

The Red Man and Helper.

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THE RED MAN.

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COMMENCEMENT WEEK.

In the afternoon of Thursday, February 12th, at two o'clock, as in former years, the week's program centered to a climax. Thousands assembled to hear the graduating orations, addresses of visitors and the music connected with these exercises.

A Staff Correspondent of the Harrisburg Patriot accurately describes this occasion as follows:

CARLISLE, Feb. 12.—Never before in its history has the United States Indian Industrial School at this place, entertained a greater host of visitors than that which this afternoon packed the great gymnasium building to the doors. Every inch of standing room was occupied in addition to the hundreds of chairs brought into the auditorium and galleries to augment the seating capacity. The audience was a typical one, representing the large and growing element of citizenship interested in and sympathizing with the movement signified by the "Carlisle idea," which is to lift the Indian out of savagery into citizenship by the potent lever of education and industrial training, obtained amid the environments of civilization.

There were lawyers and doctors, professors of science and men of military standing, with a great body of men and women in the walks of private life, who joined in the waves of applause that time and again swept over the multitude gathered within the walls of the building.

This structure is itself a product of the industry of the boys of the Carlisle Indian School.

The gathering was in every sense a worthy tribute to Colonel Pratt and his corps of assistants, evidencing widespread acknowledgment of the feasibility of the Carlisle idea and of its splendid success.

An Ideal Commencement Day.

The weather was ideal for Commencement Day at the school. A atmosphere lent their influence to crown the annual event of the school year when forty-seven young men and young women, representing twenty-one different tribes, were graduated from the institution and presented with diplomas attesting their proficiency in the mental and industrial equipment which they have gained at the school. In the rendition of the program, which comprised essays, orations, recitations and other literary exercises, with music, vocal and instrumental as interludes, the audience was afforded an instructive demonstration of the wonderful success that has attended the school's effort to implant seeds of a higher thought and useful and practical knowledge in the minds of the wards of the nation.

Legislators Applaud Graduates.

As the graduating class marched into the hall bearing aloft their banner of purple and white with the motto, "Not at the Summit but on the Way," inscribed upon its surface, they were received with roars of applause that almost drowned the music of the fine Indian band, which played Chapin's march, "Soldiers" followed by the March of the Class of 1903, the latter composed by the leader of the band, J. R. Wheelock, himself a graduate.

A large delegation from the Pennsylvania Legislature, comprising with their wives and members of their families, nearly 250 persons, joined lustily in the demonstration. The Senators and Representatives came up from Harrisburg on a special train which left that city at 1 p. m., arriving at the school about a quarter of an hour before the opening of the graduation exercises. They were given front seats, several of them including Speaker Walton, occupying places on the platform with Colonel Pratt and distinguished visitors. Chaplain McNally,

of the House; Bishop C. C. McCabe, who presented the band had played the conclusion of the exercises; Rev. Dr. J. Bancroft Devins, editor of the New York Observer, and other clergymen, also occupied seats on the platform.

An Interesting Programme.

Dr. Devins made the invocation, after the band had played with admirable effect the overture from Rossini's "William Tell." Then came an "Evening Song" by the entire school, very well rendered. Other musical numbers were as follows, and all showed the adeptness which the Indian pupils have acquired in this art.

Piano Duet, Spring Serenade (P. Lacombe) by Minnie Grace George and Minnie J. Callsen, young Indian girls; a song "June," (Schnecker), the words of which are by James Russell Lowell, by a choir of picked voices and a Morceau—"Whispering Flowers." (F. V. Blon) by the band.

The literary programme was as follows: Oration, Industry and Independence, Miss Earnsey E. Wilbur, Menominee from Wisconsin.

Oration, Indians of Southern California by Martin Costo, a Mission from California.

Oration, Striking a Balance, Oscar D. Davis, Chippewa, from Minnesota.

Oration, Barriers to the Progress of the Sioux, Henry D. Tatiyopa, Sioux, from South Dakota.

Recitation, Great Stone Face (Hawthorne) Miss Amy E. Dolphus, Sioux, from South Dakota.

The final oration, Carlisle Expects Every Indian to do His Duty, which was to have been delivered by Elizabeth E. Knudsen, Klamath, from California, was omitted on account of the illness of that young lady.

(For the full text of these Orations see last two pages.)

Praised the Carlisle Idea.

All of the young men and women spoke without notes, with much earnestness and good elocutionary effect. The orations or essays displayed thought and argumentative force and they all showed an appreciation by the aborigines of their natural rights, while yielding free acknowledgment of the benefits gained by the Indians through their association with the white man—a cardinal point in the Carlisle idea. The speakers urged the advantages obtained by Indians who attend schools like this one at Carlisle which they agreed are infinitely superior to the reservation system, which keeps the Indians herded in contracted spheres and deprives them of the opportunity of observing civilized customs.

An example of the practical character of the instruction imparted to the Indians at the Carlisle school was furnished by the artistically executed programme of the afternoon's graduating exercises. It is a handsome brochure in colors and was designed and printed by Indian apprentices at the school, seven of whom are members of the present graduating class.

Bishop McCabe's Address.

After the last oration, and the closing selection by the band, Col. Pratt said:

Ever since we began to graduate classes in this school, as it is a Government school, we have adopted the principle of asking one of our great citizens to deliver the diplomas to the class. We have had the Secretary of the Interior, the Commissioner of Indian Affairs, and men noted in the country. This year it fortunately falls to a man who is noted all over the United States and beyond. It gives me great pleasure to introduce Chaplain Bishop Chancellor McCabe.

Bishop Charles C. McCabe, Chancellor of the American University, Washington, D. C., spoke substantially as follows:

If I had a crown of diamonds, I would like to put it on the head of that man, (pointing to Colonel Pratt.) (Applause.)

He deserves it. He has created here an ideal school; a school for Indian boys and girls, and what we have heard to-day has thrilled our hearts.

We have been made aware as never before of the great wrong that the Indians have suffered from our own Government, and we are now being made aware of the great efforts which are being made to rectify those wrongs and to do something to compensate the Indian for what he has suffered, and Colonel Pratt has shown us how to do it.

I have always believed in the possibility of Christianizing and of educating the Indian. There is one fact that has always been triumphant in my mind about it. If you can Christianize and civilize the Anglo Saxon, you can Christianize and civilize anybody on the face of the earth. (Laughter.) For I am sure that any charge you can bring against the Indian, or his habits at best, you can bring as great a one against the Anglo-Saxon, so that it is with great joy I look upon this scene; look upon the bright faces of these Indians who are with us to-day, and I hope that some day the Senate of the United States will be willing to ride up here from Washington on the cars, as the Legislature has done, and sit and look upon this scene; it would be the best day's work they have done in a long time. (Applause); if they would come here and see what is being done for the Indian, they would go back and I think would vote for whatever ought to be voted for, and pass whatever Bill ought to be passed for us here.

I am now given the privilege to-day of presenting the diplomas to this class. I never had a greater honor than this, and I have had some in my life, but I never had a greater honor than this of presenting these diplomas to the graduating class to-day. You have fairly won them. They are yours, and this, to you, is a day of victory and of joy. You have shown that you are industrious. No student could win such a diploma as this without being industrious.

I saw on a flag on the wall "Labor conquers all things," and I trust that this habit of industry will continue with you through life.

You have acquired the habit of reading—of reading good books. I hope THAT habit will continue with you. Read good books! If I could get you to promise to-day that you would do this one thing, it would greatly add to your happiness in this world, and to your culture, and that is to read steadily ten pages of some good author every day, and then when you have read it, tell somebody in your own words what you have read—tell it page by page. That habit would give you felicity of expression: it would give you the power to tell what you feel; it would give you a choice of words, and it would cultivate your memory to a marvelous extent. Henry Clay used to do that; that was his constant habit, to read good books, and then to try to tell what he had read. At first you will find it very difficult, but after a while you can take ten pages of history, or of some good author like Macaulay, and read those pages, and then tell very clearly what the author has said. You can live with the greatest souls in the world if you will keep up your habit of reading through life, and I trust you will.

Then you have acquired the habit of doing your duty, because it is duty, whether you feel like it or not, of doing your DUTY, and that will make men of you and women of you, if you will simply keep it up through life. What a wonderful thing duty is; what a homely word duty is! I was in a railroad accident not long ago, and the only one I was ever in, in my life—just one railroad accident, and I have travelled on the railroad as far as from here to the moon and back, and then back to the moon again. Some of you know how far it is; I have measured it, and I find I have travelled three times as far as from here to the moon,

and only met with one accident. There was a landslide; a mountain came down on the track, and a great, big old tree fell right into our path. It was late at night, and the engine whirled over and went down an embankment; the engineer was killed; there he was when he was dug out from the ruin; there he was with his ribs broken, his face smashed in, and his eye dashed out.

What did he say? He was perfectly conscious; he said this:

"Flag No. 5."
That was the only thing he said, and died.

No. 5 was the train coming on behind us, and our lives were all saved, and that engineer, so faithful to duty, was not thinking about his wounded face; he was not thinking about his eye being dashed out; he was thinking about his DUTY, he having been engineer on that road for thirty years. O, let us contract the habit of simply doing our duty. Do your duty, boys!

When I was a boy only six years old, an Indian came to our town and addressed our Sabbath school, and he sang a hymn. I looked at his face, and thought what a fine looking man that is; he looked so kingly, as he stood there, and sang the hymn. I never heard the hymn before in my life, and it was impressed on my memory. The first verse is:

In dark wood
No Indian nigh,
Den me look heavenward
Send up cry.
Upon my knees so low;
Dat God on high in shiny place
See me night wid teary face;
De preacher telled me so.

He sang the hymn clear through, and I became a firm believer that day, boy as I was, in the possibility of Christianizing and civilizing and uplifting the Indian.

There was a colored man who was a member of a large religious class which my grandfather used to hold upon the bank of the Ohio River; that man became so inspired by what he had heard in that class meeting, and especially by the teachings of my grandmother, that he went up among the Wyandottes. He could not speak the language, but he went up with another negro, by the name of James Porter, and in a short time those Indians were Christianized and saved, and they became civilized, but in the growth of our country, the order to move on came to them, and although they had happy homes and fine families, they had to move on to the far west.

It is a terrible wrong we have committed upon those Indians.

Let us all spread the fame of this school far and wide, concluded the speaker. You graduates can do it with great effect, wherever you may be, wherever you may go, and God's blessing will continue to rest upon it in the future as in the past. (Applause.)

As the graduates took their places upon the platform the audience joined in singing one verse of America.

The Week in Detail.

Commencement for 1903 began on Sunday, February 8, at 3:30, P. M., when Rev. Robert Andrew MacFadden, of Danvers, Massachusetts, preached the Baccalaureate sermon.

Synopsis of Rev. MacFadden's Sermon.

SONS OF GOD:

Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 13

Here are four sources of success set in contrast: blood, will of the flesh, will of man and God. At first it seems as if they were all of equal worth, but the core of the matter is found in the contrast of three with one, accompanied by the assertion that the secret of permanent power is found in the one. Power in life means all the way through to the finish, a victory over difficulties, and difficulties

will not be ultimately overcome except through this greater source of success.

Every life lived and every work done, has somewhere its sufficient explanation. No life is an accident. So much producing energy in the cause means so much energy in the effect. There is no such thing as luck. Every life has its pedigree, and success everywhere brings the inquiry:

How do you account for it?

There is no such thing as luck, and every man who succeeds in business, scholarship, or politics, succeeds because he knows how, and if he does not know how he is foreordained to failure. There is no more important question the young graduate can ask himself, than how he can so prepare for life as not to be a cast-away: not lost in the next world but shipwrecked in this.

For the ratio between what a man is and what he can do is as constant as between a ton of dynamite and what it can do. Every man will have all the power he earns, and the power that he has will tell not because people like it or like him, but because it is POWER, and as such can keep itself erect without being propped up by some labor union or held in its place because it is somebody's son.

It follows then that the most important thing you can do is to get ready, and the next important thing is to get ready for rough weather. You must learn to handle the boat of your experience if you are not to be driven upon the shallows or into the breakers. As you meet and master the difficulties that beset you in getting out of the harbor you are equipping yourself for the enemies that will assail you later.

Now, John says that your permanent success does not depend upon blood, will of the flesh or the will of man, but solely upon God. Let me translate this into "the four F's"—Family, Force, Furnishings, Faith.

John says your success does not depend upon your family. This does not mean that there is nothing in heredity. The Bible lays great stress on heredity. When it writes the life of a great man, it begins with his parents. There is no child explicable apart from his parents. The foundations of one generation are in all respects laid in the antecedent generation. In an important sense the boy begins to live when his father begins to live. The child is the parent continued down into a new generation. This is science. This is Scripture. Scripture emphasized heredity long before science was born. As bell-vers in the Bible we have an interest in heredity. Heredity is mighty, but it is not almighty. Men are neither great nor good because they have a great and good ancestry. The value of America does not depend primarily upon her Pilgrim history, whether Lowell tells us so or not. Heredity gives us tendency, but it gives us nothing else. Read that awful sermon of Henry Ward Beecher, which is a teaching contrary to our new thought. The grace of God is stronger than the sin of man. I care not what your ancestry, your heredity, your father's habits, your family.

What you are you choose to be.

Weakness may be handed down, but virtue is victory by the individual himself over his own difficulties and temptations. Sonship, abiding success, according to John does not depend upon your family.

It does not depend upon your force, which is the English equivalent for the New Testament flesh. It stands for the animal man; it means the strong, vigorous, stalwart will in the man. Now John says the strong, stalwart will can never make a man safe and insure his success. David had a marvellous will, but it was no match for his guilty love. Noah had a stalwart will, but it failed him when he began to drink wine. Samson had a mighty will, but it was no match for the dark eyes of Delilah. Arthur Dimmesdale, in "The Scarlet Letter" the greatest American novel, had a strong will but it did not save him. Charles Stewart Parnell had a masterful will, but as the traveller walks in the Mt. Joy cemetery outside of Dublin and sees the little unmarked grave, he says: A strong will makes no man safe. The hope for permanent success is not in a strong will alone. Then the strong will is a bad thing? On the contrary a strong will is to a man what momentum is to a rifle ball. A boy without will cannot live; he needs every ounce of will he can acquire, but this alone by itself will not make him safe. The hope of a man is not in his family, not in his force, neither is it in his furnishings which is the equivalent for the will of man.

John says the world is not going to be saved by family, by force, by furnishings. When Jonah was sent to Nineveh one of the reasons was that there were 120 thousand people who could not tell their right hand from their left. "Educate the people" was the cry. That is the cry to-day. Teach the people to read, write and reason and the individual as well as society will be safe.

How blind we are! As though filling the brain were cleansing the heart! There never was such an educated people as the Greeks, and the Greeks went pieces. I am as far as possible from saying that knowledge makes people worse: my only contention is that it has not in itself the power of making men better. Ideas alone can neither reconstruct the life or recreate the heart.

There is no more hope for an educated man than for an ignorant man unless his education has taught him the difference between right and wrong and God as the interpreter of that difference in Jesus Christ.

It is Christ in the man that makes the man. A miner's son who sang for his bread on the streets of Germany, led the Reformation. Christ made Martin Luther. A farmer, with the spirit of God in him, led England in her struggle for her liberties. Christ made Oliver Cromwell.

A jail-bird was so transformed that he wrote "The Pilgrim's Progress." Christ made John Bunyan. A lonely man with the living Christ he had professed when a boy in the Glasgow church, lay dying in Africa. He had opened the Dark Continent to Christian civilization. It was Christ who made David Livingstone.

If you are to amount to anything Christ must make you. You can permanently succeed only by his permission. Open your whole life to him. Let him in that he may work and transform and build up; that he may bring abiding success which comes not because of your family, or your force, or because of your furnishings, but because of your faith in God who is above the race and behind the race; God who has come into this world in Jesus Christ to make us Sons of God.

The special address to the graduates followed, on their motto, "Not at the summit but on the way."

On Monday evening a large number of our town guests witnessed the gymnastics and drills in the gymnasium.

On Tuesday, Inspection of Industries was opened to town guests, and visitors passed through the shops all day from 9, A. M. to 5, P. M.

