G. Taber at the Cheyenne Agency, Jonathan Ozburn among the Osages, Jeremiah Hubbard among the tribes of the Quapaw Agency, and Franklin Elliott under the auspices of Friends of New York Yearly Meeting, among the Absentee-Shawnees and "Citizen Pottawatomies."

Grand River Monthly Meeting in the Quapaw Agency has about 120 Indian members, of whom about 40 have been added the past year. The Pottawatomie Meeting has 28 Indian members, a gain of three in

the year. Jonathan Ozburn is about organizing a meeting at the "Rogers settlement," among the Osages. Of the 96 Modocs, 75 have attended the Bible-school of late, and 62 are members of the Grand River Monthly Meeting. All of their children of proper age have attended school. One of their number is Clerk of the Preparative Meeting. Beside their day-school, their faithful Christian teacher taught a night-school through the Winter for adults, which has been well attended and some have learned to read and write English, and have some knowledge of numbers.

To a large extent devotion to their duties seems to have marked the various laborers, and while many and great discouragements appear, the causes for thankfulness, hope and perseverance are also many.

All our most earnest Christian laborers urge the establishment of a boarding-school at a well-chosen site, where selected youth of both sexes can be trained in work, habits of neatness, order and system, in the common school branches of learning, in speaking English, in Bible truths and the right practice of a Christian life.

This was seriously considered by the Committee and the subject committed to the care of four of their number for such action as they may deem wise.

There are now 150 Indian members of Friends' meetings, and others looking toward such a connection, and a sacred obligation rests upon Friends to stand by them. The uplifting of the Indians and the success of our efforts at education and "disciplining" them, are greatly dependent upon the Agents over them. For these reasons, so far as we can find men to fill the extremely difficult post of Agent, we should concur with the wishes of the Government and supply them as they are needed.

The Indians are sure to be encroached upon more and more by the white population. As they are overpowered by the superior forces of the whites they will require the help and kindly offices of their friends. If we are true Christians it is no time to abandon them, but rather to be more earnest in all right efforts to promote their conversion to Christianity and their training in the ways of work, self-reliance, and firm energy of purpose to make themselves men of this age.

Wise Sayings.

THAT which is well done is twice done.

GOOD DEEDS remain: all things else perish.

KINDNESS bestowed on others is never thrown away.

THE way to avoid great faults is to beware of lesser ones.

VIRTUE consisteth of three parts: temperance, fortitude and justice.

THE money that has been spent in war would purchase every foot of land upon the globe.

WHEN a man has not a good reason for doing a thing, he has an elegant reason for letting it alone.

OUR DUTY to our MAKER, to each other, and to ourselves, is fully answered if we give them what we owe them.

HE who doth not know those things which are of use for him to know is but an ignorant man, whatever he may know besides.

BY DOING GOOD with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of Heaven.

THAT which is good to be done cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all.

AS SMALL MATTERS hurt the sight, so do small matters hurt him who is too much intent upon them: they vex and stir up anger, which begets an evil habit in him in reference to greater things.

THE MORNING STAR.

EADLE KEATAH TOH.

INDIAN TRAINING SCHOOL, CARLISLE, PA., MAY, '82.

Entered in the P. O. at Carlisle as second class matter.

A Big Job on Hand.

We are in receipt of several letters from different agencies inquiring about our methods at Carlisle school, assuring us of the reputation we have of making our efforts a success, (which assurance is very grateful to us,) and inquiring for our rules and regulations, also for suggestions which will help to make a success of agency schools, adding, "We are more and more convinced that to remove these children from the corrupting influences of Indian camp life is our only hope of ultimate good results," or something in each letter to this effect.

Friends, this belief which you announce is ours also, and, as you see, we have acted upon it, and removed the children with whom we work so far from their tepees that the stultifying influences which were there brought to bear upon them daily and hourly in the physical and moral filth with which they were surrounded, may fade from their minds and be forgotten: or, if not forgotten, we aim to give them such surroundings that, when contrasted with their former life, the latter may only seem the more odious.

And what is your idea in saying you are converted to our faith while you design founding agency schools or working in those already founded? Is it that we may express to you our sympathy in *THE BIG JOB* you have on hand? If that be so, you certainly have it: for we can imagine some of the trials and discouragements that must come to you if you act upon your avowed principles and undertake to keep your pupils separate from their parents while the smoke from their village curls in their sight. They will have visions of the blazing fires before which they sat—with which none of your modern appliances for heating can begin to compare in their eyes; they will call to mind the savory smells of the corn, and beans, and pumpkins, which their mothers cooked, in no wise to be equaled by the civilized preparations in your kitchens; they will hear, or imagine they hear, the song and dance, with the accompanying Indian flute and drum which so delighted them, and utter homesickness will fill their hearts to the exclusion of all other emotions which you may try to stir within them,—for a time at least. Mothers will stand around your buildings trying to catch glimpses of their children from whom they are separated; and, failing in the attempt, will turn away, filling the air with their wailings, or, if they are permitted to see them, you will be at your wits' ends how pleasantly and peacefully to deny them the privilege of taking them home just to see the new baby that has come to the household, or to say good-bye to a brother who is going on a journey, or some other of the hundred and one pleas that a mother might make for having the company of her child just for one day. Or the father will come to ask for the boy, of whom he is so proud, and telling you that he heard the child calling him in his sleep last night, insist on being assured by actual sight that he is well and happy, and, when that is granted, he will just as decidedly insist in proving to his friends in the village that the midnight call presaged no ill, by presenting him to them just for a little while. In saying this we have done as our pupils do when we give them a picture to describe—mentioned the most prominent figures in the foreground first, and we will not weary you by describing all the dark forms that we see on either side and clustered thick in the background till they stand relieved against the mountains of doubt, and disappointment, and despair, which stand ready to confront you and put to nought your wisdom. But if you saw as we see, we believe you would be induced to adopt our plan, and ask that you might be permitted to remove your school to some point where neither you nor your pupils need be doomed to work against so many opposing difficulties.

