

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., MAY, 1883.

NO 10.

OUR THIRD ANNUAL EXAMINATION.

Important Speech by the Secretary of the Interior.

We cannot better present our examination exercises to our readers, than by reprinting from the *Evening Bulletin* of Philadelphia, the following account given by one of the Philadelphia visitors.

CARLISLE, Pa., May 23.—Notwithstanding an overcast sky and a chilly day, a large company filled the gymnasium of the Carlisle Barracks to-day, to witness the Annual Examination of the Indian Industrial School. The greater part of the visitors consisted of prominent residents of the neighborhood, but there were also present large delegations from Washington, Philadelphia and elsewhere. The Government was represented by the Secretary of the Interior, accompanied by Commissioner of the Indian Bureau Price, Inspector Haworth, Assistant Attorney-General McCammon, Commissioner Smiley and Indian Agent Sheldon. Among the other visitors were President Cattell, of Lafayette College, Rev. John Bolton, of West Chester; Messrs. Philip C. Garrett, Francis Wells, Horace W. Pitkin, Robert W. Smith, John Marston, Rev. Heber Beadle and others, together with a large delegation of Philadelphia ladies. The gentlemen of the Indian Rights Association and the members of the State Government were conspicuous for their absence.

EXAMINATION EXERCISES.

The morning hours were taken up by inspections of the quarters, school-rooms and workshops, which are now occupied by 367 pupils, 240 boys and 127 girls, and the visitors expressed great interest in the progress made in the various branches of industrial education. On the arrival of the Philadelphia train, lunch was disposed of and the gymnasium was speedily crowded.

The exercises consisted of music by the military band of Indian boys, who acquitted themselves with much credit, chorus-singing, in which the boys and girls showed a commendable progress in part-singing, recitations, original speeches and class exercises on the blackboard. The programme was necessarily hurried, by the requirements of the railroad schedule, and many numbers were necessarily omitted. But enough was given to show the general line of advance made by the pupils, and the brief original addresses by the Indian boys showed how strongly the school is impressing upon them principles of manly independence, the nobility of labor and the value of a civilized education.

JUDGE HENDERSON'S TESTIMONY.

Upon the conclusion of the programme, Superintendent Pratt announced that he had prepared a speech, but would not have time to deliver it, and then introduced Judge Henderson, of Carlisle, who with few words but impressive eloquence bore his testimony to the excellent character of the school. He had been among those who had dreaded the introduction of these hundreds of untutored young savages in the neighborhood; but he had known Carlisle Barracks ever since he was born and in all his experience he had never known them when they were occupied by such an orderly, well-behaved and peaceable family as the present one.

SECRETARY TELLER'S SPEECH.

Secretary of the Interior Teller was next introduced. Mr. Teller said that he might possibly disappoint the expectations of some of his impulsive hearers, but that he wished always to deal with this Indian question dispassionately and upon the plain common-sense principles of national and political economy. He did not agree with those who thought that Indian civilization was the easy work of a day. The history of the world showed few, if any examples of savage peoples suddenly raised to the status of a civilized life, and he did not believe that we were dealing with an exceptional case.

He held that the Indian could be civilized, but that the process must be gradual. He had never said, as had been attributed to him, that the only good Indian was a dead one. But he knew the Indian character. He had lived among them and he was well acquainted with their condition and their capabilities for improvement. The wild tribes were not ready for civilization. As far as heathenism is below Christianity, so far is the Indian below the condition of a proper American citizenship. And it is only by the preparation of education, of the industrial and mental education of the children, that they can possibly be raised to a fitness for the enjoyment of their rights. The time has come when the Government must teach the Indian to

TAKE CARE OF HIMSELF

For more than a century it had been taking care of him by policies that had all proved disastrous failures. That is all past, and the whole country agrees that a totally different method must be pursued.

