

The Red Man and Helper.

PRINTED EVERY FRIDAY BY APPRENTICES AT THE INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.

THE RED MAN.

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FRIDAY, FEB. 14, 1902.

Consolidated Red Man and Helper
Vol. II, Number Twenty-seven.

Commencement, 1902.

The Twenty-third Anniversary and Fourteenth Graduating Exercises of the Carlisle Indian School have passed into history.

The first event of the week to commemorate the occasion was Rev. Diffenderfer's Sunday sermon to the graduating class. Rev. Diffenderfer is pastor of the Second Lutheran Church, Carlisle. His talk was strong and eloquent, upon the text:

This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark.—[Phil. 3:13-14.]

He said in part:

It was because Paul realized that he had not yet "attained" unto what he thought was necessary, that he uttered this resolve to reach forward to the things that were in the front.

It is because we see the things which we have done as being incomplete, that we are desirous of making the future results mean more. It is this that urges us on to do better things to-day than we have accomplished yesterday.

This helps us to press on toward the mark.

This training in your life which has come to you here in Carlisle has not, you are well aware, brought you to the goal—to the highest development of your powers. It is rather only the beginning of what the world shall hear from you or feel of your power. Here you are standing at the threshold of a new lease of life. At the exit to a preparatory stage, whence you have been instructed by those who are concerned for your welfare.

The foundations have been laid for further knowledge, character, and usefulness.

The school of culture is the large one of experience.

No part of your character is all it may become of virtue, force, moral strength and elevation. It needs to be developed into a broader sympathy, a richer grace and holiness and more intensity.

Your mental and moral possibilities are just beginning to send forth the first appearance of the blossom, and have not yet produced the fruit.

Your life-work, for yourself and your race nearly all lies before you. There is much for you to do to bring your people to where God and this school desires you to be. Forget the past, in so far as you shall not go back to it. Let the future have for you the nobler aspirations which shall elevate your life still more. Remember that the life you now know has a very practical side to it and we are told:

"Not enjoyment and not sorrow
Is our destined end or way:
But to act that each tomorrow
Finds us further than to-day.

There must be in all your endeavors a singleness of purpose. Paul said: "This one thing I do." If we will let go the dividing aims and concentrate our efforts to some great purpose and principle in life, we will most surely advance towards success. Confidence or faith is indispensable to progress. Let there be positive thought and action in your life!"

Monday Evening's Drill.

On Monday evening a thousand or more of our town friends witnessed a rehearsal of gymnastics, drill and calisthenics, given on Wednesday to the guests from a distance, there not being room in the galleries of the large gymnasium to accom-

modate the entire number at one time.

The company drill was manoeuvred by Disciplinarian Thompson and his officers in a manner that would have done credit to a crack company of West Pointers or of any military school of first rank.

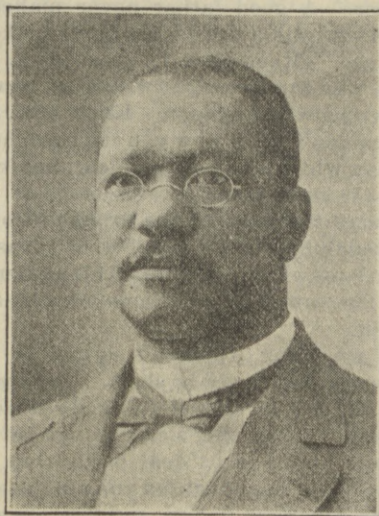
The dumbbell, wand, and Indian club exercises evoked the admiration of the vast crowd, the new double wand movement, originated by Mr. Thompson being especially beautiful and appropriate. Nothing like it had ever been seen here before.

A game of basket ball followed between two pick teams, the Blues and the Whites, designated by the color of their shirts. The crowd was enthusiastic and the alertness and activity of the young Indian showed to excellent advantage, the expert passing of the ball, through, over and under the hands, arms and legs of the opposing team being a remarkable feature.

Tuesday Evening Lecture.

On Tuesday evening President W. H. Council, of the Normal Agricultural Institute, near Huntsville, Alabama, delivered the annual lecture before the Literary Societies and a good audience from town, in Assembly Hall.

Among other fine things uttered by this remarkable man were these sentiments:



PRESIDENT W. H. COUNCIL.

No three hundred years of human history have presented such wonderful evolutions as the three hundred years of Negro American history. Four millions of industrious Christians were evolved in the South from four million savages.

From four millions of penniless Negroes have evolved in thirty-nine years ten millions of citizens worth a billion dollars, right in the land of their bondage.

From eight millions white slave-holders have evolved fifteen millions white taxpayers who support churches and schools for their former slaves. The contribution to Negro education and religion, in proportion to the ability of the south, exceeds that of any other section of our country. The north, east and west, with limitless resources, have had a hundred years of almost unbroken prosperity. The south has been the scene of conflicts. Vast armies have thundered over her, and wasted her life. Her whole social and commercial fabric was destroyed. Yet out of this wreck she has crawled, and with the new order of things, promises more excellent development.

Old slave plantations have been turned into industrial schools for the old slaves. Masters' old mansions turned into col-

leges for the slaves, and old slaves are presidents of these colleges. Normal, which I have the honor to represent, was once a famous inn and race track. There stood the distillery. There stood the grogshop. There stood the auction block, whereon the Negro was sold. To-day it is one of the largest Negro Collegiate and Industrial Schools in the world, and every man on its board of trustees was a Commissioned Officer in the Confederate Army.

The prophet has said, "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." All this has taken place in my day in the South.

Thus while all the outside world discusses solution, the glorious old South goes from one triumph to another in the process of evolution in thought and industry.

Whatever lifts up the white race in the South must lift up the Negro race. Breathe into the white boys and girls of the South intelligence, justice, truth, mercy and industry, and the Negro will be benefitted. Nothing has ever been in my way but ignorance, either on my own part, or the part of the other man. There is but one superiority and that is the superiority of virtue. That man is superior who does the superior thing to lift mankind to superior conditions.

I set no limitations upon mind attainment. I limit learning to no class, no profession. I would pour into the souls of the blacksmith and carpenter, farmer and merchant; "The man with the hoe," the cook and chambermaid, into all of God's creatures everything that it is possible for man to know. I would sweeten toil by learning. I would bring peace to society by Christian culture. I would drive out strikes, mobs, riots and bloodshed by the exaltation of the God in man.

