

## A BOY IS A BOY.

Remember a boy is a boy, not a man.  
Don't frown when your patience he tries  
But best with his follies as well as you can,  
And hope he will learn to be wise.

Remember a boy is a boy, and a boy let him be,  
For the season of Lopholost's a span  
And the heart that now leaps in its gladness and  
Soon will be with the cares of the man

Remember that an often is kindled with joy  
And sorrow will melt into tears,  
The tender and warm is the heart of a boy,  
The loudly the coat that he wears.

Remember may wait on the frolic and fun,  
And parade by at his noise,  
But give not your mandates from tyranny's  
Throne  
The govern with kindness the boys.

Remember with attraction the family fold,  
Whose merits which virtue approves,  
Do not despair tho' he's careless and bold  
If home is the spot that he loves.

Remember him belittles the good part to secure,  
Not pleasure nor glittering self;  
Do not point him the way to the realm of the pure,  
By being a pilgrim yourself.

## SIGN LANGUAGE.

### MEANS OF COMMUNICATION USED BY INDIANS.

The sign language in use by nearly all the tribes of Indians of the plains is a very remarkable institution and at the rate which the Indians are being civilized and their manner of living changed, all use for the language will soon cease and it will become forgotten.

When not on the warpath the various tribes of buffalo hunters would sometimes meet in friendly intercourse, and an exchange of ideas was kept up by means of arbitrary signs, as the spoken languages of all these tribes are so widely different and so difficult to learn that it was not often that an Indian of one tribe had mastered the language of another and then only when he had been in captivity with that tribe for a number of years.

The sign language is, without doubt of great antiquity and was in common use more than 100 years ago among the Indians of the north-west. By them it was carried south and the Indians of the south-west actually picked it up. Arapahoes, Crows, Cheyennes, Pawnees, Utes, Blackfeet and Kiowas are very difficult to learn, and the sign talk was in common use between these tribes. The Comanches and Apaches never became adepts at it, for the reason that the Comanche language is the court language of the plains, and is learned so easily that a great many white plainsmen can speak it readily, while other Indian tribes nearly all speak it.

Further than this, the Comanches, being a warlike and aggressive tribe, always had a larger number of captives from other tribes among them who learned the language, and when they escaped or were released they carried it back to their own tribes. A few white men have mastered the sign language and two or three of them are adepts in its use.

Probably the best exemplar of the sign language on the plains is Lieut. H. L. Scott, who commands Indian Troop L, 7th cavalry, stationed here, which is composed of 52 Kiowas, Comanches and Apaches.

Lieut. Scott has been among the Indians for 17 years, and in that time has come in contact with nearly if not quite all of the Indians of the plains. In this way he has been enabled to verify all of the signs as he learned them by using them in talking to the different tribes. He went before the folk-lore congress at the World's Fair and gave a most astonishing exhibition of his knowledge.

The sign talk by translating a silent discourse made by a Sioux chieftain. Mr. Scott has great influence among the Indians, who respect him for his courage and his ability to talk to them readily.

Lieut. Sill is in the heart of the Wichita mountains, in the reservation of the Kiowa, Comanche and

Apache Indians, in the south west corner of the Indian territory, and abutting upon the panhandle of Texas. On the east is the Cheka-saw nation of the five civilized tribes of Indians.

The post is delightfully situated on a plateau on the southern slope of the Wichita mountains, which are an outcropping of the Sierra Nevada mountains of New Mexico. Near by are the rugged peaks of Mt. Scott and Mt. Phil-Sheridan.

On this reservation are nearly 1500 Comanches, about 1000 Kiowas and a few hundred Apaches who are a remnant of the Arizona tribe and have long been affiliated with and dependent upon the Comanches.

Lieut. Scott's Indian troop is one of the few troops of Indians that are a success. They came to him clad in blankets, ignorance and long hair, but Mr. Scott has transformed them into good soldiers, who wear their uniforms as smartly and perform their duties as well as many of the old campaigners. Their barracks are clean and tidy and they look very soldierly on parade or at inspection.