Our interlocutors will see that with this view of their situation before us we can have few suggestions as to "How to Make an Agency School a Success," and with regard to our "Rules and Regulations,"—why, friends, we have none. What would be "rules and regulations" for us to-day, would not suffice for "rules and regulations" to-morrow. We grow. Nearly all these human plants that we are cultivating germinated in the ooze of the dark moral river that always flows in and around Indian reservations. We have transplanted them here, giving them the foundation: "God Helps Those Who Help Themselves" on which to stand; we pour upon them the wisdom of our heads and the love of our hearts, and asking that the "Sun of Righteousness" shed upon them His life-giving and purifying rays; we watch their growth. The greater number thrive under this treatment, so that they need something higher every day for their support,—the short stakes we cut at first are not needed to-day.

We speak strongly against reservation schools because we feel strongly: for while we know that good influences, in some measure, are exerted by them, and a kind of civilization is begun in them which brings the Indian into better relations to the world around him, yet we have seen the words of one who had benevolently and zealously labored among them for years proven true—"that it is an up-hill business, and just as soon as you let go they run back!"

Our thought is that working with the Indian under such circumstances is a waste of life and energy that should be required of no one when another plan is feasible and so far superior to that in every regard, and producing results which cannot be attained by educating him isolated as a tribe.

We class the Indian in one family—the American Indian. He stands in his grandeur and dignity a Kiowa, an Arapahoe, a Pawnee, a Dakotah, and no pleadings of the humanitarian; no reasonings of a Statesman; not even the all-absorbing emotions of love can win him to yield his claim to be called by his tribal name; and no stranger can be accepted as belonging to the tribe unless he be formally adopted by the chiefs. They cling to this pride and love of tribe to the death,—even when only a handful are left.

Our aim would be to quietly, peacefully, surely, and as rapidly as possible, break down these tribal barriers and induce them to live with us as a part of one great family, as they truly are. What surer and quicker method is there to do this than to remove the young Indians from the council-fires of their tribes and educate them in our midst and together with our own children? This done, the other great desideratum—that of making them one with us as a people naturally follows. What we specially wish to impress upon the minds of the people is that ten per cent. of Indian children placed under right influences here in the States, and educated in our public schools, will do more toward civilizing and unifying their people with us than the remaining ninety per cent. can do trained on their reservations, in the best schools that can be organized. We sympathize deeply with the kindly effort and efficient action of many agents in establishing the schools and the wisdom and zeal of teachers in training their pupils in all that is true and good, but hope for their sakes that the better system, which will surely bring "success," may speedily and more generally be adopted."

[FROM one of our Arapahoe boys who has been out with a farmer since last June:]

PINE SUMMIT, COLUMBIA CO., PA.,
April 22d, 1882.

DEAR FRIEND CAPT. PRATT: I am going to tell you about something: I wanted to send to me my money I left two dollars in the office. If you pleased I want to buy some little things. I am so glad that you speak to me. I don't forget what you say to me. Now what you think about to lived here long time? I don't wanted to go back at barracks. I try to learn how to farm and to speak only English, but I know first little while to talk English. Now that is all. From your boy,
THEODORE.

Please write soon.

He hath a good judgment who relieth not wholly upon his own.

MR. PRICE, Commissioner of Indian Affairs, is reported to have said that it is nonsense for Indian delegations to come to Washington, for the reason "that they don't know what they want when they start, and the longer they stay the less they know." To this the New York Evening Post, of which ex-Secretary Schurz is editor, says: "We are inclined to think that Mr. Price has been misquoted. Indian delegations usually know very well what they want, although they do not always know what they get. But when such Indian delegations are well selected, and their movements are judiciously managed, their visits can be turned to good account in another respect. The observations they make while they are among us, and the impressions of civilized life, however crude, that they take home with them, have not only served to discourage the spirit of fight and mischief among them, but also stimulated their desire to have their children educated. In this respect the visit of Indian delegations to the schools at Hampton and Carlisle have proved especially useful." Mr. Schurz is also of the opinion that Senator Hoar's original amendment to the Indian Appropriation bill, that \$2,000,000 be appropriated for the purpose of enabling the Secretary to provide for the care, support and education of Indian children, or so many thereof as may be practicable, under regulations approved by the President, at a cost not exceeding \$200 a year for each child, was not extravagant. "It would be," he says—and we think all Advance readers will agree with him in it—"the most economical as well as the most humane thing that could be done." The success of the schools at Hampton, Carlisle and Forest Grove in instructing Indian children, not only in the rudiments of knowledge, but also in practical work, clearly indicates that the enlargement of that educational system will be the surest way to make the Indians self-supporting; and we might rely upon it that no Indian tribe would take the war-path while its children were in a Government school. A few millions spent in that direction now would save a great many millions in the future. Most true; but slow our Government is to recognize a truth so obvious.—Advance.

THE following letter from one of our Kiowa boys, is only a sample of many our students write to us on the subject:

CARLISLE BARRACKS, PA., May 11, 1882.

DEAR SIR—CAPT. PRATT: I am extremely anxious to write to you a short letter. I am going to ask you some thing what I think about in my own thought. Well, I mean it is this: I always remember my father's words what he said to me when I first came here at this Carlisle School. He said, "my son go to school at Capt. PRATT'S Indian Training School and stay there four years and when you come home, teach me what you have learned at school." My father said that when I first came to this school. That is the reason I want to stay here one year more, and I would like to learn all I can. I have learned many things about books, but I am anxious to learn a great deal more, and I would like to learn the English language very well, and I want to get a great deal better education. Dear sir, will you please do so what I tell you in this letter? If you say, "Yes, sir," and I will stay here one more year, or if you said, "No, sir," then I will go home next June, but I do not like to go home, because I want to stay here a year more. I hope you will answer my letter pretty soon and tell me what you think about it. Respectfully,

LUCIUS AITSAN.