It is no exaggeration to say that not one white man in a hundred has studied the better side of Negro life. Ninety-nine out of every hundred notices that appear in the public press deal with the evil side of Negro life. The American white man has little conception of the real progress made by the Negro in the last forty years. He sees the shiftless duds and criminal Negro, but rarely stops to note that intelligent, industrious, sober, earnest, law-abiding and God fearing army of Negroes 3,000,000 strong, who are forging their way, step by step, onward in the face of slander and attempted detraction to respectable citizenship and recognition in the world. The men who know the Negro and who have studied him from contact with his better life, are the substantial business men of the country who are always willing to testify to the worth of my people.

Any coward can oppress a people—can be unfair—but it takes a brave man to treat all men of whatever race and condition fairly and justly. Any other ideals, any other treatment of men transmits to posterity a race of moral weaklings and cowards.

Wednesday Afternoon.

On Wednesday at noon the visitors from a distance came on special trains, some from Washington, some from Philadelphia and New York City and intervening points, and others from places more distant.

They were shown to their rooms by guides, the young ladies of the senior class pinning on each a small bow of ribbon, the class colors. After lunch all went to the gymnastic drill and then to

the Inspection of Industries, visiting the shops, sewing-room, laundry etc., in turn. Each industry showed up to a good advantage, the shops being in fine order and the Indian apprentices down to legitimate work on wagons, clothing, printing, tinning, carpentering, harness-making, shoe-making, baking, sewing, laundering, etc.

Wednesday Evening.

In the evening at 7:30 a large audience gathered in the gymnasium to listen to music and addresses from the visitors and others.

Colonel Pratt presided at this meeting and announced the speakers and music in turn.

"This Wednesday evening meeting," said Colonel Pratt, "has become distinguished for the peculiar character of it in that we place before you quite a variety, and don't know, when we begin, just what we are going to give you."

President Reed of Dickinson College was asked to lead in prayer.

Then the entire school sang a song accompanied by the Band, and the Band played a lengthy selection.

There were upon the platform representatives of nine tribes of Indians from the far west, all leading men of their tribes. They had been in Washington transacting business for their tribes and were kind enough to come to Carlisle to be at our Commencement.

A Pawnee chief—Roam chief, was called upon first. Colonel Pratt said in introducing him that as an army officer he had commanded Indian scouts from the Pawnee tribe years ago on the plains. A young man came to this school in the very beginning, continued the Colonel, and we found him so far advanced that he had to have a special teacher, so we sent him on to Hampton, Virginia. He graduated at Hampton and returned to his people, and is now in a bank in Pawnee City. He is here and will interpret for Roam Chief, Mr. James Murie.

Roam Chief said in part:

"Brothers and sisters, my heart was glad when I went through the different shops and saw what is being done here. I have never seen anything like it before. I am glad that the Government started this school and I was glad to have the chance to come here to see what is being done here for the Indian people. If the Government did the same for the old people as it does for the young Indians I would at once enter the Carlisle school. (Applause.) I cannot enter, but I have children who are in the agency school, and I think some day I will send them to this school."

Colonel Pratt here told an incident in his scouting life. Big Spotted Horse was one of his reliable Pawnees. He would go off in exploring expeditions, and on his return would bring his interpreter to tell me what he had discovered. He would talk a good deal and then turn to his interpreter and say "Sooks spahko." "Sooks Spahko" The interpreter never would interpret those words, and the Colonel found out they meant: "Say it."

Chief Koo-di-ken of the Yakimo tribe followed. He was a diminutive man and quite young. He was dressed in part Indian costume with a coat and vest. When the other speakers removed their overcoats he evidently thought it was the fashion and removed the only coat he had on, appearing in shirt sleeves. He spoke in tones hardly above a whisper, and was interpreted by Charles, a school

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boy. He merely told how he had been made chief and was sent on to Washington by his people to transact business for the tribe.

Labo Locojim, a former student of Carlisle, and now interpreter for his tribe interpreted for his chief Skitty, who spoke in part:

"I never met such lots of classes of people before. I come from where there are no people at all, very few people there. I cannot talk to much people there. I knew what to say before I came in this room, but now I don't know what to say. (Laughter.) I am very glad to see what the Government has done for the Indian. I am very glad to meet all these people and Indian children out here, and the different people from all over the country that I have seen, I am glad to meet them, too. When I go back home I will tell my people about what I have seen here, and I will tell the Indian agent over there, too. I felt very glad when Colonel Pratt sent me an invitation to come here. (Applause.) That is all I have to say."

Colonel PRATT:

"I am proud that this brings an opportunity for you to listen to a man I consider one of the ablest if not the ablest of his race in this country, President Council, of the Normal and Agricultural College, of Alabama. Some of you did not hear him last evening."

President COUNCIL:

"I do not need an interpreter, I am very glad to say, but I can say this—before I came in here I knew what to say, but now I don't know what to say. (Laughter.) This is a great school, because it has a great man behind it." The speaker paid high tribute to General Sickles and General Eaton on the platform. "They snatched me—snatched me as a burning brand, snatched ME. General Sickles lost that leg that I might stand here to-day a free man and a citizen of the greatest country on the face of the globe. (Applause.) General Eaton organized my race, and gave us schools and took care of the contraband negro. In every way he did every thing he could to lift up my people. There is no man in the country whom I love more. (Applause.) We have not looked to the Government of the United States for anything, but my race—God bless it, has added to the wealth and the power of this great Government. It has been loyal and true to it, stood by its flag all the time, and to-day stands with its black arms holding king cotton in the air, and king cotton as a power to wealth has made the South what it is. * * * We ask nothing of the American Government except to step out of our sunshine, and with our own strong black arms we will hew out a destiny that the world will be proud of."

Colonel PRATT:

"One of the greatest honors that has come to me in my long experience here at this Carlisle School has been the presence with us to-day and on this platform of one of the greatest generals of the war. I will simply introduce to you General Daniel E. Sickles.

