The Red Manss Helper.

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Elizabeth Wirth,. Assinaboine, Mont.

Dalles, Wash. Alfred M. Venne, Minnie E. Nick, Cherokee, N. C. Chippewa, N. D. Frederick W. Brushel, Ella J. Petoskey, Georg Stockbridge, Wis, Chippewa, Mich, Che Martha Enos, Fima, Ariz. [Not in Photo.]

Seneca, N. Y. Porto Rican, Delaware, Okla. Skokomish, Wash. Truman Doxtator, Jr., Rosalie L. Nelson, Frank MtPleasant, Ayche L. Saracino, Onelda, Wis. Pueblo, N. M. Mission. Cal. Tuscarora, N.Y. George E. Balenti, Tiffany A. Bender, Washoe, Nev. Cheyenne, Okla.

Josephine Ramone,

Sixteenth Commencement and Twenty-fifth Anniversary Exercises.

noon, the 18th of February a large audience had gathered in the gymnasium to listen to the graduating orations and witness the presentation of diplomas to the Oration, "The Pimas and Papagoes, Joseclass of 1904, as well as to enjoy the other features of a previously arranged program.

A sea of waving flags, pennants and class banners suspended from the beams met one's gaze at the entrance door, while the platform decorations, consisting of "Old Glory" for a back-ground, with silk embroidered banners and class mottoes tastefully arranged a ided to the scene.

When the audience was comfortably, seated, at a given signal the band played a march and over 800 students, stepping to music, filed in by twos until the seats reserved for them were filled

Before two o'clock on Thursday after- Oration, "Bond or Free," Alfred M. Venne, Ojibway, North Dakota.

Shoshone, Ida.

"A Song of a Thousand Years," by the School.

phine Ramone, Papago, Arizona. Declamation, "Salt," adapted from an

address by Dr. Henry Van Dyke, delivered by Tiffany Bender, Washoe, Nev. Serenade, "Love in Idleness," Macbeth, George Willard, Bassoonist, Band.

The orations are printed elsewhere. Colonel Pratt presented the diplomas, and before calling the graduates to the platform said!

United States, United people. How can the States be united if the people are divided?

How can we make and keep our people united if we educate and train them to differences?

the wishes of the Indians by the methods we pursue?

Is it Christian and United States to keep them out of the family and away from the practical knowledge which can only come through full association with our own people and their affairs?

Does it give them the courage and power of competition to reservate and school and church them away from all competition and comparison?

How is the Indian child to grow out of the tribe and into the United States when both the Government and the Church urge and compel him to take his education in purely tribal schools?

If the Government provides more school accommodations on the reservations and in the tribes than there are school children to fill them, and sends superintendents, teachers and employees ample for such schools, and then issues orders to such superintendents and school employees and to the Indian Agents to keep such schools full or else they will be discharged or sent elsewhere, does not that say to the Indians, "You have no alternative. You must remain on the reservation and continue as tribes."

I should have far greater hopes of your success if you had felt all through your school life and could realize now that your future was absolutely in your own hands, and that after school you must carve out your career in competition with all the other youths of the United States.

Mission, Cal.

Salem L. Moses.

This would arouse your powers and spuryou to great resolves and accomplishments.

Instead of this while you have been passing through the Carlisle school you have been thinking continually of what comes to you from the Government of the United States in the way of lands and annuities, and have not been led to look beyond the tribe and out into the great nation at large as your future field of effort. This has been true of all former graduates, and these many experiences through a long period have fully established the hurt of it.

Real independent manhood is smothered by a vicious paternalism.

Then came the class of 1905, (the seniors to be) carrying a pretty banner, and last, mid cheers and loud applause the forty-three members of nineteen naught four, dressed in neat dark suits, with the and button-hole decorations, took the seats of honor near the platform.

The program as follows was then car- interests? ried out:

- "La Traviata," Verdi, Band. Kendall College, Indian Territory. "The Violet's Fate," by the Choir.
- Oration, "Assimilation Illustrated by the Dalles Tribe," Victor Johnson, Dalles, Washington.
- Oration, "The Old and the New," Anna Parker, Bannock, Idaho.
- men, by Caroline A. Helms and Elizabeth Wirth.
- Declamation, "Why the Animals do not Idaho, adapted from "Legend of the Iroquois." W. W. Canfield's

If the child is not educated and trained to be United States how can we expect the man to be United States?

If we permit any interest to train all orange and blue conspicuous in banner children it can control for its own service and against the unity of the whole, are we properly safe-guarding our common

Here today we are considering our brother in red. He is not in the family. Prayer by President Evans of Henry not a part of the united people. He is a prisoner in our hands so we control him absolutely, therefore. his useless dependent condition and segregated situation stamps our brotherhood-of-man Christianity a MYTH and our equality and freedom declaration of independence a lie.

The Indian peoples themselves want to Piano Duet, "Marche Militaire," Eagle- be in our United States family are willing to develop and exert their powers and capable of accomplishing it.

Our own people as a mass are willing Talk," Jeannette Pocatello, Shoshone, and ready to receive them into the family with full privileges.

Are we trying to meet our wishes and absolutely upon yourselves.

How can the Indian become United States when walled out by such imperious influences?

GRADUATES, you have been children of this Carlisle school in its maturest years. You now have the best manhood its experienced system can give you to go out from its care and prove whether the training and devlopment you have received gives you the equipment necessary for practical duties in our American life.

Yours is not by any means a completed training or education. Our curriculum does not carry you to the high school grade of our public schools.

The thing I most deplore about you is the fact that you have reservation and bureau resources, and will therefore lean upon the Bureau and not be compelled as ordinary American youth are, to lean

I could wish that all of you might give up everything with which the Government hires you, and your people to remain segregated tribes, and would move out into the great nation as individual free men, contending therein with all the rest for the greatest and best things.

I could then safely expect to see you in the near future men and women of sterling worth and exalted abilities, rising to the best in this day and generation.

You are entitled to and do receive from all of us commendation for your patience and industry, continued in some of your cases for a considerable number of years, coupled as it has been with absence from those dear to you by the ties of nature.

You have illustrated a great principle, which is that there is excellence in labor and that there may be great excellence through great labor; and have come to see that exceller ce requires sacrifice. These are great gain to your stock of knowledge.

Remembering all these things, we give you these diplomas as the evidence of our satisfaction with your efforts and as line you have so well begun.

You may never go to school agair, but even without that a far higher education for you is entirely within your own accomplishment. Read much. Read good books. Associate and counsel with good people. Undertake every duty that presents itself, realizing that it is sent you from On High because you are to become what you may become.

We shall not say good bye to any of you, because wherever you are and whatever you may be doing you will always be a part of our Carlisle family, and our interest in you will not be abated because of anything that may happen to you in life. We shall hope and pray for your greatest success but if sometimes there is done. may come to you what some call failures we shall expect that your experiences at Carlisle and elsewhere and the wisdom you have gained will enable you to even build success on your failures.

After presenting the diplomas to each member of the class, Col. Pratt continued:

As a part of the history of the day I want to say that the last speaker comes from Nevada. The Indians of Nevada are pretty well scattered among the white people, some of them working for think how happy their condition; how the miners, others in the government service, etc. Mrs. Pratt and I were at a school where the father of the last speaker was the night watchman-a .ittle fellow much like his boy. He had been there as an employee of the school for a means to secure it and work as hard as number of years-a faithful man. He the man or woman did to get to that postold us not to let his boys come home to stay.

" Let them visit father and mother" he said, " but let them go back where they can do well and keep away from here."

General Howard, perhaps of all the officers in the United States Army has traveleu most among the Indians and has lorger experience than any other army officer. General Howard is one of the few remaining great army commanders thing. left to us, and it is an honor to have him

The general wants to speak to the class ship. and perhaps to you:

GENERAL HOWARD said in part:

I have been thinking of an incident that occurred in my varied life in connection with the Indians. A friend from Maine, a Quaker, went to the Secretary of War and asked that I be sent down to and said it was a burning shame that the Arizona to make peace with the only tribe then at war with the United States, and that tribe was called the Chiracahua Apaches.

On that expedition I met some of Cochise's people in the mountain country, and some of them said: "You can never their minds to start a store. get into the Indian country with so many men."

I had only nine.

"Well," I said, "I will take my aid-decamp, and a neighbor and friend of Co chise's."

Cochise was the chief.

never think that means war."

So we went on.

to get to the Dragoons, we crossed 30 miles of plain as dry as a bone.

Captain Slayden rode up to me and said:

to Cochise with ro weapon? I have a pistol and the others have pistols, but what are they against savage Indians, 500 him in Seattle a thousand miles away. strong?"

Well, I thought at first I would send

an incentive to you to continue in the with the Lord on his side is stronger than they employ men and yet cannot keep up never tasted tobacco and have never takanyone on the continent, stronger than all the universe.

Some of you have been interested in Chief Joseph and me together. I have been thinking of the time when he was young He had some privileges almost as good as yours. All in all, however, his advantages were really very little' but how much he has accomplished all alone. When his people were put on a reservation in the Territory and he wanted to go back, he took his people and went back to Oregon and Washington.

Now he is thinking it over and thinks injustice was done him.

Some people say it is settled.

No. Nothing is ever settled until justice

On the one hand, while I want these young men to step out and look into the world for thier own opportunities, let us who have had all these privileges (etermine that in the future we will do justice and save a remnant of these noble people. DR. JACKSON then spoke in part:

Sixty years ago when I was learning to write, I remember my teacher gave me a copy something like this: "What man has done, man can do.'

Now when you go into general life you see a neighbor or someone else and you well to-do they are; what responsibilities and what respect they have from the community in which they live; and you wish you had their position. You CAN have their position if you will take the ition

What man HAS done man CAN do, and there is scarcely a man or woman in the land who has a position you cannot attain to if you determine to and then use the appropriate method to obtain it.

I was asked by a Congressman what the schools of Alaska had accomplished. What have you done?

They thought we had not done any-

We have turned out from the school at with us to day. I feel it is a benediction. Sitka men and women ready for citizen-

Another Congressman said to me the other day, "I am going to fight until I get citizenship for the people of Alaska. They deserve it.'

He was in Alaska last summer and he studied conditions there, and came back people in southeastern Alaska were not full citizens.

Two of our boys went out from the Sitka school and worked in the canneries. They saved their money until they had \$200, and with that capital they made up

So they bought in Seattle \$200 worth of muslins and flour and potatoes and molasses and other articles to stock their store.

There was a white trader in their village and he did not want the competition of these two young Indian boys; so he They said, "That will do. Cochise will tried to form a partnership with them. He said, "You can not do anything Your stock is too small. You have not While going over the Chiracahua range enough variety. Bring your stock over to my store and I will sell it with mine and give you the proper proportion.'

But they would not do that. They wanted to be independent in their busi-"Don't you think you do wrong to go up ness. So the trader made up his mind to "freeze them out." And he put things down to a price below what they cost

> He thought they could not stand that ery long. But they kent on selling their goods until they were all sold out, and they passed over some of their money to friends who went to the trader's store and bought at less than cost, molasses and calico and muslin and sugar and coffee, and turned it over to the boys.

with the orders that come in from every direction.

Three other young men from the Sitka school started a steam saw mill and are running three shifts a day.

One hundred of the Ala kan Sitka school boys in the grand rush of 98, when the whole world was trying to get over the mountains to the gold fields, acted as guides and carried freight for the miners, and were the trustiest men that could be found. There was no means of transferring freight except on men's backs across those steep ranges,

The miners found that when they had engaged a carrier to take their freight for a certain rate the carriers would not hold to their bargain. If they agreed to take 100 lbs for sixty cents a mile, some of them would carry it to the foot of the mountain and lay it down, and not take it another step until they had demanded another ten cents a pound. Then they would take it a little farther and strike again. When they reached the top of the mountain they would have to add another ten cents before they would start down the other side with it.

But when the Sitka boys took a contract to do it they fulfilled the job.

And a number of lives were saved by the faithfulness of the Thlingit school boys.

And one of them went on to the Klondike and then to Nome and was rewarded with \$30,000 in gold, that he had taken out of the gold mines. And he is a man among men. That school has exerted an influence 400 miles north and 400 miles south and 100 miles west and east in Alas-

I hope it may not be the case, but it may be that some of you have not found Christ As a matter of worldly policy if for nothing higher, I hope you will ally yourselves with the church in the section to which you go. If you can do nothing further, use the instruction you have got here as Sabath-school teachers, and I trust that will lead you, if you have not done so already, to give yourselves to Christ. It will save you from a hundred thousand temptations.

