

The Red Man and Helper.

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

THE RED MAN.
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Consolidated Red Man and Helper
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The Twenty-Second Anniversary and Thirteenth Graduating Exercises.

The climax of the occasion came at two o'clock on Thursday afternoon, at which time the Graduating Exercises were held, and when the seating capacity of the large gymnasium was taxed to its utmost.

The weather, in spite of adverse predictions, was kind, and people from town and near by places began to throng the grounds soon after dinner. A special train from Harrisburg brought 250 members of the State Legislature, and the guests from Washington, Philadelphia and other points having arrived the day before.

The Band played an inspiring march as the student body, 750 strong stepped to the music, passing two abreast from the entrance at the east end of the hall to the terrace north end, amid cheers of the enthusiastic assembly. When the class of 1901 entered, the cheering knew no bounds.

On the platform were Assistant-Commissioner of Indian Affairs, H. C. Tonner, Capt. Dorch, Superintendent of the Educational Division of the Indian Office, General John Eaton, First United States Commissioner of Education and the first to hold a like office in Porto Rico, Dr. Sheldon Jackson, Commissioner of Education for Alaska, Senator Emery, of Mercer County, Representative Cotter, of McKean, Rev. Dr. J. Wesley Hill, Chaplain of the State Senate, Dr. George Edward Reed, President of Dickinson College, Hon. R. M. Henderson, Rev. B. H. Mosser and a number of other notable people.

Assistant-Superintendent A. J. Standing presided, and the printed program was carried out.

DETAILS OF THE WEEK FROM THE BEGINNING.

On Sunday the 10th inst., Rev. G. M. Diffenderfer, Pastor of the First Lutheran Church, who is our present chaplain, preached the Baccalaureate sermon. The class of 1901 occupied the side seats on the speakers right, usually filled by the choir, and the class conducted the music for the day.

The speaker took as his text:

"Therefore, all things whatsoever ye would that men should do to you do ye even so to them."—Matt. 7:12.

He said in part:

Upon the mountain top the Teacher of Nazareth laid down the true principles of life in what is commonly called "The Sermon on the Mount." Our text is a part of this discourse. In it Christ tells us our duty towards ourselves, as well as towards others.

In the first place we must realize that we are personal beings. As a distinct personality, we are not understood by others. Our feelings, duties and conceptions are peculiar to ourselves, and hence they are in a sense unshared by any one else.

Our lives are like the temple of Jehovah in construction. There is an outer court of the soul, where men may enter and touch our experience. A place free of access to the many whom we consider in our acquaintance. Then there is an inner court where a few chosen friends may come—the holy place. There are a few intimate friends and companions who may enter and share with us our experi-

ences here. But there is an inner sanctuary, a holy of holies. Into which only the high priest of ones' own personality can enter. No matter how dear friends may be, they cannot be taken into this sphere. This holy place is not lighted from without. It is curtained on every side. If it were not for the light which it receives from God, it would be dark to the individual soul. We cannot describe the condition of this innermost sanctuary. For if we attempted to do so, we would be dumb, and our lips like Zacharias would refuse to move. You could no more explain this side of your nature to another than you could show a blind man the beauties of the world around you.

No matter then how closely you are associated with the world, how frequently you touch others in your daily work, as you will, in school and in life's work, yet in a sense you are hidden from them—your inner self. To yourself then be true, at any cost, and your ideal will lead you to do good unto others.

Aside from what we understand as a Christian character, Paul in his epistles has given us the most careful directions of courtesy—the very basis and bounds as well as essence of gentlemanly and ladylike refinement and politeness. The thirteenth chapter of I Corinthians is a marvellous and exact description of the refinement of the human race. That true, real and genuine disposition which involves the beautiful Christian character and love are in these words: "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil."

Such a courtesy in men will not fail to win all others with whom we associate in life. Or again when he writes the Philippians and gives them the Christ-like character of deference to others:

"Do nothing through strife and vainglory but in lowliness of mind, each counting the other better than himself. Not looking to the things of thine own, but each of you also to the things of the others."

This is the attitude of a true gentleman and lady, in business intercourse, in the church and out of it.

As soon as we attempt to go out in the world and try to make every body feel that we are better than they are, and as we have had special advantages, and privileges, try and lord it over them, we find ourselves ostracised and shunned, and will end as miserable failures.

Life in a sense is a great field. The man or woman who thinks first of his or her own happiness is out of space in the battle line. But he who wishes to distinguish himself by personal service will find ample opportunity to do the work of the hour and win the battle.

If we start out in life to gain nothing but happiness we will surely be disappointed. But the unselfish seeker after service for the good of the race will succeed, and will have the assurance of the highest type of happiness.

Truly, God gives us happiness, but he also gives us service. And he gives us service first that we may gain happiness. We are to be the servant of our fellow man. For Christ said: "He that would be the greatest among you, let him be

the servant of all." "Whatsoever ye would that men should do unto you, do ye likewise unto them." First, mean it; then say it; then feel it.

The Gymnastic Drill.

On Tuesday afternoon the shops and girls' industrial departments were open to our town friends, and in the evening the galleries of the gymnasium were crowded with people from town to witness the annual gymnastic drill.