Secretary Teller said that he would not discuss the question of "lands in severalty." Big petitions had come up to Congress from well-meaning, good-hearted people, that had nothing in them but "lands in severalty." That was not the first thing. That should come afterward. Education, preparation, first; lands in severalty and citizenship afterward. What was wanted now was that the people should impress upon their Congressmen the need of liberal appropriations for Indian Education. His Department could do nothing without money. In former days there had been a "Civilization Fund," arising from the sale of Indian lands, of \$800,000. It had all been well spent, and the fund to-day is only about \$10,000. We are spending \$20,000,000 a year for feeding and fighting Indians, and when he asked Congress for \$2,500,000 to educate Indians, he got just \$400,000. There were 40,000 Indian children. If Congress would give him the money, he would put 20,000 of them in just such schools as this, at once, and he would follow them with the other 20,000 as soon as possible. And when we have taken these 40,000 Indian boys and girls and taught them how to take care of themselves, we may safely say that in five years we shall either prove that this system of industrial education is the true and final solution of the long-vexed Indian problem or we shall prove to the world that the race is incapable of civilization.

Mr. Teller closed his speech, which was followed with breathless attention by his audience, with an earnest assurance of his readiness to do all in his power to promote such schools as those of Carlisle and Hampton, and his profound conviction that by them, more than by all other means, Indian civilization was to be attained.

The Secretary of the Interior's speech was the event of the day, and produced the deepest impression upon his hearers, the only regret expressed being that it could not be spread in full over the whole country.

CLOSING SPEECH.

Mr. Wells closed the exercises with a three-minute speech, in which he paid a strong tribute to the Secretary of the Interior and congratulated the friends of the Indians upon the possession of such a friend at court. He was glad to have it explained that it is the Congressmen, and not the Secretary, that must be looked to. He had once thought otherwise; but although editors were supposed to know everything, and usually knew even more than everything, they were sometimes wrong, and he cordially confessed that he had been one of those who thought Mr. Teller was not heartily with them in the Indian cause. He wanted to take back anything he had ever said in that direction and to urge the audience to go to work upon their Congressmen and through them to fill up the funds of the Indian Bureau, confident that if the money were once there they had the very best sort of a Paying Teller to disburse it.

The exercises closed at 3 P. M., and the large company dispersed to their homes, highly delighted with all that they had seen and with increased interest in the Indian cause, leaving Captain Pratt to pursue his great work with a strong reinforcement of courage and hope inspired by the cheering utterances of his official chief.

C. B.

PLAN FOR EDUCATING INDIANS.

The department of the interior has recently issued circular orders to Indian agents throughout the country, asking that efforts be made to get the Indians introduced into the public industrial schools. The important portions of the circular are herewith given:

The advantage of placing Indian youths in schools remote from reservations, where they will be surrounded by civilization and be obliged to learn to use the English language, has been abundantly shown and the advancement in education and civilization made by Indian pupils under such circumstances has fulfilled the most sanguine hopes of the friends of the Indian.

This office desires to extend such advantages to nearly four hundred Indian youths, and to place them in companies of from five to thirty in such of the various institutions of the country as are interested and prepared to receive them.

In some institutions it may be difficult to provide the facilities needed for successful work with the amount allowed therefore by the government, especially as the pupils must be cared for during vacations as well as term time, and the sum of \$167.00 is all that is appropriated to cover the expenses of board, clothes, tuition, medical attendance, etc., of an Indian child during twelve months. But the growing interest which is being manifested in Indian civilization and education leads to the belief that many institutions will look at the matter from a philanthropic standpoint and will be ready to supplement government appropriations with private funds.

The pupils should be received as soon as practicable after July 1st, next.

Reform in the Education of the Young.

Dr. Emil Hoeber read a paper before the German Social Science association of New York recently on the subject of "Reform in the Education of the Young." He found fault with the methods in which certain branches of knowledge were taught as follows: In geography, for instance, he saw no use in cramming the children's minds with innumerable names of islands, rivers and towns in every part of the globe, which they would forget soon after they left the school. The study of languages he also believed was unnecessary for the average child. A thorough knowledge of one language was preferable to a smattering of several tongues. The knowledge of history was very desirable, but how was history taught in schools? The study of German history meant learning the names of German Kings and Emperors, how many times they married and whom, and the idiots who succeeded them. The history taught to children should be the development of man's nature, the lives of the great souls who struggled to emancipate humanity from errors and tyranny. A great deal of time was wasted in teaching children music. Hardly one child in a thousand ever succeeded as a musician.

Altogether too much was taught in the public schools without any regard to hygienic principles. The best studies for children were a knowledge of the physical and moral nature of mankind, and the knowledge of some trade. Mathematics was very necessary, because it was useful to the architect, builder, engineer, carpenter, and speculator.—*Jamestown Journal*.