General Sickles said in part:

"This institution is one of a thousand proofs we are giving in our country of the advantages of education. Education has been, is and will be the great lever of

American power. We owe to education more debts than can be said of any other country in the world, and they are beginning to find it out; beginning to find out that the reason we are to-day showing more advancement, more resources, more power than any other people, is because we have given so much money, so much effort and labor to education. Education is the great fertilizer of mankind; it develops the strength of character and capabilities of the race. See what it is doing for these boys and girls of the forest: Our Indian policy to-day is one of civilization, education, humanity, and God be thanked, we are doing a good deal to make up for what we have failed to do in the past for these people. Break up those old tribal relations and bring them into the great mass of American citizenship, imparting to them whatever civilization has to bestow upon these children of the forest. Make them part and parcel of our own people, and let them enjoy some of the privileges, advantages and successes which have come so quickly to the American people on the soil once owned by the ancestors of these children.

The man who expelled Maximilian and the French from Mexico was a full-blood Indian. I had the pleasure to know him well. He was a great man. I have also the pleasure of knowing President Diaz, that great and enlightened ruler who has done so much to advance Mexico in the rank of nations, and he, too, is an Indian, and one of the most enlightened rulers of the world. Now, boys, go ahead, and let us see what you can do. Everything we have is before you, and it is yours if you will only seek for it, find it and take it. Utilize the education you get here, and you, girls, who know what your sons and your grandsons may be? If the man who conquered Maximilian, and if Diaz can be rulers of Mexico, we will have an Indian President of the United States some day."

Colonel PRATT:

"In this school we have those who belong to different churches in very considerable numbers. We have Presbyterians, Methodists, Baptists, Episcopalians, and Catholics. Our largest numbers are the Catholics, Episcopalians and Methodists. We have with us to-night the presiding officer of this district of Pennsylvania over the Catholic Church, and I am very glad to be able to present to you Bishop Shanahan.

Bishop Shanahan spoke about a thousand words, and among other things he said:

"It gives me great pleasure indeed to be present here this evening at the Commencement of the Indian Industrial School of Carlisle, and to bear testimony to the excellent training given to the pupils by Colonel Pratt and his able assistants. I live near enough to see what is done, how it is done, and to understand the value of the education here given and its practical results. * * * It is really consoling, my dear friends, to meet you here this evening, but I must impress upon you the necessity of having a firm trust in God, and never lose sight of that. * * * The religion of God is bound to civilize man. Religion is the vital principle of character, and to treat it as superstition is a mistake. Man is born to action, and character inspires to action mainly from the virtues of religious faith, hope and charity, and not from the virtues of intelligence and knowledge. The education which makes character is indispensable; the education which fills us with knowledge is very desirable but is not indispensable. The downfall of the individual and of the nation comes from a lack of virtue and not from a lack of knowledge."

The Bishop closed his remarks in these words:

"Colonel Pratt and his estimable family are soon going to take a long trip, and I want you, my dear pupils, to say a prayer every day that God may preserve him. Say it every day, not a mere wish, but a prayer to Almighty God that Heaven may grant them a pleasant voyage and a safe return."

Rev. J. D. Wasson, of the New York

Tribune was next introduced, and said in part:

"We are not all agreed, all of us, as to the best way in which to solve what has been called the Indian problem. People will never altogether agree as to matters of detail, but while we have been discussing this great question in our newspapers or in the pulpits or in the halls of legislatures Colonel Pratt has gone ahead and DONE things worth while, by bringing the Indian into civilization. * * * I hope he will return to us strengthened in health, and that the work which he has been accomplishing here will continue to grow and increase until all the Indian people understand and know and appreciate the work for civilization, for Christianity and for morality that has been done at Carlisle."

Lieut. E. P. Berthol, of the United States Revenue Cutter Service, said among other things:

"There is a boy here from Point Barrow, the most northern mission station in Alaska, whom I came specially to see. He has changed so much since coming to this school that I did not know him. That makes me think what a great work this school is doing. The people up there know nothing at all outside of that part of the country. They are not even as good as the Indians on the plains. The great struggle there is for existence. I am very glad to be here to see all the different exercises and to study character."

Rev. Robert A. MacFadden, of Chelsea, Mass., spoke earnestly to the students especially, saying in part:

"Know how and learn how are the two principal virtues which everybody starting out in life ought to keep prominently in mind. If you do not KNOW how, you can LEARN how. What difference does it make to you who your father is? We find out less and less that heritage counts, and that heritage makes a man. On the contrary I would have you remember that in character you make the man. If the character is for evil, you cannot put it upon the father. If the character is for good you can't put that upon the father. A good father never makes a good son, and a bad father never makes a bad son. Keep close to great men. A man who can live right with God cannot do wrong with any man. Know how, and if you don't know how you can learn how, during which knowing and learning, keep close to great men."

Judge Ashman, of the Orphan's Court, Philadelphia, told a number of pleasing anecdotes which entertained his audience, but his earnest admonitions were in this strain:

"I am going to preach a sermon in one sentence, and it will be short. 'Whatever you do, if it is a good thing, do it completely.' They did some things in the middle ages a great deal better than we do to-day. Right behind you are the eyes of the American nation, and they are asking you to vindicate the character of the noble race to which you belong. Go out and do it! And whatever you do, do completely, for the sake of this great school, for the sake of your own people, for the sake of our country and for the sake of that noble man whose life is bound up in you, and in whose crown of rejoicing you are the bright stars."

General Horatio C. King arrived at this point and Colonel Pratt asked him to say a few words. He responded as is his wont, in a number of interesting stories, but in a more serious strain, he said:

"A poor man can reach the very pinnacle of fame in this great country if he has got the ability to DO something. (It sometimes takes a little money to go along with ability.) (Laughter.) We have no aristocracy except the aristocracy of intelligence, the aristocracy of piety, of goodness. As a closing story and one which closed the evening's exercises he told of a lady who went to the doctor for treatment and the doctor diagnosed her case. He did not see anything particularly the matter with her and said: 'All you want is rest.'"

"But doctor, just look at my tongue." "Well," said he. "Let that take a rest, too."

And so the Colonel said good night, and the audience dispersed.

On Thursday morning the school rooms were visited and recitations listened to by an interested audience who passed through the various class rooms.

Thursday Afternoon.

One pleasing feature of these exercises as well as those of the evening before was the marching in of the student body to martial music. The audience repeatedly applauded the line stepping, and marking time. The class colors, old rose and white, were the dominating colors of the afternoon, and were very becoming to the young lady graduates who had their dresses trimmed with the same and carried banners and ribbons of the combination. About 2000 invited guests had assembled before the student body entered, and when all were in order Rev. Robert MacFadden led in prayer.