The church may have its imperfections. Missionaries may have their imperfec tions, and teachers theirs, but their faults are only one to one hundred of those you will find in people outside the churches. The church people will be the truest friends you can find when you leave the shelter of the school.

Colonel Pratt has had the rare good fortune of enlisting the Quakers of Pennsylvania in his work, and I come with a message to any of the Friends who may be here to-day.

The most marvellous work, among the native population of Alaska, (the Eskimo in the far North) that has been going on in the last eighteen months is at the Friends' Mission on Kotzbue on the shores of the Arctic Ocean just under the Arctic Circle. The mission is wisely placed Four great rivers, some starting 700 miles in the interior of Alaska, diverge into the ocean and the Quaker mission is at the mouth of these four streams.

From time immemorial the people have come down to the coast to meet in a grand gathering of the natives of Asia and Alaska in a fair. Sometimes 5,000 natives gather to spend the time in games and social festivities.

The little Quaker house could not begin to hold the people who came to the services. If they had held meetings one after another in order to take all inside they could not have accommodated the

en a drop of liquor! And this man at his own expense is in Washington pleading that congress will enlarge the school fund so that we can reach all these peo-ple and give them a little of these privieges that the young men and women here are receiving in this famons school. Write to your Congressmen about it. Write them to be liberal and furnish the funds that will enable us to put schools in Alaska for all the people of that vast land.

COLONEL PRATT:

What I have contended for and am still contending for is that the small number of Indians in the United States, especially the Indian children shall have privileges beyond the tribe, the privilege of seeing and knowing what the United States is.

I have said nothing against Christianity nor against missionary work except just at this particular pcint.

It is largely due to the Church that we have Indian reservations; and reservations for Indians mean reservation from experiences and from opportunities for education and betterment in industry. The whole policy is wrong. There should be a willingness and a helpfulness to push the Indians and especially the children out into the active life of the nation.

I know and Dr. Jackson knows that whole tribes in Alaska have been destroyed by whiskey and the vices forced on them by the white race, and that all over the United States the same conditions prevail.

Agent Mitscher of the Osages is here. He has charge of one of the most difficult problems we have among the Indians, supremely difficult simply because they have been helped so much.

My urgency is that Indians be helped less from Washington, helped less in tribal education and helped more to come into actual contact with our general industrial and educational systems.

We do not hesitate to take a million foreigners into onr country in one year and at once disperse and citizenize them.

We do not hesitate to invite and persuade boys and girls to come here from all lands and become a very part of our population.

We give opportunity for the boys and girls in the slums of New York to escape from their surroundings of ignorance and vice, and enter the well-to-do homes of our people all over the country.

The present governor of Alaska as a boy went out from the slums of New York to a family in Indiana, who took him into their good homes, just as our Indian boys and girls are constantly going into good homes here in Pennsylvania, and he became what he is.

Left in the slums of New York he would probably never have become anything but a burden on society.

Taken into wider opportunities and better influences he becomes a great and good man,

Our children are constantly pressed to

to go back. I say to them, Why go back? Why not stay where there is encour-agement and help to rise, and so begin to get your people to escape from reservation prisons

We will welcome them just as we do you. For 25 years Carlisle has been trying to

establish that principle, but has been met all along by opposition. A month after Carlisle began a mission-

ary among the Indians wrote an article covering two columns of a great news paper telling what a mistake it was to undertake such a work as this Carlisle school.

We compel the negro and invite the Huns and the Italians and the Irish and everyone else to come and live with us. Why not invite the Indians and give them the same chances and so find what them he anc es and so find

Captain Slayden back. He had a wife and children, but he had been with me in all the great battles of the Civil War. and my heart would not let me do it.

Then a passage of Scripture came to my mind. You all know it and will recognize it when I say it. I looked into Captain Slayden's face and said :

"He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

to be willing to sacrifice your life if necessary.

We went into the Apache stronghold and stayed there some days, then rode 54 miles back, to telegraph all over the country not to fire upon any Indian coming in, and they all came and I brought them out of that stronghold where they would have defied the Government a long time. They went on the land reserved for them

Get just as near as you can to the guidance of the Great Spirit Look at duty.

In this way they kept their store running and xept it running so long that the trader finally had to put up his prices to a living rate.

They kept on wi'h the store until they It does not mean actual loss of life, but had save? a thousand dollars. Then they said, "We want something more lucrative." So they went down to Seattle and bought the machinery for a saw mill and brought it up, but brought no one to help set it up.

> They said, "We will do that ourselves." They got their saw mill started and made contracts with those needing lumber. They started out commercial runners to the canneries to get orders. They got orders for boxes. Their saw milling is kept running night and day to turn out

crowds.

Because they could not do anything else they were compelled to do as Christ did, hold their meetings down by the sea.

There under the blue canopy of the Artic clime, beautiful in summer, the hearts of the natives were touched, and one after another they would come and offer themselves.

All through that land they are clamoring for schools. They want their children to learn to read God's book. They want to know what to do, what to leave undone.

"You cannot stay with us always. You are our friends," they say to the missionaries, "but you cannot go with us everywhe:e. We want our children to learn to read, so that wherever we are they will have the letter of the Great Spirit and can read to us what God wants us to do. There is a man on this platform who is a United States Commissioner north of the Arctic Circle who has seen something from the room, the floor was clear for and then go on, understanding that a man all the boxes they have orders for, and of this work. Whole tribes who have promenading.

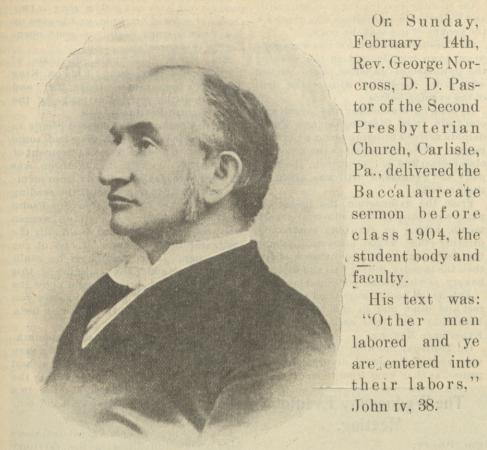
they can do? We ought to let the Indians come-among us. There are only 270 000 outside of Alaska. The Government should help them to chances away from the reservations

I could go back in my records and find thousands of letters from former students regretting that the writers had gone back to their reservations, simply because of the drunken, hard conditons.

Thus ended the Commencement for 1904, and the Band struck up a lively air as the people passed out.

In the evening there was to be a school sociable in the same hall, and one of the interesting sights to those who lingered was the removal of the seating for the 2000 people who occupied the lower floor. Benches and chairs, mixed with boys and men, quietly, orderly, and systematically, under the direction of Disciplinarian Thompson, flew as by magic out of the spacious windows, and before the last person in the large audience had passed

The Week In Detail.



REV. GEORGE NORCROSS, D. D.

of Carlisle. Those of us who were here twenty-five years ago remember the time as a day of small things. The garrison had been practically deserted; for about five years. The soldiers had all gone to the west, and the old barracks, under the care of a corporal's guard, were empty buildings.

Some of us remember well the days when a gallant troop of a thousand mounted soldiers went sweeping through the streets of Carlisle claiming the right of way, at least as much as the trolly car does now. The old people of Carlisle were very proud of their "ancient and houorable borough," but its, chief glory was in the fact that it was an army post. However, as our citizens remembered its busy past, and compared it with the listless present of 1879, they were tempted to say-"How are the mighty fallen !"

But we began to hear of a new policy about to be adopted at Washington. This training school for the army was to become a training school for the Indian. It seemed to us that the prophecy was about to be fulfilled that men would "beat their swords into plowshares and "their spears into pruning hooks," and that the Prince of Peace was moving into the tents of war.

And some of us here to day remember those first Sabbaths when we stood before the children of the forests and the plains and tried to preach through an interpreter, "the old old story of Jesus and his love." And I can tell you it is no easy task to preach through what Mrs. Partington called "an interrupter." As yet only a handful of Indian children had come to the place, and we heard that Captain Pratt was' scouring the plains to find the people who were willing to be taught, or to let their children be taught.

In mind's eye, I see again "the Florida boys"- Etahdleuh, and Ohetoint, George Koba and Henry Roman Nose, and then exert a wider influence than they have a little later came Joshua Given, Ellwood Dorian, and Samuel Townsend, and the girls Annie Raven, Nellie Carey and Laura Toneadlemah- and many more. And how well we remember the little chapel where we had such rousing meetings, and we hear again the thunder of the old buildings as they went down to clear the way for larger and better equipped houses where "the holy experiment" of educating the Indian might go on. Over it all we see the presiding genius of that day and this, and the holy women who stood by him, and the long line of faithful helpers, many of whom have gone home to their reward. And as I think of "the contradiction of sinners" and the "crankiness" of saints that has opposed the good work,-I can but admire the belted Knight, who has stood in his lot all these years and "endured hardiness as a good soldier of Jesus Christ," and for a quarter of a century has never lowered his colors or bated. one jot of heart or hope in his high heroic

This is a red letter day in the history championship of the Indian and his rights. I look out over these beautiful grounds and admire these solid buildings from the old "Guard House" built by the Hessians prisoners during the Revolutionary War, to the last building that our good friend Col. Pratt has fought to its completion, and I say to you young people

"Other men Labored and ye are Entered into their Labors."

I look over this little army of native Americans, I admire your orderly appearan .e. I think of all your triumphs won by ability and courage, I anticipate your honorable future as American citizens, an i I can but say-"Other men labored, and ye are entered into their labors.'

This was said by our blessed Lord to his disciples as they sat and lunched at Jacob's Well, while a crowd of Samaritans were pouring down the hill to see the wonderful man who had told the woman of Samaria all that ever she did. He thus reminded his disciples that they were not the only ones who had helped to usher in the Kingdom of Heaven. Other men had labored before them.

This principle that "one sows and another reaps" is not true of the lower animals. They come into the world, pass through the ordinary experiences of their kind and fall away without having improved the outlook for their successors. The intelligence of man may improve the stock of his horses and his herds, but there is no foresight in the beasts that perish to improve the condition of those who come after them.

It is the prerogative of man to be am. bitious for his children. The humblest of our people ask better things for their children than they have attained for themselves. They rejoice to see their children aspiring to reach a higher grade of education than their fathers have ever enjoyed. They hope they will live in better houses, wear better clothes, and ever done. That is really the meaning of civilization.

tion the principle becomes more conspicu- "In wisdom hast thou made them all: ous, the children are lifted to the shoulders of their parents and inherit a generous patrimony from their fathers Now let us study this saying of Him who spake "and great beasts." February 14th, as never man spake, and we note,

I. This Principle is True in Religion.

That was evidently the thought in the mind of our Lord when he told his disciples,-"Other men labored and ye are entered into their labors." These disciples were to be the successors of John the Baptist and of our blessed Lord in preaching the things that pertain to the kingdom of heaven.

All the patriarchs and the prophets who had gone before them had been preparing the way for them. These men of former days had often sowed the seed in tears saying, "Lord who hath believed our reports?" but they had done a good work; they had planted the expectation of the coming Messiah in the hearts of the people until even this poor woman of Sama-His text was: ris could say,-"I know that Messias cometh, which is called Christ; when he is come he will tell us all things."

Ah! those old prophets had done better than they expected. Ti + people generally stoned them while they were living, but they built them monuments when they were dead and studied their sacred writings when they could no longer hear their living words. There was a long line of them from Moses to Malachi, and they often had a hard time of it, but God let none of their words fall to the ground. These men had labored hard and long to sow the good seed of divine truth and now the apostles were about to reap the harvest on which they had spent no labor.

Well, there is a great deal of that sort of thing yet in the world,-"One soweth and another reapeth." Just think what a long line of workers have toiled to prepare the way for us. Think of the apostles and prophets, the martyrs and confessors who planted the Christian religion in the old Roman Empire, who carried it into the fastnesses of the Alps and away into the forests of Germany. Think of the early Chri-tians who sent missionaries to our pagan fathers in the Britain, and the Caledonia and the Hibernia of that day. To every one of us here Jesus is saying to-day "Other men labored and ye are entered into their labors."