A man came to the Barracks with a wooden leg. One of our little boys reported to his matron that they had seen a man with the meat all off his leg walking round on the bone.

THE MORNING STAR.

EADLE KEATAH TOH.

INDIAN TRAINING SCHOOL, MAY, 1883.

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

THE INDIAN QUESTION, BY A CARLISLE PUPIL.

This Indian Question has been a cause of great dispute between some of the white people, some oppose Indian education and some do not. Here are the Indians right here in this country with you, and why not educate them, as well as foreign races? Is it not less trouble to educate a race of people in your own country, than to educate those in Asia, Africa and other foreign countries? You go to a great deal of expense to send Missionaries across the ocean to teach, and it would not cost the Government, one fourth as much to educate and christianize the Indian, as it costs to send teachers to other countries. I believe that the Indians of America must have education if you want them to lay aside their Indian customs and take up a better way of living in the years to come. How do you suppose the Indians are going to become civilized and live and do as you do, when the Government of the U. S. is constantly sending out troops to drive them from one reserve to another? The saying is "A rolling stone gathers no moss." Suppose that some of you white people were settled some where and started a little farm and I would come and say, "You have got to leave this place and go a little farther west." I would keep taking you a little farther; after a while you would get tired, and probably rebel, and that is just the way with the Indians. If the Indians have not education you white people will keep driving until they come to the jumping off place, and then where will they go? Why not let the true American have an equal share in this great Government, as well as other races? What does the Declaration of Independence say that was signed on the 4th day of July 1776. It says "We hold these truths to be self evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." Why doesn't this include American Indians? What are Indians but men? The color of a man does not tell what kind of a mind he has, it does not tell whether he will become great or not. It is the ambition that makes the man and in order that the Indians may be ambitious, they must have the means, and opportunity, as you white people have had. Then the Indians will come out among you, and be some body. The sooner the Indians learn to think and do for themselves, and have a title to this Government, the sooner the Declaration of Independence will be fulfilled. There is one thing we have to do, and that is to get the English language, we have to get that into our minds, before we can accomplish much else. I say let there be more schools established in the east, for the Indian youth, so that they can learn the ways of the world. Why not let the Indians come back and live in the east? You do not send the Chinese or Negroes back to their homes, the Indians have just as much liberty as any other people according to the Declaration of Independence. We at Carlisle represent the true American,—the first people that Columbus met, when he discovered this continent. The Indians have been at the bottom of the ladder and its time they were climbing up, and you white people must give us aid. We want to have our minds developed so that we may make a complete success of this Indian civilization; in order to do this, we must seek and obtain knowledge. We have to study and

use our own common sense. I would like to see all the Indians have understanding enough to go and attend to their own affairs and not have to go to an Agent or some one else to attend to them. Chiefs and Agents are of no value to the Indians; so let the Indians come out among you, for I believe that God wants us to come in connection with one another as brothers and sisters. God says he is no respecter of persons. Respect the Indian, do not keep him back as if he were some great monster, bring him to a place where he can realize things as they are, and there will be an end to depredations committed by him. God help us.

FRANK D. AVELINE, Miami.

OUR FARM AND CHARITY.

Last winter and the winter before, we asked Congress, and had the strong endorsement of the Commissioner of Indian Affairs and the Secretary of the Interior, to give us a farm, in order that we might teach our boys that most important of all industries—agriculture. Congress did not favorably consider our request, but the work must not stop; and so through the kindness of a few friends to whom the facts were made known, we have received \$4,000, which was sufficient hand money to enable us to buy a farm for \$20,000, and we are now in possession of a very suitable farm of 157 acres, well located and well adapted to our needs. We hold it by deed of trust for the school. We still owe \$16,000 on it. We have organized a Board of Trustees, with reference to this and such other donations, as we have received or may receive in the future. Their names are as follows:

Dr. C. R. Agnew, and Mrs. A. S. Larocque, of New York City; Hon. Joseph K. McCammon, Assistant Attorney General, of Washington, D. C.; Susan Longstreth, Hon. Daniel M. Fox, Dr. James E. Rhoads, and Col. William McMichael, of Philadelphia; Albert K. Smiley, of New Paltz, N. Y.; Mrs. M. C. Shaw, of Pittsburgh; Wistar Morris, of Overbrook; Judge Robt. M. Henderson, Rev. Dr. J. A. McCauley and Richard H. Pratt, of Carlisle, Pa.