On Tuesday evening, Rev. Josiah Strong D. D., of New York lectured before the Literary Societies. Major General Sickles said of this lecture, in a few remarks, at the close of the meeting: "It was an elaborate, profound, and brilliant lecture worthy of the orator and worthy of any occasion," in which the large audience concurred. A more scholarly and finished address upon our Country's Status was never before heard in this section of the country.

General Sickles, in his brief remarks was forceful and convincing. Fair play all around was the key note to justice, and at last we are beginning to see the light of justice toward the Indians. He would have them take advantage of their opportunities and make themselves conspicuous and honored in our land. He held out the inducement that some might become Presidents of the United States, and he wanted to see who would get there first. "You have just as much chance as Garfield, Lincoln, Jackson, and better, for they had not the educational advantages you enjoy. The elements we must always possess and never lose sight of are, first, Character—honorable character that enables one to look every man in the face and challenges scrutiny; 2nd, Trust in the power of Almighty God."

Wednesday's Proceedings.

On Wednesday from 1:30 to 4:30, P. M., the guests who arrived from a distance in two special coaches, from Washington and Philadelphia, went first to the gymnasium to witness the company drill and gymnastics. This was under the direction of Disciplinarian Thompson. Of this drill which was given the Monday evening before for our town guests, the Evening Sentinel says:

Town folks turned out en masse to see this, one of the most interesting exercises of the annual commencement. A half dozen chiefs and other noted Indians enjoyed the exercises thoroughly.

First was the drill of boys by Disciplinarian W. G. Thompson. The latter's thorough training and instructions were plainly evidenced by the successful execution of the different manoeuvres by the young braves. They never drilled better, and the applause received was deserved. No company of soldiers could have excelled them.

The girls' wand drill participated in by 84 girls was a most creditable one.

The Indian club exercise by boys and girls was up to the standard. A new drill and a particularly fine one was the exercise by boys with long poles. As usual, the most exciting feature of the program of events, was the basket-ball game between Seniors and Juniors, the Seniors winning by the score of 11 to 6.

Next and last was the general gymnastic exercises, consisting of work on the swinging rings, trapeze, horizontal bars, parallel bars, tumbling, etc. This also was most interesting and elicited considerable favorable comment.

Supt. O'Hara, of the trolley company, handled the big crowd admirably. Howbeit many preferred walking, on account of the beautiful moonlight night.

The Shops.

The procession of visitors went from the gymnasium through the shops, beginning with the tailor, and taking the printing-office, wagon-making and blacksmith shop, the tin, shoe, harness paint and carpenter shops in turn, finding much to interest and entertain in the workmanship of the young artisans, and in their various productions. The laundry and sewing departments were inspected and the cooking class had an excellent display of methods and results. The students' dining-room and kitchen were visited, when this part of the program came to a close.

The Wednesday Evening Meeting.

As soon as the gymnastic drill was over on Wednesday afternoon a small army of boys might have been seen carrying chairs to and building platforms in the gymnasium, for the evening meeting. The night before a platform had been erected and seats arranged for the Josiah Strong lecture. These had to be removed and the floor cleared and scrubbed for Wednesday, and then replaced for the evening; but the handling of a few thousand chairs and putting together of lumber for platforms is a small matter when a well organized company takes hold, under a competent head. The whole thing was accomplished in an hour.

These Wednesday evening meetings have for years been called Experience Meetings. About two thousand people gathered and were entertained by addresses and music. On the platform, by side of Colonel Pratt, sat Maj. Gen. Sickles, who lost his leg on the battlefield of Gettysburg. In addition there were scores of Alumni and visiting ex-students and Dr. Montezuma, of Chicago, an Apache Indian, who practices medicine in the Windy City.

Dr. Montezuma is one of the most striking representatives of the Carlisle Idea of any living Indian, to-day, and he never was a student of Carlisle. He gives a bit of his history elsewhere, which is an illustration of the principles here taught.

After the band marched the student-body to their seats by sprightly and well timed music, Colonel Pratt opened the meeting by saying:

Those who have before attended these Wednesday evening meetings know that they are organized and arranged without previous preparation. I have on the platform not all whom I expected here, but a goodly number of former students and graduates from the various classes, are with us. Several were of the first party that came to Carlisle. I invited them back on this occasion as a means of showing that all that is said about returned students is not true; in fact I could almost prove to you that scarcely any of the bad reports which the newspapers give about them are true.

The Colonel spoke of having a musical program in his hands which would fill the entire evening if carried out, but as there were many to speak, he would not call for much music. The school sang a boat song in excellent harmony, then the Colonel introduced the first speaker:

COL. PRATT. The first summer at this Carlisle school I placed the boys in camp up in the mountains about sixteen miles from here, and put my assistant superintendent in charge of them there. They were directed not to return to the school without his permission. In a day or two,

two boys made their appearance at my house and said they had come back from camp. I asked them for their passes. They didn't have any.

"Didn't you ask for passes?" I asked.

"No, sir."

"Why didn't you ask for passes?"

"Because, Mr. Standing would not have given us any."

"Well, then, you should not be here."

"We came here to live in houses; not to go in camps, and live in tents. We can do that at home."

"Well," I said. "You ought to have had permission."

"But, we could not get permission," they said.

"Then, you must go back to camp."

"We don't want to go back to camp," said the one who was acting as spokesman. "I wish you would give us a whipping and let us stay here."

I will not tell just what happened, but they started back to camp after a little discipline. That gentleman who was spokesman is here on the platform to-night, and I am going to ask him to speak to you first,—Ralph Eaglefeather, of Rosebud, South Dakota.

RALPH EAGLEFEATHER: Ladies and Gentlemen:—I came to this school Oct. 6, 1879. I was here only two years and nine months then went back to my home at Rosebud Indian Reservation. One thing I learned is to stick to it. I learned that and I hold on to it. And now if any man wants me to build a house for him I could do it. Last summer, the carpenter at our agency was sick and left me alone with the work at Rosebud agency. They built a big building and he left it to me to see if I could do it. I cut the rafters and got it all up as well as anybody could do it; so you see I have carried out what I have learned.

COLONEL PRATT: I have a picture of Ralph just as he came here. Now I want to say this for him, in addition to what he has said. Five years after he returned to his agency, I was out there, and the Indian agent said to me, (he was a good sensible man,) Captain Pratt, if your school up to this time had done nothing more than turn out a man like Ralph Eaglefeather it has paid the United States to establish it.

In the second party to arrive only a few weeks after the first, there was a young lady whose father I had known in the southwest, as the great medicine man of the Kiowas, and a good man he was, too. He sent his daughter to us. She was married here to a young man of his tribe—Mrs. Pedrick, of Oklahoma, who came here as Laura Tonedlemah.

MRS. PEDRICK: I am real surprised that Colonel Pratt has called on me. You all understand I am one of the very first scholars from Indian Territory. When I first came things were so different from to-day. We were just like in darkness. Clothing had to be made for the first party. Every thing was new and strange. The first ones always have harder times than those who come after. They have to make paths for the others. They have more difficulties. You all understand I am not one of the graduates and have not the education I would like to have, so please excuse me.

COLONEL PRATT: I can say for Mrs. Pedrick that she has been very useful to the Government of the United States at her home and in Washington, in acting as interpreter, between her people and the Government officials, and has several times been to Washington in that capacity. There was a young man of the same tribe here at that time, and after they had been here some time Laura's father died. This young man came to my house when he heard of it and asked to have a private conference with me. He said:

"Captian, you know that so-and-so has died," mentioning the name of Mrs. Pedrick's father. I said I had heard it.

"Well," he said, "I think a great deal of that and I wonder who will care for Laura now."

He asked my consent and I gave it readily, of course. And he undertook to care for Laura. (Applause.)

We very seldom see among the Indians even among the old ones, those who have white hair. Among the very first students from the south-west was an Indian lad, who is on the platform to-night. Because he has white hair the Indians call him White Buffalo. He was here only a short time and then returned to his tribe, and I had not seen him for 18 or 19 years until this fall—White Buffalo, Cheyenne,

from the Cheyenne agency, Oklahoma. **WHITE BUFFALO:**

I speak to you a few words. I came here in 1881; that time, I do not know anything, not one word. I try to learn something. I never speak before, now I not speak good English, and could not get more because I been here only three years. Now when I get back home I try work farming, but I don't know how. I try anyhow. After while I know just little. I live in house like white people. That is all.

COLONEL PRATT: White Buffalo is one of those Carlisle graduates—graduates of Carlisle University that western newspaper men write up occasionally. A man named Draper, in Wichita, Kansas, wrote a scandalous story, that he, White Buffalo, had killed three white women at the Agency. The story printed in the Philadelphia North American and in periodicals all over the country was an infamous lie. He is a farmer. He has 640 acres of land between himself, his wife and his children; he farms a part of it, and the agent wrote me he is one of the best Indians on the reservation. You may have noticed that I am helping the North American and we are after Mr. Draper. We had him in jail in St. Louis and hope to get him in jail again.

We have some football fellows on the platform. All the old football boys stand up. (All stood up and were introduced.) Lonewolf's people were among the noted Indians down in the territory. I was placed in command of some Indian scouts, and met there Delos Lonewolf's father.

DELLOS LONEWOLF, class 1896: Ladies and Gentlemen, and I may say Fellow Students, because I feel that I am still a student in the big school of the world. I am pleased to be present here on this occasion. I don't need to tell you that I have been getting along well. You can look at me, see that I have put on more flesh since I left the school. On leaving the school, I went direct to my home and did not find it as some of our returned students find it. It wasn't hard to get something to do. I found work the day I got home. Having learned to be a carpenter I took my saw and hammer and worked out by the day, earning \$2.50 a day. Soon the appointment of agency farmer was given me. I served in that capacity until last summer, since which time I have been farming my own place. I had a place of my own at the Agency, but when the allotments were made it was thrown in the agency reserve and I had to find another place for myself—a raw place, but now I have 100 and some acres under cultivation. I have only two quarters in my own use, but have leased some and feel that I am getting along better than when I was in the Government service. Then I was visited by the Indians all the time. All the Indians on the reservations were somehow related to me, but now I have struck out for myself and am doing what Carlisle taught me. I am not dependent upon the Government, but upon what knowledge Carlisle has given me and am thankful for what little I know.

COL. PRATT: One day a long time ago Carlisle had a football game with Dickinson. I did not go to look at it, because I did not think very well of football, but I got a message that one of my boys had a broken leg, and met him at the hospital. They were lifting him out of the wagon, and I said that is the end of football in this school. I did stop it for a couple of years. That young man is here on the platform, and I wish I had the letter which is lying on my desk from his Superintendent, who tells me what an excellent employee he is away out in Utah. His home is in Indian Territory, but he is teaching school out among the Indians in Utah. **Stacy Matlock:**

STACY MATLOCK, class 1890: The wheel of time has brought no greater pleasure since I left old Carlisle eleven years ago than the present opportunity of visiting you here this evening and renewing pleasant associations. I have often thought of Carlisle, which taught me that a friend in need was a friend indeed. As I have said, I left here over eleven years ago, and from that time I have been hard at work. You may not think so, as I suppose I don't look as though I worked hard (Laughter,) but if I had listened to the agent's orders on my reservation, I would never have had anything. I went on with my own will, however, in my own way, and to-day, I am glad to say, my friends, that I have got a farm that is cultivated and a good house on it, and if I want to be a farmer I can

stay on my farm, and I have got a nice residence in town, in Pawnee City, and if I want to be a high toned man, I can live in town, too. (Laughter.) I am now teaching with the Ute Indians. I was first issue clerk over there, and I am disciplinarian now. I have brought five boys with me to this school, so they may get as good an education as I have, which is not very much. I am glad to be here with you.

COL. PRATT: A great many of you, friends of the school, were present here two years ago when we graduated a class and heard an essay from one of our graduates that was certainly very pleasing to listen to. Since that time she has been teaching in one of the most barren places in this country—Arizona. Miss Pasqualla Anderson.

MISS ANDERSON, class 1900: When the Colonel asked me this afternoon to speak I was so frightened that I could not think of a subject on which to speak. I don't know now what to say. There was one thought that impressed me when I was coming on the same road on which I came a few years ago. I could not come on that same road by myself eight years ago, for I had to have a guide. I listened to the people on the train speaking about the Indian; several people spoke about the Indian being lazy, not worth anything; it was not pleasant to listen to such talk. I understood all that was said, but the people thought that I did not understand English, and so they talked on and said, the Indians did not do anything; they were lazy, and farther on I lost that party and got in with some other parties, and then I listened to THEM speaking about the Indian. It seemed as though they wanted to talk about the Indian, it seemed to be the subject that everyone wanted to talk about. Then they said there is an Indian girl, and what a smart girl she must be to be able to travel all by herself. Then I had to smile, and felt like saying I am not smart, I am just using the common sense that I have. (Applause) I don't know very much; I know very little, but what I do know I am trying to use. I have been out among the Arizona people. There I have no relatives; no one to bother me. (Laughter). Of course I have my pupils, but they don't claim any relationship. I don't find it so very hard just for one reason, and that reason is this: that I went out with the determination that what hardships would be before me they should not frighten me, for I would find a way to get through or get around it, if it was a great obstacle. I have met some obstacles; some have been very hard, but thus far I have not been conquered, and if it is in my power with God's help, I hope to go through my work and not fail. (Applause).

COL. PRATT: I have a letter from the Superintendent and Agent where this young lady works, which is highly satisfactory and complimentary regarding her services.

Those who used to play football with Carlisle some years ago will remember one of the players, who if he could once get the ball into his hands and got a start was pretty hard to catch. He left Carlisle, and is now attending the University of Illinois by an arrangement between the President of that Institution and myself, and is working his way through. I want to vary the program a little, and am going to ask him to sing a song for us. **Frank Cayou.**

FRANK CAYOU, class 1896, sang a song, and was encored, to which he responded with a love song which was heartily applauded.

The Colonel then introduced Mrs. Jemima Webster, of Oneida, Wisconsin, who graduated in 1890 as Jemima Wheelock. She said in part:

Kind friends, I will not speak a word of myself, for I have always left that for other people to do, but I will entertain you in a different light. At the beginning of my remarks I am constrained to first express my thankfulness to God and to you for the privileges which have been accorded me on this occasion. It is by the grace of Almighty God, the Creator of all things, and the Author of all good that we assemble here to-night. May the education that all may receive be continued with such plans and purposes as Carlisle is carrying forward. Therefore let Him teach and we learn. It is through the kind Providence of God that General Sickles, and other people from the corners of our great nation are with us, and may we all be blessed by

their association, and further may God grant that those who shall leave here and those who are gathered here may be happy in their work, and may God direct us through our work to the higher planes of life and service. Inasmuch as we have among us men of the very best talent, and men distinguished in the world and graduates from this school to take part in these Commencement exercises, I know that when we close, the verdict will be that this was one of the most entertaining, instructive and profitable of all gatherings you ever had. (Applause.)

COL. PRATT: One of our graduates after finishing with Carlisle went to Connecticut, and there took a course in the Normal School of that State. After completing that course she was invited to teach in a school in one of the towns near by. She has been back to her home on account of family conditions for some time, and she is here with us to-night. I invite Miss Isabella Cornelius to come forward.

ISABELLA CORNELIUS, class 1892:

I am very glad that I have this opportunity to come to this place on this occasion. It has been eleven years since I left this school. I have not heard from many of my classmates, but I have met one here this evening. After leaving this school in 1892, I took a post graduate course, and in 1893, through the aid of the Commissioner, I entered the State Normal School at New Britain, Connecticut. In 1896 I graduated from the Normal School along with a class of 55 men and women. After graduating from the Normal School I secured a position as day school teacher in a small town near Hartford. My aim in that school was to have good discipline. I knew if I attained that I would have success, for a well-disciplined school, like a thoroughly drilled army reflects credit upon its leader, and to be a leader, a patriot and a hero, should be the aim of every man and woman. To stand before a class as an instructor; to teach children right, and to accomplish the best results, the teacher must inspire the children to more earnest work toward loftier ideals than what comes from a mere recital of facts found in the text book. Many years ago we did not want your civilization, but as our kind friends in the United States have brought us into the midst of civilization, we have begun to see the greatness of the white man, by the distribution of Indian children among the civilized people of this country. The secret of the great success that Col. Pratt has had in dealing with the Indian is his firm faith in the outing system. This system, as you know, is the separation of the Indian from the masses, to stand as an individual. I believe that an Indian will be President of the United States someday. (Applause). I do not know that an Indian girl will ever become President, as ladies are not elected President.