The Graduates orations were then delivered, (see last page) which were interspersed with music and two recitations.

Col. Pratt:

"Yesterday morning I felt pretty sure that there would be twelve members of the House of Representatives and two or perhaps three members of the Senate of the United States on this platform to-day and last evening, but conditions in Congress require that they remain there. One of them, Hon. Charles A. Curtis, of Kansas, himself part Indian, was expected to address the audience and to deliver the diplomas to the class. He is a member of the House Committee of Indian Affairs, and as I happen to know by long acquaintance with him and with the conditions in Washington, he enjoys the confidence of Congress and of the Administration to a very unusual degree. He is not here in consequence of the circumstances I have mentioned, but we have on the platform one toward whom we in the United States have been turning our eyes for some time.

He was selected by the President to organize the school system in our new island possession of Porto Rico, a year and a half or more ago. He went there and labored to complete that and has sent to us forty Porto Rican pupils. I have asked him to present the diplomas and to speak to you. Dr. M. G. Brumbaugh, of the Pennsylvania University."

Dr. Brumbaugh spoke at length, giving a clear-cut and exhaustive account of the marvellous educational work done by the United States in Porto Rico. We wish to reserve the entire speech unmarred for a future issue of the Red Man. To the graduating class, forty-two in number, who came upon the platform he spoke in part:

"This is probably the proudest day in your lives, and on looking at this audience you observe the large number of people who came to see you graduate; they have gathered from all parts of the country and are interested in you, and have a definite answer to the question 'Is it worth while?' because your achievements to-day, after these years of earnest hard work in this school, answer the question. We KNOW it is worth while to study, to work, to toil with patience until we reach the proud moment when we receive our diploma and graduate from our Alma Mater.

You will perhaps never live again as many years of uninterrupted pleasure as you have lived here in this school, and so I wish to say to you this one thing that has helped me in my own work and which I hope will help you in yours as you go out from here:

Live every day up to the ideals that have been taught you in this progressive institution of learning. This school stands for much more than one individual stands for. It stands for a great institution of education, and its ideals are higher, much higher, than the ideals of any one person. Wherever you go, whatever is to be your lot in life, wherever you shall toil, or wherever you shall ply your trade, remember that the best and the safest road for you is the one which the school opened up.

Set your face to follow that. Live always for the best things that your heart entertains, and fight as for your life,

against every influence that would keep you from reaching those things which your school life has taught you are of most use and most value to you.

As you live up to the ideals which you here learned, you will earn the universal regard of the patrons of this school; you will realize the work that it has accomplished, and you will come to understand as the years go by how much in this world you are held dear by the Superintendent and the teachers and the pupils of Carlisle who believe in you, and the measure of their belief is the measure of your fidelity to the ideals which were taught you here, so that you will come, as the years go by, to appreciate more and more the men and women who have helped to educate you, and more and more the institution that has fostered you.

And now, as you go out into your life's work it remains only for me to say, and I know that all these men and women gathered here say with me, that we wish you God speed in your work, and God's blessing be upon you every day. I shall now confer upon you the diplomas of your course.

DR. NELSON:

"While Colonel Pratt has his back turned I want to tell you that my feelings are so overflowing, full of cheer, that if I don't give vent to them in some way, there will be an outbreak here that would perfectly astonish our Indian friends, because it would certainly resolve into a war-whoop—"

Colonel Pratt: This is Dr. Thos. A. Nelson, of Washington, D. C. and of the Board of Presbyterian Missions

Dr. Nelson continued:

"I am not going to make a speech, but just want to say this: As these boys and girls passed the platform my heart was up in my throat, and I was so full of admiration that I felt that I had to cheer. I have a daughter in Smith College at which there is probably an attendance of 1200, and every girl who graduates and passes into the hall Commencement day is cheered to the echo. No man in Yale or Harvard would have passed as these boys did without their fellow members cheering, and I think we ought to give a cheer for these young men and young ladies of the graduating class. I will ask you to give the Chautauquan salute, (which is a beautiful one,) for the Carlisle school, and that includes not only Colonel Pratt, but his capable men and women workers. It includes everybody who is connected with this philanthropic movement. Bring out any handkerchief you have, no matter how soiled anything that is white, everybody."

The hall was instantly filled with waving banners of white, and made a very pretty and appropriate close for the Graduating Exercises of the class of nineteen hundred and two.

THE GRADUATING CLASS.

GENUS E. BAIRD, Oneida, Wis.
CHARLES A. BENDER, Chippewa, Minn.
MARY E. BRUCE, Mohawk, N. Y.
CHARLES F. COLEMAN, Mission, Cal.
KATIE CREAGER, Pueblo, N. Mex.
CHARLES J. CUSICK, Seneca, N. Y.
JENNIE P. DEROSIER, Menomonee, Wis.
THERESA M. EBERT, Chippewa, Minn.
ISAAC FIELDER, Sioux, S. Dak.
NELSON HARE, Seneca, N. Y.
CHARLOTTE E. HARRIS, Catawba, S. C.
ELNORA B. JAMISON, Seneca, N. Y.
JOSEPHINE F. JANESE, Sioux, S. D.
INEZ M. KING, Stockbridge, Wis.
ANNA E. LEWIS, Seneca, Ind. Ter.
MELINDA M. METOXEN, Oneida, Wis.
CLARA G. MILLER, Tuscarora, N. Y.
JOHN H. MILLER, Chippewa, Mich.
SAMUEL A. MILLER, Stockbridge, Wis.
MINERVA MITTEN, Cayuga, N. Y.
THOMAS J. MOONEY, Assiniboin, Mont.
WILLIAM MTPLEASANT, Tuscarora, N. Y.
PLIGA S. NASH, Winnebago, Neb.
VIOLETTA W. NASH, Winnebago, Neb.
ELIZA J. NAWEGESIC, Chippewa, Mich.
WILLIAM L. PAUL, Alaskan, Alaska.
GEORGE C. PEAKE, Chippewa, Minn.
CORNELIUS PETOSKEY, Chippewa, Mich.
KATHARINE E. POWLAS, Oneida, Wis.
LOUISE O. ROGERS, Chippewa, Minn.
LILLIAN M. ST. CYR, Winnebago, Neb.
LETHA L. SENECA, Seneca, N. Y.
ARTHUR M. SICKLES, Oneida, Wis.
FLORENCE B. SICKLES, Oneida, Wis.
FREDERICK E. SMITH, Oneida, Wis.
FREDERICK TIBBETTS, Chippewa, Minn.
THOMAS M. WALKER, Sioux, S. D.
GRACE A. WARREN, Chippewa, Minn.
LILLIAN M. WATERMAN, Seneca, N. Y.
IDA E. WHEELOCK, Oneida, Wis.
MARTIN F. WHEELOCK, Oneida, Wis.
M. HEALY WOLFE, Eskimo, Alaska.