White Wolf, Sun Boy and Big Bow.

These three chiefs have been on a visit of a few days to Carlisle School. During their stay they attended our Saturday evening English speaking meeting, and addressed the pupils through an interpreter.

White Wolf, a Comanche, speaking in his own tongue, interpreted by Mr. Woodward, said: "Long ago, in the early history of the Indians there were no schools. Now I see many tribes in one school. Capt. Pratt is your father. Although you are different tribes, he treats all alike. When I see you getting along I am glad. All try and see which can get along most. All be encouraged and work hard. I will be glad to meet the one, when he gets to be a man, who learns the most. Listen to your teachers and you will become men and women. This is the road to take and bring you out. This is the road to make something of you as a people. I don't approve of your doing any mischief. That is all wrong, and you know it as well as I do."

Sun Boy said: "Look at me, you many different tribes gathered together here to-night. I don't know your faces. I don't know whether you are Indians or whites. The Kiowas and Comanches started schools in 1875, since then we have learned good ways. Capt. Pratt brought you here to learn better ways than you learned at the Agency. Keep on learning. Never get tired. That is the way the good boys and girls get ahead. Bad boys and girls will not learn better ways and will get poor. I am glad you have such good friends, who will teach you better ways, and I am sure you will be glad to hear them. When you get edu-

cated, your people will be glad to have you there to help them."

Big Bow, Kiowa, said: "I am glad to hear such good words. Your father sent you here and expects you to learn white man's ways. They expect you to listen to your school father and do what he tells you to do. It is for your own good, and not for the old people, that your fathers sent you here. I am glad to see you here to-day and talk to you. If you learn to do like white people, your people will not keep in Indian ways. Also I want you to learn to work and do all you can. I heard many times that there was such a school as this in the East, but I could hardly believe it. I believe that you will learn to do all you can for your people." Sun Boy and Big Bow spoke in their native language, which was interpreted by Joshua Given, one of our pupils.

At the close of Big Bow's speech Capt. Pratt said that he had never expected to hear from Big Bow the speech he had uttered that night. To see this man standing before the pupils of Carlisle School giving such an exhortation was very impressive.

At a recent meeting in the interest of Indians, in the First Baptist Church, Brooklyn, N. Y., where 2000 persons were present, our band played "America." Immediately after, the Commissioner of Indian Affairs made a most earnest address.

Commissioner Price said it was only within a short time that such an audience as that could be gathered on such an occasion. He heard the very words come out of the horns played by the Indian boys:

From every mountain side

Let freedom ring,

[Applause] What we ought to teach the Indians was what God taught Adam—"Six days shalt thou labor." There was no Christianity without labor. Members of congress did not understand this Indian question. We sent money to China and Asia and other places, and were neglecting the heathen close around us. [Applause.] Something like fifteen hundred Indian children were being educated in the Indian country in day schools. But this was only a drop. Those children present were samples of what could be done.

FARM ITEMS.

We have 137 acres of wheat. It looks fine, and if the crop is a fair average, we shall have enough to make the 550 to 600 barrels of flour needed by our school next year.

Mr. Miller now sends thirty-five gallons of good, rich milk a day, for our boys and girls to drink. Dr. Agnew, of New York, told us that milk was the best thing for children to drink. We don't get half enough for all the children, so we must have more cows.

Mr. Miller told the boys to put up a scarecrow. He gave them an old hat, a pair of trousers and a red shirt. The boys made an Indian with a tomahawk in his hand which looks so natural that every time the dog passes he barks at it.

Mr. Miller and the boys are making a stone wall across the creek below the spring, so there may be a large pond. Mr. Miller wants to put in a wheel or some other power, and force the water into the farm house and to the stable for the stock; but he will have to wait until he gets more money.

Mrs. Miller, the farmers wife, had over 200 young chickens she was raising for our next Thanksgiving dinner. A mink got among them the other night and killed over sixty. Mr. Miller caught him in a trap. No chickens have been killed since. It was not the small boys with bows and arrows this time.

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EADLE KEATAH TOH.

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INDIAN TRAINING SCHOOL, MAY, 1883.