GENERAL SICKLES: But the first lady of the White House is the same thing. (Applause).

MIS CORNELIUS: But I want to encourage the boys of this school to work hard, then there may come a time when they will have a chance to be President of our country. I say give the Indian the same chance; treat him like a man and he will no longer depend upon the Government; he will help himself as every human being ought. (Applause.)

COL. PRATT: There is one on the platform who is vice-president of a bank. He owns a town site. To make himself independent, he went to Washington and lobbied through Congress a bill allowing him to dispose of his lands as he wanted to. It took a special act of Congress to do that and he stayed there and got the bill through, and went back and laid out a town site, and he has under his thumb about all there is in that town. (Laughter). **William Hazlett.**

WM. HAZLETT, class 1895: It gives me great pleasure to have this privilege of meeting so many of my old School mates, and to listen to the able addresses that they have made here to-night. Much has been said and written of late years regarding the best way to solve the Indian problem, but I will say that the outing system as conducted at Carlisle, and which is one of the essential features of this school, is a factor to be considered in the Americanizing of the Indian. Thirteen years ago I was fortunate enough to form a party of thirty-nine that reached this school from Montana. I was thirteen years old at the time, and was considered the hard-

est case in the party (Laughter). I wish to say for the benefit of the new students who have just reached this school, and especially those who have the broncho spirit, that it did not take Col. Pratt very long, after I arrived, to straighten me out. (Laughter). Whatever success I may have attained in my life is due to this school, and I hope she will continue to be a leading light among the Indian Schools of the United States. (Applause).

COL. PRATT: Years ago, a band of Indians out on the Pacific Coast gave us a great deal of trouble, and there was a massacre of one of our ablest and greatest generals and several of his party. The Indians were made prisoners after that and were sent down to Indian Territory. Several of the children were sent to Carlisle. One of those first Modoc students is here on the platform. **Charles Hood.**

CHARLES HOOD:

I am really thankful for this privilege and honor of addressing this audience on this great occasion. I prize it as a privilege for various reasons, because I was connected with this school about fifteen years ago, but I did not graduate, because I left here just about six or seven months before the first graduating class took diplomas, but, I was a member of the Senior class, and have always had a warm feeling in my heart for this institution, for the great good that it has done for me. Since leaving school I have been out in the Indian Territory, and I have lived on a farm, and I have been working at it myself and doing for myself since I left school, but I can't say, as some of my classmates have stated, that I own town sites, neither am I vice-president of a bank, but it does me a great deal of good to hear of students of the Carlisle school occupying such positions. It does me good, and I sometimes get mad at myself when I listen to such speeches as Dr. Strong and General Sickles gave us last night, that I feel like kicking myself. (Laughter), for I had the same advantages here. I hope that all the students of this school will stay here until they graduate. I want them to do that for the reason that I neglected it. It may be a number of years, but you will never regret it. I thank you for your kind attention and interest. (Applause.)

COL. PRATT: One of our graduates has been doing a noble work out in Dakota among the Sioux. She is a graduate of one of the State Normal Schools of this State, and I have very excellent reports about her ever since she has been at work in the west. **Miss Edith Smith:**

EDITH SMITH, class 1897: I am very glad to be able to represent my class this evening, and as Colonel has told you I completed a course in one of the Normal Schools. That does not mean that I went through there easily. I had to contend with a great many trials in working my way through the Normal. For a part of the time, I got up every Monday morning at half past two or three, and did a family washing before breakfast time. Then I prepared the breakfast, and started off to school a mile away where I stayed all day reciting my lessons, and at four o'clock returned to the place where I was boarding and then started into iron. About eight o'clock I began to study my lessons again, and studied until I had my lessons learned. Often times that was not until midnight, and quite frequently I was so tired by the time I was through with my work and lessons, that I lay on the bed and slept without even undressing. But I am glad I stuck to it, and I hope that if any of the other students here try to take up another course they will stick to it; you will never be sorry for it; in fact I think it is the only way to do. Carlisle only gives us a start in life, and with the privileges that we have here we ought to be able at least to put out more efforts for higher things. I left here six years ago and entered Normal. I graduated in 1900, and in the winter of 1901 I went out to Dakota. I am now among the Sioux as teacher, and I like my work very much, and hope to be able to do some good among them, be it ever so little. (Applause.)

COL. PRATT: We have here a young man from New Mexico, a graduate of the class of '94. He occupies a position in the large Indian School at Sante Fe. **Hugh Soucea.**

HUGH SOUCEA, class 1894: I thought Colonel Pratt was through with me when I delivered the salutatory address from this platform nine years ago on Commencement day. I am sure there are others in this hall who are more fluent

of speech than I, who ought to have the platform at this time. As to my wanderings after I left Carlisle, I went straight home and helped my father on his farm. When Fall came I entered the Normal Department of the school at the Capitol City of New Mexico and studied until my graduation day arrived. I went from there to Wyoming to take charge of the engineering department of the Wind River reservation school, where I worked until our country cried aloud: "God give us men" to avenge the heroes of the lamented Maine. I hurried away to my New Mexico home to answer my country's call, but to my great disappointment my parents would not allow me to wear the Rough Rider uniform, and I returned to my old place at the United States Indian School. What hurt me most were the stirring words of Colonel Roosevelt when he said to the wounded heroes after the battle of Las Guasimas: "Boys, if there is a man in the United States, who would not be proud to change places with you, he is not worth his salt and is not a true American."

Yet, I am very proud that a number of my Carlisle school-mates did not have to fall back. They followed the stars and stripes to Cuba, and to the Philippines: even to this hour, some are serving in the van of America's Army and Navy, vindicating the honor of the country that gave them birth and citizenship.

When I received the invitation from Colonel Pratt asking me to come and give encouragement and greeting to class 1903, the first thought that came to my mind was: Do these young folks need encouragement? I can see how our honored, gray-haired chief, with a load of care resting upon his shoulders for nearly a quarter of a century in behalf of our race and perhaps nearing the goal-line of man's allotted time, I can see how he needs more encouragement than these young lives in whose veins runs the blood of youthful vigor and worthy ambition, with scarcely a mark of the crow's feet near their eyes. They have an open field, with boundless opportunities before them.

Do they need encouragement?

Yes, let us cheer them, for we who have already been tested in the realities of life know how difficult it is to step for the first time into a place in the ranks of the world's workers. You will find obstacles to hinder your progress, but do not falter. Use the principles taught you here, for they are the true principles that lead to noble and pure manhood and womanhood. We may not be able to go as far, or climb as high or outrun great leaders in civilization and invention, but we can at least push aside many of the obstacles that confront us. In conclusion I wish to relate an incident which occurred to me when in attendance at the annual territorial fair at New Mexico, held in Albuquerque, last Fall. Somebody had brought a company of Navajoe Indians to the fair, for the sake of the almighty dollar, of course, and every night for a whole week, they had those poor Indians dancing war dances under a big sign which the people of Albuquerque had stretched across the maine avenue and which was lighted by electricity. The word "Statehood" shone forth in glittering letters. I said to myself: "Is this the way New Mexico expects to be admitted into the Union? She had better educate her Indians and teach them how to use the ballot before she is entitled to a star on the blue field of the American banner. (Applause.)"

But what made me angry was the word that one of the dancers was a Carlisle returned student. I went at once to investigate, and found the statement to be untrue. There were a dozen or more of Carlisle ex-students at the fair, but they were all well-dressed like the rest of the people. They had come from their work on the railroads, from the mechanical shops, from various vocations of life where they were employed side by side with the white people.

Boys and girls, there is a certain class of people who are ever ready to down Carlisle. Do not go back to the reservation, but if it is your duty to go, let no white man encourage you to join a wild west show or anything of that sort, but stand by the principles of your alma mater and help her to fight the cause she has undertaken. If you overcome these temptations successfully, Carlisle will cheer you as heartily as she did the football boys who pushed the sons of William Penn over their goal line last Fall. (Applause) All hail to Carlisle; the

educator, the guide to Indian youth to higher and nobler aims. There is no name more appropriate to designate her true position among the great institutions of the country than the Gateway to American Civilization and Citizenship.

COL. PRATT: I like to keep my eye on these Carlisle students; to follow them up and keep track of them. Some of them don't make any noise of their work. There is a young man here, a graduate of '94, who, ever since he left us, has been teaching among the Indians, out in a district by himself. I visited the Agency a couple of years ago and his Agent told me that he was the best teacher on the reservation; that he has done great work among the Indians up there all alone. I invite to the front—William Denomie, a Chippewa.

WILLIAM DENOMIE, class 1894: I have been trying to follow Booker T. Washington's advice to his race, "Say nothing but saw wood." I came to Carlisle in June, 1891, and graduated three years later, leaving here for home. At that time I of course did not expect to receive an appointment as teacher, because I had never looked forward to it, and I felt unprepared for it. I went to work at common labor. I planned to work until I had earned enough money to bring me back east and futher my education. I was ordered to work among my own people, the Wisconsin Chippewas, and I taught at that particular place for five years and a half, when my school was discontinued on account of a new brick school being built, which was a proper thing to do, and it accommodated all of the Indian pupils of that particular reservation.

In the following Autumn I was transferred to a day school in Minnesota, where I am at present located, and the work there is much the same as it was in Wisconsin. I gave up my college course and I don't know whether teaching has been a benefit to me; probably if I had come back east and had entered college, I would have been better off to-day, but I suppose I am doing my duty. I was taught at this school to do my best, and that has been my motto wherever I was; I have always tried to do what I could, and have found that it works well.

We don't know what we can really do until we are thrown on our own resources, and we are forced to exert ourselves to the utmost in order to come out on top.

I firmly believe that every Indian boy and girl in this country should be forced into school; if we ever expect to solve the Indian problem we have to do it. My experience shows that there is a very large percentage of young Indian boys and girls who grow up on the reservation without any schooling, and every young Indian ought to be in school. That is my view, and eight years of day school experience has made me a believer in enforced education for the Indian. (Applause.)

After a song by the Choir, the Colonel introduced David McFarland as "one of our former celebrated football men."

DAVID MCFARLAND, class 1898: It may seem familiar to you people to look into my face, for in former years, as the Colonel mentioned, I was one of the football team. I don't know whether I did anything in the line of football, but I did the best I could to help the school. First I was a football player; now I am a farmer. (Laughter.) The next thing I don't know what I will be. (Laughter.) I am the only one from Idaho. It was a great honor for me to get an invitation to visit you again. I was a band player once. I am interested in music. I would like to be in the band now, but they won't let me, and I am not able to play any more, I am living in Idaho on my own place, and doing what the Colonel has taught me. I have 160 acres in cultivation, and I farm it myself. When I am through with my work, I go and help the white people farm. When a white man is away behind, I go and help him out, so at the present time the Indian helps the white man and the white man helps the Indian. (Applause.)

COL. PRATT: I now invite to the front an Omaha who has been teaching among the Indians for seven years in the same school, Levi Levering.

LEVI LEVERING, class 1890: I left here in 1891, after having been here nine years and in the same year, I entered a synodical college in the State of Nebraska—Presbyterians know what a synodical college is—and attended that institution three years during which time I had a most agreeable time among those white young men and women; they all treated

me well in their homes as well as in the recitation rooms. The young men taught me to sing in a glee club. It was by hard knocks I finished the course. I am now located in the State of Idaho, at Ft. Hall School, and I have been nearly eight years in that one school. The Indian must go forward at anything he finds to do, whether out on the farm, or in whatever work he may be assigned to; let us not shrink, but go forward and do our duty as men. Those in this school who are soon to go out in the world will have to meet difficulties and you are to face them as men and women; what the world asks to-day is, who are you and what can you do? That is the question that is asked us to-day, and let us do our duty as American citizens of this great Republic. (Applause.)

COL. PRATT: Joel Tyndall who has taught school in Arizona and Southern California, and is now teaching in Dakota. He has been away from us 13 yrs.

JOEL TYNDALL, class 1889: Some fourteen years ago I started out in the world. What little I had, I had to do the best with. For fourteen years now I have been trying to solve the Indian problem, and my dear Colonel has been trying to do the same for the last thirty or forty years. I am not ashamed to say that I am a returned student. When I left here I was somewhat discouraged and did not improve the opportunities that were laid before me;—opportunities that this school gave me, but I see now what a mistake I made; it was my fault, and my aim here to-day is to try to drive out the Indian and to save the man. (Applause) I want to say to those who are going out, don't go west, go east. I remember some ten years ago Major Beck said to me, Tyndall, I can give you employment; write to Col. Pratt and ask him to give you a recommendation. I did write, and what did I get? The Colonel said, "Go and show the Major what you can do."

Mr. Tyndall handed the Colonel a letter which he read aloud, commending the speaker for true worth, which received applause, and thus ended the Experience Meeting for 1903.

Thursday Morning.

From 9 to 11 A. M., the school-rooms were visited, the main party beginning in the Sloyd room. Here General Eaton, ex-Commissioner of Education, and Porto Rico's first Educational Commissioner explained the importance of beginning right and of educating the hand along with the head and the heart. To see the little boys and girls handling saws, planes and other tools intelligently and dexterously caused the visitors to linger and admire.

All the rooms from the first grade to tenth claimed a good share of attention, and many favorable comments on methods and accomplishments of the youth under training were passed from one to another.

The proceedings on Thursday afternoon when the Graduating Exercises took place is given on first page. At the noon hour the Band upon the band-stand played a number of pieces as the crowds lingered near or promenaded upon the walks. The day was ideal and the air balmy and Spring-like, which with the excellent music, served to make our visitors happy and appreciative, evidence of which they gave through generous applause at the end of each selection.

THE ALUMNI MEETING.

On Thursday evening, by invitation the remaining guests, the faculty and alumni assembled in the Young Men's Christian Association Hall in the gymnasium building.

It was the largest and most impressive gathering of the kind ever held since the Alumni Association was organized. The meeting was called to order by the President, Miss Rosa Bourassa, class 1890, and the election of the following officers followed:

President, Mr. Howard Gansworth, class 1894; Vice-President, James R. Wheelock, class 1896; Secretary, Miss Nellie V. Robertson, class 1890.

The newly elected President, Mr. Gansworth, (graduate of Princeton) on taking his place, said in part:

I am certainly grateful to you for the honor you have conferred upon me, and of course as president I will try to do what happens to come my way.

At this Commencement time it seems to me that Carlisle feels something like a man concerning whom and whose family

the following dialogue is said to have taken place:

"Well, how is Tom? He is to enter the legislature, isn't he?"

"Yes, nothin' more'n was expected though," was the answer.

"And Jim, he has his stakes set on congress, hasn't he?"

"Yas."

And the next was Dick.

"Dick is going to enter the law, I suppose?"

"Yas, well he warent no good fer nothin' else since he was hit in the head with the code of Georgia."

"And what is the old man doing?"

"W-a-a-l the old man he is a lookin' around ter find an opportunity to be proud of them all."

And so it is with Carlisle at this time of the year; she is looking around for an opportunity to be proud of all the graduates, and I suppose every one of them has in a greater or less degree done something for which she should be proud.

There are people who do not appreciate the fact that all of us are doing SOMETHING. There are some who may seem to fail, but who nevertheless work hard, and in a quiet way are doing noble work.

We know that a great many have done good work for themselves, for their race, and for this great country. It is with pleasure, therefore, that I take upon myself this new work at the head of this organization, which will be a great body if we only make it so.

The alumni associations of our colleges to-day are doing grand work for their Alma Maters. I speak now only of what I know.

I know that the alumni of Princeton University have done for that college some wonderful work in the way of bringing new students to that institution; in replenishing endowments, and in doing a great many things to promote the welfare of the institution. Our organization can do much for Carlisle by inducing to come to Carlisle, Indian youth who we know would be entirely worthy of the opportunities offered here.

But our work does not stop there. We must do something for ourselves. We have got to do something ourselves by our own lives, our actions, our words. We should try in some way to help Carlisle along.