Wednesday's Carlisle Evening Sentinel says of this exhibition:

Last evening's exercises in the gymnasium were attended by about 1000 people, who packed the gallery. As early as 6:30 o'clock, seats were very scarce, and many were compelled to stand throughout the rendition of the program. The exercises were intensely interesting from beginning to end.

The drilling by a company of tall, fine looking boys was the best yet executed at the school, and reflects great credit on Disciplinarian W. Grant Thompson, who is their drill master. It is difficult to see how any body of soldiers could possibly drill better than did those Indian youth last night.

The girls' dumb-bell drill was also one of the best yet witnessed at the school. Attired in gymnasium suits of blue cloth they presented quite a pleasing scene. They, too, showed excellent drilling in dumb bell work, which they executed about to perfection.

The boys' wand drill, executed by the larger boys, the drill with Indian clubs by boys and girls, and the extension drill by boys were features of the program not soon to be forgotten.

The execution of the extension drill was admirable, and won the plaudits of the large audience, throughout the difficult movements, made difficult for the reason that a certain number have one movement and others another.

If there is anything more exciting than a basket ball game between Indian players, we would be pleased to record it at once. From start to finish, it was hotly contested between the seniors and juniors, the latter winning by a score 2 to 0. The "ahs!" uttered by spectators when the players failed at goal, were numerous and pathetic.

Though not a little unlike the new fashioned three ring circus, the heavy gymnastic exhibitions were most interestingly watched. The feats on horizontal bars, swings, etc. were performed with much ability and also showed good training. The tumbling and other acrobatic work was excellent, and deservedly applauded.

Wednesday Afternoon.

On Wednesday afternoon an out-door concert was given by the Band between 12:30 and 1:30, as the people from the train from Washington and Philadelphia were arriving. Between 1:30 and 4 P. M. the same gymnastic exercises and drill that were held the evening before were witnessed by our visitors from a distance, and the gymnasium was again filled to overflowing. At about three o'clock the shops and industrial departments were visited.

In the evening the usual meeting for addresses of visitors and music was held in the gymnasium. This has been called "the experience meeting" of Commencement week, and is always much enjoyed. It was at this meeting more than at the other exercises perhaps that Col. Pratt was most missed. Assistant-Superintendent A. J. Standing presided, and opened the exercises.

Mr. Standing said in part:

Those who were with us last year remember that this platform was filled with a large number of legislators from Washington. This year Congress is not in session. They have gone to their homes and therefore are not with us. You know that every day in the almanac is not marked with red—is not a red letter day. Our Commencement last year was quite of the red letter order. This year we have to go through the duty of distributing the diplomas and the rest of the Commencement exercises without the help of those distinguished gentlemen. Then in another respect we are weaker this year because for only the second time in the history of the school our Superintendent, Colonel Pratt, is not with us. We all regret this, and I am sure no one more than myself. I can assure you it is very much against his will that he is kept from being with us at this time. He is at present, on account of his health, at the Hot Springs of Arkansas, and his physician advised him not to come North to this Commencement, so though we regret his absence we will do the best we can without him.

A Commencement song was rendered by all the school, accompanied by the band, and Pearl Hartley played a piano solo, with good effect.

MR. STANDING:

Within the last year or so there has grown into our school a new interest. It is small at present, but we do not know what it may grow to—that is the presence with us of some people from Porto Rico. In every case they are here at the urgent entreaty of either themselves or some one in their behalf. Some of them are young men or boys, and some girls. So far as we have had to deal with them they have been satisfactory pupils, and in order that this audience may get a sight of them and what class of people they are, I will ask these Porto Rican boys and girls presently to come out on the platform, and then we will have a few words from General Eaton, who was the first United States Commissioner of Education for Porto Rico.

I want to say further—that this school on the annual appropriation of \$150,000 carries a thousand pupils, and the same amount of money would carry a thousand Porto Ricans or Cubans, or, if we wish to be liberal, let it be \$200,000. Then in three years we would have expended for the education of these young people, the sum of \$1,200,000 or about one fourth the cost of a battleship. We might expect there would be two thousand teachers going back to those islands perfectly conversant with our manner of life, our language, our customs and our plan of education, and I don't think anyone can appreciate the vast amount of influence those two thousand teachers would have. Though the number of Porto Ricans in our country is small at the present time, no one can say how large it may become in the future. I will now ask the Porto Rican boys and girls to walk up on the platform. I will not ask them to make any speeches, but just present them to you as our Porto Rican contingent.

GENERAL EATON:

My friends, this is quite a surprise to me. I was in Porto Rico a portion of the year when military conditions prevailed. There were a great many plans suggested for the future and a great many ideas afloat. The trouble was to keep out the bad things and put in the good, and one of the good things was to come to Carlisle. The boys came to us, the mothers came to

us and talked of Carlisle, and I am glad to see so many here.

My young friends this is no new place to me. I have known Carlisle—I was going to say before it was a school—yes, before it was thought of. The result of the school has been very satisfactory to the Government. We all appreciate the work Colonel Pratt has done here, and we all bid you Godspeed. These students will go back to their beautiful island. It is a gem, about one hundred miles long and thirty-six miles wide.