SCHOOL ITEMS.

Charlie Navajoe is busily engaged in repairing iron beds.

The farm house and Superintendent's office are now connected by telephone.

In our next number we shall print a full list of cash donations to our school during the past year.

We will be glad to have our friends help us increase our Subscription list. The Cashier of the STAR reports the drawer empty, and \$1.50 in debt.

The pressure upon us about the time of examination, is our only excuse for lateness in issuing this number.

We have to thank Mr. Lothrop, publisher of the *Wide Awake*, for sending that excellent periodical to our school every month.

The little girls are happy in the possession of another package of jackstones, sent by their friend J. Topliff Johnson, of Philadelphia.

During the temporary absence of the head of the harness shop, Julian Whistler, one of our Sioux pupils and apprentice is in charge.

During the past month, we had twenty cases of measles. Fortunately we are through without loss or special injury to any of our pupils.

Lewis Brown, Sioux, Luke Phillips, Nez Perce, and several other of our shoe-maker apprentices can now cut out, fit, and make boots and shoes.

The Sioux girls who came to us in November last have without exception won for themselves a good name in all the departments of our school.

Mrs. Dr. Given and her children, accompanied by her father, Rev. Dr. Brown, arrived during the month and have taken up their home with us at the Barracks.

Big Horse, chief of the Cheyennes, wrote us asking permission to buy one of our wagons. We sent his letter to Commissioner Price who gave the permission.

Through the beneficence of a good friend of Carlisle, we are enabled to very greatly enlarge and improve our shops, and so meet the growing demands of our school. We wish to say much more about this in our next issue.

Clarence Three Stars, Sioux, made a pair of uniform trousers between eight o'clock and half past eleven in the forenoon, and they had sergeant stripes on. Clarence had charge of the tailor shop for one month, while we were without a tailor.

Robert American Horse and James Porter, wood workers in the wagon shop, and Edgar Fire Thunder, iron worker, have made and helped put up in the back yard of the girls' quarters two strong double-acting swings, which the young Indian maidens enjoy very much.

During the past month, Emily Peatone, Kiowa, has taken excellent care of the yard back of the girls' quarters. We are sorry that Emily's school period is closed and she leaves us so soon. May she prove a good help to her father and people.

The walls of the girls' assembly room have been made much more pleasant and cheerful by the gift, from Anna T. Jeanes, of a number of beautiful pictures. Elizabeth H. Farnum, another friend who visited us at examination, gave the means to wainscoat the room.

Mr. Hohannes Kukoryan, from Aintab, Turkey, who recently graduated from Yale College, gave us a very interesting account of his country and people at our service on Sunday last. He is to become a missionary to his people, and sails for home, on Thursday.

One of the most difficult departments in our school is the laundry. When all are present we have from four to five thousand pieces a week to wash. We very much need machinery to help do this hard work, but it takes money to get the machinery and our Uncle Samuel is very poor.

It is no disparagement to any of the many friends of Carlisle, to say that no one of them is more welcome by the pupils and teachers than our unswerving friend Susan Longstreth, of Philadelphia, who was with us on examination day with greetings and good cheer for everybody.

Mr. John P. Moore, one of the prominent men among the Creeks, was present at our examination. He came to visit his two daughters, who were in the party of twenty-five Creek children sent to us, by order of Secretary Schurz in January 1881, at the time the Tallahassee Mission was burned.

Miss Lizzie Conard, for a number of years engaged in educational work among the colored people of the south under the auspices of the Society of Friends, spent a fortnight with us recently studying our methods, with a view of engaging in Indian educational work at the White's Manual Labor School, Indiana.

During the week ending May 26th, every Indian girl in the school spoke the English language only, throughout the week. Considering that quite a number came to the school only last August, October, and November, and without knowledge of English, this is a very creditable demonstration of the capacity of the Indian to learn this very difficult language.

Thirty-nine girls and seventy-eight boys are on farms and elsewhere in families, for vacation. We have no more large girls to spare this vacation, but we have many little girls, who would be greatly benefitted by being two or three months, or even a few weeks in good families. We still have a few large boys who want to go out, and a good many smaller ones from ten to thirteen years, who could drive cows and do other chores about a farm.