Now we have with us, among our alumni, a banker and owner of a townsite, and I suppose we may appeal to him some day for an endowment for a library or something of that sort, (Laughter,) and sooner or later I suppose we may call upon the alumni to do something as necessities arise.

We are young, but we are strong enough to stand on our own feet and assert ourselves and show that we are living: that there is unity—unity of purpose: unity of aim,—and that whatever may arise, Carlisle will always stand on top so far as we are concerned. And let us now go forward with a renewed purpose, with a determination that Carlisle shall live and that her work shall live, and prosper, and that we as alumni will go out into the world and do all that we can to advance that prosperity. (Applause.)

Miss Maud Snyder, 1903, sang a solo which was followed by the reading of some excellent letters from alumni, extracts from which are printed elsewhere. Frank Locke, ex-student, from Pine Ridge Agency, was introduced and said:

I came here in 1882; that is the time I started my A, B, C's, when I was about 18 years old. When I came here my hair was so long, that I had to get it cut. The first time I got my hair cut I was very sorry for it. (Laughter.)

When some Carlisle boys came home in 1882 I saw them wearing stripes, like the sergeants wear here, and I thought if I would attend this school, I would perhaps wear stripes, too, so I wanted to come, and I did wear stripes. (Laughter.) I quit school in 1889, and the first time I commenced work I got \$10 a month, after awhile I got \$40, a month, but I found out that by taking care of my own stock, my own property, I saved more money, so I quit my position, and now I run what is called a little ranch. I have a few head of cattle and horses and I can live by keeping that business up, but if one of you were on my place you would think it was a pretty hard place, because I have to get out in heavy snow to feed my cattle, but when it is a nice day I have time to do something besides. This winter we have to pay a higher price for hay. I've bought hay from two and a half to two and three quarter dollars a ton but this winter I have had to pay \$5 and by the time I get home hay will be worth \$7 a ton; so

that this is a heavy winter, the heaviest we have had for twenty years. Now we have the word commencement; if we say commence, we mean begin, because that is to commence, and when we come to commencement, why we understand that it means to begin, that is you begin to take up the life of the American citizen. You hardly know what you are going to meet in this life, and if you don't take care of what you have, you can't keep up. When we plant corn to raise we have got to take care of it; we have got to water it; we have got to clean the weeds out, and so on."

MR. GANSWORTH: There is a young man here about whom I heard a good deal during the years when I was a farmer out in Bucks County. I happened to get in the same place where this man had been working, and my employer would say now and then, "Joel used to do it this way; this is the way Joel did." If I did it one way, Joel did it another way, and everything was Joel, and so I have always wondered who this Joel was. I am going to call on Joel Tyndall of the class of 1889.

Mr. Tyndall gave a number of his experiences as a teacher, a contractor, a politician, a policeman, always working with the one aim of helping his people, till finally he accepted a position at "Fort Yuma, the hottest place in the world." He stood it there till health failed, when he was obliged to come north. To the outgoing class he said they need not expect to have a smooth road to follow.

LEVI LEVERING, '90: Most of the boys who graduate here want big salaries at once. A small beginning is always best, and I remember always what Col. Pratt has said many times, that labor conquers everything, and I have that in view all the time. After five years in the service at the same salary, three years ago I got a salary of \$600 a year; I was promoted, and I felt proud of my promotion. You might say, why don't I go home and see my mother. I have been away from home for nearly 21 years, and think I have served the Omahas just as well as I could have at home. Being away from them my help is just as strong. We expect too much of the returned students.

I believe the Colonel is right when he says go wherever you may to make a living as a man. I believe in the idea that the Carlisle Indian School has advanced for these twenty years that we want to make the Indian as intelligent and industrious as possible, and I hope that all the young men who are here tonight will realize the importance of being independent, of being a man, working out in your own way a living, and the chance may come some day of being a great man—a Congressman or a United States Senator. I hope my boy will be better educated than I am. (Applause.)

MR. GANSWORTH: It has always been the aim and purpose of the Carlisle school to scatter out the Indians among the white people and have them mix, as it were, and so I am going to adopt that principle to-night and sandwich in white men among the Indians. As the first speaker to be sandwiched in I call upon Bishop McCabe.

BISHOP MCCABE: I could not tell you how pleasing it has been to us to-day to visit this school. I can see no difference in your performances from any other school. You are just like us; we are just like you; we are one; one race, believing in one Savior, in Christ Jesus. There are only 280,000 Indians in this country, and you seem to have all the possibilities before you of becoming the most intelligent people in the land. Down in South America, where I was lately, we have ten millions of Indians—ten millions, forty times as many as we have in the whole United States, so that when you get through with your education here, we have a great work for you to do. Talk about situations, we can give you situations; we want about 1,000 school teachers as soon as possible to go among those Indians and teach them. There is a tribe in Peru who are the same kind of Indians as in Brazil; the Spanish never could subdue them, and we got among them, and started schools and churches among them, and sent our missionaries down there. As I have charge of that work in South America, I will be glad to employ about a thousand of you without recommendations. (Applause.) The Indian race is not going to die out. It is going to live. (Applause.) There are people who say Indians will die out; sometimes I fear the wish is father to the thought, but you are

not going to die out; you are going to have a more inspiring life than you ever had in the past, and I am sure that you will work with that spirit and enthusiasm that will bring to the front a race which has had an illustrious past, and which is going to have a more illustrious future. (Applause.)

MR. GANSWORTH: I now take pleasure in calling upon the president of the class of 1903, Miss Cornelius.

MISS CORNELIUS: It is certainly a great honor to be called upon to address you, and as president I have this to say on behalf of the class, that we heartily appreciate the fact that we are just about to start out into the world, and it is in us to do the very best we can. We feel very grateful to everybody who has helped us on here, to the employees, and to our good father, the Colonel, and we shall always try to do our best and uphold the name of the school. (Applause.)

MR. GANSWORTH: The next will be Mrs. Lydia Flint Spencer of the class of 1892.

MRS. SPENCER: I feel after hearing all these experiences that mine have been very tame. I am matron of a school in the Indian Territory and have forty little boys under my care, and these little boys, after going to bed, often ask me to tell them a story, or read something, and they like to hear about Carlisle. When I received the souvenir catalogue, they almost wore that book out by looking at the pictures, and they would say "tell us about this picture and that and would sit quiet when I would tell them about Carlisle. I want to thank the Colonel for what Carlisle has done for me. I feel that it has done very much indeed. (Applause.)

MR. GANSWORTH: It is not generally known that our students have been having a pow-wow all day to-day and yesterday; we have a great medicine man from Chicago here. I am going to call him up, Dr. Carlos Montezuma—not a Carlisle man, but an INDIAN—from Chicago. (Applause.)

DR. MONTEZUMA: I never attended an Indian School, but I went through the public schools, and I am not on a reservation, but I am in Chicago, a great city, and I am a missionary—an Indian missionary among white people. (Applause,) holding the standard of my race up as high as possible, and not having anyone to hold me back.

I remember when I was captured by the Pima Indians—there are no Pimas here, are there (Laughter,) they took me from what was called Superstitious Mountain, down into the valley beyond the border line where my people thought it was death to go, the Apaches went up on the hill and looked down and said it was death to go beyond the foot of the hill and that is why it was called Superstitious Mountain; they carried me beyond that to their home, and sold me to the whites, and the next day after I was sold—I remember it—I thought everything was death to me. I was up early in the morning. I hate to get up now-a-days early. (Laughter.) They took me to the centre of a town, where there was a well, and to get water from this well you had to wind a rope at the end of which was a bucket. They brought a tub and towel, and soap, and two or three were to help. I looked at the pump and looked at the soap and towel. I did not know whether I was to be changed into a white boy or not. There I was; my lips quivering.

After awhile the bucket came up with some water, and they put it into the tub and got me into that and I came to the conclusion that this was where I was going to change. I didn't like to give up my Indian life. I felt wet and I looked at myself to see whether I was changing to a white man. (Laughter.) They finished me, but it did not change me.

After thirty years away from my people, I returned, and before a fire sat an Indian woman with disheveled hair, with soiled and torn clothing, with a stolid face from which no ray of intelligence shone. She seemed to me as I stood near her, more of an animal than a human being, and I asked myself: "Can it be true that that being has a soul?" That woman was my step-mother, and through her veins flowed the same kind of blood that coursed through mine. What she was I would probably have been without the influences of civilization.

While standing near the same fire, I saw a man with red hair sitting not far away with scarcely more intelligence

apparent than that I have just described.

"Who is that?" I asked.

"Why that is Mickey?"

"And who is Mickey—an Irish Indian?" And then I remembered that my people had stolen a little Irish boy shortly before I left them, a bright, red-headed Indian lad. But what changes time had wrought with us both. Here he sat as ragged, as filthy, as loathsome as the most degraded Indian of the tribe—more of an Indian than I born an Indian, and I more of a white man than he born of white parents. (Applause.)

So there is a chance for you and if you come into Chicago, or into a large city, you will be cleaned of your Indianism in a short time. It took thirty years hard knocks to do that to me, and don't you give up; I have not given up, and I will not give up.

After a solo by Frank Cayou, '96, the President called upon Dr. Dixon, Assistant Superintendent of Haskell Institute, Lawrence, Kansas, who some years ago was our resident physician.

DR. DIXON: It gives me pleasure to look around at these graduates and alumni. A good many faces I don't know, but some of the young men I do. It is nearly ten years since I left you.

If I would say anything to this class which is going out from Carlisle now, it would be:

Never be satisfied in doing anything unless you do it your very best, wherever you may be, whatever it may be, and how trifling it may be.

Don't let yourself be given to the thought that you must do something great, but what is to be done, do it with your might. With that before you, when you take a step, victory is yours. When you go about your daily duties, always do your best and you can go away anywhere. There are great places to fill; there are lesser ones to fill and no duty that is worth doing is to be done in a less intelligent way than to do your best in that duty. (Applause.)

ANNIE GOYTNEY of class 1901, who is attending Bloomsburg Normal: It gives me great pleasure to come before you again after an absence of two years. For myself I have not had much experience. I have just been studying at a Normal School, but it has been nearly fourteen years since I came to Carlisle. Before I came, one of the first graduates who came out there had a diploma and showed it to me, and I thought to myself, well, I am going to graduate from this school and get a diploma too. It took me twelve years before I graduated. I don't know whether I was dumb or what was the matter, (Laughter) but any way I stuck to it. I made up my mind to graduate, and I finally reached my aim, and through the help of Miss Bowersox, who has done so much for me, and through the Colonel and everybody, I thought I would try going to the Normal School. I am working my way through. Sometimes when the time comes to pay for my term course, I just don't know where the money is going to come from, but I always think of that song, "the Lord will provide," and he has provided for my wants since I have been there. I just trust in Him and I have come out all right so far.

I hope to graduate next year, and I invite all of you to come to see us. (Applause.) By being here these two days, it has given me a higher inspiration to do more for my people and for others. We get free tuition at the Normal School if we teach in the State two years, and when I finish I will teach in the State. I don't know whether I am fitted for that or not, but I am determined to try, even if I do fail; even that will not stop me, because I have seen others who fail and yet they rise up. I wish the graduates of this class success and hope that they, too, will go into higher institutions. You may have to work your way through, but you will be paid for it at the end. Some of the students at the Normal have asked me how many years I have been away from home. I replied "Only fourteen years." "O, my, I couldn't think of being that long away from home," they would say. Some of them can't even stay away two weeks from their mothers. (Laughter.) They ask me when did I expect to go back. I said not until I finish. I am bound to stay east until I finish here, then I think by that time I will be prepared to do something, and hope I will be able to do whatever comes before me no matter how hard or how easy it is. (Applause.)

MR. GANSWORTH: Over in New York there is an Institution that is doing great work for the Indians of that State—the Thomas Asylum, supported by the State of New York. The Superintendent of that school is here to-night, and it gives me great pleasure to call upon him. Mr. Lincoln, Superintendent of Thomas Asylum.

MR. LINCOLN: I had not expected to be called upon to say anything to-night, but I have enjoyed these exercises this evening. I have gotten new inspiration, new determination in listening to your experiences, and I expect to go back and take hold of the work with our New York Indians with a stronger determination to do good work there. I was pleased to be here because you have a couple of my boys here, and to see what Carlisle is doing for these Indian boys and girls. In your success you must do the best you can, and in that way you may reach some high position, and win success.

William Denomie was then called and spoke earnestly, emphasizing what he had said on Wednesday evening and added: I am proud to claim Carlisle as my Alma Mater. I don't believe in going back to the Indian life. I believe I am just as strong now as I was when I went there, because I believe that I can help my people by showing them that an Indian boy can do the work that white people have been doing. Determination and energy will win everywhere, and in my opinion, that young lady who is attending Bloomsburg Normal will succeed. I can see determination there, and I know it will win. I thank you.

MR. GANSWORTH: We have other speakers, but the hour is getting late now, and I will call on but one more speaker—our good Superintendent, who has seen all our graduates go out.

The Rev. John Bancroft Devins, D. D., editor of the New York Observer who was present prefaces his report of Colonel Pratt's remarks as follows, and then gives the address in full:

Colonel Pratt was the last speaker, and his address was greatly enjoyed. It was the parting words from the "School Father," as many of the graduates and former students call him, and his earnest appeal for citizenship will not soon be forgotten by the students or by the friends who shared their pleasure. He said:

Two old ideas have been given by Bishop McCabe about Lincoln. He was blacking his boots when the British minister wanted to see him. He said:

"Show him up."

"Bring him here, Mr. President?"

"Yes bring him right up here." The British Minister came in, and said:

"Why, Mr. President, gentlemen in my country don't blacken their own boots."

"Don't they," said Lincoln, "whose boots do they black?" (Laughter.) The President of the United States blacking his own boots is a noble lesson to us all.

BISHOP MCCABE: It is indeed.

Since we came into this room the Bishop read the class motto over here, and gave a good motto for some future class. It is this:

"You can't live chaff and die wheat."

It seems to me that the class of 1903 is just about as heavily loaded with advice as any class that ever left this school. (Laughter.) It has been piling upon them for the last few days until it is perfectly tremendous. Some men and women are very easily whipped, and there are others who can't be whipped, who never acknowledge defeat. General Grant, early in the war, fought a battle down on the Mississippi, and was dreadfully scared. He said that he shook from head to foot, as he was afraid that his army was going to be whipped, when all at once it came into his mind that the other fellow was perhaps as badly scared as he was, and he said from that time forward all through the war he always had full confidence that he would win.

We have had precious words these days which will be a memory to all. To see so many who left Carlisle long ago, back and hear their testimony and to realize that they are still in touch with the school, to see their affection for it, and know by their faces the power they have, how the whole cause is going forward.

It is an inspiration to know that when this school began twenty-three years ago there was not a single Kiowa who could speak the English language, and only one or two Comanches could speak our language. Mrs. Pratt and I were down among them—and now to think of the Kiowa Indian farming: teaching and do-

ing things that industrious white people do—things that were not dreamed of among them, nor among the white people. There are many men and many women in all tribes who now speak English well, who have brought a good understanding between the white race and the the Indian race, who cannot be imposed upon: or made to settle our differences in war as used to be the case.

Thirteen years ago I was chairman of a commission to treat with the Sioux Indians for the cession of half of the Reservation. We had interpreters just as we used to have, but there were Carlisle students there, and when the interpreter did not give the right interpretation, they spoke up, and told us that it was not exactly that way, and so we got the Indians' ideas, and it protected us and the Indians from misunderstandings. The Indians are giving up their Indian languages, and becoming English-speaking, and that is tearing down the wall of separation; bringing peace and fellowship and brotherly love, and making us at one with each other.

A great many people say: "You ought to be proud of Carlisle." Well, now let me tell you that I think Carlisle is a very small matter. I don't feel particularly proud of it, for the reason that seventy million of intelligent Christian people ought to have cured the whole Indian question years ago. It ought to have been done away with, and it would have been done away with but for hindering systems and Indian Bureaus, Indian reservations and Indian schools. We must get beyond these things. We do not need Indian schools very long, not even Carlisle schools. We want to be together; Indians and all, to have the same chance in the public schools, colleges, normal schools. We want to become one, and can all become one through the public schools, and only in that way. Tribal schools mean tribes. Keep up tribal schools among the Sioux and there will be Sioux one hundred, two hundred, three hundred years hence, but if we can all get into schools together, ten years need not pass before we are all one.