But then think again of the toil of those who have gone before us in preparing these sacred books of Scripture which are "able to make us wise unto salvation through faith that is in Christ Jesus." Think of Isaiah sawn asunder, and Jeremiah thrown into a pit, and Daniel cast into a den of lions and many more killed outright because they would tell the truth.

Then look at that Hebrew Bible and that Greek Testament, and imagine what a work it must have been to translate those dark looking characters into plain English sentences so that the children in the Sunday School can read them. Think how many men from the days of the Christian Fathers have been studying over these Scriptures to find out and write down their meaning that you and I might know "what man is to believe concerning God, and what duty God requires of man." For nearly two thousand years these men-pale students of God's Word-have been bending over their tasks, burning the midnight oil, consuming their own vitality and finally giving up their lives that you and I might know the way of life and not take the way to Heaven. Is it not true for every one of us that-"Other men labored and we are entered into their labora?"

"The earth is full of thy riches; so is "this great and wide sea wherein are "things creeping innumerable, both small

As men have gone deeper into these problems of the universe they have concluded that every thing is subject to law, and Prof. Drummond even assures us that there is a "NATURAL LAW IN THE SPIRITUAL WORLD."

But the thought that we are now specially interested in is this,-that in all these wonderful discoveries of Science on which are based our railroads and steamboats, telegraphs and telephones our electric lights and all the rest. we find the truth of this saying of our Lord, Other men labored and ye are entered into their labors "

Mathematics, or the science of numbers, has much to do in helping men to measure the distance of the stars, or to calculate eclipses and do many other wonderful things in Astronomy. Well, now for this work they all use the Geometry of Euclid, which he discovered in the city of Alexandria in Egypt three hundred years before our Lord was born. Why it is only a little over 500 years since the Arabic system of notation was introduced into England. Before that our ancestors used the Latin method, "I, one, II. two and III, three," which is about the same as counting on your fingers. Think of the forgotten men that invented all this, and tell me if our Lord did not speak the truth even as to scientific matters when he said, 'Other men labored and ye are entered into their labors."

We can only touch on these things in science which we inherit from those who have gone before us. The true political principles on which government is founded is also a science, and a most important science.

Reflect for a moment on the history of liberty. There was not much science about kingcraft. The way the old kings managed governmental affairs was an art ather than a science. The modern political boss works in the same spirit; but the principles which actuated the American fathers who sought to establish "a government of the people for the people and by the people" may be truly called a science,-not an exact science like Mathematics, but a science resting on great moral and political principles which are eternal.

Think for a moment how these eternal principles have been slowly discovered and tought for in the Old World. In one place it was a struggle with a monarchy, in another with a hierarchy, in still another with an oligarchy, but the contention was substantially the same in every case-it was the struggle for personal liberty, for human freedom. The many were fighting against the domination of the few. They were asking for free thought, free speech, free worship and a free press-not for the liberty of license, but for the liberty of freemen under equitable laws.

You that have studied history, will you recall what this inheritance of ours has cost? The conflict which was begun in the Old World was carried over to these western shores, and here it was fought out. And these men,-the patriot, the reformer, the martyr-all of them were fighting our battle, and paying the price of blood for our dearly cherished rights. In other words, it is another verification of our Lord's saying,-"Other men laborand ye are entered into their labors." And then there came another struggle, which many of us remember only too well. The starry flag of the great republic was fired upon by some of our own people, who sought in anger to break up the Federal Union of these states. It was a scheme of pride and folly, but insane as it was, its champions were awfully in earnest. It cost floods of tears and rivers of blood to save the land, but the sacrifice was laid on the altar of liberty, and the plague was stayed. If you wish to study the ransom price of the American Republic, go and stand on the bloody battle field of Gettysburg, read the immortal words of Lincoln inscribed on the base of the National Monument, and think how much these men, who now sleep in the "low green tents," did for you and me when they won the fight for liberty and union. "Other men labored and ye are entered into their labors".

Now the best endowed of the lower animals have no such ambition. It is true they will defend their young with tooth and claw; but the age is soon reached when even the bear and the wolf will leave their progeny to the care of mother Nature. But man shows himself to be of a nobler spirit. He is the feeblest of creatures at his birth and the most dependent on maternal providence; but he grows in wisdom and in stature, and soon begins to acquire property, to form associations with his fellows, to learn from others, to train the younger members of community, and to plan for the advancement of the common weal. Even the wild man in the stone age invented weapons for the chase, built a rude house for himself, and tried to organize his clan for mutual defence. To the young men and women of the tribe, even in that day, it could be said: "Other men labored and ye are entered into their labors."

But with every step upward in civiliza-

II. This Principle is True in Science.

The word "Science" comes from an old Latin word "to know." As it is used in our times, it means what men know about the great facts of nature and what they have expressed in logical terms. We can study the science of the stars, or the science of the earth, the science of the flowers or the science of the metals, and many more, and everyone of these sciences has its own laws or rules which originally God made and man has discovered.

Now we are justly proud of what man has done in this direction. It is a wonderful thing to "think over the thoughts of God after him," and that is what Kepler said he did. A reverent student of nature "is constantly impressed with the wonderful wisdom of the Creator, and he is ready to exclaim with the Psalmist,-

III. This Priucipile is also True in Art. When we speak of " Sience and Art, " "O Lord, how manifold are thy works! we imply that they are closely related; but we also intimate that they are quite distinct. We refer Science to the head and Art to the hand. In general terms, the one relates to knowing and the other to doing. We look for one in the school room and for the other in the workshop.

This is neither the time nor the place to enter into minute distinctions as to the different kinds of Art,-as the mechanical arts, the fine arts, and the liberal arts. There was a time in the days of the old Roman empire when only a freeman was allowed to study the liberal arts. This last phrase like the Russian Government seems to have a tendency to invade the province of its neighbors; for the liberal arts in modern times includes all the Sciences.

But we are not now using the word art in that broad sense. We are thinking of art as handicraft. It is the work of a skilled hand. Of course there must be brain to direct the hand. You boys when you go down to the shops must take your brains with you. A skilful hand needs a wideawake brain behind it. But now the point I make is this; even in the department of art, it is true that "Other men labored, and ye are entered into their labors.'

Think for a moment how wide this department of Art is-all that man has learned to do with a hand of skill. Think of the houses he has erected, the ships he has builded, the pictures he has painted, the marbles he has carved, the bronzes he has cast, the manuscripts he has written, the inscriptions he has engraved, the monuments he has erected, the bridges he has built, the tunnels he has cut, the rail-road tracks he has laid, the telegraph wires he has strung, the musical instruments he has invented, the books he has printed,-see what a world of art man has made for you! "Other men labored, and ye are entered into their labors."

But did you ever think of the forgotten men who invented the saw, and the plane, the chisel and the auger, the axe and the hammer, the vise and the wrench? Go through all the shops and study the common tools that have been known for ages and ask the men who use them, who first invented them, and you will find they can not tell you, for nobody knows. But be sure of this,-all these men studied, planned and labored, and we are entered into their labors.

But let us come up to a higher plane. Did you ever think of it, that for you Homer sang, and Aristotle argued, and Bacon thought. and Beethoven wove his symphonies? The accumulated riches of all the ages are yours, if you will only accept them and use them. As Paul said to the Christians in Corinth "All things are yours;" whether Paul or Apollos, or Cephas, or the world or life or death or things present, or things to come; all are yours." May God help us to live worthy of our high vocation and splendid opportunities!

Did it ever occur to you that God himself is a master workman? In the begin-ning he made the heavens and the earth. ning he made the heavens and the earth. And St. Paul says of all true Christians "We are God's workmanship" and the word in the Greek is *poiema*, a poem, that is, "We are God's *poem*." To make a true saint of God is the work of a divine artificer, and in God's thought, the crisic of "a just man made perfect" the spirit of "a just man made perfect" is "A POEM" of God, and nobody else can make it.

Our blessed Lord knew the dignity of skilled labor, and he crowned it with a royal diadem when he took his place in a shop of Nazareth and wrought with his own hands until men said, "Is not this the Carpenter?" But he was not ashamed, for he said,— "My Father worketh hitherto and I work." Let us never be ashamed of work, for our Lord was not. If, then, this principle is true in the realms of faith, of knowledge and of art,—true for time and true for eterni-ty—"what manner of persons ought we to be?" And this brings us to the prac-tical leavens of our subject tical lessons of our subject.

and may soon be trampled down in the mud." Well. you ought to be grateful to him for he still.

"Bears up and steers right onward." and he is your best earthly friend.

I wonder if you ever think that some of these teachers could get better salaries and have a better time in other schools and have a better time in other schools than they can here. I know that is true of many of the teachers who have worked here during the last twenty-five years. But they wanted to help you, and so they worked away, and they believed their Lord and Master, Jesus Christ, would have done the same. All the reward they ask is that you profit by it. Jesus said it was "meat and drink" to him to try to help that poor woman of Samaria and lead her out into a better life. Have you caucht that poor woman of Samaria and lead her out into a better life. Have you caught His spirit? Do you see that he told the truth when he said, "It is more blessed to give than to receive"? Will you begin to prove it to-day? Will you show your faith by your works? I am glad I can point you to such men as Dr. Montezuma in Chicago, and Rev. Edward Marsden in Alaska, and Etahd-leuh Doanmoah once a missionary in the

leuh Doanmoah once a missionary in the Indian Territory, and many more. These men showwhatit is possible for you to become.

2. We Ought to be Diligent.

We have seen that it it well for us to be grateful for our inheritance, but we should not be satisfied to sit down and live on the stores which former genera-tions have gathered for us. We ought to give our donation of work to the world's progress While we help others we shall help ourselves. That is God's plan for us all

You students of Carlisle have had your eyes opened. You have read the story of the world's past, and you know the ideals for which the best men in all the ages have been fighting. To you the Master is saying, "Freely ye have received, freely give."

You know more about the Christian religion, and the facts of science, and the rules of art than the ignorant foreigners who are pouring in upon us from the de-graded masses of Europe. God is saying to you, "Where much is given, much will be required." Will you stand by

will be required." Will you stand by the right ard fight the good fight of faith? When you go back to your people you will be greatly tempted to fall back and lead a lazy worthless life. The devil and lead a lazy worthless life. The devit and his agents will try to drag you down into the dirt and cover you with mud. The rum fiend will tempt you to make a beast of yourself. I heard last week of an In-dian who had fallen so low that he gave his last mule for a jug of whiskey. You his last mule for a jug of whiskey. You laugh! Well, it was a mighty poor bargain! Now beware of tampering with the "fire water." Think what a fool a man may become. "Resist the devil and he will flee from you '

Do not be afraid of work; it is God's way of keeping us out of temptation to give us work to do. The football team only wins the victory when it keeps in practice and makes its muscles hard by That is the way with noble livexercise. ing. You must train yourselves by keeping your eye on the great Master, who said, "I DELIGHT TO DO THY WILL, O GOD." He lived and died to make men better. Take him as your model, and then you will overcome the evil that is in the world and have fellowship with the choice spirits of every age who have fought to make the world better. May God help you to live up to the high ideals you have learned in Carlisle!

The only way to answer the lies that are told in the west about Carlisle stuare told in the west about Carlisle stu-dents is to live them down. Every Car-lisle student owes it to himself, to bis teachers and to his God to lead such a pure and helpful life as to shut the mouth of the liars. Just think what others have done for you, and pay it back by living for God and humanity. But all such thoughts should lead up

But all such thoughts should lead up to the greatest of all benefactors, the Lord Jesus Christ. He came all the way from Heaven to redeem us He loved us and bought us with his own precious blood. He is prophet, priest and king to all his people; and he promises to receive all who will come to him

A poor pitman, who worked in the British coal mines, had been touched by the love of Jesus and one of the sweet singers of Israel has put his experience into verse. He is telling the story to his wife:

Intervening Details.

On Monday evening the Company drill and Calisthenic exhibition was given for the benefit of the student body.

On fuesday all day theshops were open to our town friends, and in the evening the gymnasium galleries were packed with town guests to witness the drill of the evening before.

At noon on Wednesday the usual special train from Washington and Philadelphia arrived bringing about a hundred people. These ate lunch at the teachers' club rooms, and at 1:30 o'clock, the company and gymnastic drill was given for their benefit.