COMMENCEMENT NOTES.

The singing by the school was excellent. The quartet by Wm. Paul, Henry Tat-yopi, Alfred Venne and Samuel Miller—pleased the visitors, and they had to respond to an encore.

The piano duet, "Les Bergers," Louis Gregh, by Ida Wheelock and Pliga Nash was much appreciated.

Grace Warren did herself proud in her recitation—"Nauhaught, the Indian Deacon"—Whittier.

Healy Wolfe excited the admiration of the vast audience in the manly way in which he declaimed, the "Cumulative Power of Labor."

It was one of the best Commencements we ever had, notwithstanding the Honorable Congressmen could not come and the consequent disappointment.

We missed the inspiring face of the Honorable Commissioner of Indian Affairs on the platform.

The weather was delightful, the real cold wave holding off till the day after Commencement. It has since been disagreeably cold.

About eighty boys and girls came in from their country homes to be with us Commencement week.

Mr. Charles Dagnette came with the Indians from Arizona. He was looking well. He arranged for and escorted the several delegations who came from Washington to attend Commencement.

The class motto for 1902—"Not finished but just begun."

The class reception given by Colonel and Mrs. Pratt on Thursday evening of last week was full of the pleasures usually enjoyed on these happy occasions. Miss Richenda's genial presence and ready repartee lent a new pleasure to the evening. Refreshments were served, and the company dispersed at a reasonable hour, carrying with them pleasant thoughts of the enjoyments long to be remembered.

Among Other Guests Present Were the Following:

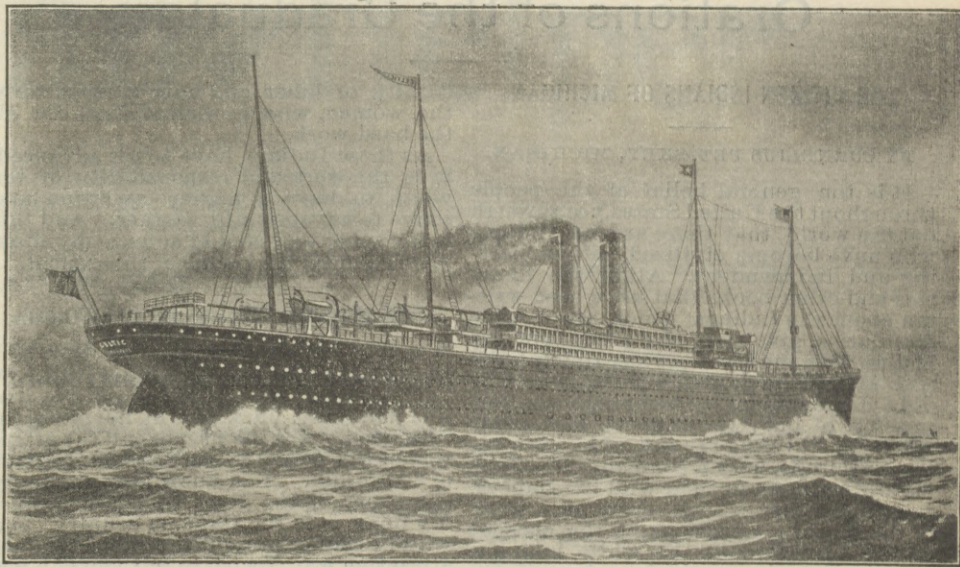
From Washington, D. C.—General John Eaton, Ex-Commissioner of Education, and Mrs. Eaton; Dr. and Mrs. Nelson; Miss Tonner, daughter of the Assistant Commissioner of Indian Affairs, and Miss Murray; Mr. William G. Spottswood and Mrs. Spottswood, of the War Department; Mr. Fred Emery and Miss Emery of the Associated Press; Miss Eva Quinn, and Miss Charlotte R. Thomas, Department of Agriculture; Miss Eleanor T. Chester, Department of Education; Mr. E. Warren; Mrs. Helen Douglas, Anacostia, D. C.

From New York City:—General Daniel E. Sickles; Gen. Horatio C. King; Miss Edith, Miss Catherine Agnew and Miss Sinclair, of Belfast, Ireland; Miss Wilmarling and Miss C. Adams; Rev. J. B. Wesson, and Miss Gabrielle Stewart, of the New York Tribune; Mr. Vincent Naitailsh.

From Philadelphia and vicinity:—Dr. M. G. Brumbaugh, of the University of Pennsylvania, and Ex-Commissioner of Education for Porto Rico; Rev. Dr. J. A. Lippincott; W. N. Ashman; Mr. William Vaux, Mr. George Vaux and Miss Mary Vaux; Mr. Herbert Johnston, of the Phila. Inquirer; Capt. A. J. Osipoff, Russian Navy; Capt. E. P. Berthoff, U. S. R. C. S.; Lieut. J. J. Skorochodoff, I. R. N.; Lt. A. A. Pelikan, I. R. N.; Lieut. A. T. Rasvoff, I. R. N.; Dr. Anna P. Sharpless; Mrs. Wistar Morriss, and Japanese student, Overbook; Mr. and Mrs. James T. Shinn, Bryn Mawr; Mrs. Anna M. White, Oak Lane, Pa.; Dr. L. Rosa Minoka; Mrs. Dr. Banes; Miss Kate Grindrod; Miss Nancy Seneca and friend; Mr. Albert Nash.