While Carlisle has to live, we want to be strong; we want it to accomplish all it possibly can accomplish, and I am glad to hear the sentiments of those who have gone out and who are helping to make it strong. Carlisle gives wider opportunities than any other school; places more of its students in the public schools than all the other schools put together. Carlisle has a larger Outing system than all the other schools put together; Carlisle students earn more money than all the students of all the other schools put together. Carlisle is far away from the tribes, and in the midst of our own people. Carlisle was started at Carlisle because it believed in bringing the Indians east and it has seemed to me that the greatest wrong which the Government has done in regard to education, was to do less at the other schools than Carlisle has done all the time; that Carlisle having taken such an advanced position should have led to bring the whole school army up to and beyond Carlisle, but it was dangerous to the the Bureau; dangerous to the Reservation system; to the tenure of all employees and speculators on the reservations, and so Carlisle has had to contend with difficulties that have worked to the discouragement, to some extent, of its head, until he was well nigh disgusted with the whole petty business, and willing to quit.

From the evidence we have had here to-night, anyone who has heard cannot for one moment contend that the Indian is not entitled to the fullest opportunities in the country of the whites, and the best opportunities. No one can say that he will misuse his opportunity. I want to say here that there are girls in this school and boys in this school who have worked just as hard as any boy or girl in this country to get an education. Several of them have spoken to you. A couple of young ladies at the table the other day asked me if our girls could cook. Why, I said, we turn out more good cooks from this school than any other school in this country, or any other country, and we turn out girls who are better housekeepers than are turned out from any other school in this country. I believe that. I am sure of it. I said, I will ask this girl who is waiting on the table. I said:

"Can you cook?"

"Yes, sir."

"Have you cooked?"

"O, yes, sir."

"Where did you cook?"

"Last summer I cooked for a family of eight."

"You did all the cooking?"

"Yes, sir."

"For a family of eight; what else did you do?"

"Why, I did the washing and ironing too."

"You did the cooking and washing and ironing for a family of eight?"

"Yes, sir."

No school anywhere that I know of outside of Carlisle, produces such results. There is play teaching of cooking elsewhere but this is real. This is the actual work itself.

A member of congress the other day, when the Indian bill was going through the house, thought he would make fun of the paper which is printed here ["The Red Man"], because the paper said something about him which he did not like, and he said he would rather see one Indian plowing a row of corn than printing a paper like this. He is from Arizona, where there are thousands of Indians. I venture to say without fear of contradiction, that the boys at Carlisle School plow more rows of corn every year, than all the Indians of Arizona—I believe I can safely say ten times as many rows of corn as all they plow. They cultivate ten times as many acres of ground, and they do it in the good old fashioned Pennsylvania way: raising big crops. I met three of our boys who had come to visit us on the walk, all farmers; all farmers in the West. I said Bucks county farmers have emigrated, and they are successful farmers in the West, and they said, "yes, sir."

The boys who go out from Carlisle to work on farms, work side by side with the farmer, as the farmer does; the farmer takes one team and they take another, and they follow the farmer round, and do as good plowing as he does. But I must stop. I am glad to be here to-night, to see you all, and next year another delegation must come.

THE ALUMNI BANQUET.

On the following evening the alumni with no guests, held their annual banquet, at the close of which there were speeches when John Dixon, of New Mexico, one of the oldest ex-students addressed the gathering as follows:

I wish it were possible for me to express the gratitude I feel in my heart for the honor conferred upon me in asking me to be with you to-night. I wish I could find words to express the gratitude I feel towards the Government and people of the United States, for the favors and benefits bestowed upon me and my people. I want to assure you that every pulsation of my heart is a pulsation of gratitude, love and loyalty to the great, generous and liberty loving people. I want to assure you that I appreciate what has been done for me, and what is now being done for my people and all other American Indians. You, Sir, (addressing Col. Pratt,) as the representative of the Government of the United States accept our gratitude and thanks. Let me say to you that I would be unworthy to return after all these years to this great institution of learning, if I was not a citizen having done my very best to be a "man among men", and my very best for family and my people.

Let me say that we are progressing slowly but surely, that we look forward to the time not forgetting the ways of our fathers, but accepting the ways of our benefactors. With a kindly feeling and affection that will last forever and cannot be shaken. I thank you.

EXTRACTS FROM LETTERS FROM ALUMNI AND EX-STUDENTS SOME OF WHICH WERE READ AT THE ALUMNI MEETING.

From Arthur M. Sickles, class 1902, now at work in a printing office at Golden, British Columbia:

"Though ruled by a different government and protected by the British flag I am at heart an American and shall not feel at home until my eyes shall see waving over me that flag which from early childhood up I have been taught to love and honor. I am very sorry that circumstances prevent me from complying with your invitation. We are rushed with work. Information and advice worth keeping all our lives is gained by attending those gatherings where such men of talent are present. Thanking you for your kind invitation I must close by wishing the new members of the alumni

association a prosperous and a happy career."

From Benjamin Caswell, class 1892, who is the superintendent of the Cass Lake, Indian School:

"It is after midnight now and I have to get up at 5:30 A. M., and walk six miles and back, and be here before nine for school. This is a fair sample of my life during the past year. It has been hard, but the advice given us at those Commencement exercises, is that when the world is hard, make ourselves harder. This advice has saved me from many a failure since leaving the roof of my Alma Mater."

From Arthur Pratt, class 1901, who is a bookkeeper and clerk at Crow Creek, South Dak.

"I cannot possibly attend but shall be with you in heart and wish the outgoing class success. I am endeavoring to live up to the principles of Carlisle. I am at present bookkeeper and clerk and doing fairly well. Wishing you a happy Commencement and thanking you for your kind remembrance, I am, etc."

From Solomon Day, who is working for himself at Gallup, New Mexico.

"The Carlisle ex-students here are doing very nicely, working on the railroad for their own support and their families. I am very glad for what Carlisle has done for me."

From Elmer Simon, class 1896, who married a white girl, and is in the hardware business in Johnstown, this State.

"I find to my sorrow that I shall be unable to leave my duty, however, I am glad that so many of the old graduates are to be there. For them as well as the present class to witness the proceedings of such an occasion; to hear the encouragement and advice of co-workers, peers and superiors and to meet and feel the warm, sympathetic hands of old friends, means new ideas, new courage, new vigor, and new determinations to fully carry out Carlisle's great doctrines.

To them, Carlisle is a 'Delphi' and may the oracle foretell of victories only. Carlisle is a great, grand and good place—grand in purpose, noble in its work and great in itself as a school; but what of its future? Now, more than ever, Carlisle is what its alumni makes it, and as time continues, this fact will become more and more apparent. I would then that I might express some helpful thought of encouragement and advice to those on whom the responsibility rests; but who am I that I should presume to advise? I have only tried to live a Christian life, but have accomplished nothing worthy of note. I am pegging away with success for my hope."

From Charles J. Cusick, class 1902, who is employed at the National Carbon Company, Cleveland, Ohio.

"My duties here are such as not to permit of my absence for any great length of time. My experiences since I left Carlisle have been smooth and pleasant. The alumni association, each year opening its arms gains to-night a new accession. We welcome our young sisters and brothers who bring to our ranks the ardor and enthusiasm of their fresher blood. My best wishes and interests go with you as a whole class. May you not forget the inspiring words that Carlisle and its Superintendent have so often placed before you. May you leave the school with a strong determination to be successful in all your undertakings in life."

From Annie E. Lewis, class 1902, formerly of Indian Territory, now of Sacaton, Arizona:

"I surely would like very much to be present at the Commencement Exercises, but my duty detains me. I have found that the talks given by our school father has helped me a great deal. My experiences have not all been agreeable but in each life come thorns as well as roses. The teachers at Carlisle are all very good, but you will find experience the best teacher of all. By attending strictly to business life's burdens are made lighter. We cannot all be at the summit but we surely can be on the way. I congratulate one and all of class 1903, and wish you the greatest success."

From Adelia Lowe Twiss, class 1896, Kyle, So. Dak.

"My only advice to you is to accept a

position before you leave the east, then you are all right, for it is pretty hard to hold a position after you get back on the reservations. May these few words help you out in some way."

From Mrs. Gaylard Parker, class 1900, Buffalo N. Y.:

"My thoughts are with you. I have kept house since my return from Carlisle, and I have learned the great lesson of economy. I have found if one wishes to gain something he must economize. I find my work very pleasant when I enter into it with a cheerful heart, but when I have the blues everything I do seems disagreeable. Girls, when you keep house, don't get the blues."

From Josephine Janese, class 1902, matron, Elbowood, N. D.

"Since duty comes before pleasure I will stay at home and do my part. I have at present both assistant and matron's places and realize the meaning of the word matron. My children, both boys and girls are very nice and have given me no trouble. I have learned that in a small school like ours one must try to be everything. I regret not knowing more about medicine, but I do the best I can. I have charge of the drill in the gymnastics and we are doing a good deal better than I expected.

I read the paper with deep interest. May the outgoing class live up to their dear motto and lead onward to success till they reach the top. I thank you dear Father Colonel and Mr. Allen and teacher Miss Cutter for the good that you have taught me."

From Mr. and Mrs. Charles Dagenett, class 1891 and 1889, teaching in New Mexico:

"We shall have to forego the pleasure of attending this year, but we shall be with you in spirit, and wish you increasing success with your increasing years."

From Thomas A. and Mrs. Metoxen, the former graduating in 1892, and the latter an ex-student; now living on their own place:

"We will stand for the Carlisle graduates always. We appreciate the program and think it very pretty. Wishing all success to the out-going class, etc."

From Inez King, 1902, teaching the Lutheran Mission school on the Stockbridge reservation, Wisconsin:

"I regret that circumstances prevent me from attending. I have tried with some failures to live up to the teaching of dear old Carlisle and my heart shall always remain loyal to her. I realize more fully now than I did a year ago what blessings I have received at Carlisle and what a good friend Colonel Pratt was to me and is to all of our race. With greetings to all and congratulations to class '03, I am, etc."

From Frank Hudson, class 1896, Bookkeeper, City Deposit Bank, Pittsburg.

"Regretting my inability to be present at your Commencement Exercises, and wishing you success, etc."

From Fannie Harris Bannister, class 1900, living in St. Louis with her husband who is in business there:

"How my heart goes out to the class of 1903, for they soon will be leaving dear Carlisle and its kind protection, to enter life as it really is. I wish it were possible for me to take each by the hand and say, 'dear friend, don't return to the reservation.' This is no idle advice for it comes from the very depths of the heart of one who knows what the reserve is. It is discouragement and demoralization from start to finish an—empty existence. I know that in the heart of every member of the class of 1903 there is a yearning to do something toward the uplifting of their race. I wish they could realize that the only way to accomplish this advancement for the Indian is for them to stay as far away from the reservation as they can. Even though their homes are not in the tepee the influence is there. I know all this from actual experience.

An Indian with the education that Carlisle gives can well afford to remain in the cities or on the farms, and I can assure you that in doing this they are respected more. Therefore, class 1903, may you push farther and bear well in mind that the Indian problem at which we all are working is yet 'not at the summit but on the way.' Let us keep on the way and never falter until the Indian has reached the SUMMIT of civilization."

From Johnson Adams, 1896, employed at the Indian school at, Keshena, Wisconsin:

"I am so situated that I cannot leave my work. There is so much to be done just now such as repairing the floors, plastering and painting the inside wood-work. By next year I hope to be caught up with my work so that I can attend."

From Sara Kennedy Oliver, 1900, living with her husband at Lawtons, N. Y.

"Nothing would give me more pleasure but I regret to say I will not be able to be present. The experiences I have had since I left Carlisle have been smooth. It is the same old story that no Carlisle student can realize what Carlisle school is doing for them until they go out into the world. I am now settled down and am content at doing my housework. I have a good and kind-hearted husband. We both try to do what is right, and that is why we are getting along well together. I don't know how many times I have been thankful for what Carlisle has done for me. Success to the out-going class."

From John Henry Miller, 1902, at work in Michigan.

"Sorry I cannot attend. I am too busy at my work. I have been trying to uphold my own ever since I left the school, and read and study when I have spare moments. Success to class '03, may you remember your motto—"Not at the summit but on the way."

From Edgar H. Rickard, 1901, on his own place in New York State:

"It has been my lot to help myself and to be independent since I left school, and I am more than proud for what Carlisle has done for me. I am married and have one child of which I think the world. I have received several blows or knock-downs but always remember my motto 'Leading not following.' Be true to what education you get at Carlisle."

From Robert Burns, a student in the early days of the school,

"I regret very much to say that I cannot accept the invitation, owing to the fact that Major Stouch cannot spare me at this time as the office is very busy in preparing pay-rolls for payment of lease money to the Indians. Nothing would have pleased me better, etc. Hoping that every thing will pass off smoothly, I am, etc."

From Violetta Nash, 1902, Assistant matron at Yankton training school, S. D.:

"I am exceedingly sorry not to be able to be present to witness and to receive the many inspiring words that are to be given by many wise speakers. I enjoy my work here, and thank you dear Colonel a thousand times for helping me."

From Alice Parker, 1896, Michigan:

"I worked in the service several years but am staying at home now. I wish I were well, and am afraid the long trip would not help me any. I feel very much honored in being selected to represent our class. I hope to be well some day and do what I can to help Carlisle along and also to visit the dear old school."

From Edwin Schanandore, 1889, employed at the Riverside School, California:

"I fully appreciate the honor you bestow upon me, but I feel that my first duty here is to carefully look after the interests of my employer, and this I cannot do if I turn my work over to some one else. Trusting that your Commencement this year will out-do itself, Your friend," ect.

From Florence Wells Davis, 1894, clerk, Rapid City, So. Dak. School:

"If my little boy were older I surely would have come this year. Best wishes for the success of the class just to graduate. I am enjoying my work as clerk. Mr. Davis wishes to be remembered."

From Dahney E. George, 1899, employed at the Boarding School, Rosebud Agency, S. Dak.

"How glad I would be were it possible to accept your invitation to Commencement. Wishing you all the success possible."

From Henry Redkettle, 1897, employed at Merriman, Neb.

I am sorry to say I cannot attend Commencement. I cannot leave my work

conveniently. My congratulations to the class of '03 "

From Lettie B. Scott, 1899, New York:

"My best wishes are with you. I am still teaching and enjoy my work very much. I wish the class of 1903 success, and let me say success is gained wherever there is a will."

From Augusta and Pliga Nash, 1901 and '02, Nebraska:

"May the Commencement of the outgoing class mean to them to begin in real earnest their life's duties. Since our return we have been at home helping with the household duties. We fully appreciate what Carlisle has done for us."

From Sarah Smith, 1897, Wisconsin:

"I am now working for myself; have gained 28 pounds in the two years out here. Have not weighed so much since '91, the first year I lived with Mrs. C., near Phila. Thank you kindly for the invitation; wishing you much success with this year's Commencement, etc."

From Corbett Lawyer, 1899, Idaho:

"Thank you dear school-father for the invitation and I am sorry I cannot be at 'old Carlisle,' but my feelings are with you for the betterment and advancement of the Indian race."

K. C. McBeth, who has for years been among the Nez Perce Indians says of Corbett and in connection with the general work, these words:

"Corbett Lawyer is doing good work as helper in the school here. When our children come home after this, conditions will be more favorable than in years past; the money will be gone, for which I am truly thankful. As the years go by I am more and more convinced that your theories of Indian education are practical ones. In many things our views are the same, as for instance the uselessness of renewing the old bead and basket work for the women, especially the beads, which are used here only to ornament lazy, wild husbands. The women will never become housekeepers in this way. I perceive a growing desire among the Nez Perce youth to go to Carlisle."

From Mr. and Mrs. Lillibridge, the latter an ex-student, now at Pierre, S. Dak.:

"Nothing would give us, especially Annie, more pleasure than to be able to attend. She is always looking forward to the time when she can visit Carlisle. We congratulate you upon the wonderful showing made by the school, and trust for many years to come you may remain at the head."