MR. R. C. KESTER, the teacher whose school Joseph Vetter, one of our boys, has been attending with white children during the past year while out on a farm, writes of him in very gratifying terms. He says "Joseph is doing finely, is one of the most studious scholars he has, and that in a recent spelling contest among his pupils the prize was awarded to Joseph, who misspelled seven words only out of sixteen hundred and eighty. He has never been tardy; is a good, industrious boy; likes his occupation as a farmer; is a splendid plow boy. He takes good care of the cattle, pigs and horse he has charge of. His rule is 'work first and then play.'"

SUPPLEMENT TO MORNING STAR.

THE INDIAN TRAINING AND INDUSTRIAL SCHOOL AT CARLISLE, PA.

BY PROF. J. A. LIPPINCOTT.

There lies before me as I write, No. 3, Vol. II, of "Eagle Keatah Tob,"—that is, "Big Morning Star"—a paper published at the Indian Training School, Carlisle, Pa. This paper is printed, for the most part, by Indian boys, who are apprentices in the printing office at the school.

The paper in question presents an unusual table of contents, and is worthy of the most careful study by all who are interested in the problem of Indian education and civilization. First comes the (second) annual report of the superintendent of the school, Captain R. H. PRATT, to the Commissioner of Indian Affairs. In speaking of the progress made by the children in the school-room and in the work-shop, Capt. PRATT very properly quotes a report made by a committee of gentlemen who visited the institution at the close of the academic year last June. These gentlemen attended the examinations in the school-rooms, inspected the exhibits of workmanship furnished by the shops, and made a sufficiently elaborate report. We quote from this paper further on. In the issue of "Big Morning Star" of which we speak, we have also reports "To the Board of Managers of the Cumberland County Agricultural Society," made by two different committees, in regard to the workmanship of articles put on exhibition by the Indians of the Training and Industrial School. These various reports leave no room to doubt either the capacity of the Indian youth or their successful training. By a happy coincidence another question seems in good part answered in the paper to which reference has already been made: namely, Can the Indian thus educated maintain his advantage when he returns home, or will he fall back to the old ways? On the second page is an account copied from the "Cheyenne Transporter" of a feat at brick-making by an Indian named Starr, whose reclamation from savage life was begun in the East, under Capt. PRATT's direction, in Florida and at Hampton. The "Transporter" says: "Everything considered, we are willing to put this record against anything that can be shown by white men. In skill and ease of execution, Starr has few equals even among white moulders. The contest (at brick-moulding) was interesting throughout, and shows what Indians, under proper training, can accomplish." On the fifth and sixth pages of "Big Morning Star" are letters from P. B. HUNT and J. D. MILES, Indian agents in the West, written to Capt. PRATT in answer to inquiries made by him in regard to the character maintained at home by certain boys who had been under instruction at the Carlisle and other eastern schools, and had been returned to their tribes. Their answers are full, explicit, and evidently candid. Mr. HUNT says: "I shall write plainly." Indeed, they both write plainly, speaking of the boys by name, telling of their good qualities and their faults with a straightforward fidelity that perhaps many a white man would relish more in theory than in practice.

The whole subject, involving not only

the education of Indian youth, but the broader question regarding the civilization and Christianization of the entire people, and their ultimate relations with our own government, is one that appeals strongly to our sympathies, and cannot fail to be of deep interest to the many readers of "Education."

That there ought to be adopted by the United States Government a well-digested plan, looking to the careful and systematic training of "all" Indian children, is happily now questioned by few. It will not be many years before these people will claim the rights of citizenship, and we do not know how soon the exigencies of political strife will lead one or the other of our great parties to advocate, and perhaps accomplish their enfranchisement. We have already tried some hazardous experiments in the line of sudden and ill-prepared admission to the rights, duties and responsibilities of citizenship. In regard to this people there should be no mistake, either in the direction of undue haste or of unjust and ungenerous delay. One duty, clearly defined, faces us to-day—"educate all Indian children within our boundaries." A plan which seeks to accomplish less than this fails by defect.

As bearing upon this general work, the plans, the methods, and the success or failure of the Indian Training and Industrial School at Carlisle, are worthy of careful study. Here have been gathered together, during the last year, 295 Indian boys and girls from 24 different tribes, speaking as many different languages. In age these children range from eight years to maturity, the average being about fifteen years. A few of them—as, for instance, those from the Indian Territory—have been more or less under the influence of teachers and missionaries on the frontier, but most of them were brought directly from the Indian camps, ignorant, squalid and filthy, and dressed in the fantastic garb of the savage. They knew not one word of English, were wholly unacquainted with our civilization, and apprehensive in regard to the disposition toward them of the dreaded "pale faces." In estimating the work accomplished in the school, it is but just to give due weight to these disabilities. Yet the remark may be ventured, that both they and their teachers will waive any claim to indulgence on this account, and consent to a comparison with any ordinary school of white children of equal grade. What has been accomplished, and in what manner, is fully set forth in the report referred to.

But the object of this paper is not the laudation of Captain PRATT and his assistants, nor yet of this method of Indian education. If the school is worthy of commendation, a statement of facts is sufficient praise; if, as a much-heralded factor in the problem of Indian education, it is a failure, the sooner the facts are widely known the better. Let us then consider the objects directly aimed at in this school for Indian youth, and inquire to what extent these objects are realized.

1. As hinted at above, these children came to the East with many fearful apprehensions. The "pale faces" were their traditional enemies. Of course their parents freely consented to their coming; still, such has been the relation between the

tribes, such the traditions of injustice and lawless aggression and of savage retaliation, that these children, most of them from the far-away camps beyond the reach of the better forms of our Christian civilization, came from their parents into strange surroundings with something of reluctance and with misgivings ill-concealed. The first object was to break down this barrier; to overcome their reserve and make them communicative; to convince them that they were among friends. The tact, skill and Christian courtesy and kindness of heart of the teachers soon made an impression. The isolation caused by their reserve is in large measure removed. The teachers have the confidence of the children, and are entirely trusted by them. The way is fully open for positive instruction.