One girl is detailed for each of the ladies connected with the school to assist in keeping her room in order, with a view of instructing them to observe neatness, order and good taste in the arrangement of a home. One of the late arrivals, who is a novice in such matters, on being told she might arrange the wash stand, commenced by taking the tooth powder bottle, emptying and washing it very clean.

Another teacher reports having thrown away her tooth brush because she felt assured it was used in cleaning more than one set of teeth. On purchasing a new one and finding that wet when it should have been dry, she investigated and discovered that the brush was washed with the rest of the toilet furniture each morning.

We have on our farm one of the biggest and coldest springs in the county. The farm cost us \$20,000. Secretary Teller said he would give \$20,000 for the spring, if Capt. Pratt would send it out to his farm in Illinois.

We have accepted the order from the Department for tin ware and harness, made by our Indian boys during the past year, and what they can make by the end of September, in all: 74 Harness Bridles, 131 Riding Bridles, 184 Head Halters, 250 Sets Double Harness, 4,531 joints Stove-pipe, and 16,178 articles of Tin-ware.

On Decoration day, 100 of our boys and the band joined in the town parade and ceremonies. No little praise was given to our band for the comparative excellence of its music. Part of the time the town band and our school band were combined, playing together the same tunes.

Mr. Otwin James, from Kaw Agency, wrote and got permission from the Department to come to Carlisle at his own expense. He came from his home in Indian Territory alone. He and Jos. Little Brave, Sioux, who came to us last November from Pine Ridge Agency, are helping lay the foundation walls for the new floors in our shops. The mason reports them as most industrious and capable.

On the 25th and 26th of May, Capt. Pratt with six of our Indian boys appeared, by invitation of the Ladies' Board of Home Missions of the Presbyterian church, before the annual convention of that society, at Saratoga, and also before the General Assembly of the Presbyterian church, and the annual convention of the Baptist Home Missionary Society, also in session there. The Indians and Capt. Pratt addressed these several assemblies, and great interest in the cause of Indian education was expressed by the different bodies.

John Butler, of Indiana, one of the most prominent members of the Society of Friends in America, and for many years a member of the Executive committee on Indian matters, recently visited us and went through all the departments of our school with great care. Mr. Butler informed us that the government had offered to increase the number of Indian children at White's Manual Labor school in Indiana, to seventy-five. Mr. Butler is just eighty years of age. His vigor and ability to transact business at that advanced age is quite remarkable.

Col. P. B. Hunt, Agent for the Kiowas, Comanches and Affiliated bands on the Washita, Indian Territory, paid us a visit a few days since. The Colonel was reappointed and recently began an additional four years term. He states that many of the Kiowas and Comanches have fenced small patches of land and are beginning to take an interest in farming. Mr. Woodward, who accompanied Col. Hunt, informs us that a number of these little farms have from ten to twenty-five acres under cultivation. They are also beginning to take quite an interest in stock raising.

Mr. J. Wells Champney, the artist, accompanied by Mrs. Champney, who writes such beautiful things for *Wide Awake*, *Saint Nicholas* and other periodicals, spent a week with us recently. Our teachers and pupils have seldom been more agreeably entertained than they were one night by Mr. Champney, with his rapid sketches on the blackboard, delineating character. We are not adepts in these matters, but our judgment, from what we have seen on our blackboards and slates since, is that several of our pupils should have special training in this direction.

A Letter from a Pueblo boy of 14 years which proves what are his aspirations.

MY DEAR SCHOOL FATHER R. H. PRATT.—I would like to go out country, to work on the farm, because I want to know about the farmer so when I go back to my home, I able to work myself, and I want to learn more English. Last summer I asked you about to go on the country to work. And you say, you was going to find for me a place where I could work, and now I am very anxious to and to work best as I can work, and I want to earn money. If I could learn about the farm I will able to help my father to work on the farm. That is all.

BEN M. THOMAS

A boy in Bucks Co. describes a Public Sale.

Yesterday afternoon we went down to a sale. I saw a great many cows and pigs and some plows. It is about the cows, I only count 60, cows, and pigs, I don't know how many, good many I suppose. Then I saw a black mule stood in the barn door. Then we saw other things what the farmers use. The barn was big and it was a many people out there, some of I know and some don't. We was going on the road, I saw corn standing in the stocks yet not husking down. Oh! I had nice time and funny. I heard some men hollow about them cows said, \$25, \$25, and \$65., and so on.