There are hills that reach a height of about three hundred feet. There is much productive land there. But you will see the condition of industry when I tell you there is not a wheel attached to any of the three hundred streams in Porto Rico. Now these students will go back to improve their island. The moment they touch the orange it is a new orange, when they touch the banana it is a new banana; and so you will have planted there the industry of the American people. I bespeak for you here good health, happiness, and a splendid preparation for your home. Many Americans are going there as teachers. An excellent Pennsylvanian has charge of the schools now. They have organized many new schools and the whole island is going forward on a new line of improvement. There is what they call the "Island law," which imposed taxation after the manner of the American system. The old Spanish system would kill industry. The American system encourages industry. The schools in Porto Rico will educate the people to see the importance of industrial improvement. I am very

the kind reception you have given these Porto Ricans. I hope you will continue it. I trust they will do their duty as well in the future as they have in the past.

A score of little girls and boys here came upon the platform, and sang a motion song called Little Brown Birds, and it was noticed that the title of the song was appropriate for the little brown singers. This was followed by a selection by the Band.

MR. STANDING:

Up until the time the train from Washington reached here at noon to-day I had reason to expect that the Hon. Commissioner of Indian Affairs would be with us, as he has been for years past, and we are always extremely glad to have him, but this time he was unable to come, and sent in his stead the Honorable H. C. Tonner, Assistant Commissioner, who will now address us.

MR. TONNER said in part:

I am very glad Mr. Standing told you who I am, otherwise you might think I was some stray Congressman who had slipped in at the door. I am here by accident, and had I known I was to be called upon publicly I think I would have avoided the accident. This is the first time I have visited the school, and, after making a general investigation, I must say the half had not been told me. All the preconceived notions of the magnitude of this plant has fallen far short of the reality. Indeed everything looks larger to me. Even Colonel Pratt, whose absence I very much regret, looks much bigger to me, and I really think he ought to be a Major-General and his

fathers and mothers, but whom we speak of as country patrons. We want to say to you that we are glad you are here, so that you may have a good understanding of what the school is, and that we may all around get better acquainted. I say to you and to those pupils who have come with you that you are very welcome here at this Commencement time.

There are on the platform this evening a couple of Indians from Idaho. They don't either of them profess to be speakers, although one may have a few words for us, but they are Christian Indians. They wanted to see this place, and being in Washington, the Commissioner was glad to have them come here, and I will ask them to stand up before you as representatives of the Nez Perce Indians.

Address by Mr. Hayes, of the Nez Perce Tribe.

LADIES AND GENTLEMEN: I ask you to excuse me if I make a mistake in my speech for I am so ignorant that I may make a mistake. A few minutes ago I see little boys surrounded with the girls.

When I was a little boy with size as you boys, I was a very wicked boy. Often times I throw the rocks to the girls or women or men. Such a boy I was! I believe these boys ought to have seen what I was. But I am not able to say what the girls were like because I was never a girl.

Now friends, this time when I become a man, I put away the boyhood and became a true man. This time I am a delegate from the Nez Perce Indians to Washington. I hope these little boys will be the same good man as I am. List-

in my home not right I will put it away when I get home. So I am very thankful to the Government. That is all friends. MR. STANDING:

We are much obliged to our Nez Perce friend. I hope the stenographer got everything down just as Mr. Parsons spoke it.

A piano trio by Misses Mackey, Welch and Nash, was here rendered.

MR. STANDING:

A week or so ago I saw in the New York Tribune a picture of what was said to be the only Indian in the United States Navy. I knew that was not true then, and now am in a position to prove it to you because I can present to you to-night another one. I don't say only one, but another one. Some twenty or thirty young men from this school have chosen to enter the Army and have been sent to Porto Rico, Cuba and the Philippines. We hear of them frequently, and never have we heard anything discreditable to their record.

Scattered so far it is impossible to present them to-night, but I can present a representative from both the Army and Navy. I will ask them to come to the front. Mr. Paul Teenah of the 8th Cavalry and Mr. Joseph LaFramboise of the United States Steam Ship Dolphin. I don't know that they are speakers. They are both men of action, and we will excuse them without speeches.

The Band at this time played a taking waltz.

MR. STANDING: I have just one more matter to present, and I do this more for the benefit of the pupils here than for

THE RED MAN AND HELPER

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

Editorial.

The people of Cincinnati propose to take a company of young Filipinos into the excellent schools of the State of Ohio and give them American education and training. They wrote to Judge Taft, Chairman of the Philippine Commission, about it, and he replies:

"Nothing can more closely weld the people of these Islands to us than to secure the education in America of their bright young men. They need to be educated in our institutions by being under them. If 1000 or 1500 of the young men of this country could be educated in the academies and colleges of the United States it would be a long step toward preparing these Islands for self-government."

This simply shows that the Judge is equal to the great emergencies of his high position. Japanese statesmanship of thirty to thirty-five years ago sent hundreds of Japanese youth to the United States and other hundreds to England, Germany and France, and scattered them in the families, schools and industries of these countries for education and training. The result has been that no country in the world's history have ever made in so short a time such wonderful progress as the "The Island Empire."