2. The next object seems to have been to plant a desire within them for those things which characterize the white man's civilization. If they reach the point where they long for an education, where they wish to learn to work, the victory is half won. The writer of this paper has had the most ample means of observing the practical work of the school, and he does not hesitate to say that, although he has been in schools and school-work all his life, he has never seen a company of students in whom there has appeared a deeper and more consistent desire to learn than this school of Indian children.

In this work there is a wonderful assistance afforded by the silent influences of civilized life. The children are constantly reminded of the contrast between the savage life from which they have been removed and that which they see about them. Cumberland Valley, in the midst of which Carlisle stands, is far-famed for its fertile farms and its thriving villages. Here are well-cultivated fields, a contented, happy, prosperous people. The rushing trains constantly passing in full view of the farm and of the school, the quiet home-life of the people, in the enjoyment of which many of them have shared during a part or the whole of their vacations, the orderly and devout assemblages of the children in their Sabbath schools, and of their elders in the church, into which assemblies they have themselves been cordially welcomed—these all deepen the impression. And if anything were needed to complete these educating influences, it is the heartiness with which the Indian children are invited to fairs, festivals and picnics, and the generous and friendly entertainment provided for them when such invitations can be accepted. These are powerful additions to the direct efforts of the school to awaken a desire to learn "the white man's ways," and these influences are at once silent, uninterrupted, powerful.

And they are effective. There is a growing realization among the children of the vast superiority of the civilization in the midst of which they live to the savage life which they have left behind—they hope—forever. The desire is constantly growing stronger that they "and their people" may speedily escape from the camp-life and begin to live like the white man. This desire finds frequent expression. If, in their school-exercises, they are required to write their own thoughts, or deliver original speeches; if they speak extemporaneously in their religious meetings, as they often do; if they write letters, whether to their

teachers and friends or to the agencies for their parents, they are ever giving expression to this desire. An Arapahoe writes: "I want to know how to work and learn everything that it good. . . . I do not know much about the good ways yet, and I want to learn more and more."

Another sentiment, kindred to this, is industriously inculcated in the school and eagerly seized. It is that these children are to return to their people to teach them "the good ways." Many of them begin to feel the true missionary spirit. Often and often has it gained expression in their prayer-meetings. Still better, possibly, this feeling is shared by the parents themselves to an extent that is most gratifying and promising. The better-informed Indians "know" that the present system cannot much longer be maintained; that there is for them in the future positively nothing but civilization or extermination. The education of their children gives them a single hope, and they turn with earnest longing toward the school and the work-shop as one who wearily waits in the darkness for the day-dawning. My father "wants me to tell him how about the good way"—so writes an Indian boy in a letter to Captain PRATT.

3. Another object earnestly sought in the school at Carlisle is the learning of English. This is made the language of the school-room, of the church, and of the Sabbath school, of the farm, and of the work-shops. Besides this, every influence is brought to bear upon the children to make English the language of their play and of their recreation hours.

4. Nothing more is attempted in the direction of literary culture than the elements of a good English education, such as is furnished by our common school system. What success has been achieved in this line has already been set forth.

5. Both boys and girls are taught to work. Among the boys a regular apprentice system has been adopted. There are shops upon the grounds, with competent and accomplished master-workmen who act as foremen and instructors. A farm has been rented adjoining the school and placed under the care of a skilled and intelligent farmer. As a result of this apprentice system, Captain PRATT reports that he has shipped during the year to the various Indian agencies, under orders from the department, and at the regular department prices, goods manufactured in the shops—tin-ware, harness, wagons, and carriages—amounting to \$6,333.46. The harness-shop has paid the salary of the instructor and "wages to the apprentices," and for all the material used, and has a balance in its favor for the year of \$399.64. Similarly the balance in favor of the shoe-shop is \$101.26; of the tin-shop, \$81.27; of the wagon and backsmith-shop, \$164.48; and of the farm, \$130.75.

The girls are also taught to cut out garments, to sew with the machine and with the needle, to mend, to darn stockings, etc., and are instructed in all the branches of housekeeping. The larger girls are detailed in turn to cook, to serve in the dining-room, to care for the parlors, etc.

6. Last mentioned in this paper, but not last thought of, is the religious instruction of the Indian children. The formal religious services consist of Sabbath school, prayer-meetings and preaching on the Sabbath day, and of prayers and the reading of the Scriptures at the beginning of each daily school

session. Besides this, however, there is a pervading religious influence in the school that is never suspended. In this respect the advantage gained is far greater than would be possible in a day-school. The results of this work are most hopeful, and very promising for the future. From sixty to seventy of the larger children give evidence of sincere conversion to the Christian religion, and most of those who have professed conversion give evidence, in improved life and manners, of a change of heart. About 30 have joined the different churches in Carlisle.

The girls assemble every Sabbath morning in the chapel for Bible instruction, under their own teachers, while the boys, under proper superintendence, are allowed to attend Sabbath school and morning religious service in the various churches in town. On Sabbath afternoon the Indian children have a church service of their own, with preaching by their own chaplain. Sabbath evening is devoted to prayer-meeting under the direction of Captain PRATT or of the chaplain. In this service the professing Christians among the boys take a leading part, sometimes in their own language, but generally, now, in English. The form and spirit of their petitions, and the earnestness of their exhortations, are proof enough of the good religious spirit that prevails. Altogether this feature of the school is most promising, and calls for the heartiest sympathy of Christian people.

The object of this paper has been rather to present facts in regard to the Carlisle school than to insist upon the superiority of this method of Indian education. It may be that other methods will prove better. So far, however, as regards the cost, the general government is not only abundantly able, but is also under the most solemn moral (and treaty) obligations to supply "the very best" educational facilities to these people. The obligation is fully set forth in the following quotation from treaties concluded with a number of Indian tribes by a commission, of which Gen. W. T. SHERMAN was chairman, and ratified in 1868: "And the U. S. agrees that for every 30 children between said ages (6 to 16) 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 shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher."