About Cyrus Dixon—ex-student:

Congressman John F. Lacey of Iowa, writes:—Your letter inviting me to the Carlisle Commencement has been received and I thank you for your courtesy. I wish I could be with you, but the general rush attendant upon the closing of this Congress will not permit, and I do not see how it will be possible for me to do so. I met Cyrus Dixon at Cochiti, last summer. He had furnished his own house very elegantly with his own handiwork, with beautiful furniture made from the red wood. I asked him what I should say to you or any of the Carlisle people I might meet. He said to tell you that he was trying to live up to the ideals of Carlisle teachings. Wishing you success and prosperity, I remain as ever, etc."

COLONEL WILLIAM JENNINGS BRYAN.

When Dr. Reed, President of Dickinson College telephoned to our school on Monday night saying that Colonel Bryan would visit the school the next morning, orders were issued that all would collect in Assembly Hall, to see and hear our distinguished visitor. At 9:20, Colonel Bryan arrived and was escorted to the platform by Colonel Pratt and Dr. Reed. The assemblage of people was enthusiastic in their applause of greeting and the Band played with a spirit that made us all proud, causing the guest whom we were trying to honor to stop, look and listen. He was introduced by Colonel Pratt, and delivered a brief but thrilling address substantially as follows:

Sometimes men in public life want to connect themselves with one or more of the various races. In this country we are pretty well mixed. I am a good average. I am part Irish, part English and part Scotch, but all American; yet I cannot

go back beyond the water's edge. I don't know the name of a single one of my ancestors across the ocean, and if it were necessary for me to prove I was descended from any one of European birth I could not do it. That might almost make me a descendant of some one of Indian birth. There are many people proud to own Indian blood in their veins. In Indian Territory I found quite a number of prominent people of mixed blood. I attended a Ladies' Club in Indian Territory. The lady who made the address of welcome, I learned afterward was one-sixteenth Choctaw. I rather like that proportion. It is the ratio I believe in—1-16. (Applause.)

I am glad to say that I found there even the white people were glad to become civilized. They are working together to develop a great country. On my last trip to Oklahoma and Indian Territory I became convinced that that section of our country will become the most typically American of any in the Union. I called the roll at a little meeting and found representatives from every State and Territory except four. They have gathered there from the north, south, east and west and have the largest commixture of blood with the Indian race, and if there is any community distinctly American; it is that great country covered by Indian Territory and Oklahoma.

My interest is quickened by anything that shows and gives out strength and progress, and the people there are working out the problem of civilization.

I am glad you are preparing yourselves to take up this work of developing and civilizing. Sometimes we think our race has always been what it is now, and we speak impatiently of the slow progress that other races have made. I read in my newspaper that the Filipinos had divided into bands, had gone into the woods and would come out occasionally and attack the soldiers. And at the same time I read that our ancestors about eight hundred years ago had done exactly the same thing. And if we read the history of the European nations we find that it has taken hundreds of years to bring them to what they are now.

One generation is not going to make an entire change in a race. I believe the Indians are making rapid progress and I am glad you are here fitting yourselves to become leaders. There are people who say it is unfortunate that there is race prejudice, but race prejudice is only another expression for race pride, and the pride of a race is a factor in its progress. Everyone should be anxious to develop the best there is in him and so develop his race. I believe it is right for the Anglo-Saxon to think his is the best race in the world. I believe in stimulating the German, the Irishman, the Frenchman, to show what their races can do; and I am so glad to place before the Indian race the idea of race pride. I am glad to stimulate, if I can, the idea that every one must try to do something for his race; and it is a stimulus to a man to have it said of him he is the best representative of his race; and each one who adds to his own distinction confers a benefit upon his race, as well as to himself, and the race confers a benefit upon him.

To be a Roman was greater than to be a King. Why? Because the Romans had made that name respected. And so it ought to be the ambition of all to make their race respected.

It ought to be the ambition of everyone here to build up strength and give honor to their race, and I believe if all the Indians could attend schools like this and come in contact with people who have high ideas of life and are trying to help equip themselves for great work—if all could come here and get inspiration, with minds developed and bodies strengthened for the work, we would find increasing effort, and others would be forced to say, 'Look what the Indian is doing.' Make your race distinguished for intellectual and moral worth. Carry to your people the ideals that have been given you here.

I have heard it said that many people reject the Christian religion because of the miracles the Bible tells us were performed. That is no stumbling block to me. The only question about any miracle is "Can God perform it and does he want to perform it?" If He made the world He can do what he will.

The very life we live is a mystery. I have seen greater miracles in the lives of those now living than any we read of. It is the transformation that takes place in a man's heart; and when you can change a heart you can change a life, and greater

than any miracle is when some self-centered person undergoes a change which makes him known by what he does for others. Such a transformation is going on among you. The things you loved you now hate, and the things you hated you love. The change gives you new life, higher and better ambitions. You are rising to the higher ground. In this school I believe your environments, your teachers and instructors give you new ideas, broaden your lives and raise you to a higher plane. There is no Indian who more earnestly longs for the highest and best possible for you than I do, though I cannot count myself of your race. We all know we cannot raise ourselves and cannot really profit permanently to the disadvantage of others.

Victor Hugo said: A mob is the human race in misery.

You cannot afford to make people miserable. You cannot afford to take hope out of the heart of man and put in its place despair. He makes his success most secure who links it with the success of others. And so we have an especially personal interest in the education of the red race. Our hearts must be big enough to embrace all and feel an interest in the success of all.

ATHLETICS.

At a meeting of most of last season's track squad last week, Wilson Charles was elected captain of the team for the coming season.

When the call was issued for candidates for the track team, seventy-five names were handed in, the largest number in the history of the school. The number was so large that many had to be dropped without allowing them much time to demonstrate their ability, and many more will have to be dropped very soon as the squad now numbers over fifty.

Most of the material is without any experience whatever but the interest manifested and the showing already made indicates that the school will have a strong team this year. There seems to be a wealth of material for the long distance events but in the sprints, hurdle races and field events, especially the weights, there will have to be much improvement made.

The following schedule of Spring sports has so far been arranged:

March 5, (Evening) In-door athletic meet in the Gymnasium.

March 27, Annual cross country run.

April 4, Baseball, Franklin & Marshall at Lancaster.

April 11, Baseball, Lebanon Valley Col. at Annville.

April 18, Baseball, Franklin & Marshall here.

April 24, Baseball, Lebanon Valley here.

April 25, Relay races in Philadelphia.

May 2nd, Annual class meet.

May 9, Baseball, Albright at Myerstown.

May 16, Dual meet, Bucknell, here.

May 25, Dual meet, State College, here.

May 30, Baseball, Gettysburg, at Gettysburg. (Two games.)

June 15, Dual meet, State College at State College.

While baseball is not being given the attention that it has had heretofore the boys find sometime to practice in the cage and there is material for a pretty fair team. As soon as the weather permits out-door practice there will be much more opportunity for development in this branch of sports.

Seven of our printers dropped out by graduation, and nine new boys have been taken, upon the printer's force—Hanks Markistum, who has worked at the trade some at Chemawa, George Johnson, Antonio Blanco, Joseph Baker, Juan Ruiz, Emiliano Padin, Tiffany Bender, Felix Seijo and Matilda Garnier. It is said that one beginner soon makes a junk-shop of a printing office; then what will eight beginners make of our office? Step in, and you will see they are busy, interested and learning, anxious to bring themselves up to excellency in spelling and accuracy and speed in manipulating type, presses, and folding.

Quite a party of the visiting alumni went to Washington last week and had a good time. They saw and talked with the President, who had a pleasant word for each in turn. When Stacy Matlack came before him and told him he was a Pawnee, the President spoke with enthusiasm of the lamented William Pollock who was one of the best soldiers in his regiment, he said. Pollock was here for a brief period and afterwards went to Haskell.

Man-on-the-band-stand.

Fine weather.

Since Commencement we have laid to rest a little sufferer—Ada Sanakawitsgate, from Utah.

Mr. Harris is again at his old post in the Blacksmith shop taking Mr. Murtoff's place for a month or so.

Mrs. L. C. Diament, Mrs. Savidge, of Philadelphia, Mrs. Charles Pennypacker, of West Chester, were guests of Miss Ely last Friday.

Miss Ely has received the sad news of the death of her brother, Mr. Lewis Ely, in Bucks County. She has gone to attend the funeral services.

To-night Miss Bowersox and Mr. Miller will attend the Invincibles; Messrs. Allen and Bennett the Standards; Mrs. Canfield and Miss Ferree, the Susans.

In setting up our list of Commencement guests we ran out of capital M's, periods and commas, hence the sprinkling of lower case letters and wrong font punctuation marks.

J. C. LaFramboise, Jr., ex-student, who is Yeoman United States Navy, has been suffering with pleurisy, for which reason he was unable to attend our Commencement exercises.

The visiting Committee at the Invincibles last Friday night pronounced it one of the best society meetings they have attended this year, and there have been good meetings in all the societies.

Commencement letters by the hundreds from prominent people in our country have been received. They are full of commendation of the work and its results, and teeming with encouragement to our workers and students.

In our chapel exercises this week, Miss Robbins gave us a very practical and interesting talk on "Modern Methods in Building. She showed us a picture of the immense flat-iron building in New York City. The necessity of having solid foundations for our buildings was impressed upon us.

School promotions were made on Monday. The pupils have gone to work earnestly. To those who were not promoted Mr. Allen spoke encouragingly. Some of our greatest Americans have found learning a slow process. Doing one's best and sticking to it day by day portends future strength of character. We promote pupils at any time during the year when they show their ability to do the work of the next grade.

Our subscribers may wonder at not getting the Redman last week but we wished to print all the Commencement material in one number, and to get the speeches in full from stenographic notes, it has required all the time we have given it. Our readers will have a combined issue of ten pages instead of two issues of four pages each, and we trust the plan will give entire satisfaction.

"My person is in Philadelphia, but my heart is still lingering in Carlisle yet. We have gotten along very nicely thus far and I think we will get along much better when we get acquainted with the people a little more." This is what Martin A. Costo who just graduated writes from his new place in Philadelphia. He with Frank Yarlott, 1903, went from here to enter the Baldwin Locomotive works. We wish for them the best of success.

The announcement last week of the death of Mrs. Standing, wife of our former Assistant-Superintendent, now living on North Hanover St, was a shock to the Indian school community. She was buried last Tuesday in the Catholic cemetery, Rev. Father Deering officiating, and a number from the school attending. A beautiful floral offering was contributed by their friends at the school and the choir assisted with the music at the Church, Miss Moore, playing the organ. Miss Minnie Standing, a niece from Lawrence, Kansas, is now with the family.

Mrs. Nana M. Allen, who has spent the Fall and Winter here with her sister Mrs. Pratt, has returned to St. Louis. She spent a few days with her niece Mrs. Hawkins, in Steelton, and left there on Monday. Mrs. Allen endeared herself to all who became acquainted with her. She was ill when she came, and underwent a serious operation in a hospital in Philadelphia. She returns to her former home, St. Louis, restored to health, having a new lease on life. May her measure of happiness and success ever be full to the brim is the wish of her many friends at the school, and especially the Man-on-the-band stand.



CLASS 1903.

NAMES OF THE GRADUATES

- Begin from the top and read from left to right.
- FIRST ROW—Lillian A. Brown, Sioux, S. Dak., Henry D Tatiyopa, Sioux S Dak., Elizabeth B Williams, Chippewa, Mich, Martin Costo, Mission, Cal., Minnie J Callisen, Alaskan, Alaska, William Weshlawatok, Menominee, Wis., Nannie E. Sturn, Caddo, Okla., Ida V. Griffin, Okinagan, Wash.
- SECOND ROW—Oscar D. Davis, Chippewa, Minn., Earney E Wilber, Menominee, Wis., John W. Kimbal, Ponca, Okla., Amy E Do'phus, Sioux S. Dak., Commodore C Doxtator, Seneca N. Y., Susie M. Rayos, Pueblo, Laguna, N. M., Maud E. Spyder, Seneca, N. Y., Thomas A. Griffin, Okinagan, Wash., Bertha M. Jameson, Seneca, N. Y.
- THIRD ROW—Elizabeth E. Knudsen, Klamath, Cal., Sophia Americanhorse, Sioux, S. Dak., Joseph S. Ruiz, Pueblo, Las Cruces, N. M., Joseph Ezhuna, Apache, Arizona, Lizzette S. Roubideaux, Oto, Okla., Katrina E. Callisen, Alaskan, Alaska.
- FOURTH ROW—Lizzie M. Williams, Tuscarora, N. Y., Lillian E. Cornelius, Oneida, Wis., Frank G. Y. arlot, Crow Mont., Minnie G. George, Seneca, N. Y., Celinda D. King, Oneida, Wis., Clarinda L. Charles, Seneca, N. Y., James King, Assinibolin, Mont.
- FIFTH ROW—Charlotte A. Geisdorff, Crow, Mont., Alice E. Doxtator, Oneida, Wis., John H. Lon-
- drosche, Winnebago, Minn., Bessie Peters, Stockbridge, Wis., Frank Bishop, Seneca, N. Y., Emma G. Sky, Sioux, Neb., Phillip R. Rabbit, Arapahoe, Okla., Mabel F. Greely, Sioux, S. Dak.
- SIXTH ROW—Sophia M. Warren, Chippewa, Minn., Amos George, Seneca, N. Y., Gertrude Amy Hill, Sioux, S. Dak., Madeline G. Welch, Cherokee, N. C., Samuel W. Brushel, Stockbridge, Wis., Sara Corbin, Cherokee, Ind. Terr., George H. Pratt, Jr., Pueblo, Laguna, N. M.
- SEVENTH ROW—Eugene A. Tibbetts, Chippewa, Minn., John M. Miller, Stockbridge, Wis. (Not in picture.)

FORWARD==MARCH!

To the Boys and Girls of the Carlisle Indian School.

If we should tell you what thing pleased us most,

*Wholately came from near and far to see—
To hear what your young hands and brains could boast*

Of doing—why I think we should agree

*Every time you marched in line,
Shoulders square and steady,
Heads erect and eyes to front,
Feet alert and ready,*

*Our enthusiasm grew
With your ranks' unfolding—
At the harmony and strength
Brought to our beholding.*

*Yet as we cheered you came a voice to say:
Here where your lives and aims are unified
It is not hard to keep in line. Someday,
When sterner tides have cast you far and wide,*

*Will you brace beneath your tasks
Shoulders strong and steady?
Will you keep your eyes to front,
Hearts serene and ready?
Though no neighbor foot you hear
Beating time beside you,
Will you try to keep in line,
Trusting Love to guide you?*

Adelaide Wood Guthrie.

For the Redman and Helper.

The pupils of the M. C. C. Barnwell's School for Deformed Children, Baltimore, presented a beautiful Bible to Elizabeth Knudsen, who just graduated, as a reward of merit for excellence. It is the Holman Teachers' Edition with Photographic views of Scenes in Bible Lands. Mr. Genus Baird, who graduated last year, and is now our Assistant-Printer, with thirty-one apprentices under him, received a copy of the same edition as a reward of merit for last year's school work.

At a game of basketball on Wednesday evening the Senior girls won from the Juniors by a large score, the latter not making any points. A number in the game took their first lesson that evening, and the antics of some were very amusing. They will soon learn how to use the head as well as hand in play as well as in work.

Mollie Welch, class 1903, has gone to make her home for a time with Mrs. Hawkins, Steelton, and we hear through a little bird that she is doing very nicely. Before she went, Polly Tutikoff was there for a brief period, but long enough to demonstrate that she could make first-class, home-made bread, the proof of which was in the eating, several at the school having had a taste of the same.

Those beautiful flowers brought by Mr. Shalcross, of Trenton, made bright and cheerful many a little nook Commencement time. They were much appreciated.

The time for which he enlisted having expired Emanuel Powlas has returned from the Philippines where he has been a soldier; he has gone to his home in Oneida, Wisconsin.

COMMENCEMENT GUESTS.