Send the bright, young Filipinos, and the youth from their best families to America by all means; not only for academic education but for all business, professional and industrial education. No

expenditure of public money for the people of those island can be more wise than that made for this purpose. It is to be hoped that no such baneful, endless system as our tribalizing Indian Bureau control may ever in any way get a grip on the Philippine tribes.

Of Archaeological Interest.

One of the most interesting visitors of Commencement week was Mrs. Z. Nuttall, of the Peabody Museum of Archaeology, Cambridge, Mass. Mrs. Nuttall has spent many years in personal investigation in Mexico, Central America, and Spain, of Mexican and Ancient American Antiquities, Codices, and Manuscripts. Serial Monographs from her pen have been published by the Peabody Museum, Harvard University, and an important volume is now in press upon "Fundamental Principles of Old and New World Civilization." She has also discovered and attended to the reproduction of an ancient Mexican Codex to be published by the Peabody Museum. This Codex is probably one of the two that were presented by Montezuma to Cortez, and by him transmitted to Charles the Fifth. The Original is now in the British museum. Mrs. Nuttall is now working upon other Mexican manuscripts, which she will shortly publish.

Why a Great School.

The Carlisle Indian School is not an ordinary educational institution. It is not a great school simply because of the number of pupils there, or because of the wealth and unlimited resources of Uncle Sam. It is a great school because it does a great work—represents the very best in its management, its teaching force, and above all in its high aims for the pupils in its care. It lifts up and inspires its pupils, and the determination to do "my very best," is in the atmosphere. When one knows the general indifference of the average Indian elsewhere he only then realizes what the Carlisle school under Colonel Pratt has done and is doing.

[Evening Sentinel, Carlisle.]

A number of the class of 1901 are leaving for various parts of the country. The Band boys are remaining to take a post graduate course in music under Professor Ettinger.

Man-on-the-band-stand's Corner.

Keep off the grass!

April fool? Not yet.

Colds are the fashion.

Gardening has begun by our neighbors. Spring has come, with its robins and other birds.

The puppies at the near farm are a happy family, and receive many calls.

The Equinoctial storm came very quietly, but gave us a good Spring clean up.

Most of the local news will have to go over to next issue on account of the Commencement matter.

Mr. Warner and force are working on the athletic field to get it in good shape for the coming season.

Master Richard Henry Pratt, Jr., of Steelton, is spending a few weeks with us and has entered the sloyd class.

Miss Nana Pratt was classed among the visitors last week, she having come from Brooklyn to attend Commencement.

Paul Teenah, who has been spending a sick leave at the school joined his company to-day, and starts for Cuba in a few days.

Hobart Cook is here on account of the dismissal of his school near Philadelphia. He is making himself useful in the printing office.

Colonel Pratt was not feeling so well last week, but late letters give evidence of improvement again, and he is beginning to think about coming home.

The school mourns the death of Robert Emmett, who died on his way home from the Philippines, on the 6th of March. We will have more of the particulars next week.

Miss Emily S. Cook of the Indian Office, and Miss Alice Fletcher of Archaeological and Ethnological fame have been with us for several days working over the Indian exhibit for the Pan-American. We shall have more to say of this exhibit in future numbers.

Miss Johnston, the celebrated photographer of Washington, D. C., is with us taking views for the Pan-American. Miss Johnston's initial steps inspire us with the confidence that she thoroughly understands her art, and that the Carlisle views will not fall short of her other pictures, which received the highest medals at the Paris exposition.

Mr. Gregory, of New York, is here taking Phonographic records for the Pan-American. The phonograph will reproduce a class at recitation, at the same time that the class will be thrown upon a screen, giving those who hear the actual voices in recitation an opportunity to see the students themselves.

Master Orsamus Gansworth came from New York to see his brother and sister graduate. Four of the family have taken honorable diplomas from the school, and have proven worthy students. Mr. Howard graduates this year from Princeton, and Mr. Leander is holding a good position on the Booneville, New York Herald.

Miss Murcutt of Melbourne, Australia, but latterly of Philadelphia, was a visitor at the school this week. On Tuesday evening, she lectured in the Grace U. B. Church, Carlisle, on her native land. She is National lecturer of the Women's Temperance Union. Dr. Seabrook and Miss Murcutt are planning a trip to California together.

Among the visitors who took a great deal of interest in the school, especially from an artistic point of view were Mrs. and Miss Kasebier of New York City. Mrs. Kasebier's art studio is ranked in the lead of fine studios of the great metropolis. Mrs. and Miss Kasebier are not only artists, but are exceedingly agreeable from a social standing.

Last week's paper was made small so that people at the Graduating Exercises on Thursday afternoon could handle it more conveniently, and get the information they desired about the school, without having it mixed with other matter. We have some left. Better order a few extra copies of Numbers 37 (last week's) and 38 (this week's). The two for five cents. Any one subscribing for a year may begin the subscription with 37 if so desired.