Captain PRATT estimates (see his report) that the money-obligation formally recognized by these treaties with 11 Indian tribes reaches the sum of \$25,750,000. It would seem, then, that there need be but little question in regard to "means." The serious question is, What is the best plan? Doubtless the best plan will not follow a single line. There will, perhaps, be established in the East a goodly number of institutions like those at Carlisle and Hampton, and there will be a great multiplication of home schools among the tribes. In addition to these there may grow up, after a while, normal schools, colleges and theological seminaries for Indian students alone.

Yet, in the opinion of the writer, the end to be finally reached is the abolition of schools of all grades, designed exclusively for the use of the Indians. Ev-

plan of this kind is built up on a false basis. There is beneath it the old "reservation" idea. According to this idea the Indian must be "separated from the white man," and compelled, under pains and penalties, to keep his distance. No other people is thus treated in our "free" country than the unhappy descendants of those from whom we have forcibly taken the soil. If they are untutored savages, so much the more reason is there for removing these restrictions in order that they may the more quickly learn our ways and become a part of our people. The descendants of Irish immigrants of the first and second generations become "Americans," and are advanced by us not only to citizenship, but also to the highest official positions. The Indians are driven back, kept upon reservations, and compelled to remain Indians—and "savage" Indians at that. Is it not better to induce them to associate with our people? Will they not thus, better than in any other way, learn both to respect us and our civilization, and to have confidence in themselves in the competitions of life? The time is coming, "must come," when the reservation system will be removed, root and branch. Then, if these people are not prepared for the associations and competition of the new era that opens before them; then, if the old and traditional animosities that have so long and so unworthily existed between the two peoples shall not have been removed or softened, there is but "one" future for them—extermination.

As we have seen, the effort is made in the school at Carlisle,—and with good and hopeful results,—to soften race-animosities and remove traditional barriers between the two peoples; to show the Indian by actual contact the measureless superiority of the arts of Christian civilization, and to plant within him a desire to share in their benefits; to sink tribal differences among themselves, and to teach them the English language; to give the boys industrial trades, and to teach the girls the arts of housekeeping. These things, we need not argue, are accomplished far more easily in eastern schools than in schools on the borders, or in the various Indian reservations.

In conclusion, we quote once more from Captain PRATT's report:

"By authority of the Department, 109 of our students were placed in white families, mostly farmers, during the vacation. . . . Six girls and 23 boys have been allowed to remain in families through the [coming] winter. They will assist in the duties of the farm and the household for their board, and will attend the public schools, thus having advantages for learning civilized habits and gaining knowledge far better than we can give at this school. This individualizing seems incomparably the most hopeful, because the most rapid and complete plan. I gratefully report the hearty co-operation and interest of the many friends who have thus taken our children and treated them as their own."

"The school directors in one locality raised the objection of aliens against free admission to the public schools for our Indian children, and submitted the question to the State Superintendent, by whom it was decided that they were entitled to the privileges of Pennsylvania public schools. The final question as to the future of the Indian is, how he shall be fitted to take his place as a citizen in this country, a man among men, when he shall no longer be treated as a spoiled child, alternately petted and punished, but when he shall have alike the privileges, freedom and responsibilities of other citizens. Common sense would seem to say that he should be first made to understand what will be expected of him, what manner of being he will come in competition with, and be educated up to the strength he will need in the changed struggle for existence. This is knowledge that he cannot gain so long as he is sedulously kept from opportunity for actual comparison."—From "Education."

THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

INDIAN TRAINING SCHOOL, CARLISLE, PA., MAY, '82.

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AGENCY WORK.

One who had no opportunity in childhood's days to know anything of the natural sciences, after coming to maturer years and securing a peep into the vestibule of that temple of wonders, could never quite comprehend that a knowledge of those sciences could have lived in the minds of others before it came to him. Perhaps it is a peculiarity of the human mind to have doubts of the pre-existence of that which itself has not known.

After many years of observation and experience on Indian reservations the judgment has been formed that this is emphatically true of those who go to labor on them. The impression is so universal that Indians are all, or nearly all, in a purely savage state, and that nothing, or next to nothing, has been done for them, and the condition of the masses is really so low, that one going first among them from a civilized and Christian community can scarcely conceive that any efforts have ever been made to elevate them; or, if made, that they have met with any success. The progress is necessarily so slow, where there is such a mass of moral filth to be taken in the lump to purify, and such depths of mental darkness into which light is to be made to shine, that unless those who judge pass through a longer process of reasoning than this fast age is wont to do before coming to a conclusion; unless there is a careful consideration of the length of time required to do the work, and of the patient working and waiting that must be before any results can be reasonably looked for, there is almost sure to come a condemnation of the modes of those who have gone before them, or a judgment that there have been no modes, as there is nothing apparent that has been done. And so criticisms come. One asks with earnestness why shade-trees have not been set around school-house and other agency buildings, and fences made to protect them. Another, why cannot all the Indian men be induced to plow their ground instead of letting the women break it with their hoes. One wonders why the agent and employees have not induced the men to let the women ride the horse and walk themselves, if there is but one horse for them; or why he still demands that the woman carry the loads instead of doing it himself. Surely that is the first step in civilization to teach them to be kind to woman, and they know nothing of it—*ergo*, there has been nothing done!

Why do not the teachers in the schools make distinct articulation by their pupils a specialty? is suggested by one, with the assertion that very little of a short story that was just read was understood. Another inquires why it is that those who are said to understand English will not speak when spoken to, and is decidedly of the opinion that they know very little, or it is of no use to teach them if they will not use their knowledge; and still another wonders if with all the pretense at teaching good morals they cannot be induced not to steal from each other.