From the gymnasium the inspecting party went through the industrial departments, taking in turn the tailor-shop, printing-office, wagon, blacksmith, paint, tin, shoe, carpenter and harness shops, then the laundry, dining hall and kitchen, bakery, sewing-room, cooking-class, etc. At 5:30 the people were tired enough to rest and dine, and in the evening was held what Col. Pratt calls the Carlisle Experience Meeting.

On Thursday morning the class rooms were visited, the party dividing in companies, as they went from room to room.

The Wednesday Evening Meeting.

COL PRATT:

The Carlisle school is an attempt at common sense methods of dealing with one of the questions long troubling these United States. We send emigrant agents to foreign countries to persuade foreigners to quit their homes, cross the ocean, renounce their allegiance to their native countries, give up their customs and languages and become citizens of the United States. A good many of us in our ancestry came to this continent in that way. We forcibly brought the negro from the torrid zone and compelled him to live in our homes and become citizen, but the Indian who was always here and did not have to emigrate-did not have to be invited or forced into the country-is barred out of the family. He is compelled to remain in tribes and masses spart from the rest, under our supervision.

We claim now that we are giving him citizenship, but I want to say to you that the citizenship we give to the Indian would be rejected by any white man in the country who has any respect for himself, if offered upon the same terms it is offered to the Indian, that is at the loss of his freedom and manhood.

The Indian, as you who live in Carlisle know and you who live in various parts of this State of Pennsylvania, east, north and south of here-patrons of the school, know, is capable of all the usefulness of the foreigner; he is just as orderly; I think I may say from our experience in this school that he is more orderly, that on the average he is a better behaved man than the rest of us.

We have been here almost 25 years, a large number, and the citizens of this town and those from the various parts of the State where Indians from this school have been, will testify that the Indian is very well behaved and so capable that he is in demand.

There are no boys and girls in the United States more sought for as helps than our Indians

I would like all of those who have had Carlisle boys or girls in care to stand up. seen wonderful things. You white people I want all to see how many of you there are wonderful. But there is only one are here. (About 100 arose.) Look at them, ask them about it. They will tell you, as half a dozen have told me since noon, that they will not have any other than Carlisle boys and girls, to help on the farm and in thehouse, if they can avoid it. So we say the Carlisle school is a common sense proposition to get the Indians of the United States out among our people and to do it in the only way by which they can be made acceptable to the other peoples of the United States, by making themselves useful, and the best evidence of the usefulness of the Carlisle boys and girls is that they are wanted. So much for the purposes of the school.

other dependent race. I have asked Mrs. Sheridan to come to Carlisle and repeat for our boys and girls a song or two from our colored brethren, and to give us the Twenty third Psalm, a good opening for this occasion.

Mrs Sarah MacDonald Sheridan, of Philadelphia then sang, "Ride on King" Jesus, No man canna hinder me," and told this little story illustrative of the Twenty-third Psalm.

"In the history of our colored people in the old plantation days they had some very hard times in the acquirement of spirituality. Among the brethren was an old negro, Isaiah. Partly from memory and partly through the little reading he had learned he gave this 23rd Psalm to Mandy. Mandy was a young woman who was very wicked and was finally the instigator in the murder of one of the young men. Isaiah thought if he could explain to Mandy the meaning of this Psalm he could bring her to know the goodness of God. I will try to show you how he brought Mandy to a wish for a higher life."

The recital was listened to with marked attention. Mrs. Sher'dan has a very attractive personality, and sings and speaks with much soul, interpreting the spirit of the negro melodies and life in a manner that excites sympathy and tender regard.

COL PRATT: We hear a great deal these days about difficulties in the Territory and in Oklahoma-the Indians' difficulties with the white people-the differences and difficulties in regard to schools, in regard to adjusting questions between whites and Indians who live there. We present to you to-night a representative man from that country who is dealing directly with these questions, Dr. Evans, President of the Henry Kendall College, at Muscogee, I. T.

DR. EVANS said in part:

A long time ago in 1733 the Cherokee Indians now living in the Territory were in Georgia, Eastern Tennessee and the Carolinas, that is, they fived in the territory which was afterward made into these States. Governor Oglethorpe brought over with him to Georgia and had following him a great many ship loads of people from the country beyond the sea. Some of them were educated and aristocratic and knew not how to work. It was poor material he had to make a colony out of. They needed men to help them. They had to have some one to work. One of the first things he had to do was to make a treaty with the Indians. In that day the Indians were men who could be dealt with reasonably and of whom it was known that if they made a pledge they would keep it. Governor Oglethorge made a treaty with the Cherokee Indians and there is standing today an inscription on a bronze plate. "This commemorates the first treaty between the Indians and the people of Georgia" and it furthe states that the Cherokees faithfully observed that treaty. It says nothing about how the white people of Georgia faithfully observed it.

Later on Oglethorpe s nt a number of these Indians over to Europe. They were taken to Oxford, to Cambridge, to Westminster Abbey. They were suown all the magnificence of London at that time. Then they came back to their own country. They had a meeting with Oglethorpe and his principal men, and they made speeches. One said, "We have thing we ask of you and that is that you let our children go to school with your children and learn what they learn." That was a cent_ry and a half ago. The Indians in the Territory are known as the Five Civilized Tribes. Why is that? Is it because they have had better agents than the others? No, sir, because they have had no agents. There has been a sort of supervision but in the main they have been allowed to govern themselves, and they have had a republican form of government-a chief and an assistant chief in the executive offices. They have had schools and are now ready to come into ordinary citizenship of this great country as they should have years ago. And, I want to say that the thing which we look forward to in that country is this common citizenship. Whatever may be the faults, whatever may have been the errors and mistakes and wrongs in the past, it is a privilege to count ourselves citizens of this great republic, and I rejoice that you are brought here from the Arctic Circle and from Porto Rico and from Maine and Arizona and Oregon

1. We Onght to be Grateful.

We ought to be thankful to God for the place he has given us in the drama of his-

You see God has made us the heirs of all the heroic ages which have gone before us, and we ought to be wide awake to the fact. If for us the prophet has lived and taught and suffered, we ought to heed the message which God gave him; for it is as true to-day as when it was for it is as true to-day as when to was given. If for us the martyr bore his tes-timony and sealed it with his blood, it cought to be a sacred legacy to us. If for us the reformer lived and fought and died, we ought to prize and cherish our bloodbought possessions. If for us the artist studied and toiled and triumphed, we ought to study his work and emulate his example

I wonder whether you are grateful to-day to this good school-father who turned his back on promotion in the Army, and said, "I will try to help my poor red brothers who are driven to the last ditch,

- "I've got a word like a fire in my heart That will not let me be-"JESUS THE SON OF GOD, WHO LOVED, AND WHO GAVE HIMSELF FOR ME."
- "There's none on earth could frame such a tale. For as strange as the tale may be-
- Jesus, my Saviour, that thou shouldst die For love of a man like me!
- "Why only think now if it had been Peter, or blessed Paul.
- Or John, who used to lean on his breast, One couldn't have wondered at all!
- If He'd loved and He'd died for men like these. Who loved him so well-but you see It was ME that Jesus loved, wife,
- He gave himself for ME
- "It was for me that Jesus died. For me, and a world of men Just as sinful and just as slow To give back his love again;
- He didn't wait till I came to Him, But he loved me at my worst; He needn't ever have died for me, If I could have loved him first.
- "And could'st thou love such a man as me,
- My Saviour? then I'll take
- More heed to this wandering soul of mine, If it's only for thy sake!"

We have with us Dr. J. H. Bailey, President of Westminster College, Utah, who will lead us in prayer.

The Band gave a selection, then Col. **Pratt continued:**

I am going to leave out as much of Carlisle as I can, and so have imported a lady who has been before Carlisle audiences, but not before this audience.

She is not going to give us anything about the Indian, but something from an.

and North Carolina and all sections of the United States to learn the ways of good citizens. I am only sorry that the Government does not add another set of buildings where white boys might be educated with the In 'ian boys here. We are citizens of a common country.

The Indian has characteristics. I want you to believe that you have a mission the flag. I want it understood that not to your own people only, and I hope some of you will help to lift them up. But you should help to make this country a truer, grander country than it has been. You are brought from the limited surroundings of your home to broader privileges. The best things we can learn in life come through fellowship with others, and I rejoice that you have the chance, but rememb_r there is a fellowship that amounts to more than anything else. There is one man with whom we must come into fellowship if we would reach the highest, truest, noblest manhood, and that is Jesus Christ. I believe you have that fellowship. I was at a meeting in your Y M. C. A. Hall and I saw that you are learning to be earnest Christains. May God help you to be among the best and noblest citizens of this great republic.

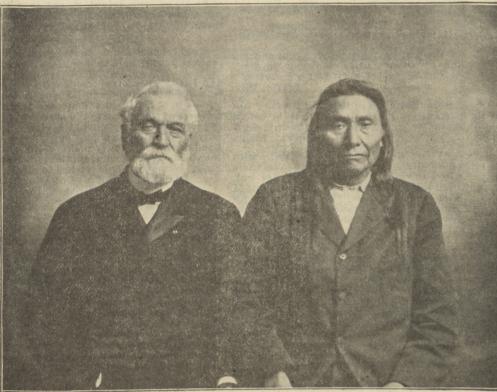
where we had to fight it out and only a few of us are left. There are no people we honor more than we do the Indians. You will say, "But didn't you fight the Indians?"

'Yes I am an army officer.

I would fight YOU if you rose up against when I fought with Joseph, I was ordered by the Government at Washington to take Joseph and his Indians to the reservation that was set aside for them.

Joseph said he would not go on any reservation. A majority of the band had agreed to leave and go to the place designated. But Joseph and White Bird and Looking Glass were left out. They did not agree to the treaty because they did not understand that a majority rules. They would not agree to be ignored and left out in the division of land when the best of it was to go to someone else.

After the Indians accepted the reservation the Government of the United States reduced it and reduced it again, and the Indians rebelled, and I was sent to carry out the Government's instructions. could not do otherwise. I did my best to to-night. perform the duty. Some would not come.



GENERAL O. O HOWARD.

COLONEL PRATT: I don't believe I need I understood the reason then. But it is explain anything about the next speaker, all past. It took a great war I would and will just call upon Gen.O.O.Howard, who will speak for himself. He is well known all over the United States, all over the world.

GENERAL HOWARD:

Ladies and Gentlemen and young people of Carlisle:

When I was a little boy living among the mountains of New Hampshire had a grandfather, not quite as old as I am;now, and his hair was not quite so white, who used to lead me by the hand and talk to me, and the first thing he told me about was the Indians.

I went to school just as you do. I went to the academy and then to college, worked my way through college. I worked hard. I worked on the farm and taught school in the winter. My first school I made fourteen dollars a month, but I could board for one dollar little later I had an appointment to West Point Military Academy. Some of you may have that by and by. When I was commanding the Department of the East I had two Indian companies as good as any in the service. Later I was sent to Florida. I was young looking and innocent in appearance, and they thought I could make peace with the Indians. So my first work was to go to the Indians in Florida and try to make peace between the Seminoles and the whites. I did not succeed, though I tried very hard and I had some great experiences sleeping on the ground way down in the Everglades miles." where the Indians had gone. Then the great war came on and I went through with four long years of that. Sometimes they got bullets into me, sometimes they didn't, and the bullets went by. But we are all through with that and have shaken hands again, and are friends. My best friends are those whom I have fought. I do not hate them at all. I never did hate them. Some of

THE GREAT CHIEF JOSEPH.

have done any thing to avoid the war, even to giving my life. But the time had come when we had to fight.

There come times when a fight is a mighty good thing and when it is over let's lay down all our feelings and look up to God and see if we cannot get a better basis on which to ive and work together.

I don't know about this going back, but by and by we will have so many going back that the go-backs will have the lead. God bless you.

Attention was called by Col. Pratt to Dr. Alexander of Chambersburg who was in the audience and rose to leave the room.

"This Indian Chief Joseph, on the platform, captured Dr. Alexander and took "He is a physician, and saved his scalp by taking care of the sick in Joseph's home. us about it himself, but he would not do Nez Perces in Washington. General Howard and Joseph fought each other in '77, two years before Carlisle began. Their line of battle was 1400 miles long. We think Gettysburg a big battlefield, and we are proud of it. Joseph would not go on his reservation, and had his way for a time. He really never did go there. I have always regarded Chief Joseph as one of our great Indians. He kept ahead of General Howard for 1400

whites and to everybody. I wish you, my friends, would believe me as I believe myself in my heart in what I say. when my friend General Howard and I fo.ght together, I had no idea that we would ever now. If your lover ever gets away from sit down to a meal together, as to-day, but we have and I am glad.