An interesting Alumni meeting was held in the Young Men's Christian Association Hall, last Friday night. Letters from graduates were read and speeches from members of various classes were given. Mrs. Rosa Bourassa Brown, was elected the new president, Mr. James Wheelock, Vice-President, and Simon Palmer secretary and treasurer of the Association. The meeting resolved itself into a sociable before separating, and refreshments were served. To the resident members of the association, the others were indebted for the delicious refreshments, and the evening all through was most enjoyable.

in football but in other things. Do not believe that when you have finished your course here, that is the end, but keep climbing on, ever realizing that the price of success is perseverance. I thank you for your attention.

MR. STANDING: We are not quite through with the program, but the hour has come when we must separate, and therefore I will say good night.

Thursday Morning.

Before noon on Thursday the classrooms were visited by the guests, General Eaton taking the lead and explaining from room to room, the methods of instruction and the difficulties of language and habit to be overcome in the beginning classes of school room work.

The sloyd room attracted a great deal of attention and interest. The miniature carpenters at the bench, using saw, hammer, plane, compass, augur, file, sandpaper, etc., in the manufacture of useful little articles displaying, without need of explanation, the object and splendid results of such training.

The Art display in the various rooms and in the Art room was such as to call forth words of admiration from the passers by.

After the first few rooms were visited, General Eaton retired, and Professor Bakeless gave a few moments of explanatory talk before each class.

In the higher classes questions in ancient history and Civil Government were asked by the visitors, and answered by the students who showed a thorough acquaintance of the subjects. The Academic work gave evidence of faithful study on the part of the pupils and untiring labor on the part of the teachers.

In Miss Cutter's room, Mr. Samuel Emelin, of Germantown, spoke feelingly to the class about to graduate.

THE GRADUATING EXERCISES.

Mr. Standing made a few opening remarks before the large assembly gathered for the Commencement Exercises, at 2 o'clock, P. M.

Prayer was offered by Rev. Diffenderfer.

MR. STANDING: Permit me to offer a word of explanation to those who have come to us this afternoon. We do not invite you here to the graduation of a class of such advancement as is found in Dickinson College for instance, but a class of only relative advancement, reaching a point equivalent to only half way through the ordinary high school course. Our aim is that the non-producing Indian shall be made a producer and a law abiding citizen of the United States. The advanced education we leave to other institutions.

The entire school sang DeKoven's Song of the Flag accompanied by the Band.

Then followed the orations and music of the program, at the close of which Mr. Standing said:

We come now to the important part of the program—that is, important to the class. I will read a letter from the Commanding General of the United States Army who was to be here on this occasion to present the diplomas. The letter explains why he could not keep the engagement.

HEADQUARTERS OF THE ARMY,
WASHINGTON.

March 8th 1901.

LT. COL. R. H. PRATT, 14th CAV'Y.,

SUPT. CARLISLE INDIAN SCHOOL,
CARLISLE, PENNSYLVANIA.

DEAR SIR:—

I regret that I will be unable to be present at the graduating exercises of your excellent school on the 14th instant, owing to my having to go to Cuba on that date. I hope to be able at some future date to have the pleasure of being present on a similar occasion. I take great interest in the school, and its achievements, and wish it continued success.

Very Respectfully,
NELSON A. MILES,
Lieutenant General.

You see that left a breach in the arrangements. We needed a good man to fill in the breach, and the man who fills such a breach is a valuable man. We have a man who said he would fulfil this duty.

I know of no one in the country better qualified to perform this task, and if he were not a Presbyterian I would surely have to present him to you as the Bishop of Alaska, Rev. Dr. Sheldon Jackson.

A Part of Dr. Jackson's Address.

MY YOUNG FRIENDS OF THE GRADUATING CLASS:

I want to express to you my great sympathy in your disappointment on this occasion to which you have been looking forward for such a long time—that the big Chief of the United States Army, Lieut. General Nelson A. Miles, can not give you your diplomas. I sympathize with myself also, for in the absence of Colonel Pratt, Mr. Standing took it upon himself to telegraph me, "You are ordered to report at the Indian School March 14th for duty." Therefore, what else could I do unless I wanted to stand for a court-martial?

Commencement! I know a great many white men and white women, who, when they have completed their course of study consider that the end, when it is only the beginning. I trust the young people of Carlisle understand this. At Commencement you have come to the place where the roads part, and you must be prepared to make a choice. There are many roads—three prominent roads that I think we all have to face. Many take a road without thought or selection, possibly the first that opens to them. Without a purpose they start out on this road which ordinarily leads to disaster and failure. Then there are others who start out to have a good time. They have been under tutors and now they are their own masters, and they propose to get all the enjoyment they can, and this road is also one of disappointment, because it does not lead to a good time but often leads to evil, to disaster, to failure.

The road that leads to ease is not the road that leads to success. As our young Indian friend said, "It is hard work." It is continuance well directed that brings the desired result.

Another thought I want to throw out to this class and that is, cultivate the habit of being cheerful and hopeful, never be discouraged.

There is no human being so depressed that he cannot look around and find human beings worse off than himself. So always look on the bright side. Make a habit, form a habit of looking on the bright side.

Further, cultivate the habit of self-control. In your contact with the world you may find your feelings often hurt, you may often find your anger rising, you may be full of wrath, but keep it inside.