- FROM VARIOUS POINTS: Bishop C. C. McCabe, Evanston Ill.; Rev. W. H. Miller, Bryn Mawr Pa.; Rev. Rober A. MacFadden, Danver, Mass.; Dr. Carlos Montezuma, Chicago.
- FROM NEW YORK CITY:—Mrs. C. R. Agnew and daughter; Dr. Josiah Strong; General Daniel E. Sickles and friends Mrs. French and daughter; Rev. J. B. Devins Editor New York Observer; Mrs. Devins and niece Miss Penfield; Mr. L. A. Maynard of Leslie's Weekly; Miss Marie E. Ives, Editor Indian's Friend; Miss Adelaide W. Guthrie, Ainslee Magazine; Miss Nellie Scott.
- FROM WASHINGTON, D. C.:—General John Eaton and daughter; Mrs. Major Beck; Miss M. V. Kane, Mrs. Lillie McCoy, Miss Satterlee, Mrs. Whitehead; Mr. Dougall of the Indian Office; Mrs. Isabel Worrell Ball and friend, Press Gallery House of Representatives; Miss Eleanor T. Chester; Mrs. Isabella W. Campbell; Miss Leslie Jackson; Mr. Ephraim Cornman; Mrs. Louise E. Hogan, International President and Director of the Children's Sunshine League; Mrs. Klancke.
- FROM PHILADELPHIA:—Miss Mary Vaux and friend; Mrs. Campbell; Miss Duffie, Selchu Atsye, Miss King, Rev. Mr. Latimer and family, Dr. Bartlett, Mr. Geo. W. Muntzer, Miss F. M. Knodle, Miss Bourassa, Dr. Rosa Minoka.
- FROM DIFFERENT POINTS IN PENNA.—Mary Atkinson, Anna M Biles, Max Becker, Mrs. Conard, Sadie A Cunningham, E J Coyle, Allen P Copp, J W and Mrs Cook, Chas and Mrs Cook, Mrs and the misses cumming, Lizzie C Dance, Mrs Daniel, Mrs Evans, Cyrus and Mrs Greist and Mrs S E Greist, Miss Emma Howard, Michael Handerham, Annie Harris, Mrs Krouse, Mrs Josiah Leeds, Sam'l and Mrs martindale, Mary O mercer, Martha Nelson, Martha Pyle, Susena Peck, Edith Palmer, Harry Ross, J H and Mrs Reed and child, Fannie Rubinkam, Florence Redpath, J N Reed, Margaret Scott, B F and Mrs Smith, M E Smedley, Jane G Smedley, Walter and Mrs Scott, Frank and Mrs Scott, Mrs E Taylor, W P Vanderslice, J W Vandergrift, C J Weaver, Miss Welch, Kate Wagner, Mr and Mrs R J Belt, Mrs E H Hoffman, Mr and Mrs Samuel Eckles Mr and Mrs Robert Herman, Grace Weary, Will Graham, Mr and Mrs D M Wertz, Mr and Mrs Milligan, Mr and Mrs F A., R D and M W Barrett, Mary A and John C Comfort, Miss M E Smith, Cora Zimmerman, Mrs

J G Walch, Wm W Noon, Mrs Milton Crawford, Miss E G Bushong, Mr and Mrs W O and W A Ker, Mrs L B Claudy, Mrs Lydia Williams, Dr. J Hill Crawford F B Hoover.

Mrs E. L Kraus and Miss Nellie Roberts, Slatington, Pa.; Mrs. Wm. T. Morris, Wilmington, Del., Miss Margaret G Curriden, Chambersburg, Pa. Mrs. W. A. Nickles and Mrs. Barr, Shippensburg; Miss Laura Ronnelson, Clifton Springs, N. Y.; Miss Elizabeth M Reed, Mt. Rosa, New Jersey; Miss Mary P Lord, Holliston, Mass., Miss F B Frizell, Md., Dr. E E Campbell, Irving College; Dr. G M D Eccles, Shippensburg, Mrs I P Gough, Baltimore, Mr and Mrs George I Lincoln, Thomas Orphan Asylum, New York, and Mr and Mrs Lincoln; Edward Ukpate and Alice Americanhorse, Hampton, Va.; Mrs Ida Lachapelle McTavish, William Denomie and Samuel Brown, of Minn.; White Buffalo, Wm. Hazlett, Delos Lonewolfe and Mrs Laura Pedrick, of Oklahoma; John Dixon and Hugh Soucea of N. Mexico; Mrs Lydia Flint Spencer and Charles Hood, of Indian Territory; Mrs Lillian Complainville Keller, Colorado; David McFarland, James Stuart, John Hill, Levi Levering and son of Idaho; Levi St. Cyr, Mrs Nellie Londrosh Nunn, Albert Hensley, Jake Russell, John Logan, John Harrison, Walking Priest, Miss Josie Vetter, Frank Locke, of Nebraska; Chas F Dennis, Mrs Annie Gesis, Pierce, Minerva Mitten, Mrs Tallchief, Mrs Abbie Moses, Mrs Hattie Blackchief, Mrs Mary Reubens, Mrs King, Mrs Dowdy, Oakley Pierce, Hawley Pierce, of New York State; Mr Simon Webster and wife Mrs Jemima Wheelock Webster, Miss Isabella cornelius, Martin Wheelock, of Wisconsin; Miss Edith Smith, Henry Horselooking, Ralph Eaglefeather and Joel Tyndall, of South Dakota; Annie George, N C; Fdward Peters, Mich. Frank Cayou, U of Ill. Prof. O. H. Bakeless and son of the State Normal school Bloomsburg; Dr and Mrs. Robert Walter, Walter's Park, Pa.

FROM NEW JERSEY:—Geo. I Boune, Cora Boyd, Mrs J S Barber, H R Dix, Samuel K Felton, Mrs John D Hylton and friend, Mrs C B Jessup, Mary Mellor, Howard M Parks, Fannie E Potts, Elmer E Quigley, M S Roberts and friends, Miss Reed, L B and Mrs Reid, W O Shallockross, A S Van Syckle.

FROM MARYLAND:—Mrs George, Agnes and Helep Fox, Rachel A Hill, Rebecca Hindman, M J Welty, Chas T Wright, Margaret V Wilson, and Florence Nesbitt.

FROM DELAWARE:—C Canby Hopkins, and Mrs Wm T Morris.

THE RED MAN AND HELPER.

PUBLISHED WEEKLY IN THE INTEREST OF THE RISING INDIAN.

THE MECHANICAL WORK ON THIS PAPER IS DONE BY INDIAN APPRENTICES.

TERMS: TWENTY-FIVE CENTS A YEAR IN ADVANCE.

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Do not hesitate to take this paper from the Post Office, for if you have not paid for it some one else has.

INDUSTRY AND INDEPENDENCE.

BY EARNEY E. WILBER, MEMONINEE,
WISCONSIN.

As the years roll by and the view of the wigwam, the fire-place and even the dense forests disappear, the Red Man awakens and fully acknowledges that he should be no longer held as a helpless retainer by the white man, neither should he be so restricted in regard to his land, for, in many ways, this system is not beneficial to the progress of the Indian. He perceives the Italian, the German, the Frenchman and even the Chinaman laboring independently and boasting proudly of his individual rights in this country. While he, who first inhabited the same land, is confined to a certain tract, which he is neither allowed to sell, nor can he cut certain varieties of timber from it without the consent of the agent. His preference now is to own his land without interference and to become an individual in the nation.

Previous to 1819, the Menominee Indians dwelt at Green Bay in the State of Wisconsin. The white man, realizing the advantage of the location and the fertility of the soil, took the land, and the Indians were sent to Poygan, where they remained until 1854, when they were again driven to their present reservation. This is only one of the many tribes that were treated likewise. Years ago, before the Indian knew the value of industrial education by which he could support himself, the white man's laws for aiding the Indian may have been essential but at this period, many of the tribes being capable of self support desire the withdrawal of repressive measures. He has no right to conclude that the majority of the Indians should be dependent upon governmental aid, neither can he prove, in all cases, that they are not an industrious people, or incapable of becoming a part of this great nation.

The industries pursued by the true Americans prove that their bread can be earned by their own skilful hands. In winter, we find the Menominee Indian toiling from morn till late hours at night in the lumbering camps, where the gigantic pine and various other timbers are felled by the thousand daily. Later, he works upon the river, driving the logs to his own saw-mill, where they are sawed and planed into lumber for various uses. During the season of '98 and '99 they felled and banked 16 million feet of logs on the Wolf and the Oconto rivers and these were sold at \$15.08 per 1000 feet. This work is scarcely completed when "Mother Nature" with her warm sunshine and soft rain calls for the men to return homeward to cultivate the soil from which the Indian receives a large proportion of his food for the year. According to the report of the Indian Commissioner for 1900, the Menominees produced 1500 bushels of wheat, 16,056 bushels of oats, 850 bushels of rye, 6480 bushels of potatoes, 5580 bushels of corn, 1800 bushels of turnips and 1225 bushels of beans. Does not this prove their ability as farmers?

The home work of the true American women and girls is similar to that of their more favored sisters, while they have less aid and fewer utensils, yet in cleanliness, very little, if any difference, can be seen. All their leisure moments are fully occupied in the weaving of baskets, mats, fans and other articles. The baskets and fans are made of various grasses and the bark of trees, while the mats are made of rushes which are gathered from the shores of lakes and rivers. The rushes are bleached until they are white as possible, then are variously tinted. The articles show original colors and designs which mean as much to the Indian, as an open book does to the white man. The colors are made from the roots and berries of shrubs and seldom, if ever, fade. The designs are the expression of the things which appeal mysteriously to the Indian, or in other words, the Pagan idols. One figure, which is often used, is the representation of the sun, with its warm, out-stretching rays soothing all who glance upon it, while the figure of a rabbit or an owl either brings good luck or reveals the events of the future. Only a small number of my tribe are Pagans to-day, for the Franciscan Fathers, after laboring for years, have succeeded in bringing many to the Christian faith.

Young girls of nearly all tribes apply their skilful hands to the artistic work of other races, which consists of crocheting and knitting lace. Their embroidering, with porcupine quills upon birch

bark, their designs, with silk thread and beads on buck-skin for the wampum or belts, hat bands, moccasins and other articles, suffer no loss when compared with the work of others. Considering the beauty of designs, our work proves that we have been among the originators, as well as the preservers of many pleasing characters. Excavators, to-day, realize that the world is indebted to the Indian, as well as to the early Latin races for beauty in proportion and design.

In New Mexico and Arizona, we find our people busied in the weaving of water-tight baskets and beautiful Navajo blankets on which many weary hours are spent. Often, when completed, some white man offers a few trinkets for them and departs with the articles to be sold at a higher value. To-day, we discover him robbing the Indian of the profit of his industries with his so called "Indian-manufactured" articles, which he produces and places on the market at a much less value than those made by the Indians. The blankets produced in factories are not to be compared with those made by the skilful hands of our race. In viewing these beautiful articles, which speak to us of the patience and genius of our forefathers, who can say that the Indians are an idle, dependent people and should be excluded from other races?

Friends of the Indian have recently become interested in the revival of the native industries, and they desire, not only that we continue, but among some tribes, that they serve as the principle occupation. This would mean, in some cases, that they must lay aside many of the trades, printing, tinning, tailoring and other valuable branches which have aided the Indian to realize the value of association. In place of these, he must take up the weaving of blankets, mats, baskets and other industries of our forefathers. Why do you not insist that the people of your race withdraw from modern methods of industry and teach this generation, those used by their ancestors,—the modeling of rude pottery and spinning of flax for clothing, simply for the purpose of preserving the ancient customs of your race? You will admit this measure would be unwise and unjust both to the people and to the country. In like manner, such a course would prove fatal to the progress of our race.

Some have said that the object of reviving these industries is that the pupils, who return to the reservations may have this means of employment, because they claim there is very little use for the trades taught in the schools. We Indians realize that this is a false idea, for the trades, which we are taught here and elsewhere, have been introduced into the Agencies, where many returned students are now employed as instructors among their own tribes. They serve as an inspiration to their younger brothers and sisters as well as to their white neighbors. Yet we must preserve our native industries by devoting our leisure moments to this work as well as to the development of the industries of our neighbors. The proper object of Indian education is to elevate the Indian above the surroundings of the reservation, to prevent him from returning to the old customs of his tribe, and induce him to come in contact with the most progressive people of the nation. Were this idea followed universally, the Red Man would soon be among the best citizens of the country. The cry of my people to-day is, "Must we depend upon these people for aid always, when we are capable of becoming a part of this great and glorious nation?" The pride of our ancestors throbbing through our arteries answers, "No, my children, your lives as shown by your industry and your development intellectually and spiritually are evidences enough to prove, to the world, your capabilities for competition with the white man."

The Indians of the far-off west to-day say, "White man we ask you not for our lands, which you have taken from us and so marvelously improved, neither for your rations, nor your annuities, but we do demand of you, your civilization and freedom—citizenship for all of our people."

INDIANS OF SOUTHERN CALIFORNIA.

MARTIN COSTO, MISSION, CALIF.

Nations of to-day have reached their development not, by being isolated, but by intermingling with each other. No people has accomplished any great thing by remaining ignorant of the doings of other people. The Chinaman is not what he ought to be, on account of his ignorance of what is going on outside of his own territory.

Such is the case with the American

aborigines. It is not however wholly their fault that they are illiterate. Many of them would adopt the civilized modes of living if they were given a chance, but they are being crowded out from such surroundings to places where they learn nothing that will inspire them to rise from their lowliness, so they remain in the same old conditions that their ancestors did centuries ago. It is with the Indian, as it is with people of other nations, not all are of the same character. Not all are as low as they are classed. There are some that have improved their conditions by leaving their homes, going into a new country and coming into contact with other people. Especially is this true of the Indians of Southern California. They have done no great thing as yet, but they have lifted themselves to a higher standard by moving out of their old surroundings.

These Indians are a part of the Shoshone tribe but at some early date they crossed the Sierras and established themselves on the outskirts of the "Great American Desert" as described in our school geography. They are indeed a very interesting people, very different from the Indians of the East, not in color or stature however, but in their customs and industry. Unlike other Indians, they never depended entirely on game for their subsistence nor were they as warlike as some other tribes but an industrious, hardy people. Long before any whites came to that country, the Indians cultivated the soil to a certain extent, in a very crude manner, for the want of proper implements but did the best they knew. Corn, beans and other vegetables were raised and they always had herds of cattle, horses and sheep.

They were living in this condition when the Franciscan Fathers found them in 1769. The missionaries were well received by the natives many of whom became converts to the Catholic faith, to which, for the most part, they still cling. To these Franciscan Fathers is, perhaps, due the high standing of these Indians to-day, who I am glad to say, have always been self-sustaining and have asked nothing from the Government, until recently, when some of the old people have received rations, and the youth, school privileges. They do ask the protection of the Government, because they are in constant danger of being driven away from their homes.

In character, they are peaceable, ambitious and eager to learn, show no disposition to resist the rules of the Government, but are anxious to know its policy and always respect its laws. The longevity of the Mission Indians is almost incredible. It is said they are the longest lived people in the world, one per cent of them living to be over one hundred years of age.

In early days, they had neither the College nor High School education. The majority of them could read and write in Spanish but the younger generation has taken a few steps higher. In the year 1883, there were established, for these Indians in Southern California, only five small day schools which were hardly big enough to admit all that wanted to attend. Since then more schools have been built so that each reservation now has one school.

Although not recognized as such, the Mission Indians are citizens, for, under the Mexican laws, no distinction was made among the races as to citizenship. Indians, who were in a condition of civilization when the treaty of Guadalupe Hidalgo was made in 1848, were citizens of Mexico and are now by the terms of that treaty, citizens of the United States. Their progressive condition during these few years indicates that most of them will soon become a part of that State having full rights of citizenship.

The responsibility for the wrong rests, perhaps, between the United States Government on the one hand, by allowing their lands to be put on the market, and on the other, the white man who was not restrained, either by humanity or sense of justice, from filing homestead claims on their lands.