I have lost many friends and many men, women and children, but I have no grievance against any of the white people, General Howard or any one. If General Howard dies first, of course I will be sorry. I understand and I know that the learning of books is a nice thing, and I have some children here in school from my tribe that are trying to learn something, and I am thankful to know there are some of my children here that are struggling to learn the white man's ways and his books. repeat again I have no enmity against anybody. I want to be friends to everybody. I wish my children would learn more and more every day, so they can mingle with the white people and do business with them, as well as anybody else. I shall try to get Indians to send their children to school. That is all I can say

Frank Mt. Pleasant, '04. played a piano selection.

> COL. PRATT: I also had an experience with Joseph. After he was captured, Joseph and his people were sent down to Ft. Leavenworth, to be held as prisoners, and Gen. Armstrong wanted fifty moreIndian children at Hampton. I was up in New York at the time and the Secretary of War sent for me to go to Joseph and arrange for the tran +fer of that number of his children. General Pope, and then Major now Gen. Randall, had brought the subject to Joseph before I got there and he had fixed his mind against it.

> Joseph said he would not let the children go anywhere until he knew what the Government was going to do with him. Of course we did not want to force him to give up his children. That was 27 years ago. You see how he has changed his mind. I met him six or seven years ago over in eastern Washington, at hisold home where he was then visiting. He was attending a gathering of the Indians and I

supposed this man whom I thought one of the greatest of their people, would be one of the first to speak, but there seemed to be some objections to his speak ing. I felt sorry for him and am glad he came here. We have much sympathy for him. He has been a great heroic man in his way and has been through great trouble. He is now on the Colville reservation not far from his old home. I wish something might be done for him.

DR EDWARD BAILEY, President Westminster College, Utah:

I feel it would be strange for any one to leave this place without some very vivid and lasting impressions. Since I have been here and since I visited a like school in one of our western States I have come to the conclusion that we ought to adopt something of the industrial idea in our own schools, that perhaps it is a wrong him to his wigwam," said Col Pratt. thing to send our young people out into the world with a technical education and training, but with noskill nor knowledge I wanted the Doctor to come up and tell in the mechanical arts, and when I went from building to building under the guidit. I present to you Chief Joseph of the ance of Col Pratt I could not conceal my thought of what a privilege it is for you young people to gather up this training, and when you return to your homes or to other places, to have a way in which to make your energies count among the white people. It is a great opportunity for you to develop manhood and womanhood and show that God has made of one blood all races and all nations. I see that you have capable minds and you may become in every important respect the equal of the white man.

way than to fight, but we came to a place made up my mind to be friendly to the said, "Hurrah for the heroes who are and who are to be.'

I want to tell you, girls, you looked vastly more pretty in those kitchens and work rooms this afternoon than you do you, get him to come and visit you when you look as you did in the dining-room.

I have been in the Indian Territory and have traveled in the west a good deal, and I have seen the young women and the young men in the west. The greatest picture in the world is Raphæl's Transfiguration! No, it is not. It is THIS Transfiguration.

I can tell the Carlisle boys and girls when I see them in Philadelphia, any time of day. There is a nobility of spirit that shows itself. All that is noble, time all that is best is saved in the educated, cultured, Chiistianized men and women. and you can tell it when you pass them

and you can tell it when you pass them in the street. I bow to them. I don't like to hear talk about German-Americans, Italian-Americans, Irish-Americans, English or Indian-Americans. I tell you we are all AMERICANS, and if any people are entitled to this in par ex-cellence it is these young ladies and gentlemen who are to be true citizens. I want to say, Mr. President, I have watch-ed for 25 years the behavior and the bear-ing of these Carlisle students and they are an honor to this institution. God bless you. bless you.

COL. PRATT. I think we ought to have a few words from the Indian Office. Rev. Dr J. H. BRADFORD, Indian Office, Washington, D. C.

This is a magnificent audience to talk to It is the privilege of a life time to say a few words before such a collection as this. In the minute and a half I have to speak I want to say just one thing and that is upon the most important question that can ever come before the human miad-our relation to God. Can we live in these days when hundreds of people are plunged into eternity without a moment's warning and be satisfied to leave that unsettled?

No one can settle for you your eternal destiny but yourself. And there never was a soul saved for the Kingdom of God that took a minute, after the decision was made. It is only the decision that is necessary. Let all sin be driven out of our hearts and then let the knowledge of God enter in. And when your name has been written in the Book of Life it is written there to stay. I thank Col Pratt written there to stay. I thank Col Pratt for the privilege of standing before you and saying these few words to you. God bless you.

COL. PRATT: Dr. Reed is at the other end of the town, but we are on good terms. His college is always open to our students. Dickinson College is like the United States. When my daughter was attending Dickinson College some years ago there were in the same class with her, representatives of six or seven different peoples, Japanese, Persians, Germans, Indians, negroes, white and I forget what else. The doors of Dickinson College are open to all races.

DR. REED: I have been looking over the audience, particularly at the young ladies and gentlemen on my left, but also at the people in front of me; and I said to myself if we could have a composite pic-ture embracing all the characteristics of the faces I see on the left, and another embracing the characteristics of those on my right, I believe the faces on the left would win

I see alertness, ambition, life and an arnestness of expression. Youthfulness earnestness of expression. Youthfulness on this side, not on that I think the Indians have the advantage over us

There is in the Indians every evidence of growth, of intelligence a large mastery of self and a power to grapple with things, assertive power, a growing power that is gradually becoming evident in the race and is sure evidence of the progress and rise of the Indians The Indian problem will be solved not so many years hence in the right way, in the way of intelligence and mentality and religion as well. You are the most talked of people on the face of the earth. What to do with you and what to make of you has been the problem of the country for 25 years. ears hence that will be settled and the Indians will take their place in the ranks with the white population of the country, not as Indians but as a citizens of the American republic. The smoke of the last tepee will have vanished in thin air, the wigwam will vanished in thin air, the wigwam will be gone forever, and in their place will be well made, comfortable houses The trophies and armaments of war on the wall will be simply historical reminders of a past existence. The tomahawk and the scalping knife and everything that per-tains to the present life of the Indians will simply be reminders. God speed the day when all Indians will be citizens of the republic of the United States with of the republic of the United States with-out any distinction of race, color or pre-vious conditions in which you may have been placed. God speed the Indian school and Colonel Pratt in the great work he is doing Work he is doing. Mrs. Sheridan then sang without in-strumental accompaniment the most im-pressive selection of the evening "If I were a voice," and the large audience dispersed.

CHIEF JOSEPH, interpreted by James Stewart.

Friends, I meet here my friend General Howard. I used to be so anxious to meet him. I wanted to kill him in war. Today I am glad to meet him, and glad to meet everybody here, and to be friends with General Howard. We are both old

COLONEL PRATT: Dr. James A. Worden, known all over Pennsylvania and almost all over the United States. He has charge of the Sabbath school work of the Presbyterian Church.

DR. WORDEN:

The greatest honor in the old Greek times was given to the heroes to be. And men, still we live and I am glad. We when these Carlisle girls marched in, to both fought in many wars and we are the music of the Carlisle band and followthe Quakers would say there was a better both alive. Ever since the war I have ing them tramped those Indian, braves, I

The Carlisle Indian School Alumni.

On Friday evening, February 19th, the Alumni Association held its annual meeting and sociable in the Y. M. C. A. ball. Eleven guests, five visiting ex-students and Indians, 62 Alumni and the orchestra of thirteen members made up the lively company. An old time topee decorated in native adornments and genuine Indian paintings was an attractive corner. The entire room was prettily trimmed.

A brief business meeting was held before the arrival of the guests; and when they came, chit-chat, music, matching ribbons for partners, a prize game, refreshments served in a unique and attractive style and addresses made an unusually pleasant evening, with President Howard Gansworth and Vice-President, James Wheelock masters of ceremony. Mr. Otto Wells, of Anadarko, a little girl, Florence. She with her Okla. Terr. Wm. Mahone, Mr. Nori, Rose mother often come to see me. Nelson, Zoraida Valdezate, Miss Cutter, Mr. Allen, Col. Pratt, Mr. Mason of Jamestown, N. Y. and the President, were the speakers.

ceptable violin solo and Elizabeth Knudsen sang beautifully.

The Carlisle Alumni Association is growing in interest and power, and is sure to be a pillar of strength as our Brother-in-Red merges and becomes a part of the citizenship of our great country-the only reservation it is hoped he will be pleased to own.

EXTRACTS FROM ALUMNI LETTERS.

"My duties here at present will not allow me to leave. I am very sorry to miss the opportunity. I thank you just the same for your kind remembrance. ISAAC SENECA, 1900.

CANTONMENT, O. T.

"I send my congratulations to the graduating class. They will, no doubt, scat-ter in Commercial Circles or in the hustling atmosphere and add their experiences for the success in life. Indians can score on the business gridiron as well as in the foot ball field. All we need is the attempt, confidence and determination. Will conclude by wishing a bright future for the class of 1904." GEO. F. MUSCOE, 1900 Chicago, Ill.

"Dress making has been my occupation the last two years. I enjoy my work and hope to make a success of it, though at times I found it hard and trying. May this be the happiest and most suc-cessful Commencement Carlisle has seen.

KAYTHREN M. SILVERHEELS, 1900 Irving, N. Y.

"I hope that the word 'graduate' will not mean to them 'hait' and fall back into the reservations as some of us have My highest wish for the class is done. that they will be strong minded against all the evil obstacles which is found among our own people". ANNIE PARNELL LITTLE, 1901.

Kamiah, Ida.

"There are some people in this country who think the most perplexing problem of the 2,1th century is the Indian problem, but let us prove to these unenlightened people that it is not so, by doing the best we can in every undertaking, let us be ladies and let us be gentlemen in what ever walk of lite we may intend to take." JOHN C. POWLAS, '01. Oneida, Wis.

"For nearly two years I have followed the trade which I started to learn while at Carlisle, that of the blacksmith; then I went to work in the postoffice here in T coma, which I think is more suitable to me, and which I intend to stick by as long as possible. I am living and working in the city of Tacoma, and I want in no way to be connected with an Indian School or a reservation. May the class School or a reservation. May the these of as possible. Look forward to the building have chosen and endeavor to reach the top rung of the ladder of life is the wish top rung of the ladder of life is the wish of" EDWARD G. WILLING, 1901, CORA SNYDER JONES, '96,

"We are with you in thoughts and we congratulate each one for the Commencement you have made; may it lead to a bright and happy future."

AUGUSTA, '01, and PELAGIE NASH, '02, Thurston, Nebr. "I am sorry that I cannot be present but business at home keeps me. I sin-cerely wish for the class of 1904 the great-est of success."

CHARLES COLEMAN, '02, Valley Centre, Calif.

"Thanking you for the invitation which will be impossible for me to accept how-ever much I would like to be with you."

JOHN H. LONDROCHE, '03, Wabasha, Minn.

"I can scarcely believe that some years ago I thought I was 'pretty smart' because I was going to graduate. Brigman and myself were the only Oneidas in the class. I never imagined then that some day I would be his neighbor. They have

I must close with best and kindest wishes for a successful Commencement." SABAH SMITH KI'G,

Oneida, Wis. rere the speakers. Hastings Robertson, played a very ac-eptable violin solo and Elizabeth Knud-en sang beautifully. 'Our school duties do not permit us to be with you. We are well and earning our own bread and butter. Kindest regards to Mrs. Pratt and your-

self.

We are ever gratefully " BENJAMIN CASWELL, '92.

LEILA CASWELL, 96 Ca-s Lake, Minn.

"I regret that I cannot accept your kind invitation With sincerest regards to yourself and Mrs. Pratt, and best wishes to the class of 1904, I remain, Yours respectfully, EIMER B. SIMON, '96.

ELMER B. SIMON, '96, Johustown, Pa.

"I am very sorry that I cannot be in arlisle this week. I extend to the mem-Carlisle this week bers of this year's class congratulations and best wishes for their success: I am very glad to note the progress that

Cariisle has made during the past year LEANDER GANSWORTH. '96,

Davenport, Ia.