FRANK EVERETT.

From a Wichita Farmer Boy.

I like to stay on farming, learn how to worked farm. When me first came, Mr. Wright house their help kill pig and cut of beef too. Early in the morning got up, go to the barn to milk a cow, first time I do not know how to milk a cow, this time I can milk a cow both hands. After me get done milk a cow I clean in the cow stable myself. And sometimes me horse put harness on and cart haul some wood. I do not wanted to go to the town and some place I stay in the house all time. I don't know how to write letter but I am try answer that is all. I have good place to sleep from your truly.

HORTIE STEVENS.

A FATHER'S LETTER TO HIS SON.

OSAGE AGENCY, 1883.

MY DEAR SON PAUL:—I am real glad to hear from you this morning. It made me feel real good. I am glad to hear you are well and getting along well. The folks here are all well. I have written several letters to you but think perhaps you did not get them all. I have had very poor health this winter, but am getting about again and am feeling better now. I am glad to hear from you but if I had you here now to live with me I would not be any more pleased than I am to know you are well and happy at school. I am glad to hear from you but it hurts me that I cannot write to you myself as I would like to do. I want you to think over what I say and learn all you can. Learn to be a good boy and make a man of yourself, and when you come home you can help take care of you father in his old age. Learn as fast as you can and write often. I want to encourage you all I can to learn, so that you may do well hereafter. Your mother has been very sick, but is now better. I am trying my best I am working on farm and when you come back I hope you will find a different Indian from the one you left. I am doing this all for you. I was plowing yesterday afternoon till I gave out and stood in the field and thought of you and thought that when you come back you will be able to run the farm yourself, and know more about it than I do. Since you left home I have taken the advice of the people at the Agency and have tried to live like as white man. I wear my blanket sometimes for half a day but I am forgetting how to wear it and my advice to you is to stick to your pants and learn to live as white folks do. That is all this time from your father.

BRAVE BIG HORSE.

The gentleman in charge of the boys, finds those who work in the tailor shop, very anxious to secure the full service of the garments they have made for themselves, even though they have outgrown them and have been given to others. The following labels were found attached to such garments:

"Ernie Black's coat. Please W. P. C., you must not give to other boys this coat, I want to myself, May 9, 1883."

"Elkanah C. Dawson I uniform coat. Please Mr. Campbell don't give to some other boy my coat. I wanted to myself, I made myself."

RESERVATION ITEMS.

If the following articles from the Cheyenne *Transporter*, printed at Darlington, I. T., interest our readers one tenth as much as they do us, we shall be fully warranted in giving so much of our small space to their reprinting.

The following notes of our returned boys, are especially gratifying.

The Cheyenne school notes report that Chester A. Arthur and Alfred Brown are at present making boys' clothing. These were two of our Carlisle Tailor apprentices.

Thomas Bear-Robe is home on a visit from Caldwell, where he has been making brick. He seems well pleased with his work. Thomas keeps an account of every cent he earns and spends.

Walter Matches addressed the children in Cheyenne on Sunday evening—the first talk in their language they have had for some time. Walter goes to Caldwell this week after freight for the Agent.

Henry Roman Nose left last week for Carlisle. When at school there, he commenced the tinner's trade, but not having completed it, he felt incompetent of taking charge of a shop. The tools are in the commissary ready for use when he returns. The day he left he sent his little nephew, aged five, to the school with a note asking that he be cared for while he was away.

Henry has arrived, having made a trip by rail more than half way across the continent alone. A Sunday School at Edgewater on Staten Island gave the money for his fare, and a good Carlisle friend in Phila. gives the means to help on the slender allowances of Government, if need be, when he goes back in the fall to begin with his shop. Henry has taken hold of work in our shops with a will, and seems to have lost none of his skill to make pans, pails cups, etc.

Visits like this from our good Bryn Mawr friend help on Agency efforts not a little:

Rev. Dr. Wm. H. Miller, a Presbyterian minister, of Philadelphia, Pa., delivered a very impressive sermon at this Agency on Sunday last, and by general invitation, will preach again Sabbath next. Dr. Miller is visiting the Territory to benefit his health, and is a zealous worker for the cause of the Indians.