Their history has been one of almost continuous long suffering and patience under great wrongs, one of the worst being that of 1865. Seeing that the Indians of Temecula had good lands and were progressive, a "special agent" of the United States Government went there and held a grand convention where eighteen villages were represented. Reports of their numbers, their crops and their stock were made and the Indians were so elated

at the evidence of the Government's good intentions toward them, that they unfurled a United States flag, which they had kept hidden since the Civil War. Such was the feeling among the poor creatures, alas! only to be disappointed. They were already getting anxious for titles to their lands, as all they had to show was the protecting clause in the old Mexican Grant. The man who had helped to mark the boundaries of Temecula was present but his testimony could establish nothing beyond the contents of that clause so the Indians could not be saved. They implored the agent to bring the case before the Interior Department but whether the agent did or not, was never known. At any rate, the sheriff came with men to drive the Indians from their homes like so many cattle that had broken into a neighbor's field, and for three days the driving continued. The outcasts, unwilling to go away from their old homes, moved three or four miles from Temecula and there at the foot of the mountains again settled down and have lived there to this day. A poor place it is, which is probably the reason they have been undisturbed all these years.

About the time this act was done, a bill was introduced into Congress to give to the Mission Indians homes on the reservation plan. The matter was reported favorably by the Senate Committee saying, that these Indians were really American citizens. A year later, the chief of the Pala Indians in San Diego County was refused the privilege of registering as a voter, on the ground that he was an Indian and therefore not a citizen. Again in 1869, a band of Indians in the very same county were taxed to the amount of six hundred dollars which they paid without a murmur, but the next year they refused to do so. The District Attorney, having been notified of their refusal, said that they must pay, but the Indians having no money were compelled to drive in enough cattle to pay for the tax. This sounds rather strange, but were such deeds done by the Red Men, the whole country would be indignant over it and probably call for the army to crush them.

Whatever maybe the case, do you think that the Indian has been rightly treated? Do you not think that the United States, the leading nation of the world could have dealt with the Indians in a more humane way? True, the Indians are a conquered people, but do not conquered people feel the wrongs of cruelty as much as the conqueror? Has the Creator of these beings abandoned them altogether because they are a conquered people? No, we read in the good book that God is no respecter of persons, red or white, conqueror or conqueror and we shall stand before that same judgment seat to give account of our several deeds.

STRIKING A BALANCE.

OSCAR D. DAVIS, CHIPPEWA, MINN.

When the white man came to live upon this continent, he needed land on which to build his log cabin and to plant corn for his family. He took possession and, very often, paid for the land as did William Penn in Pennsylvania, the Dutch on Long Island and some of our New England colonies. But too often was the Indian forced to leave his home to make way for the settler who coveted the land he occupied. Those unjust needs were practised from that time until the last Indian tribe was driven to its reservation, where they have not developed their best qualities and have received many vices which accompany civilization.

It has been the law of nations since they have existed, that the stronger shall own the land and that those occupying it must use it, or yield to a more thrifty people. Therefore the white man felt himself justified in taking land from the Indian when he did not use it. But can we call it justice when Indians, who have adopted civilized ways, have been forced from well-kept homes in the East and made to go West to an unsettled and unknown country?

Yet the Cherokees of Georgia were compelled to leave their pleasant farms, schools and homes and were driven for two years westward until they reluctantly settled in the Indian Territory. The story of Romona has made us familiar with the deeds of injustice against the Indians of California. They were a thrifty people and had farms, vineyards and grazing lands for their flocks. The white man stood by watching this prosperity with a covetous eye, and finally, allowing his actions to be governed by his baser self, he ruthlessly drove the Indian from his home. Many other tribes have been treated in like manner. They have been

taken away from the lands they loved so well and made to live on reservations perhaps hundreds of miles away.

The wrong was not only in taking them away from their homes but in confining them to such places as the reservations, which although provided for their uplift have proved a detriment to the entire race. They foster idleness and everything that is demoralizing as through the annuity and ration system the Indian is deprived of all individual responsibility. His life is void of any high purpose and he merely exists on that remote reservation where but few good influences reach him.

Let us consider for a moment the greatest evil man has ever known,— the traffic This curse, as an exterminator of the Indian, compares favorably with our Colonial Wars and it has been freely introduced on the reservations. Various bands have settled remote from any civil authority and there the whites furnish them plenty of liquor without fear of detection and as a result they live in wretchedness and poverty. Thus the necessity for breaking up the reservation is evident. The Indian cannot progress under such conditions. He must come forth and mingle with his white brother, adopt his ways and best of all seek his own salvation.

When Pandora unwittingly opened the tempting pandora and gave liberty to the evils of this world they set to work at once to overcome the good. Although their efforts have been great and they have played havoc with men in all stages of life, they have not accomplished their purpose. The good has always overbalanced the bad. So it is with the Indian, the evil he has received has been more than compensated by the countless blessings that have come to him through his white brother. His life has been made pleasant and enjoyable whereas it was one of drudgery and suffering. In his old life he suffered one day and winter the next, and suffered much in starved from hunger and intense cold. All his work was done only with great effort because he had not the modern implements which save time and labor. But as the result of the white man's coming he has, in place of the flail, the threshing machine; of the crooked stick, the plow and cultivator; of the sickle, the reaper and in place of his unstable wigwam of animal skins he has a good firm house of wood, brick or stone; instead of the mortar and pestle, he used to crack his corn, he now has the roller mill; the skins of animals which he used for his clothing have been replaced by the various fabrics that are manufactured to-day; instead of the old camp-fire to cook his food and light his abode, he has the oil lamp and stove. All these things with many other physical comforts are his to enjoy because of the presence and genius of the Caucasian.

It now lies with the Indian to strive for the advantages offered by these grand opportunities. He has also been provided with every means for education, that he might learn to appreciate the many gifts of his white brother and put them to their fullest use. The many schools which have been established throughout the United States are well attended by Indian children who are being educated to practise the civilized ways of the white man. They are being trained in his industries, instructed in his arts and many have been inspired to attend the higher institutions of the land. So it is that the products of the white man's intellect and heart have proved to be the agent by which the Indian has emerged from his obscure life of poverty and suffering and is fast becoming a capable citizen of these United States.

Allowing a wide margin for all Indian blessings, do you not believe that the blessings already recited as a result of association with the Caucasian race, more than balance the wrongs done by such contact? More than all this, since, in place of his superstitious faith in the Great Spirit and the Happy Hunting Grounds, he has received the hope of a Redeemer given to the world by our Heavenly Father, we are forced to conclude that association with the white man has proved a wonderful blessing to his dark-skinned brother.

BARRIERS TO THE PROGRESS OF THE SIOUX.

BY HENRY TATIYOPA, SIOUX, S. DAK.

It has been many years since the Anglo-Saxon race began its work of civilizing the Sioux Indians, known throughout history as the most powerful among their people. Since they are powerful, one might expect them to advance rapidly incivilization. As we look back and see how little they have accomplished,

it is very discouraging but we, of this generation, have now a greater number who can fight for the betterment of our people. If, in former years, they had sent away more children to be educated, they would now have more helpers.

The number of pupils educated in non-reservation schools is not the same in different bands of the Sioux. The Sissetons, Santees, in fact, all the Indians living along the eastern border of So Dak. and those living in Nebraska, are more advanced than the rest. They also have more graduates. Why? Because they planted more, therefore they reap a greater harvest. Through the influence of all these returned students they have gained citizenship and are now independent farmers and tradesmen.

The Rosebud and Pine Ridge Indians, living in the south-west corner of the State, are not as far advanced as the rest, although the first pupils, who came to Carlisle, were from these bands. Some had a good purpose, but lacking that quality of "stick-to-it-iveness" stayed only two or three years and on returning home they had not the strength to stand against the Indians who had recently been on the war-pat. Some are helping their people to the best of their ability, but their influence does not reach far enough. The sandy soil is not fit for agricultural purposes, therefore their need for help is far greater than those of other bands, but they have been awakened by the prosperity of other tribes and are sending their children away to school. The time will soon come when they will flock into the eastern schools, as have the Northern Sioux.

Those living in the northern part of South Dakota and in North Dakota, have many returned students who are good examples of educated Indians. Carlisle lately received from them quite a delegation of pupils who have a promising future, if they only stay long enough. What is the use of sending Indians to school, if they stay only a few years and then go home, taking with them very little knowledge and experience where many are soon conquered by the old customs? On the other hand, those who make use of the advantages given them here and elsewhere, show that what they have received has become a part of them, thus rendering them of use to their people.

You might wonder why it is that not all the Sioux Indians are progressive. There are many difficulties which some are fighting against. First, the reservation system has penned them up in the most forsaken barren tracts of land in South Dakota, and their attempts to cultivate their land have failed time after time because of poor soil and want of experienced helpers. These discouragements caused many of them to fall back on the Government for support, and they became demoralized. Among the idle Indians, we find that their old customs still cling to them. Together, the different districts, build and support large dancing houses where they practice the old ceremonies. Loafing and gambling are very common among the young men and women, who depend on other people for their living. Nearly all the boys and young men call themselves cowboys, whether they own any cattle or not. They have big saddles for their horses and dress like the real knights of the plains, having high-heeled boots and spurs with which they torture their horses, that they may show their skill in riding, as it is a disgrace for a cowboy to be thrown. All these things tend to set their heads whirling and they forget what they learned at school. I am glad to say that many of these customs are dying out, and on some reservations, are very seldom seen, because there are white people scattered among the Indians and because the abolishment of the ration system compels labor.

Perhaps the chief reason that keeps the Sioux boys and girls from leaving their homes to seek an education, is the feeling of the superstitious old people, who want to keep them where they can see them all the time, even if they are not helpful. On the reservations, the Agents have a great deal of trouble to keep the children in school and the older ones at work. This is the case, especially with the young bronco-riders, as they call themselves, who have to be hunted down by the policemen. The thought of sending a boy or girl away to school is a grief to an old Indian. Some of them think that the white people are taking their children to get rid of them and thus, in time, exterminate the whole race. They also

say, "What good is there in a returned student?" This is very true indeed, in some cases. The evil side of many things often shows itself sooner than the good is seen. But the educated Indians are extending their influence farther every year and we hope that it will not be long before they will be victorious in driving out everything that tends to hold the Indians back.

The physical condition of many of the returned students puzzles the Indians and causes them to refuse, when asked to send their children away from home. According to the reports of the Indian Agents, many of the youth have a tendency to consumption and other diseases which are common among the tribe. From personal experience, I can say that much of the sickness is due to carelessness. When in a different climate, they expose themselves to the weather, as they do out on the dry prairies, so become sick and are sent home, where they receive very little care. All these conditions are now remedied, to some extent, by the work of the different church societies and Christian and other associations of returned students.

Those who live near the borders of the reservations have prospered greatly because of the help of their white neighbors. The Indian, having more horses than his neighbor, helps him to plow and harvest his crops, and in return, the farmer with his superior knowledge and his machinery helps his Indian friend in many ways. When he sees the large barns built for the stock and implements, and the clean, orderly surroundings, he goes to work to imitate, and may excel his neighbor, who has neither implements nor money furnished him by the Government. Through these successful Indian farmers, others of their people are influenced to improve their houses and surroundings. Thus we see that influence has more effect upon them than actual help. If these reservations were abolished, and the white man could be neighbors to many more Indians, a marked change would be seen.

I learned from one of the Sioux boys, who came here recently, that he had been to a non-reservation school for two or three years, but on returning to his old home did not have enough education to help himself and was conquered by his surroundings. He said, "I have come here to be re-civilized." Fellow students of the Sioux tribe, there is a call for us to awaken, but bear in mind one thing, that is, stay long enough to learn something that will convince our people of the good of an education. We should use the opportunities given us and be ambitious enough to learn more, when we have finished here. Remember, we must use what we have learned or we lose it.

Many returned students now regret not having made the most of their opportunities for education. But they have yet some hopes of learning through the influence of all here present.

The white people have been working all these years and have not accomplished as much as they expected. They cannot perform the task of our civilization alone, but need our co-operation, therefore we must do what we can to help solve this problem. Whether the Sioux Indians will ever be capable of competing with the people of the civilized world, time alone will tell, and in God's own good time may they rise to the standard of the highest civilization, for which they have so long struggled and become a part of this glorious republic, which flourishes under the protection of "Old Glory."

CARLISLE EXPECTS EVERY INDIAN TO DO HIS DUTY.

ELIZABETH E. KNUDSEN, KLAMATH, CAL.

Before the battle of Trafalgar, Lord Nelson signaled to his fleet, "England expects every man to do his duty." So our gracious Government calls upon every citizen to do his duty and to keep on struggling for the good of his country. This means that the Indian must measure up to the standard and take an active part, as do all good citizens of the United States.

This school affords many advantages for its students that no other school in the United States enjoys. Many of the best orators and musicians of to-day, who have entertained us from our platform, have inspired us to reach a higher standard, showed us the possibilities of our future, because they are examples of persons who have won their places among men. We go to entertainments in town and there gain much, which the white children cannot have without expense.

Here we are taught the important arts of life which will enable us to make a living in any position, in which we may be placed. We may not intend to be

printers, shoemakers, carpenters dress-makers or to follow any of the trades which may be taught here. The young man who has learned the art of printing will not, perhaps, make that his business through life, but if he has learned to be accurate, quick in his business and has gained the knowledge of business ways, then his time spent has not been lost. A girl, who has learned dressmaking, has received a useful training but need not necessarily follow the trade. If we acquire skill in one art, we can master the difficulties in others. Our daily duties are moulding our characters and fitting us to be useful citizens. After we have left this school, then what Carlisle has taught us will prove a blessing if we have used our time to good advantage.

Besides the industrial departments here, there is even a better place for us, out in the homes of white people, where we can work side by side with them. The Outing System is the best part of Carlisle. It has been the rapid promoter of the race. It is in a good home, that we learn the customs of the white man and master his language. These people live a different life from ours, for the reason that they are free and independent, while we are cared for by the Government like so much property. It would be better if each Indian here were in a good country home where he would live the true life and earn his daily bread. He does not see the value of common things he does not economize nor look forward to the future, simply because he has some one to do it for him. He is not trying to grasp every opportunity to better himself because the Government has given him enough to enable him to live an idle life.

Through the Outing System the boys and girls of the school learn what cannot be taught them here. The girls take up the important work of a housekeeper and observe that the patron is careful with every article, however small; that each penny is counted out for some good purpose and nothing is thrown away that would better the condition of some one else. By living in their homes, we see how they are connected with the people of the town, the rules they must obey and their dealings with the business men. From personal experience, I know that much is gained during the summers spent in good country homes.

Every student who remains in the country attending school and working for board, has privileges which many of the white children do not enjoy. He may have to rise early and perform many hard duties before school time, but, if each one is made to do these things, he will, by such faithfulness gain power for the accomplishment of greater things. When he goes to school and stands in line with the white boys, he is away from his own race and language and thus joins in the civilization of the world. Oh if we but realized the advancement the Indian could make away from his home, away from the ration system on the reservation which is the most demoralizing element in the way of Indian civilization.

Some people declare, that when one of our girls goes home and marries, that she has become worthless, but if she be a noble, earnest woman she has her place in the world. She can help her husband to be a good citizen, make a good home and be a good mother to her children who may be great men in the future. It was Lincoln who said, "All I am, I owe to my angel mother."

We have been brought, from all conditions and places to this institution. Do we realize why we are brought here? Too often, we feel that the Government owes us a living and we do not make the effort to get all the good we might to make ourselves noble men and women.

We may think that we cannot be successful with the knowledge we have, but if each one will play his own part to the best of his ability he will be doing his duty, loyal to the instruction he has received and above all loyal to himself. This nation needs men like those who went to the front during the Revolutionary, Civil and Spanish-American Wars. They had prepared themselves so that in case of an emergency they were ready at the call of their country to show their appreciation and loyalty for all that had been done for them.

Before the battle of the Pyramids, Napoleon calling the attention of his soldiers to the monuments which towered above them, spoke these stirring words, "Soldiers, forty centuries look down upon you." As Napoleon expected great things of his soldiers, so this glorious nation now looks down upon us, to see the work and prosperity of its Indian children. She has given us much and has cared for us so long that now she expects to see us do our duty by her. All mankind is pleading with us. Are we doing Carlisle, our race and the nation justice when we go back to our homes and again resume the old way of living? "No" is the answer of every true loyal student. "No" is the answer of every true loyal citizen.

Realizing the advantages that we have had here, the practical knowledge and benefits gained in the country, does not Carlisle expect every Indian to do his duty?