"It is very encouraging and pleasing indeed for me to acknowledge that you have firm principles in uplifting the In-dian race into a higher plan of living. More so in considering that you went so far as to educate the Apache Indian who 'can be no more civilized than the rattle-snake upon which he lives." If that honsnake upon which he lives.' If that hon-orable member of Congress from Arizona, or any other man can prove that such a thing exists among my people he will be the luckiest man that I know of to-day. There is no such thing as impossibility in educating any of the human race, there-fore civilizing the Apache Indian is possible beyond all question, no matter what may be the consideration of such people from Arizona It was a year ago this very month that I left that grand and noble institution of learning which has stood many years for the betterment and ad-

wancement of the Indian race. My sympathy and heart is with you in your great work. May, through the kind Providence of Almighty God, your life be protected in all walks I regret that I cannot have the pleasure to attend the commencement of 1904, and may it be the greatest success.

J. E. EZHUNA, 1903, New York City.

"I for one must beg permission of the Alumni Association to be absent, as have charge of the namesake of th Honorable Commissioner William Jones, who demands my attention night and day, and is too small to appreciate a visit to Carlisle. I have wanted to be re-instated in the Indian service, but I truly thank Commissioner Jones now that the young Commissioner promises to keep me out of the service. Colonel, allow me here to introduce to you William Jones, Sr. a well-to-do farmer, musician, vocal and cornet, and a self-made man. Home life agrees with me. I taught a district school on the Alleghany reservation after my return from Oklahoma, but did not make a fortune, so made up my mind to get settled, if possible, and I would say to the out-going class, Get settled as soon as possible. Look forward to the building

"I have gained experience in all the lines of work that man has to do to sup-port himself and family. I have found this much—I have to work, and no matter how small or great the work is I must do it to the best of my ability. I can say how small or great the work. I can say, it to the best of my ability. I can say, too, that I have not yet found easy work in all my experience. Experience is a in all my experience. Experience is a very expensive thing, but it teaches lessons. I have found these rules if lived up

to very helpful: 1. Never allow yourself to talk too much; talk little is the best. 2. Whatever you do, stick to it and

never get discouraged. 3. Study every chance you get. Read good papers and books.

4. Dress clean and watch your conduct every day.

5. Keep good company.

LEVI LEVERING 1890, Fort Hall, Idaho.

"I still have the same work, small boys' matron, and my forty-two little ones keep me busy. I send greet-ings to the graduates of this year and may success follow them through life." LYDIA F. SPENCER, '92,

Wyandotte, I. T.

"Regretting I am unable to be present I can only send greetings to the Alumni and good wishes to the out going class."

MALCOLM CLARK '93, Browning, Montana

"Find that I will be unable to attend. Thanking you and wishing you continued success in your work, I remain, Your old school son,

EDWARD, L. ROGERS, '97, University of Minnesota College of Law.

"You have my interest for your success and my best wishes for you future." EDITH L. PIERCE, 1898 Berlin, Wis.

"May the class of 1904 find the best opportunities in the world that is before them." DAVID MCFARLAND, 1898, Lapwai, Idaho.

"Your invitation was received with much pleasure. I should like to be there to see the new class ready to pass out. I am sorry I cannot be present, but I wish them success. Thanking you for your kind remembrance I am ever your your kind remembrance I am ever your friend and school daughter.". SUSIE HENNI, '98

McCarty's, N. Mex.

"Feeling the need of more knowledge and experience I have resigned my position as electrician at this place. I am working for advancement. If a man has a chance to climb, let him climb. I have taken a hand in the climbing match, and I am going to climb as long as I can hang on. I have been able to lay up money in the bank, and have also invested in some Four years ago after I got over my sick-ness I w s \$30 in debt. Let us be thank-ful for the education we have received and also be thankful that the Carlisle Indian School is still existing and doing great and noble work. Let us follow our school father's advice, and I am sure we will all get along well through life."

CLARENCE BUTLER, '98, Warm Springs, Oregon

"As pressure of business cannot permit me to attend the graduating exercises this year I here submit a helping word to those who are to follow such profession that you get the best animals and fowls. They may cost a great amount of money They must be selected for a certain pur-pose. If for eggs buy a precommented stock of layers. If for market, buy the large thrifty variety. Apply the same rule to the horses and the other stock. By doing otherwise you are putting your-self a century back. All this can be used in other business. Begin with the best that you can afford and great will be your returns." EDWARD W PETERS, '99, Mt. Pleasant, Mich.

"I regret very much to state that I will not be present. Probably you would be pleased to know the success of my sister Lillian, class 1903. She is the principal teacher in a public school, in the town of Urow Mont Very wear the Idente Line Troy, Mont., very near the Idaho line and about 20 miles form Spokane, Wash. Troy is a small town of about five hundred She has under her charge 48 pupils and teacher nine grades with only one assistant. She receives sixty dollars a month for teaching and all the way from fifteen to twenty dollars a month for teaching, music. It is not very often you find a girl of her age drawing such a salary. I am nusic. 10 maying such a burner of her age drawing such a ber." certainly proud of her." SAMUEL J. BROWN, Jr., 1901. Morris, Munn., "I may not set the world on fire, Or start a grand combine

Or start a grand combine, Or be a tripple millionaire Or own a diamond mine. I never m up be President, Or any famous man, But there is work for all to do. And I'll do what I can. This is my greeting for the class of 1904." SAMUEL A MILLER 02. Stockbridge, Wis.

"Be men and women and learn the art of self-control. I have learned such since I left Carlisle. May they uphold Carlisle in every way. For each class ought to be better than the last one. I am getting along all right as girls'matron and princi-pal feacher I like my children very much." JOSEPHINE JANESE, 1902.

Elbowoods, N. Dak "I regret to state that owing to my present occupation I shall not be able to attend. Literally speaking, I am on the firing line, employed by the Canadian Pacific Railway We lead a strenuous life working from 10 to 40 hours at a time. life, working from 10 to 40 hours at a time. I do not say this by way of gaining up-earned iaurels, but merely to inform you of my earnest endeav. r to stand shoulder to shoulder with the white people of this great country."

ARTHUR M SICKLES '02' Nelson, B. C.

"I thank you very much for your very kind remembrance of me and family. This always carries me back to my happy school days at Carlisle, but I cannot ac-cept your invitation owing to the rush of more at this scenar. work at this agency. I wish you a most successful commencement and best wishes to these who might go out into the world to show what Carlisle has done for them." MARK PENOI, '96,

Kiowa Agency, Oklahoma.

"I regret very much that I cannot be present but my best wishes are with each member of the class of 1904. My husband member of the class of 1904. My husband and I both appreciate the benefits receiv-ed while at Carlisle, and feel our indebt-edness to the superintendent and the co-workers of the school We are now try-ing our best to bury the old saying, The only good Indian is a dead one. My hus-band is now very busy making, his ship-ments of export walnut lumber to Ham-burg, Germany. Best wishes to all " burg, Germany. Best wishes to all " IDA WHEELOCK MCDONALD, 1902 Bristow, Ind. Ter.

"In this part of the country the Indians are thought of as they are pictured and described in some of the school books. There is an opportunity for every Indian to make a different impression upon the minds of those who do not or have not minds of those who do not or have not the time to read of the improvements they are making or what has been accom-plished from a few generations back, in their ways of living. There are more temptations for the boys on the reserva-tion then they seem to be able to conquer tion than they seem to be able to conquer. The greatest is for strong drink, which they readily yield to. The reservation would have more pleasant homes and happier people if it were not for a great many men's appetites. I wish each member of class 04 success in all their undertakings."

LILLIAN MAY WATERMAN, '02 Cleveland, O.

"I have been in the employment of Mr. P-- since I left Carl sle and he has placed me in charge of his store here, therefore it is impossible for me to leave. With best wishes for success and pres-perity to the out-going class, I am, most cordially yours.

J. M. MILLFR, 1903, Shewano, Wisconsin.

"Deeply regret that my studies here are so, that it is impossible for me to be there. Accept my congratulations and I wish you all great success." CELINDA D. KING, '03.

West Chester Normal, Pa.

"I greatly regret that I cannot be with yau on account of my school work. We too are gladly looking forward for our own Commencement, and it is approaching nearer every day. These few years mean a great deal to me. Let me urge every one of the out-going class to seek a higher education. Don't be satisfied with the little you get at Carlisle. Carli le has really just given you a good start and it is left for you to make use of it There is much to be learned, and I have found it means work to get it, but whatever you have chosen to do, may success come to you. Remember you owe a great deal to

Tacoma, Washington.

"To the class of 1904, stick nobly to whatever you undertake. Have a vo-cation and follow it out to the best of your ability." HEALY WOLFE 1902 your ability." Parkville, Mo.

"Colonel: how much we enjoyed read-ing your talk to the students, which was published in the REDMAN AND HELPER in January number; it did us good, though we have been away for a number of years, and hope every one read it. I send my congratulations to the out going class of 1904." ANNA E GEORGE, 98. CHEROKEE, N. C

"I am still engaged in teaching on the reservation Let us think of Shakespeare when he said:

The heights by great men Were not attained by sudden flight, But they while their companions slept Were toiling upward in the night.

Hence, let us still toil upward while our companions dream of us, and prove our-selves that a living Indian is still better than the dead one."

Gowanda, N. Y.

CORA SNYDER JONES, '96, Irving, New York.

"It is with much regret that I have to be absent from you this year. But as the memorial day approaches I only hope for those who did not attend last year will be with you this time. By the presence of so many Alumni and the friends of Indian Education it gives Carlisle new courage and greater determination to go on age and greater determination to go on in her grand purpose. And when they look upon the great work you have ac-complished, they will realize that Car-lisle had been marching upward to her desired goal Carlisle is one which in-spires and animates the hearts of her students. At each Commencement she sends out her new recruits who are either to fill places of trust or to lead an Indian outbreak against civilization, as the enemies of Carlisle have so often denounced her through the newspapers. But that does not discourage Carlisle. She only goes into her work harder, fights and defeats the criticism with the same uncon querable spirit which she displays so brill-iantly upon the gridiron My best wish-es are with you and the entire school " HUGH SOUCEA, '94, anta Fe N, M.

"My best wishes are with the graduating class, and I hope the members will meet success and happiness wherever they may go. I am now teaching a dis-trict school on the Tuscarora reservation, and enjoy my duties."

LIZZIE M. WILLIAMS, '03 LEWISTOWN, N. Y.

"Since leaving Carlisle I have spent my time at home. I worked in the can-ning factory all summer Extend my best wishes to the class of 1904 and may they go out from the school ready to take up the duties of life and prove worthy of what the school has done for them. May this Commencement be the best Carl sle has seen is the wish of a member of the class of 1908."

MAUDE E. SNYDER. Irving N.Y.

dear Alam Mater, and our school father."

ANNIE GOVITNEY, 1901 Bloomsburg Normal Pa.

"Upon our return home it is not well for us to assume 'airs' of importance. It is better that we should reme ber that our less fortunate friends and the old people look forward to our home coming as a happy event. We should be in good cheer, advise and assist without our arrogance. We may have learned much, yet we have learned but little. There are gance. others who perhaps have learned more. Our meager learning has benefitted and enabled us to more intelligently direct our hands at useful labor. By experi-ence I learn that it is better to do any honest work that may come, and some-thing better is more likely to present itself Carlisle pupils have often been criticized for being too ready at fault fluding. Respect the methods of others at least, even a cow, if she does not switch her tail after the manner of our dear old Carlisle cows. I have not been perfect, but I have struggled, and al-though I hold no petty position I do my best, and because I love Carlisle I fight on.

MINNIE YANDELL LE SIEUR, 1894. Ross Fork, Idaho

THE RED MAN AND HELPER.

THE MECHANICAL WORK ON THIS PAPER IS DONE BY INDIAN APPRENTICES

TERMS: TWENTY-FIVE CENTS A YEAR IN ADVANCE.

ADDRESS ALL CORRESPONDENCE: MISS M. BURGESS. SUPT. PRINTING CARLISLE, PA.

Entered in the Post Office at Carlisle, Pa. as Second class matter

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

To Civilize the Indian get him into civilization, to keep him civilized, let him stay.

HOW IS AN INDIAN TO BECOME A CIVIL-IZED INDIVIDUAL MAN IF HE HAS NO IN-DIVIDUAL CIVILIZED CHANCES?