From other points:—Rev. Dr. Sheldon Jackson, Commissioner of Education for Alaska; Rev. Robert A. MacFadden, Chelsea, Mass.; Dr. Charles F. Messerve, President of Shaw University, Raleigh, N. C.; President W. H. Council, Normal, Alabama. William O. Pierce and wife, N. Y. State; Miss Hattie Patterson, Buffalo, N. Y.; Miss Elizabeth Brophy, Buffalo. Supt. McCowan, of the Chillicothe Indian School, Oklahoma; Miss Ora Bryant of Venita, Pa.; Mrs. Sallie C. Ely, of Kansas City; Miss Millie Diamant, of Philadelphia; Miss Emma Bennett, Richboro, Pa.; Miss Harriet Stevens, Richboro; Miss Elizabeth White, Mt. Holly, N. J.; Miss Lottie Niffen, of Massachusetts; Miss Elizabeth Anderson, Chester; Mr. Leander Gansworth, Boonville, N. Y.

A list of patron visitors who have and have had students in their homes will be given next week.



THE CELTIC

The steam ship on which Colonel, Mrs. Pratt and Miss Richenda sailed for Mediterranean waters, last Saturday.

The Travellers.

The Celtic is the largest and handsomest steamer in the world. The route our travellers are going takes in Medeira, Gibraltar, Algiers, Malta, Alexandria, Cairo, the Pyramids, Jaffa, Jerusalem, Bethlehem, Bethany, Smyrna, Constantinople, Athens, Naples, Pompeii, Rome, Nice, Monte Carlo, Liverpool and other great places.

At the close of a business letter from Miss Nana Pratt who is in Brooklyn, she says:

"I saw the family safely off yesterday afternoon, (Saturday the 8th.) They were all very tired, father especially, so that I was really glad to see them go, for I know that on the steamer they will have a rest. The Celtic is a magnificent vessel and went out most majestically. The state-rooms were pleasant and the people interesting, so that I am sure the trip will be delightful in every way."

It is a satisfaction to friends at Carlisle to know this much, and we hope to have frequent letters from the trio, telling of the trip in progress.

The band gave a farewell concert on Saturday night.

Extracts from some excellent Alumni letters are promised for next week.

The new Senior class numbers about fifty-three. The new Junior class about the same.

The ground-hog saw his shadow, which accounts for the winter lingering in the lap of spring.

Owing to the bad condition of the roads the Cross Country races will be postponed until sometime next week.

James Johnson is now the Captain of the small boys' companies, vice William Mt. Pleasant who so successfully carried the duties of that office for the past year.

Lincoln Day was not kept as a holiday at our school. Mr. Kensler is probably the only man with us who had the honor of shaking hands with the great President.

James Murie, the interpreter for the Pawnees was a pupil of Miss Burgess 27 years ago in Nebraska, and two years later in the Indian Territory, after the Pawnees had moved south.

Are you one of the people who allows the home fever to drive out of his reach a first-class, gilt edged opportunity to an advanced education? The Man-on-the-band-stand knows two such people. They will know THEMSELVES ten years from now.

Miss Isabella Schweier who has taught in No. 7 school-room since the first of September, owing to a ruling of the Department, has resigned her position to await appoint from the Civil Service lists. The change coming at this time when promotions are being made will be not so serious to her pupils as it would have been had it come a month or two earlier. Mr. Howard Gansworth will temporarily fill her place in Number 7.

Illustrated Lecture.

In the exercises in Assembly Hall, last Saturday evening, Mr. Allen made a brief explanation of the Indian Allotment act of 1887, known as the Dawes Bill, under which certain reservation lands are allotted to tribal Indians in severalty, it being an anniversary of the passage of said act. Mr. Allen then gave another very interesting and descriptive lecture from many South American stereopticon views, showing mountains, cities, water views, fine buildings and other picturesque scenes, interspersed with historic incidents and valuable geographic and volcanic data. This was followed by a number of excellent views of our school buildings, employees and students amid familiar scenes in the various departments of labor and machine industry, Prof. Bakeless manipulating the slides. Mr. Burgess also recited a little poem, as he said to help make a variety, and the entertainment passed off very pleasantly.

Names of the Visiting Indians.

CHIPPEWAS—Chief Aindusokeskig Chief Megesee, and Willie Daily.

YAKIMOS—Owhie, Koo-di-ken, Yum-to-bee, Thos. Skoneway, Wm. Charley.

APACHES—Al-che-say, Skitty, Laban Locojim.

PAWNEES—Roam Chief, Knife Chief, Good Fox, James Murie.

IOWAS—Joseph Springer, Robert Small.

OTOES—James Daily, Richard Shunatona, James Arkeketah.

PONCAS—Charles Primeau, Chas. Collins, Pete Mitchell, George Primeaux, John DeLodge.

WICHITAS—John Tatum.

CADDOES—Thos. Evans.

Miss Lulu Candace Lewis from Harlan, Iowa, who joined our teaching force as a temporary employee in September, resigned her position last week owing to new rulings of the Department relating to employees not regularly under Civil Service appointment, and has departed for her home. Miss Lewis is a bright, attractive, intelligent young woman, an enthusiastic, successful teacher, who in her short stay among us has won the confidence and affection of her pupils and the highest esteem of her fellow workers. We greatly regret a change that takes from our force so cultivated, able and willing a worker.

Lieut. Joel Bernice Ettinger, band conductor, has resigned and with Mrs. Ettinger returned to their former home in Chester. A reception was given in their honor after the concert on Friday night. Mr. James Riley Wheelock now has full charge of the Band.

Something of Lincoln Day will be given next week, if a little late. Commencement proceedings crowds out most local happenings and everything of a general nature.

Hawley Pierce was among the Commencement visitors.

Orations of the Graduates.

THE CITIZEN INDIANS OF MICHIGAN.

BY CORNELIUS PETOSKEY, MICHIGAN.

It is the general belief of the people throughout the United States, yes, through out the world, that there are no Indians who have become civilized, self-supporting and independent. All of the histories and other books that have been written about the Indians which are in wide circulation give only the account of the Indian with the tomahawk, scalping-knife and all of the horrible things which he did. I understand that through the permission of our Government, Col. Cody has been traveling far and wide, even going to Europe, with a company of Indians exhibiting them in their wild life, dances, yells and other savage customs. At all of the recent expositions by the consent of the Government, the white man has again and again cunningly taken advantage of the yet uneducated Indian of the plains by bringing him there to display him as the type of their degraded and ignorant life. There was also displayed the handiwork of the civilized Indian, but which do you think attracted the most attention? I assure you, it was not the latter.