Never let anyone know you are offended or angry. Keep it to yourself. Meet your enemy with a smile and you will conquer him. The Bible injunction to love your enemies is also true in practical life if you want to succeed. Treat friend and foe as you would have them treat you, and you will conquer your enemy and gain a friend.

Then I want you to cultivate what I know is included in the Carlisle Indian School training,—parental love. "Honor thy father and thy mother" is the commandment of promise—promise of what every one desires—long life.

I hope the graduates of the Carlisle Indian School will so manifest their love for their fathers and mothers that they will use all their energies to found homes of their own, and bring the father and mother into the homes of their children where they may be cared for tenderly to the end of their days.

In the presentation of diplomas, Dr. Jackson said:

Now to the graduating class permit me to say in conclusion this afternoon, the Lord God, by whose presence you have come to this happy day, help you help yourselves and help you help your people and your country. The Lord

bless thee and keep thee: the Lord make his face to shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

MR. STANDING: This is comparatively a young institution. There is in Carlisle an institution of learning which when compared to Carlisle Indian School is a veritable patriarch, and as the younger can always learn from the older, we will ask President Reed to give us some points.

DR. REED, said in part:

I am very sorry the head of the school is not here. I suppose he is weighted down by his accumulated honors and rheumatism besides, and cannot be here. But the great Standing Bear is here.

I look down this program and do not find a single Indian name. Nothing but Alonzo and Herman and Anna—such names we have been familiar with and that don't mean anything in particular. Whereas Rain-in-the-face and Chase-the-old-man's-daughter (Laughter) has been eliminated and I don't like it a bit. There is a great fad now for names with a hyphen. When a woman gets married the second time she puts a hyphen in her name; when she marries again she adds another and the fourth time she adds still another. If she marries a fifth time she keeps discreet silence.

The Honorable Mr. Standing—Standing Bear—stood up a young man here and said he was in business in that far away province, New Jersey, and he said he didn't know what he would do next. Why bless your soul young man the next thing to do is to find a handsome Indian girl and get married. That is what education is for. That is Colonel Pratt's idea. I believe in this at the proper time. Some of my boys get married at the improper time. (Applause.) Colonel Pratt is quite right in his ideas and believes a man should not get married until he is able to support a wife, and as Paul says "Lead around a wife." But very few men attempt that nowadays.

Some people say that the Indian is lazy, but that idea is exploded. If you had two thousand Indian boys and sent them out to the farms, the supply would not equal the demand. I was in a hotel in Atlantic City and was introduced to fourteen girls. (Laughter.) A good deal of an undertaking for a man of my modesty. They were fourteen Indian girls, and I watched them as they worked around the dining-room and heard the eulogiums of the mistress.

"Never out late at night, could make the best bread in the city and were the best cooks" and as far as my observations went they were the best looking girls in the place. The Indian wants a chance to work, and he would work so much better if the people of the United States would treat him decently and as a citizen of the United States.

I must congratulate the School on the splendid work they are accomplishing, and that the ambitions of the school are extending with every passing year, and so I desire to congratulate the students as a resident of the town and as an officer of the institution that has some dealings with the young men of the Indian School—not always to our satisfaction young men, but we have the knowledge that we are training you to play football with any team in the United States. Of course you have to practice on some one, and we are willing to put up with it. So I wish you God-speed and may God bless the graduates in their work.

MR. STANDING. If it would comfort Dr. Reed any I could say that we have left the best wine for the last. We have on the platform Senator Emery, of Mercer County who will now address you.

SENATOR EMERY, said in part:

I want to express my appreciation of this institution. I want to congratulate the managers and officers of the school and also those who have spoken to us this afternoon. I have been greatly interested and edified. As has already been said, you have just started out into life. It is your Commencement. Your life here will enable you to broaden your life when

you go out into the world. You will find on every hand truth for your intellectual life and for your soul. The Astronomer is only seeking for the truth as he looks upward, the Geologist is seeking for truth as he delves into the earth and the linguist is seeking for truth and beauty as he delves among the beauties of speech and composition. And so it is all through life.

MR. STANDING. We will now hear from a gentleman in the house of Representatives—Mr. Cotter from McKean County

Mr Cotter said in part:

I cannot help expressing my appreciation of the excellent training the young Indian maidens and youths are receiving here at Carlisle.

When God created man and woman there was no distinction then of race. I am glad the iconoclast has come and is breaking down race prejudice. I believe as some of the young men have said today, that they need greater freedom, that the reservation has been bad for the Indian and bad for the white man too, that it has been the cause of many evils and wrongs, that it has created idle, vicious thieves. They ought to be citizens of the United States, and these we train here in Carlisle are certainly fitted to be citizens of the United States.

It has been said that one is a benefactor to his race if he makes two blades of grass grow where one grew before. If one of you Indian youths go back to your fathers or brothers and persuade them to cultivate the land that was wild before, you will be benefactors to your race—benefactors to the whole human race, because you will have sown the seed that will grow up into making your nation successful and prosperous.

The time is coming when there will be no negroes, no Indians. Young women and men, be an honor to yourselves and an honor to the race and civilization with which you must in time mingle.

MR. STANDING:

We have had a long session, but I am advised that there is another speaker here always ready to speak to fit every occasion. I promise you he will be the last. I will present to you the Rev. Dr. Hill, Chaplain of the Senate, from Harrisburg.