IT WOULD ROB THEM OF MANH(OD AND MAKE PAUPERS OF FMIGRANTS COMING TO US FROM ANY COUNTRY IN THE WORLD TO RESERVATE AND DOUBLE-BUREAU-IZE THEM AS WE 10 OUR INDIANS.

Evidences of Spring are at hand, and no signs were ever more welcome.

Miss Dow, who has been visiting Miss Pratt, has returned to New York City.

Miss Peter is visiting Misses Clara and Mary Anthony, at their pleasant home, writing, the cause of the fire was un on College Street.

The Standard entertainment given last Saturday night was a great success in every particular.

On account of the Commencement proceedings, much of our local news will have to go over to next issue.

The well-known George School in Bucks County was represented at our Commencement by Mary P. Eves.

Mr. Warner stays with us till the latter part of June, and will look after the basebal and track sports up to that time.

James Parsons is the new Captain of small boys, in the place of Daniel Eagle, '04, who has gone on a visit to Dakota.

Richard Pratt Hawkins is the name of the baby boy who came to live with Mr. ing Company. Like other tribes, when and Mrs. Hawkins, at Steelton, on February 23rd.

Col. Pratt is in Washington for a few days, and is accompanied by Mr. L. L. Mason, his brother-in-law, of Jamestown, N. Y.

too fine for our paper and ink. With one of medium screen, such as the Dr. Norcross plate, we can do better.

Thomas Saul, Dock Yukkatanache and Frank Jude have been setting type in the Herald office this week to help our brother printers over a busy time.

The General Howard and Chief Joseph picture is one of historical value. In some future issue we will publish more of the history of these two great heroes.

A number of the graduates have left us. Some have gone to their homes in the west, others to take positions of trust in the east, while still others have entered higher schools.

Williams Mt. Pleasant and James Dickson were in attendance upon the Yang Men's Cristian Association Convention held at Scranton, Pa., during our Commencement week. They made many ac-quiantances and friends for the Indian cause.

A BELOVED CO-WORKER GONE TO HER REST.

On February 14th, 1904, at her home in Indianapolis, Jessie Louise McIntyre. In the death of Miss McIntyre there passed from earth a character of singular interest and beauty. She had been one of us until a few months ago, and her sprightly manner, quick wit and indomitable will would not give way to the disease which had long been sapping her young life.

Even to the end she would not give up the joy of living, and spoke of her happiness in the thought of returning health and of seeing once again her many friends at Carlisle. All the children loved her and claimed the privilege of being with her wherever they could, and her service to them was one of love.

A sunny smile, a gentle reproof, an encouraging word, an incentive to higher things was the uncounscious influence exerted by her. To her friends she was loyal, staunch and true, ready to assist with her varied talents for their mutual benefits, appreciative of every kindness, generous to a fault, thinking no evil, but true to the refined instincts of loving womanhood. Such is the friend who has gone higher to wait for those of us who may deserve her tender welcome.

As we went to press yesterday afternoon Denny Hall, the college building at the corner of High and West streets was burning, and the very latest report is that the building is in ruins. At this known.

The Band is playing at Gimbel Brothers, Philadelphia during this and next week.

Graduating Orations.

ASSIMILATION, AS ILLUSTRATED BY THE DALLES TRIBE.

Victor H. Johnson, Dalles, Washington.

In eighteen hundred and forty, the Dalles Indian tribe then occupying the southern shore of the Columbia River, was discovered by the Hudson Bay Tradfirst discovered, they were in a state of barbarism, living mostly upon fish and the game found in the mountains. The first introduction between them and their white discoverers, was made with bow and gun as each considered the other a The graduating class plate was made barrier to success. But when they grew tired of war and struggle, and stopped to consider their relationship, they realized their usefulness to each other and a bond of friendship was formed between them.

As is usually the case, this new relationship was first brought about by trading but a great barrier to their trade as well as to friendship was the Indian's ignorance of the English language. This difficulty was overcome by the ingenious white man, who with a few Indians, composed a dialect, containing less than one hundred words, from the English, French aud Indian languages. It was soon mastered by the Indians and served well in trading, but they were not satisfied with it and their desire for something better led them to learn the English language itself. This was a very decided step toward civilization and as they grew to know their white friend better, they saw in him a worthy example and they followed him even to sacrificing all the many of the tribes of Indians in the norththe last tribal ties that bound them together. Thus their ambitious nature led them and willingly they followed the direction cally the same language with slight of their nobl r impulses. First they discarded their bcw for the white man's gun; soon their buckskin was replaced by cloth, and at last their cherished wigwam gave way to the white man's house. In every way the Indian studied the superior methods of his friend and model. He worked with him side by side, and in this honorable way, they soon knew and trusted one another like brothers as they were. On the other hand the white man was a worthy example for a rising race. and from him the red man learned that work, if right, is honorable Hence the Indian was met in every employment: he worked for canneries, oyster and fish companies and often held government posi-

to the average American. Can the Anglo but eat whenever hungry. We often find Saxon say as much? What people have ever shown a better example of race progress?

Yet this was not the height of their ambition. They saw that the rising generations needed to be educated in order that they might compete more successfully with the white race; so the Indian children, fearing no ridicule from their white playmates, went willingly to their schools. And thus these Indians felt that the next generation would find their people on an equal basis with the white man. True to the expectations of their fathers, this generation did rise, until through it was fulfilled that high ambition of the Dalles tribe.

When they had reached their mark, they asked no advantage or undue consideration, only justice. They wanted no reservation, no agent, no annuity, in fact, nothing but citizenship. Today wherever a Dalles Indian is found, he is a voter, pays his taxes, and earns his living. He is free, independent and selfsupporting. So passed the Dalles In- sweetness. Other roots are the sego dians, so dissolved their tribe, and silently yet permanently in two generations a tribe had placed its own habits and streams and in marshy places and is not beliefs behind it to enter that better life unlike the sweet potato. They spend the that was so well exemplified in the white man.

Now, you will ask, "Why are not all tribes thus? Why does one tribe acquire civilization while another does not?" I answer it is not the fault of the Indian but it is due to his surroundings. It is not his nature that holds him back, it is the circumstances under which he is placed. It is true that great men have risen from poor families and humble surroundings but it was always accounted for by some great spark of human enlightment, that flashed within their sphere. Lincoln had a Christian mother, Garfield had early school privileges, while Franklin and Moody owed their out and are stored away for winter use. inspiring lives to their broad association with mankind.

But how can you expect children raised on a reservation with no better examples before them than the lives of the past generations, to rise above their surrounding conditions? No race ever progressed without example and incentive, and the fight between bad influence and real progress has ever been long and bitter. So before you judge too severely the failures of the Indian, consider the source of his inspiration. Then measure if you can the thickness of that curtain of tribal bondage and reservationism that is placed between him and the uplifting influences of a broader and nobler life. Where the white man has done his share, the Indian has always met him half way. Where the white man has recognized him as a friend and an equal, the Indian has been his honorable competitor.

So if you want to civilize the Indian, you must give him the benefits of civilizing influences and place him in contact with people who will be to him an example, not a curse. This mingling with the industrious Americans, is what hastened the Dalles tribe into civilization, and by their coming they have blazed a trail through the forest of obscurity and tribal ignorance, which if followed by Indian youth will lead, not only to citizenship but to an equality with the American race.

THE OLD AND THE NEW.

Anna Parker, Bannock, Idaho.

There is every evidence to show that

the old men sitting about the fire telling the children old legends. These stories always mean a great deal to the children for they bring visions of what they would like to become. They dream and talk among themselves of the brave, who is the hero of a legend. Many of these interesting stories are preserved in a book entitled "Blackfoot Lodge Tales."

In these homes the women do most of the work, while the men go to the mountains to hunt for the antelope, deer and other wild animals. Fishing is a favorite pastime. Besides the flesh of wild animals their food consists of roots, berries and nuts.

Every year many make long journeys to distant places where the roots are plentiful. The yamp, a root peculiar to this region, is about the size of a small onion and has a tough brown covering which can be easily removed when boiled, leaving a white pulp which is very sweet. The Indian considers it a delicacy but the whiteman does not like the excessive which is like our radish, and the camas which can be found in quantities near entire summer there and in the fall great caravans may be seen returning, their ponies laden with the dried roots, Those who stay at home gather and dry different kinds of berries: these form their chief food during the winter months.

They often travel many miles to obtain the pine nuts which are found only in the high mountains. Having no regard for the future, they often destroy whole forests of pine trees by cutting them in order to get these nuts. They gather the unopened burrs in large bags and carry them to their homes where they are roasted, after which they are again put into bags and beaten when the nuts fall There are other ways of obtaining food but these are most common.

Unlike the fashionable white woman, who first considers beauty and style, their elothing is made for comfort. The Indian women wear loose flowing dresses girded at the waist by broad belts beautifully worked with beads. Many of these dresses are trimmed with elk teeth, beads and other trinkets and are easily made, each requiring six to seven yards of material, As their style of dress never changes they do not consider it necessary to have a new gown made for every festive occasion.

When at home, she does not wear a shawl or blanket as it would hinder her in her work but at the dances it is a cormon sight to see these women with their bright blankets around their shoulders. On her back is usually the baby cradle into which the little one is strapped. The mother takes great pride in making the ciadle beautiful; sometimes she beads the entire surface which makes it very attractive. The poor little baby struggles hard to free itself for it is bound into this craddle so that only its face can be seen. The Indian baby does not enjoy the freedom and comfort his more fortunate white brother has, but he must endure the trials to which he is subjected that he may become strong and brave.

The men wear loose clothing often of bright colors over which a blanket is worn. They take great pride in training their ponies to run very swiftly and often challenge each other to race. To the winner a prize is given, a pony being preferred.

Many of the Indians are very superstitious and sheir strong belief in the medicine-man has been a great hindrance to their advancement. No Indian ever seeks to become a medicine-man, the few in the tribe claim to be called by the great Father to do this, just as a minister of your race believes himself to be called to preach the gospel of Christ. Great respect is shown him by his tribe and he is found at all important gatherings of the Indians, being called upon to officiate at all ceremonies. Many of these old people still cling to only through the influence of the younger members of our tribe that they become convinced of the white man's good intentions. It is a task to persuade them that he is trying to help them, as they are inclined to believe that he is there totake from them, home and friends. The parceling out of food, clothing and farming implements to the Indians gave them no cause for thinking and their brains and hands joined in idleness, until the ration system was abolished when necessity compelled them to work.

Mr. and Mrs. Crosbie, (the latter having been with us for the past nine years,) have taken their departure for their own home, at Brewster, Minn. They will be greatly missed as faithful and efficient workers, and as literary and social companions.

Charles Bender, class 1902, is assisting in coaching the baseball team, until he has to 1 ave town on his own professional duties. Charles has made a fine record as pitcher of one of the greatest teams of the country. And better than all he has an excellent record as a man of clean habits.

The Young Men's Christian Association held a business meeting on Monday evening Feb 29. 1904, and elected officers for the year as follows: President, A. M. Venne; Vice-President, James Dickson; Recording Secretary, Ignatius Ironroad; Corresponding Secretary, Jesse Davis; Treasurer, Fred Waterman.

habits and customs of their beloved an- west once belonged to one great tribe, but cestors and breaking with a willful stroke, for reasons unknown they have become separated into bands each having a different dialect; the Comanches, Piutes, Shoshones and Bannocks speak practichanges in the accent of many words. My people, the Shoshones and the Bannocks live in the southern part of Idaho and have been slow to take up the ways of civilized life.

They have many peculiar customs: their home life reminds one of the weird tales their former customs and beliefs and it is told of our people by your ancestors in the early colonial days.

Although the majority have made considerable advancement during recent years, there are those of our tribe who like some grandparents of your race, prefer the old methods to the new. It is this element who live in wigwams or canvas tents. In the center of this tent is the fire-place where at almost any time durtions; in fact, in less than fifty years from ing the day may be found the women cookthe discovery of his tribe, he was equal ing, for they have no regular meal time

Formerly, they did not believe in edu-spread on some wheat straw, and on the dians stay in civilized surroundings Tucson market nine miles distant. Many cating their children, but fortunately they are now obliged to send them to school. Many attend public schools in the towns, but the majority go to the Indian or Mission schools on the reservation. They have been slow in adopting the white man's methods, but in recent years their advancement has been quite encouraging. By steady and persistent effort on the part of those connected with the Indian schools, many full-bloods have been taught to work. Some of the most progressive have built comfortable homes on their farms. They all go out into the harvest fields and are faithful workers, many white farmers prefering the Indian to those of their own race.