We were pleasantly surprised by having Agent Miles, Inspector Townsend and Rev. Miller drop into study hour Monday evening. Agent Miles has a place in the hearts of our pupils, and it is encouraging to have strangers come in and find our children so friendly. These gentlemen were pleased to hear them talk English so readily, and in their remarks said they were very glad they were understood without an interpreter. The words they spoke were such that the children could appreciate and remember. We wish we might have visitors every day. It is a great help in many ways. Children become accustomed to their teachers and understand them better than any one else. In often meeting strangers the shyness and fear of talking English soon wears off and they understand strangers intelligently and are understood by them.

One of the attractions of this reservation is George Bent's buffalo, which, for the past five years or more, has been with his herd of cattle. The animal was captured while a calf some six years ago near Camp Supply by Wm. Frass, who brought it down and presented it to Geo. Bent's daughter, Ada. It has been ever since a prominent object in the herd, and now is a solitary specimen of its kind, which some years ago covered this country by the tens of thousands. The Indians take great interest in the unwieldy brute, and show it to their children as a specimen of the animal which but a short time ago was their main dependence for subsistence. On account of this association, George would not sell the buffalo cow at any price. The animal is handled the same as the rest of the cattle, and is perfectly familiar with men on horseback—but at times it becomes pugnacious, and will not allow a wheeled vehicle to approach.

When will people cease to doubt the benefit

of Indian schools. If the wild Cheyennes give way to progress as the following shows, what is to hinder all the others.

The field planted by the Arapahoe school boys is up and growing nicely, and the boys are now busy cultivating the growing corn. They have a full stand, and if we have plenty of rain from this time on, the boys' effort to raise a crop will be crowned with success. Under the instructions of their superintendent, these boys do all of their gardening, etc., for supplying the school, and to see how energetically they go about their work is really astonishing. The Indians take no little pride in having their children in school, and had they sufficient school facilities to accommodate all, we believe they would not allow a single child at school age to run at large. The tribes as a whole at this time are not only willing to have their children taught to speak English, to read, write, etc., but are eager to have them taught to abide by the general ways of the white man. To verify this statement, here is an illustration: A teacher of the Cheyenne school having decided upon taking a child east with her next vacation, sent word the other day by another lady teacher to the child's father to get permission to take it, when he candidly remarked that he was perfectly willing to have his child go, as he thought it very good for the children to be under the influence of the whites. This is not the only way in which they express a desire to have their children walk in the right road, but many other ways and cases could be mentioned.

INTENSE EMOTION AN INDIAN CHARACTERISTIC.

Two Indian girls entered my room saying, "I came to bid you good-bye." "Ah! where are you going?" "I do not know," was the answer, but with an expression of quiet trust. Thus has it always been with the Indians, from the long ago, when Columbus landed on our shores, up to this day. Whenever and wherever he has believed the white man to be his friend, he has manifested the same confidence, the same unwavering trust that showed his faith to be intense, as do these children when they are told they are to go out to live with white families of whom they know nothing. They so entirely believe that those who arrange the matter for them seek their highest good and will not send them where they will not be pleased, that they never manifest any distrust. The Indian trusts and loves with the same intensity of emotion as he hates and avenges, when he finds his confidence betrayed.

It is this intense nature of his that makes him so reticent, and it is his reticence, that has gained for him the opprobrium of teachery.

He has intense self esteem and is therefore exceedingly sensitive to making mistakes—hence his aversion to speaking a language with which he is not conversant, especially one whose vocal sounds and the idiom of which is so different from his own, as is the English.

It is this intense nature which gives him the peculiar magnetic influence which is inexplicable to those who are associated with him daily. He cannot be garrulous, telling all he knows and feels; yet there is, if I may be pardoned the expression, a spiritual aura that enchains those who are once enlisted in his welfare.

Though we may at first be repelled by his uncouth appearance and to us uncultivated manners, yet the repellency soon vanishes, and in its place comes an attraction, the power of which it is difficult to explain. It cannot be from sympathy for those who need our aid, for we often meet and succor those who thus need us without any such drawing toward the subject.

Is it not rather that the Indian has given him a deep high toned nature, which though now hidden under gross ignorance and dark immoralities, is destined when revealed by the chiselings of productive labor of literary and esthetic culture and the polishing of Gospel influences, to develop beautiful and grand characters in the coming generations.

E. G. P.