It is not only the common people who have this absurd and foolish idea but a number of our prominent men in Congress today seem to have the same belief. By looking up the official reports of the Indians in other States, I find that many have become self-supporting citizens, this success being accomplished, mainly, through their separation from tribalism. In some of the western States, those who have taken citizen rights have become successful ranchers, the most prominent occupation in that portion of the country.

My aim will be to tell you what I know of my tribe, which inhabit the State of Michigan. They are now all entirely vested with the rights of citizenship.

Quite early, these Indians began to practice the customs of a civilized life being in contact with the French and British soldiers, who were at different times stationed at the fort, known to the Americans, as Fort Shelby, now the metropolis of the State, Detroit, and in other places along the Great Lakes. Their first real occupation was fur trading and through the traders, they learned to speak in broken English. Afterwards, as the country began to be settled, some of them made permanent homes sometimes in groups forming villages in different localities. Rude and simple was their life in log houses, yet it was a great stride toward civilization, and now you can seldom find traces of their native customs among them.

The majority of them are now more or less prosperous farmers, many of them owning large tracts of land, which they hold under the laws of the State. They manage their farms no different from those of the whites, who probably may be their next neighbors. On market days you will see them with their wagons on their way to town, loaded with their products, such as grain, hay, fruits and vegetables. They pay poll-tax, school-tax and in every way are governed by the restrictions of the law. Many send their children to public schools.

Naturally being good fishermen, those who live along the lakes have followed that occupation. Very early in the morning, they are out, with the dawn, and at broad daylight, you can see the blue waters of the lakes dotted with the white sails of their crafts, hauling in the catch or casting in more nets. They consider this work very important, taking pride in possessing the best outfits possible. This, I think, is a strong contrast to the expression which I have so often heard, that the Indians consider manual labor degrading.

You probably would think this is all these Indians do; but in winter when fishing is not so extensively carried on, many of them being skilful in handling the axe, follow the trade of a woodman. In the northern part of the State, great numbers of them are in the employ of great lumber concerns; many of those who are well educated and have practical experience, hold positions as foreman, and other responsible places where they control large numbers of white men as well as Indians. Yes, several have even taken a step farther, and own large lumber concerns employing Indians and white men too, and carry on a thriving business. Those who have finished the course in the public schools are to be found in the employ of other business firms, which require men of honesty and reliability, and here they do creditable work.

Some have taken a special liking to sea-life, and you will find quite a large number employed by Steamship Companies; some of them holding responsible positions as pilots, captains and filling other offices.

They fully realize the importance and

dignity of labor and have a respect for the women, who, in remote times did all the hard work.

As these Indians have so far advanced, it is the work and responsibility of the youth to have a higher ambition and strive to advance still farther. And this is the spirit that should actuate my classmates and all the pupils of this school.

THE MISSION INDIANS OF CALIFORNIA.

BY CHARLES COLEMAN, OF CALIFORNIA.

Helen Hunt Jackson, in her story of "Ramona," was the first to call the attention of the public to the Mission Indians of California. You know how feelingly she wrote of the lives of those people. My home is in the Ramona country, and while I cannot present the subject in her attractive way, I wish to tell you of a few reasons why these people have made so little advancement.

At first, when the Mexican people controlled that country, there were wars between them and the Indians, but later, friendly relations being established, the blessings of liberty under the Mexican flag were enjoyed alike by all. The Indians adopted their modes of living and became prosperous.

When Mexico was conquered by the Americans, the Indians came under the American rule and adopted their customs. Very soon they were molested by the whites, who coveted their rich lands.

Those who have lived among them report that they are very industrious and though not educated, have a great capacity for learning. Some are skilful farmers and others are small stock-raisers owing to the insufficient range for pasture. The crops are not very large, for some of the farms are very small, only ten or twenty acres, and the occasional failures are due, chiefly, to the lack of water. In time of need, the successful people share with those less fortunate. Some earn good wages by working for the white farmers, and from them learn to speak the language, learn their ways of living and managing their farms and ranches, using this knowledge to make improvements in their homes. Their ability to support themselves is proved and had they not been disturbed by the whites, the Indian problem would have been unknown in that section of the country.

Most of the reservations are located on grants or ranches claimed by white people. The Aqua Caliente Indians have been molested for years by the stock holders of Warner's ranch, who have tried in every way possible, to drive them out, until, at last they have succeeded, as the United States Supreme Court has decided against the Indians. The lands that have been handed down through generations, are now to be taken from them. They know not where to go. They have no other home and what are they to do? They must remain until the Government finds them a place in some of the waste lands. This, no doubt would be acceptable if the Government would also build reservoirs for them for the irrigation of their farms. Would this be asking too much? No, for the people of California and other States are now asking the aid of the Government to construct and control irrigating systems. President Roosevelt, who is personally acquainted with the needs of the west, recommended it in his message to Congress. The States claim that they need an appropriation from the Government, as in many cases, it would be too burdensome for a State. If it would be too burdensome for a State, what would it be for a poor tribe of Indians? I ask you gentlemen, when you shall consider the matter in Congress, to so formulate the bill that the Indians may be included as well as the white men, that they may have some recompense for the loss of their ancestral homes.

BEYOND THE "THREE R'S".

BY INEZ KING, OF WISCONSIN.

America is a land of freedom, a land where men from every nation have gathered, and united, stand as one. Here the glorious stars and stripes float, telling of union, peace and prosperity. The statue of liberty proclaims to the world that here is found freedom from oppression, for no monarch rules, and every man has a voice in making the laws. But are all men within the boundary of this country free? No, they are not. There are thousands who, though not held in real bondage, are bound with fetters of ignorance, superstition and race prejudice. Placed upon reservations, set apart from their white brothers, watched over and controlled by men appointed by the Government, the Red Man is not free. You may say the reason they have no voice in the Government is that they are ignorant, uncivilized

savages. But whose fault is it? Shut out from the white man's civilization, is it strange that they have not imbibed it? Excluded from the white man's schools, do you wonder that they are uneducated? Treated so long as aliens, can you blame them for their inability to help make the laws?

The guiding principle of some educators has been that, first of all, the Indian must learn how to work. Industrial education is considered by most nations of today as very important. All work necessitates some thought, but a trained mind enables one to become a skilled workman.