As a rule, the Bannocks have not been addicted to the use of liquor. For this reason, they have been able to make greater progress. It is now more difficult for them to withstand the temptations offered by saloons in the towns that have lately grown up near them. The land designated as farming land requires irrigation and nothing can grow without it except wild hay in the lowlands along the Snake River. Under the supervision of the Idaho Canal Company, immense irrigating ditches have been constructed by means of which water may be carried to the adjacent farms With proper care, they will yield all the vegetables and grain needed for family use. The land being close to an extensive mining region, crops of all kinds bring a better price than they do in the middle or eastern states.

Recently the surplus lands on the reservation have been ceded to the Government and the white people have settled there, thus bringing the Indians in direct contact with them. They see how the white man lives, how he tills the soil and are encouraged to imitate him. Quite a number pay taxes; consequently they become interested in the building of roads and bridges and in many things that concern the public welfare. With examples before them of what honesty and industry can accomplish, I hope that my people will soon lose their identity as Indians, and become free American citizens with all a citizen's rights, privileges, duties and responsibilities.

"BUND OR FREE ?"

Alfred Venne, Ujibway, N. Dak.

In his essay on "The Melancholy Fate of the Indian," Joseph Story has said: "The warriors of old stood forth in their glory and the young listened to the songs of other days. The mothers played with their infants and gazed on the scene with warm hopes of the bright future. The aged sat down, but wept not. They would soon be at rest in a fairer region where the Great Spirit dwelt, in a home prepared for the brave beyond the western skies. Braver men never lived; truer men never drew the bow. They had courage, fortitude, sagacity and perseverance not to be surpassed by any race. They shrunk from no dangers and they feared no hardships. But where are the hunt- to allow an ignorant Indian to swear to ers, the warriors and the youth? That a lie in order that they may get the last race noted for their wonderful endurance, cent out of his pocket. they have practically perished."

This is only partly true. Let us examine the causes which have led to their destruction. In many cases, for the wigwam has been substituted the miserable little mud or log cabin which is nothing more than a breeding place for disease. highways, which were theirs to enjoy, usually in the most harren localities pushed from the tepee, they live in one room-cooking-stove, beds, people, dogs huts are without floors, and in the winter on account of the cold have no means of ventilation. This, together with the irregular and insufficient food has done more to bring about the sad physical conditions than anything else. When a pupil at the Fort Totten Indian school, I drove one very cold winter day, to a small town about sixteen miles distant. The extreme cold necessitated my stopping at one of these log cabins on the reservation to get warm. This cabin was about ten by fourteen feet, the roof being about seven feet from the floor at its highest point. The only openings were a small window in one end and a door at the side. Entering, I was met by a very old woman clad in a ragged gingham dress, barefooted and suffering with very sore eyes. Sitting and lying around on the bed clothes which were

floor in the dirt I counted nine human beings, four dogs and a cat. A pitiful sight in a corner was an old blind man with very little clothing. Two young men of fifteen or sixteen were playing "moccasin", a gambling game. A girl of twelve or fourteen years, with an old shawl over her head, was amusing three or four dirty, sickly little chilcren. All were afflicted with sore eyes and five or six of the youths with scrofula. The vileness of the air compelled me to leave before being warmed. Such a picture of human misery I shall never forget. Is it any wonder that these poor people are dying from the loathsome diseases which always accompany such conditions?

In a recent daily paper in his description of the cold air cure for consumption Dr. Kleb declares:

'Consumption lurks indoors and is fostered by filtn, both visible and invisible, especially that floating in the air of poorly ventilated rooms. This would find no better support than to make a study of the conditions in the red man's log cabin. The fact that the aborigines never suffered from consumption until they began to live the restricted lives of civilization, is an indication that they are degenerating."

The ration system as well as annuities has made the Indian dependent and shiftless and has been the cause of his living in vicious idleness. This system has always had the tendency to cast discredit upon labor and to destroy frugality-causes sufficient to sap the virtue of any race of people.

With the red man idleness is not less the "devil's workshop" than it is with the white man, and with him gambling is also its first associate. Many Indian youth roam from place to place, spending days and nights in this corrupting pastime, which is often accompanied by the Indian dance and its evil influences. The result is that they grow up to be of little use to themselves or any one else, but become puny creatures, devoid of manliness, vitality or ambition.

In addition to all the demoralizing etfects of which I have thus far spoken, there is still another which is undoubtedly the most dreadful curse to the red man. Every one who has visited the Indians in the west has been struck with horror at the awful destruction of body and soul that is going on among these ignorant and helplass people.

In the state of North Dakota where no open saloons exist and in towns where the "blind pig" has not been substituted, the drug store is the only place where liquor can be obtained. The person desiring to get it must give a written statement that he wants it for medicinal parposes. I have seen druggists many times serve alcohol to Indians already intoxicated who had sworn they were afflicted with a cold or a headache, Beside violating the State and federal laws these druggists are perfectly willing

While there are many white people who are so unprincipled as to indulge in these selfish inhuman deceptions, there are some who are interested in the welfare and happiness of the Indians and take a different attitude toward them.

Scattered throughout California are The good camping grounds and natural many communities of self-supporting English speaking Indians. These Indian have been narrowed down to reservations communities are not reservations, neiscattered here and there in the west, ther do they receive any aid from the from it, also a kind of drink which if tak-In consulting the pupils vernment. the huts to which the Indians have been from that section, also the census of 1890, we find that those Indians who do not own land are making a comfortable livand all together. In many instances the ing, working for the whites out in the mines and harvesting fruit and grain. We find also that they attend church with the whites and that their children are in public schools with white children learning industry and thrift. Recently, a paper has been drawn up by the Northern California Indian Association, petitioning Congress to give to the landless Indians of Northern California lands in severalty and "other aids as may be necessary and appropriate." This would mean the establishment of a special land office and new Indian agencies to see that those Indians are not cheated out of their lands and other property when once given them. This with the "necessary aids which may be appropriate" would sap all the virtues they have acquired by association with civilized people.

where they are making an honest livelihood and living as a part of this great country of ours, or must they be compelled to go back to the tribe, the reservation, and all their degrading influences? These methods come between the Indian and civilization and hinder his progress.

Eighty acres of land or even a quarter section, and annuities do not and never will equip the untutored Indian to compete with the outside world. To rob him of his land is bad, but to rob the whole race, imprison and stunt it morally, physically and intellectually is a worse crime.

To-day the question is not what we must do for the Indian.but what we must quit doing, what the Indian must do for himself individually, not collectively. The present method of treating him is against the constitution of our country which grants to everyone the right to life, liberty and the pursuit of happiness.

THE PIMAS AND PAPAGOES. Josephine Ramone, Papago, Ariz

According to tradition, the Pimas and Papagoes were originally known as one tribe who migrated from the East and took possession of the land which they now occupy by right of conquest. The Pimas settled in the Gila and Salt River valleys but the Papagoes for some unknown reason, preferred the extreme southern portion of Arizona. Here, in early days, these Indiaus lived, huntel and cultivated the soil with rude implements, not unlike those used by the Egyptians in ancient times. For many years, though living apart, both maintained the same oustoms and beliefs; later the Papagoes were taught by the Jesuits to follow civilized ways.

Like all other savages, these people were superstitious, their customs and modes of living were heathenish. Let us Imagine ourselves by the bedside of a sick person for whom a medicine man has been sent. When he arrives, the whole family receive him with great ceremony.

He carries no medicine, no pills, no powders which the white man's doctor considers indispensable, but he carries a pouch of tobacco, a rattle and a bunch of eagle feathers. With these he makes himself comfortable by the bedside of his patient. The night is spent in blowing the whiff's of tobacco into the patient's face, in singing weird songs, shaking the rattle and fanning to drive away the evil spirits which caused the sickness. The women in token of mourning, cut off some of their hair and any mention of the dead is strictly forbidden. The clothing of the deceased is usually burned or disposed of in some other way. Such heathenism is steadily giving place to rational methods

They lived in rude huts made of willow posts and saplings thatched with straw or brush and covered with mud. Altogether it reminds one of a huge basket inverted. The roofs of these buts were usually strong enough to hold fifteen or twenty persons. Because of the heat, these huts were used only on cold nights or during the rainy season. They had a few earthen jars and dishes, also mats and a few other necessaries for bedding.

Their food consisted of the mesquite bean, which is still used. The beans are pounded, the seeds taken out and the rest made into cakes to be stored for future The cactus is also an important aruse ticle of food, the fruit being eaten either fresh or dried. Syrup and jam are made en too freely will intoxicate. Corn is husks and then boiled. The great barrier to the progress of the Pimas and Papagoes is the lack of water supply. The Gila River Valley is fertile and capable of producing many tropical fruits and vegetables. A few years ago the Indians were deprived of water privileges by the whites who settled on the upper Gila and Salt Rivers. Since then they have done all in their power to support themseleves for they are, as a class, industrious and peaceable but unless the arid conditions" can be overcome, my people will have to depend upon the government fcr support.

during the summer months, when there is no rain, leave their winter homes for Mexico or the uear towns to seek employment. Others spend the summer among the mountains where they usually find a good supply of water for their cattle. Here the women busy themselves making cheese and storing away many things for winter use. Although they have a process for making cheese they do not know how to make butter. As the rainy season approaches, they return to their homes where their chief employment is cultivating the soil and raising-cattle. With the aid of a few farm implements lately given them by the government, these people now are better able to support themselves. Many of them are employed by the railroad contractors and mine owners who prefer them as laborers b. cause of their quiet nature.

The Pimas and Papagoes formerly took delight in many sports resembling the Olympian games of the ancient Greeks. Foot races between persons or villages were common, and many hours before the race began, Indians gathered from far and near at the appointed place. The prizes were grain or ponies, according as the victor wished. Sham battles and gambling with sticks were also common. One of the chief amusements for the women was that of tossing balls tied together with a string about six inches long. They used long willow sticks and kept the ball in motion a long time, until the women of one side were exhausted. Often as many as sixty or seventy young girls and married women took part. This game developed their muscles and gave the women better health than the men who were more or less subject to consumption.

News of importance was spread from village to village by the chief who stood on the roof of his hut and announced the latest war or other news so loudly that the chief in the next village took it up and repeated it until all had heard the news.

Long before the construction of the Southern Pacific Railroad, these Indians were doubtless the most friendly tribes in Arizona. Through their villages the mail carriers and others were sure of protection from the bostile Apaches and Mexicans. To be sure, there were in the tribe, as among all races, even at the present day, those who acted contrary to good order. Occasionally attempts were made to plunder but these were excep tions not the rule.

In 1868, through the influences of Gen. and Mrs. Alexander the need of a missionary among them was first brought before the Christian organizations of the east. Chief Antonio Azul promised Gen. Alexander that he would welcome and protect anybody who would be sent to help them and teach their children the ways of his white brother. Azul is now an old man of about eighty-five or more and has ever faithfully kept his promise.

In 1871 their request was granted in the person of Mr. Chas. Cook who is still among the Pimas devoting his whole life to them, and his labor is not in vain. The Pimas love him and believe what he says. With the help of the Agent and by his own acts, helhas set a worthy example of manhood which has done much to advance them in civilization.

In later years, their houses are of adobe and usually contain one large room which the majority of women now take great pride in keeping clean. Some who cannot afford to buy brooms, make them of brush. A few now have sewing Bage ground and mixed with chopped meat or machines and cooking stoves. Being so beans made into cakes, wrapped in corn near Mexico the majority of these Papagoes have adopted the dress, customs and in some instances, even the language of the Mexicans.

Now, the question is, shall these In-

The Agent on the Pima reservation now has no authority over the Papagoes. Many of them are under the supervision of a competent farmer, Mr. Berger of the San Xavier reservation and through his influence are progressive. They are taught to raise grain and vegetables and can sell them at reasonable prices in the

Much has been said and written about Indian education. Some have declared that the non-reservation schools may do some good to the young but have no influence over the old. It is true, however that through the influence of a few returned students, many parents have been encouraged to send their children to schools away from home. It takes patience and persistent effort to uplift them but when their hearts are won and they see the conditions surrounding them, they are willing to be taught. They may not be able to learn to read and write at all, but set before them the example of an industrious and Christian man and you can at least teach them to work and can plant within them the truth of Christianity which is after all the noblest and highest that can be reached by any race.