Address by Dr. Hill, in part.

I believe in such a thing as we have witnessed here to-day. I believe in it because God Almighty believes in it. Nature stands in touch with these graduates. Nature is saying to us all this afternoon, "Think and strive." Nature places a premium on ideas. She is always against the ignorant and untutored.

I believe in a man's body just as much as I do in his brains, in fact I believe in it more than I do in his brains sometimes because there is so much more of it to believe in. Talk about the laziness of the Indian and his disinclination to work. I think some of our Congressmen are not much behind the Indian on this score.

A real idea can never die. I am not talking about mushroom ideas. I am not talking about things in society and things in politics that start up with blare of trumpet and look like ideas and then fall by the way side. I am talking about the great eternal idea—an idea that will take hold of fallacy and expose it, an idea that will grapple with despotism and vanquish it, an idea that goes out into the atmosphere and floats over land and sea and is triumphant everywhere. There are ideas that connect us with the eternal world and these ideas are the guardian angels of our salvation. Our fathers fought on Bunker Hill for an idea. Our brothers marched away beneath the floating banners into the whirlwind of destruction and charged into the Valley of the Shadow of Death for an idea, and came back with the flag that was a thousand times more beautiful on account of its blood stains. The Stars and Stripes—that flag is the embodiment of all these ideas. That flag means that the public school house is a sign of American liberty. It means free speech. It means unfettered conscience. It means protection to American citizenship, be it red or black or white in every State and territory, and it means protection to every American citizen in every land and on every sea under the eternal stars—that is what that flag means. (Applause.) Long may it wave over this mighty land. Come East and West, come North and South and stand beneath the sheltering arches of a Government founded on justice, rooted in righteousness and whose motto is "freedom for all."



Mattie E. Parker, Cayuga, N. Y. Ella Sturm, Caddo, Okla. John C. Baine, Sloux, N. D. Luzenia E. Tibbetts, Chippewa, Minn. John C. Powlas, Oneida, Wis. Edwin A. Smith, Clallam, Wash. J. G. Palmer, Sloux, N. D. Jennie D. Wasson, Coos, Ore. Frank L. Beaver, Winnebago, Neb. Augusta M. Nash, Winnebago, Neb. Mark C. Johnson, Sloux, Neb. Henrietta Coates, Oneida, N. Y. Arthur W. Pratt, Sloux, S. D. Anna M. Parnell, Nez Perce, Idaho. Alonzo Spieche, Apache, Ariz. Ida Swallow, Sloux, S. D. Alice E. Powlas, Oneida, Wis. Estella L. Mishler, Chippewa, Wis. Edwin L. Moore, Sac & Fox, Okla. Terr. Eugene J. Warren, Chippewa, Minn. Herman A. Niles, Stockbridge, Wis. Samuel J. Brown, Sloux, Minn. Edward G. Willing, Clallam, Wash. Antonia Tapia, Pueblo, N. M. Donald McIntosh, Apache, Ariz. Myron M. Moses, Seneca, N. Y. George W. Ferris, Klamath, Calif. Nellie H. Peters, Stockbridge, Wis. James E. Johnson, Stockbridge, Wis. Annie Goyitney, Pueblo, N. M. Edgar H. Rickard, Tuscarora, N. Y. Elnora Denny, Seneca, I. T. Joseph A. LaChapelle, Sloux, Minn. Pearl L. LaChapelle, Sloux, Minn. Willard N. Gansworth, Tuscarora, N. Y. Alberta L. Gansworth, Tuscarora, N. Y. Wingate Temple, Klamath, Calif.

Class Motto: "Leading, not Following."

THE RED MAN AND HELPER

PUBLISHED WEEKLY IN THE INTERESTS OF THE RISING INDIAN.

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Editorial.

The people of Cincinnati propose to take a company of young Filipinos into the excellent schools of the State of Ohio and give them American education and training. They wrote to Judge Taft, Chairman of the Philippine Commission, about it, and he replies:

"Nothing can more closely weld the people of these Islands to us than to secure the education in America of their bright young men. They need to be educated in our institutions by being under them. If 1000 or 1500 of the young men of this country could be educated in the academies and colleges of the United States it would be a long step toward preparing these Islands for self-government."

This simply shows that the Judge is equal to the great emergencies of his high position. Japanese statesmanship of thirty to thirty-five years ago sent hundreds of Japanese youth to the United States and other hundreds to England, Germany and France, and scattered them in the families, schools and industries of these countries for education and training. The result has been that no country in the world's history have ever made in so short a time such wonderful progress as the "The Island Empire."

Send the bright, young Filipinos, and the youth from their best families to America by all means; not only for academic education but for all business, professional and industrial education. No

expenditure of public money for the people of those island can be more wise than that made for this purpose. It is to be hoped that no such baneful, endless system as our tribalizing Indian Bureau control may ever in any way get a grip on the Philippine tribes.

Of Archaeological Interest.