In addition to the trades taught at the school, the "Carlisle Outing System" furnishes the best kind of industrial training. They learn, not only industry but economy, and are benefitted by the refining influences of a good Christian home. Many who stay in the country through the winter, attend the public schools and thus learn by association, lessons in citizenship.

The young Indian should have the opportunity to gain enough education that he may become an intelligent, as well as a self-supporting citizen. A few years in school will not accomplish this for a child of any nation. The first few years are occupied in laying the foundation, but when the "three R's" have been studied, the pupil feels that he knows enough and is willing to stop. It is because he does not realize what there is before him, that he will not seek a higher education for himself.

As every young man looks forward to becoming a citizen of the United States, he must study the laws of the country, read the speeches of Congressmen and other prominent men and then form his own opinion. To do this, he must have a command of the English language, a trained mind, and judgment sufficiently developed to grasp the thought.

It is not enough that young men be educated, but young women should have the same advantages, for they have their way to make in the world. Although women do not vote in every State, they have a great influence upon the affairs of the country. "All that I am, I owe to my mother," said Lincoln. Women have also become famous as writers, poets, lecturers and workers for the uplifting of the people of this and other countries.

I have heard it said that many of the Indian pupils have become worse than they would have been without any education. I do not doubt this, but many of these were not graduates and had not advanced far in their studies. I do not say that the graduates never fail, but does that signify that all Indian education is of no avail? There are white men who, though graduates of some of the greatest colleges in the country, are not what they should be. Do you point at them and say, "Education is a failure?" A broader education than is given by the "three R's" is necessary to gain the end sought,—the final extinction of the Indian and in his stead, the useful, progressive citizen.

THE INDIAN AS AN ATHLETE.

BY MARTIN WHELOCK, OF WISCONSIN.

The primitive Indian was hardy and strong. He did not understand the science of physical training, but he did know that success in life depends upon a strong constitution. His gift of reason caused him to value his life and to supply the needs of his physical nature. The same natural impulse led him to engage in amusements that would develop not only his muscular system, but his mental power as well. The records of colonial times show that he is a born athlete. His very mode of living as a hunter and a warrior, develop his reasoning power, enabling him to plan his campaigns skilfully. The only thing that he lacked for many years, has been a knowledge of the real cause of his loss of strength.

The Indian youth does not differ much from his white brother in his way of displaying energy and spirit. He had games of his own in which he took as much interest as the pale faces do in their modern sports. Since he has been taken away from his favorite hunting grounds and placed in the remote corners of the country called reservations, he seems to have lost his vigorous manhood. Why is this? Because he has been thrust back into the infant's cradle and bound with limits as a child is bound with clothes when put to sleep. It has caused him to neglect his physical development until he has lost nearly all the energy he displayed before the right of self-guidance was taken from him.

When the Indian and the white man came to know each other better, they ceased their hostilities and became friends.

Since being placed in schools he has been obliged to come into close contact with many classes of people. In recent years, the Indian has been competing

with his new friends in sports. When he first played the scientific games his greatest hindrance was his inexperience, yet he went into the contest with the determination to win.

He has been successful in some instances, showing that he is able to understand his opponents' schemes as well as to plan his own. Four years did he struggle having had very little instruction, but for the last three years a skilful architect has helped him to lay out the same kind of plans as his pale faced brothers have for their athletic foundations. Good fortune befell the Red Man when he secured the services of one, who, not only presented the usual plans but who improved upon them.

The spirit, of devoting his whole soul to the object in view, has caused the college champion foot-ball team to look upon the Indian as a player looks upon his instructor, to remedy the defects of his playing. It is not his savage qualities that arouse fear in the white man but his courage to persevere against odds and never give up the hope of subduing his enemy until the contest is ended.

A man shows his real character on the athletic field, where he is compelled to exercise reason and self-control. To engage in exciting games of contest strengthens the body, quickens the action of the mind and moulds the character.

The Indian is repeating the feats of his ancestors on the race track and has made himself famous as a runner. Not only that but he has made athletic science his warpath thereby making the college world dread him as did their forefathers in old colonial days.

WHAT HOLDS THE INDIANS BACK?

BY CHARLES BENDER, OF MINNESOTA.

What holds the Indians back? is a question of great importance, and ought to be the subject of serious thought for every true American citizen as well as every Indian youth.

When the whites first landed in America they found a fierce nomadic race of people, divided into many tribes having different languages. By hunting, fishing and meagre tilling of the soil, they gained a livelihood; when this failed in one place they moved to another but were continually at war with each other without much cause. These were the people, who, since the landing of the whites, have been for various reasons, more or less unfriendly towards civilization.

To each one of a tribe is given land enough from which to obtain a living and have something to lay aside, but partly because they know very little outside of the reservation and chiefly because Government support takes away the necessity for labor, they do not learn to use their land to any great advantage. As they cannot sell, many rent their lands to white men for small sums. Thus, instead of being a help, their lands have become a barrier to their progress.

Along with this system of giving money, lands and rations, the good Government established schools for the Indian youth, hoping thus to elevate the whole race. At these schools they are clothed and fed, and life is made very easy. Many go there for the purpose of having a good time rather than of getting an education. But is this a characteristic of the Indian only? In great colleges may not the same things be observed among young men whose parents have made sacrifices, that their children may have advantages which they did not enjoy?

This great republic of ours seems to have been built up in a wonderfully short time, but centuries of previous training came to its people through their forefathers, and necessity developed their latent abilities. The Indian knew small necessity, hence the seemingly slight progress that has been made.

For some years he has lived in comparative peace with the ever encroaching settlers. It has not been many years since the white man on the frontier had to carry a rifle wherever he went through fear of the then merciless Indians. Is it so today? Any person can go among the Indians and be as secure there as among his own people. Why? Because they understand more clearly what the good people of this country are trying to do for them. Among the Indians scattered over this broad land very few can be found today who cannot speak or understand some English. This shows that while their progress is very slow, they are capable of pushing onward.

Still while this chain, composed of links of annuity money, rations, and free land holds them back, their strides toward civilization will not lengthen to any great extent; but break this chain that binds them; throw them on their own resources; let them stand as individuals; place them on the same basis as their white brethren, governed by the same laws, enjoying the same liberties and in time they will prove their capacity for civilization and become loyal, patriotic citizens of these United States.