

HISTORICAL SKETCHES.

CHAPTER X.

Good out of Evil.

Among the captured Indians, mentioned in the last chapter, were several Comanche, Cheyennes, and Kiowa warriors, or young men, together with a few chiefs. These were turned over to the care of Captain Pratt of Ft. Sill, and sent to Ft. Marion St. Augustine, Florida. Soon after their arrival there, some Christian women became interested in them, and endeavored to instruct them in reading and writing, as well as in some of the simple truths of the Christian religion.

Captain Pratt himself became interested, and soon felt that this was the way to deal with Indians.

Both secular, and religious instruction continued to be imparted to them during the two or three years they remained there. When the time arrived in which the Department, determined to return them to their reservations, several of these young men, were more anxious for further instruction, than to return to their wild homes in the West.

These besought Capt. Pratt not to leave them, but to try and get the Department to establish a school for their instruction, under his care somewhere in the East.

During the Revolution, barracks had been erected on government land at Carlisle Penn. for the accommodation of the Hessians and other prisoners of war. These old buildings and the grounds also were used during the Rebellion, as a military training school for volunteers to the Union armies. These barracks went into general decay at the close of the war. At the solicitation of Capt. Pratt this place was set apart for an Indian school.

Here with the help of his young men, the buildings were repaired and fitted up for school purposes. Then Indian children were brought from the West, and Carlisle school became an established fact.

Small in its beginnings, it has increased in size and usefulness to the present time. Land has been purchased, permanent buildings erected, and the pupils are instructed in the various arts and handicrafts of civilization. While some till the soil, others work at the different trades taught in the shops; wagons, harnesses, boots, shoes, tin-ware and other manufactures are carried on, and taught to the Indian children. "The Red Man" a fine monthly paper is printed there, the work of which is wholly done by the Indian boys.

Girls are instructed in the various duties of household economy, and to care for the sick.

These efforts having proved successful, other similar schools have been started in different places.

Hundreds of Indian children of both sexes have thus been taught, not only in the elements of a common school education, but in the business avocations of civilized life. Many of these youth have been converted, and returning to their people are doing good work, as teachers and preachers for their respective tribes.

In concluding these sketches it may be interesting to learn what became of the Modocs.

While the Department was deliberating what to do with them, a noble hearted Christian woman, employed as a teacher at the Quapa Agency, in the north eastern part of Indian Territory, daily retired to a grove back of her school house, and there where no eye saw her but the all-seeing-eye of God and no ear, but that of omnipotence heard, poured out her soul in prayer, that those Modocs, whose names had become the very synonym of treachery might in some manner be committed to her care and teaching. At length they came. Her prayers were answered. The Modocs were literally set down at her door. She went among them. Sympathized with them in their distress. She ministered to their wants, and won the confidence of their hearts. The children she gathered into school, administered to the older ones the consolation of her religion. Her kind and gentle nature won them to the Savior. Of those fierce and warlike Modocs, all, yes all, became devout and peaceful Christians. Several became ministers of the gospel, in which service some laid down their lives in peace.

Some have returned to their native land to labor among that portion of the tribe, which under Shonges drove them from Klamath Reservation. Those who remain in the Territory have improved farms, and live in houses, enjoying the blessings of a happy civilized Christian community.

These Sketches were prepared by the writer, so much to preserve a historical account, and elsewhere written, as to exemplify the effects upon the minds of untutored savages, the different workings of true Christian love, and military force.

While these Sketches may be relied upon as strictly true in every particular, they set forth in a remarkable degree the different effects of the two opposite principles.

Compare the quiet unobtrusive demeanor of the Quaker, bearing the message of a violated treaty to a tribe acknowledged to be one of the fiercest and most warlike of the mounted Indians of the plains, and the results of his mission among them, with the arbitrary movements which led to the Tragedy of the Lava Beds. Note also the effects the earnest unassuming sympathy and Christian love of that noble hearted, yet simple minded Christian woman on the later history of the Modocs.

"Men do not gather grapes of thorns, nor figs of thistles."

Coercion begets resentment, the fruit of force is resistance; while sympathy draws into fellowship and love transforms enemies into friends.

Has not the world had experience enough with the clashing of arms, and the devastation of war, to give trial to the experiment of peace?

The religion of the Millennium, must be different from the religion of today; for THEN, the nations shall neither practice nor learn war any more. See Isa. 2nd. Chapter.