There is something incongruous in Indians being as neat as these soldiers, and their habit of springing to "attention" whenever an officer appears, hardly agrees with one's idea of the habitual free-and-easy manners of the Indians. Mr. Scott said that when they first came to him for enlistment many of them objected to having their long hair cut off.

But, owing to the influence of one or two of them who had entered into soldiering with all their hearts, they all called on the post barber and went away with a bunch of coarse, black hair in their hands, to be preserved by their squaws as heirlooms.

The first sergeant of troop L is a good looking young Kiowa by the name of Lucius Aitsen, who has been to the Carlisle Indian school, and speaks English very well. He writes English well also for an Indian.

Outside the post, on the edge of the plateau, is the camp of the Indian soldier's families and their numerous friends and hangers-on. There are two long rows of canvas tepees, browned at the top, where the smoke escapes, like well-colored meerschaum pipes, and in front are their leafy arbors, where, in warm weather, the papooses play with the dogs and the squaws make beadwork to catch the silver of the tenderfoot.

The squaws have not kept pace with their soldier husbands in civilization, but for all that the ground around their tepees is as clean as city front yards. This is due to Mr. Scott's insistence that everything about the camp shall be as clean as the barracks.

The squaws are trying hard to learn the ways of the white women, and some of the soldier's wives have got baby carriages for their little papooses, but frequently put them to strange uses. It is not an uncommon sight to see a squaw carrying her baby slung in her blanket on her back and wheeling before her a baby carriage full of firewood.

In his intercourse with his troopers and the outside Indians, Mr. Scott uses the sign language. He will stop an Indian soldier going across the parade, and, with a few rapid gestures, convey to him a command as readily as if conveyed by word of mouth. He talks to the old squaws, whose command of the English language commenced and stopped at "How?" asking them questions about their babies and their health.

The sign language shows to the full the sentimental bent of the Indian mind. Their spoken languages, like their names, show their rich imaginations, and their speeches are full

of bursts of sentiment. Nearly all of the signs are simple and graphically carry out the idea intended.

Some of the signs, however, are obscure, and it requires an insight into the Indian mode of thought and life to trace their connection to the object indicated. For instance, the sign for brother is to press the first and second finger to the lips and kiss them. This means the mother's kiss to two presumably two children, or two brothers.

The sign for the milky way is simpler, when one knows the Indian customs. The milky way is an object of great veneration to the Indian, as it is thought to be the direct and easy trail to the happy hunting grounds.

The sign is death, which is expressed by closing the eyes and laying the head in the palm of the hand, as though in sleep, and motions of covering with a shroud. The sign of a trail is then given, which is shown by indicating a path along the ground.

Night is expressed by a motion of the hands as though drawing a covering down, and day by a rapid motion of the hands, as though the cover were torn asunder. Joy is shown by the sign for day, and indicating the heart, which means that sunlight has entered the heart.

Sorrow by pointing to the heart and then to the ground, indicating that the heart is very low, indeed. Fear is expressed by pointing to the heart and placing the hand on the throat, showing that the heart is in the throat.

Hate, by closing the hand and striking at the object hated. To express good, the hand is held at level with the heart, and bad is indicated in a motion as throwing something away.

The sun is intended when the thumb and fingers come together in a circle, and then point to the sky overhead. The moon is indicated by the same signs to which is added that of night, meaning that the moon is the sun of night. The stars are smaller suns, the sign consisted with a sharp snapping of the fingers, all of which means that the stars are small, twinkling suns.

A pony is indicated by wiggling the fingers in imitation of a pony loping, and a horseman is added by straddling the hand with the first and second fingers of the other hand.

They indicate a white man by drawing a finger across the forehead to show the mark made by the hat band, a negro takes the same sign, to which is added a motion expressing the curling of a lock of hair by the fingers, to show the negroe's kinky hair.