It is almost universally true that a new agent, with his consequently new set of employees, either ignore *in toto*, or condemn, the efforts which they acknowledge to have been made for the people whom they have been employed to serve, and thus it comes that many well-timed and long-continued labors of those preceding them are almost entirely lost. Very few young Indians will press their claims to be noticed by those in power—the more

worthy they are to be acknowledged as having taken a step forward of the masses of their people—the more persistently do they retire from observation, waiting to have justice done them by being invited to prove their ability. But the newcomers wish to prove what they can do with a fresh set from camp, and leaving those who have been encouraged to do their best with the hope of being useful to themselves and their people, but who still need to be supported if they succeed, to go back and herd among the masses, they try their powers upon the novitiates, who are also doomed to be pushed aside by the fast-coming new administration. We say fast-coming new administration, because the continual changes of governmental workers on reservations is one great hindrance to Indian progress. Another bane of Indian civilization is the custom so prevalent on all their reservations, and in all the country surrounding them, of giving written recommendations to Indians—men and women; young and old—which enables them to become national beggars by frequenting railroad stations and the streets of our towns and cities and presenting these papers. Perhaps no one custom of the day so encourages them to persist in their indolent, beggarly, thievish life, as this; and every one who has a spark of living interest in the uplifting the Indian, should make it a fixed principle never to write for, or give to, an Indian anything which he can present which will foster this custom, and no one to whom such papers are presented should ever honor them with a penny.

It is not the respectable Indians of a village or camp who go out with these papers, and they should no more be taken as the representative Indian than should the street-beggars of our cities be supposed to properly represent the best inhabitants of that city. Indeed, so strong is our abhorrence of this custom, and so clearly do we see that its continuance not only prevents many of our Indians from feeling forced to form industrial habits by encouraging them to live by begging, but that they misrepresent their own people to the tide of travelers that are continually surging to and fro across our continent, so that the "lazy, beggarly, thieving Indian" is a by-word in the mouths of nearly all who have not reached into the inner life of the Indian men and women who stay at home, that we feel no measures can be too stringent that must be resorted to to stop this crime against our Indians.

Birds.

Our girls being asked to write about birds, one began, "Birds are insects." The school dictionary tells her "Insects are animals that creep or fly." She reasons: "The birds fly, therefore birds are Insects."

Another writes, "I know about two birds that sing Dakotah. One says, 'Brother! brother!'" Another, "Sister-in-law, comb my hair!"

Still another, "The birds go south in the winter because they have no clothes."

Our Pawnees say larks on the prairies sing Pawnee; that they hear the brooding lark sing out from her nest, as the shades of night deepen around her, "Ku-chae, kan-kee, koo-de-doe—kan-kee koo-de-doo; Ka-chee, kan-kee, koo-de-do," which interpreted is, "I am not afraid; truly, I am not afraid."

GOOD FOR THE COMANCHE.—Mr. Reed reports that Kavoovah, one of our Comanche boys, planted seven bushels of onion sets, and as fast as he (Mr. Reed) could prepare the ground, the sets were disposed of. He says K. can handle his fingers as lively as any boy he ever saw. Mr. Reed is a practical gardener, supplying the Carlisle market, and is instructing the Comanche boy his art.

"Well" was given one of our boys to incorporate in a sentence. This is the result: "Last week I sick, and he doctor catch well for me and some other boys, too."

Another was given "blind." He wrote, "Blind means 'not see'—yesterday I was blind my marbles."

Conduct of Our Boys.

After the harvest work was over the farmers for whom over twenty boys in Bucks county had been working gave the boys a three days' "after-harvest" picnic. The following testimony from a well-known Philadelphia gentleman tells of their conduct while enjoying this picnic:

PHILADELPHIA, April 29th, 1882.

CAPT. R. H. PRATT—DEAR SIR: I am prompted to say a word to you in testimony of the results of your training when your boys are away from your immediate supervision.

I was living during last August and part of September in a cottage on the banks of Eaglesmere—formerly Lewis' Lake—Sullivan county, Penna., when a party, I don't remember how many, camped in the neighborhood. Knowing of your movement, and feeling interested in it, I desired to do what I could to see them, and at the same time to add to their pleasure. I invited them to my house after being among them, and saw them frequently in their own camp; so that I feel that I can speak for their conduct when out on a holiday trip. I lent them a boat, and set them at liberty with it, and watched them closely. No boys could have been better behaved.

I did not expect, from my small knowledge of Indian character, any acknowledgment that they themselves felt under any obligations to me personally; but, in passing my house in the boat, if any of us were about, they always saluted us in some way. They never took any advantage of my attentions to them, and, when desirous of the use of the boat, they always asked for it, when, perhaps, boys from other walks in life might have thought nothing of helping themselves. Altogether, I was much pleased with what I saw of the results of your efforts.

Very resp'y yours,

[In our March number of the Morning Star we printed a letter from White Eagle to his son Frank at our school, and in the April number we gave his son's reply. We here give a letter from him the sentiments of which we are sure will interest our subscribers and friends.]

PONCA AGENCY, March 25th, 1882.

Capt. PRATT, In charge of Indian Training school, Carlisle, Pa.:—

MY DEAR FRIEND:—It is a long time since I saw you. But I have heard of you. I hope you are well. You have taken good care of the children I have sent you, and you have given them a good education. I am always glad to hear from them, what they are learning. From the beginning God made everything. He gave you civilization first. He gave us the President. The children that are at Carlisle, when they grow up, and scatter around, trying to do something for themselves, if they should come where you were, would not know what to do for you, or how to thank you for what you have done for them. My friend, I am going to ask you to gather in the children, and keep them at their books, and not let them get their eyes somewhere else. When I went to Washington I saw everything you had set them to do. You have them at trades, as carriage-makers, harness-makers, &c. I expect they have learn the trades. I would be very glad for the people at Washington to hear about them. I am very proud to tell what the children learned, to the Indians. I would be very glad to hear from you what trades the Ponca boys have learned. My son, Frank Eagle, wrote and asked me to send him bow and arrows but I didn't like to send them, I do not want him to meddle with them any more.

Your friend,

WHITE EAGLE,
Head Ponca Chief.

We gratefully acknowledge the following donations of books for our School Library in May:

From Miss S. Longstreth.....	44 volumes
Mary A. Longstreth.....	30 "
Mary H. Brown.....	30 "
Thomas Nelson & Son.....	3 "
Robert Carter & Bros.....	24 "
Rev. Richard Newton, D.D.....	20 "

In last month's issue, in the article entitled "School Library," books—the gift of Anna T. Jeanes—were, by mistake, credited to Mary Jeanes.

To find out one's own folly is a great point of wisdom.

From a Comanche Boy in Search of work.

INDIAN TRAINING SCHOOL, CARLISLE BARRACKS,
April 25th, 1882.

DEAR KIND FRIEND CAPT. PRATT: I should write a note to you this evening and tell you what made me speak Indian last week. Well, Captain, this is the reason: The Wichita Chiefs has talked to me in my own language; that made me troubled only once. Yes, Captain, you required me last year to be a good boy continually. Well, my friend, I always remembered what you asked me to do. I always remember especially the words that you have spoken to me since last spring. I never shall forgotten that. I should try very hard to speak only English, and to pray to God all the time, and to be a very good man. Captain, can you tell me what shall I do when vacation comes? I think it is much better for me to work on a farm. I hope you will tell me directly. What do you think about? If you say "yes," I can go on a farm. I would like to learn how to work on a farm. I know a very little how to work. I used to work on a farm very hard last summer, but I do not want to stop my harness trade, because it is very much better for me to learn the harness. Now, Captain, I am actually glad to say this a few lines. Well, dear, kind friend, that's all I say to you. So, good-bye, sir. Excuse this writing, as I am in a hurry. I am

Your truly friend,
CHEAPE.

Kit-ka-ha.

Kitkaha entered the dressing-room unannounced one morning just as our pet Lizzie was coiling her wealth of black hair around her head. "Take it down! take it down!" he exclaimed, and, going near, asked if he could look. He shook the glossy mass around her shoulders, and smoothed, and patted, and admired. Then seating himself, his face all aglow with memories of the past, he told us of his early love:

"That hair is like that of my first love. She was the daughter of our chief, Sarurakurik. Her face was beautiful. She was tall and slender, and moved over the prairies like an antelope. I loved her, and three nights I sat at the entrance of her lodge, and each night I found there the mat upon which to sit. The morning after the third night I was invited to a feast in her lodge. A mat with cushions for the guests was spread. The men of her house were there, and she was given to me. I did not sleep that night, but calling the young warriors who were my friends, we prepared to go to the country of the Dakotahs for horses. The next morning I wrapped Chopelik, my betrothed, in a scarlet blanket and said, 'I will come back to you.' My young men arose, and with new moccasins tied in their girdles, we went North, toward the Dakotahs. In three days we came to a village. There we watched and waited. One morning, lying on the top of a bluff, and looking out over a valley, I saw a herd of horses driven out to graze. I gave orders to my men and we surrounded and drove away the herd. Each of us chose a horse and mounted it, driving the others before us. All that day and all that night we rode. We ran and did not stop. At day-dawn we came to the top of a bluff that overlooked a stream; there we stopped to rest and look at our horses. There were many, and they were very good; but two excelled all the others. A stallion, black, and large, and strong, and shining—a perfect male, and a mare, brown, with flowing mane and tail; small neck, and head, and pointed ears; plump body, and slender legs like a deer—these two were mine to give as a dower to Sarurakurik for Chopelik, his daughter, that she might be my wife. We went together on the summer hunt, God smiled on us, and we were glad. Our village found plenty of buffalo, and when we returned we were rich in robes and dried meat. Our horses and women were loaded with packs. We camped beyond the Loupe, under the bluffs you see yonder on the Platte. In our skin lodge, on the side of that rounded bluff, Chopelik gave birth to my boy, but she died. I buried her there, and she lies there to-day."

Kitkaha sat for a long time looking very sorrowful after he had ended his story, and we felt there was true affection even if he had tried to solace himself since the death of his loved one by taking two splendid looking women, daughters, too, of a chief, instead of the one. Several weeks after we had listened to his story, Kitkaha came to inquire what are our laws with regard to a woman who proves false to her husband. He belonged to the priesthood, and had been in the medicine lodge some days and nights fasting and preparing for religious ceremonies. During that time one of his wives had taken a pleasure trip with another man. He had learned we had written laws, and, although he was not at all zealous to be subjected to them himself, he was so shocked at the perfidy of a woman who could desert her husband at a time when he was holding himself aloof from the world, to prepare himself to perform his duties in the sacred office of a priest, if the white man had any laws that would touch the case he would like to see them applied. As our statutes did not recognize him

as a man, we could give him no hope that his wife could be held amenable to them, and he was obliged to await her return, when he could inflict upon her the legal Indian punishment for such offences: beating with a club or tomahawk.

E. G. P.

HOME LETTERS.

A Creek Boy to His Uncle.

Yours dated the 18th came to hand promptly, and was read with the greatest of pleasure. You said that you had been replying to nearly every letter that I wrote you. If you did, I have never seen them. I guess you must have endorsed them wrong. I am sure I have never received but two letters from you since I came here. I am very glad to hear that you are all keeping in good health. I hope that Auntie will recover soon. What seems to be the matter with her? I suppose Ben will help Reece on the farm this year, will he not? If B. Reece is able to handle the plow this summer I guess he will be a great help to you on the farm. You said that you wanted to know why Rosie's monthly reports were better than mine. That is a question of impossibility. All that I can say about it is that she must be a better scholar than I, and has a better character. I guess that is the reason her reports are better than mine. We have now very nice and warm weather. Some of the scholars have been sent out on farms already. If I can get a good job right here at the school this vacation, I will stay, but if not, I will try and go out on a farm, if there is a chance. They were talking about having our examination the last of May. I don't know whether they have decided it so or not. Some of the scholars that went out last vacation have not returned yet. The scholars here have generally been very healthy this spring. I had a letter from J. Ross and one from Mrs. Craig. I have not replied yet. I suppose you see them often. Write again when convenient.

Yours truly,

ROBT. W. STEWART.

A Young Creek to His Father.