There are signs to express the names of all the tribes, as a hand passed across the throat means the Sioux, from their unpleasant habit of decapitating their enemies.

The flapping of the arms in imitation of wings tells of the Crows.

The Arapahoes, who claim to be the mother tribe of all Indians, are indicated by tapping the breast.

The Cheyennes are particularized by slashing the left arm and wrist with the right hand, which tells of the customs of the Cheyennes to so mutilate themselves when indulging in certain religious observances.

And so it goes on with signs innumerable. The gestures with which these signs are given are invariably graceful.

The signaling by fire and smoke of the Apaches was a most complete and comprehensive code used by them exclusively in warfare, and until Gen. Miles introduced signaling by heliograph, the U. S. army had no means of signaling that in any way compared with the methods of the Apaches.

The rapidity with which they

could transmit warnings from one camp or band to another enabled them for years to elude the soldiers. — Letter from Fort Sill, in New York Recorder.

## Farming for the Deaf.

Anent the recent discussion on the subject of farming as an occupation for the deaf, we reproduce a portion of a private letter that contains interesting remarks on the subject. The writer is a well known semi-mute and his standing and experience entitle his views to a great deal of weight:

"There was much truth in what you wrote lately in the *Deaf-Mute* about farming for the deaf. There has been a great deal of absurd stuff written about the superiority of country life. I have tried both city and country and I consider city life far preferable provided you can live there in a way a person of refinement would want to do; that is have a home large enough for your needs in an agreeable neighborhood and the means to live in comfort. Our modern cities, outside the slums, are quite as healthy as the country. The resident can by visits to the parks and excursions see all of country life they care for, and they enjoy innumerable advantages in the way of such conveniences as water works, gas and electric-light, daily papers, free mail delivery, larger and better stores, shops, etc., which the country resident must do without. But we know that to a large proportion of our city population life means being crowded in cramped quarters amidst disagreeable surroundings and a steady treadmill existence for the means of livelihood. For all such country life with all its isolation is, I think, far preferable. I was strongly impressed with this by what I saw of the homes of the deaf in — last summer. \* \* \*

I found that rent and the cost of living took all they earned, and it was about the same with the others. One friend I visited I found earned \$45 a month and paid \$26 of it for rent. For them, I was certain, a life in the country would have been much the best. They would not make much money perhaps but they would live much more comfortably. The great drawback of country life and the one that is the chief cause of the influx from the farms to the cities is the isolation, and just here is where the deaf have an advantage. Their lives must always be isolated, and I can say from my own experience that I never felt my infirmity so little as I do here. It is when among a lot of people who can hear that one feels his deprivation most keenly. In the country one is alone so much and the people he does meet are willing, I have found, to give him much more of their time and attention than city people. The latter have all the company they want and don't care to converse with the deaf except out of kindness. The country people having less society have more time and inclination and will give their attention to a deaf caller in a way city people seldom will. \* \* \* I don't think the deaf as a rule will make much in farming; agricultural communities are never wealthy, it is only when manufactures and commerce step in that wealth accumulates, but they could make a living and that is as much as the majority do in the cities.

Our Institutions are, I think, to blame for the distaste for farm life shown by so many of the deaf. The pupils are taught they will learn trades in the shops by which they can support themselves in after life but are never taught that in regard to the garden. Those who work there are made to feel that they are sent to the garden not to learn but simply to do work. The man in charge is nearly always illiterate and knows that all that is expected of him is plenty of vegetables and he uses the boys as he would so many machines. The result is that the boys not only learn nothing but acquire a distaste for all such employment.

How different it would be if a gardener was employed with a distinct view to his ability to instruct. Such a one would give instruction to his class in the why and wherefore of all they did. They would grow interested and we would have fewer ignorant untrained deaf flocking to the cities in search of employment." — *Kentucky Deaf-Mute*.

Man's happiness, as I construe it, comes of his greatness; it is because there is an infinite in him, which, with all his cunning, he cannot quite bury under the finite. — Carlyle.