DEAR FATHER: I thought I would write to you this morning. I hope you will be glad to hear from me soon again. I think you might write to me about two times in a month so I would be happy to hear what is going on at home. I hope the children are all enjoying these pleasant days and having a nice time playing. I hope Rose and Sam and the others are going to school. I will tell you we are going to have examination about the last of May, so we have only one month to study our lesson. We have written review every month. Next time you write to me I would like Rose to write to me and tell me when her school is going to turn out. I will ask you how you are getting along. I hope you are doing pretty well. I am doing pretty well in school. I hope these few lines I have written to you, will find you all in good health. I am also well at the present time. I hope the children are all happy to see summer come again so they can see the beautiful flowers that come out on the prairie. The strawberries will soon be ripe and see the green grass out on the prairie and the cattle grazing all over the prairie I hope the cattle are doing well. I guess no disease has been among them yet. That is about all I have to say. I hope you will answer my letter as soon as possible. I would like to hear from you very soon so I will close my letter nothing more from your son. I send my love to all the children and ma.

ALEXANDER McNAC.

Ellis Childers' Letter to His Father.

DEAR FATHER:—We have come to the end of a 10th month, and it is time for our monthly letter s, so we all are writing letters home. The month of April has been a pleasant month, and I heard that it is the same out there. Mrs. Craig told me that they were going to have their picnic on the last Friday in April instead of May 1st.

I am pretty well now, but sometimes I feel pretty badly because I have had a bad cold ever since March. Sometimes it gets worse and then better again, but my work and studies are kept up right along. Most all the rest of the scholars are well, but there are some that are sick. I don't think any of them are very sick, so we all hope that all will recover, but we don't know what will come to pass. We hope that you all are well and doing well with your farms.

We have had some Indian visitors this past month. First Inspector Haworth with Iowa and Sac & Fox delegates, visited us on their way back home from Washington. They spoke to us in the chapel, and went on home the next day. There was another tribe of Indians from New Mexico. I don't remember what tribe they said they belonged to. Whatever tribe they belong to they were wild-looking people. There are a Wichita and a Caddo man visiting us, and are now with us. They look somewhat like our people, although one of them has long hair, which our people very seldom have. The other has hair just about as long as Coweta Merco's, and I notice he looks like Coweta.

The news is scarce except that the farmers are busy working on their farms, which I suppose is the same out there, and that we are going to have our examination on the last of May instead of June. So nothing more. Hoping to hear from you soon.

From your son,

ELLIS B. CHILDERS.

An Arapahoe Boy's Letter to His Brother-in-Law.

DEAR BROTHER-IN-LAW BLACK COAL: We all write a letter to-day. I am anxious to write to you, and I want to tell you all about this English school. We are all doing our best all days to speak English, and work, too, and I want you to make a big farm this summer, so when I go back I shall be glad when I see your farm. I want you send your daughter to school to learn how to learn—white civilized ways, too. If you believe me you shall be glad all the time, because it is best way white people's ways. I think two more month we have stop school, and I think I going on farm to learn more farm work and English language. Last two weeks before four boys went to work on farm, and some others going home. Sioux boys and girls and twenty-seven different tribes in this school; but we all talk to each other only one language—it is English language; because Captain PRATT give us order to speak English language. Captain PRATT is very kind try hard work for us to like all civilized all Indian nation, and to get good education, and how white inhabitants do. Two Indian chiefs stay with us yet. They look like white men. One is Wichita chief and one is Seminole chief.

JOCK BULL BEAR.

Wm. Peery's Letter to His Father.

DEAR FATHER: This bright and beautiful morning finds me enjoying good health. I keep well all the time. I have only been sick once since I left home. I suppose you all keep well. I must tell you that I have begun to study diligently, and try to learn in good earnest. I study my lessons principally out of school. My studies are reading, arithmetic and history. They keep me busy most of my time. I study the history of the United States. I am learning some. Our teachers and others seem to be deeply interested in teaching us, and adopt a good way in teaching, so that we will remember what we go over. We have an examination at the end of each month in all our branches of studies. Sometime in the latter part of May we are going to have speaking and other things, in which, may be, I will take part if I am asked. The President of the United States will probably be here, besides others from Washington, D. C. As I have written all that would be convenient. I will close, hoping that this will find you all well. I remain as ever, your affectionate son,

W. B. PEERY.

Thomas Wister to His Agent.

COL. D. B. DYER—DEAR FRIEND: I have the pleasure of writing another monthly letter to you this beautiful morning. I am in good health and am glad that I am. The rest of the boys are well except Adam. He has a very sore arm, and I hope that he will get well and be with the rest of the boys. Well, I have nothing much to say. You need not be surprised because I turned out to be what you call a blacksmith instead of a carpenter. I think it is a very good trade for that part of our country. All of your boys are learning a trade except Andrew and Frank. Andrew wanted to be a harness-maker, but they said that he was too small. I try to learn a little something every day. It is like the words that I often think about. It is like a brick building that has many stories; and laying brick by brick until you get to the first story; then to the second, third, fourth, and so on until you are done. Learning little by little is more than building a house, because you can learn all the time until you die, and if you live to be many years old you can learn much. I think education leads to true life and happiness. I say that every man and woman ought to have an education, because even the smallest can learn. Education ought to be more in the Indians than anybody else. And another thing is, civilization ought to be in them. I think this is enough.

Your affectionate friend,

THOS. WISTER.

PUNKIN PI, says Josh Billings, is the sass of Nu England. They are vitels and drink; they are joy on the half-shell; they are glory enough for one day and are good kold or warmed up. I would like to be a boy agin, jist for sixty minnits, and eat myself full of the blessed old mixtur. Eaney man who don't luv punkin pi wants watchin cluss, for he means to do somethin mean the fast chance he kan git. Give me all the punkin pi I cood eat when I wuz a boy, and I didn't care whether skule kept that day or not. And now that I hev grown up to manhood and hev run for the Legislatur, and am thoroly married, there ain't nuthin I hanker for wuss, and can bury quicker, than two-thirds of a good, old-fashioned punkin pi, an inch and a-half chik, and well smelt up with ginger and nutmeg.