One of the most interesting visitors of Commencement week was Mrs. Z. Nuttall, of the Peabody Museum of Archaeology, Cambridge, Mass. Mrs. Nuttall has spent many years in personal investigation in Mexico, Central America, and Spain, of Mexican and Ancient American Antiquities, Codices, and Manuscripts. Serial Monographs from her pen have been published by the Peabody Museum, Harvard University, and an important volume is now in press upon "Fundamental Principles of Old and New World Civilization." She has also discovered and attended to the reproduction of an ancient Mexican Codex to be published by the Peabody Museum. This Codex is probably one of the two that were presented by Montezuma to Cortez, and by him transmitted to Charles the Fifth. The Original is now in the British museum. Mrs. Nuttall is now working upon other Mexican manuscripts, which she will shortly publish.

Why a Great School.

The Carlisle Indian School is not an ordinary educational institution. It is not a great school simply because of the number of pupils there, or because of the wealth and unlimited resources of Uncle Sam. It is a great school because it does a great work—represents the very best in its management, its teaching force, and above all in its high aims for the pupils in its care. It lifts up and inspires its pupils, and the determination to do "my very best," is in the atmosphere. When one knows the general indifference of the average Indian elsewhere he only then realizes what the Carlisle school under Colonel Pratt has done and is doing.

[Evening Sentinel, Carlisle.]

A number of the class of 1901 are leaving for various parts of the country. The Band boys are remaining to take a post graduate course in music under Professor Ettinger.

Man-on-the-band-stand's Corner.

Keep off the grass!
April fool? Not yet.
Colds are the fashion.
Gardening has begun by our neighbors.
Spring has come, with its robins and other birds.
The puppies at the near farm are a happy family, and receive many calls.
The Equinoctial storm came very quietly, but gave us a good Spring clean up.
Most of the local news will have to go over to next issue on account of the Commencement matter.
Mr. Warner and force are working on the athletic field to get it in good shape for the coming season.

Master Richard Henry Pratt, Jr., of Steelton, is spending a few weeks with us and has entered the sloyd class.

Miss Nana Pratt was classed among the visitors last week, she having come from Brooklyn to attend Commencement.

Paul Teenah, who has been spending a sick leave at the school joined his company to-day, and starts for Cuba in a few days.

Hobart Cook is here on account of the dismissal of his school near Philadelphia. He is making himself useful in the printing office.

Colonel Pratt was not feeling so well last week, but late letters give evidence of improvement again, and he is beginning to think about coming home.

The school mourns the death of Robert Emmett, who died on his way home from the Philippines, on the 6th of March. We will have more of the particulars next week.

Miss Emily S. Cook of the Indian Office, and Miss Alice Fletcher of Archaeological and Ethnological fame have been with us for several days working over the Indian exhibit for the Pan-American. We shall have more to say of this exhibit in future numbers.

Miss Johnston, the celebrated photographer of Washington, D. C., is with us taking views for the Pan-American. Miss Johnston's initial steps inspire us with the confidence that she thoroughly understands her art, and that the Carlisle views will not fall short of her other pictures, which received the highest medals at the Paris exposition.

Mr. Gregory, of New York, is here taking Phonographic records for the Pan-American. The phonograph will reproduce a class at recitation, at the same time that the class will be thrown upon a screen, giving those who hear the actual voices in recitation an opportunity to see the students themselves.

Master Orsamus Gansworth came from New York to see his brother and sister graduate. Four of the family have taken honorable diplomas from the school, and have proven worthy students. Mr. Howard graduates this year from Princeton, and Mr Leander is holding a good position on the Booneville, New York Herald.

Miss Murett of Melbourne, Australia, but latterly of Philadelphia, was a visitor at the school this week. On Tuesday evening, she lectured in the Grace U. B. Church, Carlisle, on her native land. She is National lecturer of the Women's Temperance Union. Dr Seabrook and Miss Murett are planning a trip to California together.

Among the visitors who took a great deal of interest in the school, especially from an artistic point of view were Mrs. and Miss Kasebier of New York City. Mrs. Kasebier's art studio is ranked in the lead of fine studios of the great metropolis. Mrs. and Miss Kasebier are not only artists, but are exceedingly agreeable from a social standing.

Last week's paper was made small so that people at the Graduating Exercises on Thursday afternoon could handle it more conveniently, and get the information they desired about the school, without having it mixed with other matter. We have some left. Better order a few extra copies of Numbers 37 (last week's) and 38 (this week's). The two for five cents. Any one subscribing for a year may begin the subscription with 37 if so desired.

An interesting Alumni meeting was held in the Young Men's Christian Association Hall, last Friday night. Letters from graduates were read and speeches from members of various classes were given. Mrs. Rosa Bourassa Brown, was elected the new president, Mr. James Wheelock, Vice-President, and Simon Palmer secretary and treasurer of the Association. The meeting resolved itself into a sociable before separating, and refreshments were served. To the resident members of the association, the others were indebted for the delicious refreshments, and the evening all through was most enjoyable.

GRADUATING ORATIONS.

WHAT SHOULD BE THE AIM OF A CARLISLE INDIAN GIRL?

By Annie Goyitney, Pueblo, New Mexico.

This question has been discussed frequently by those who are interested in Indian education and more thought is now given to the subject as the education of girls has of late years been considered as important as that of boys. It ought to be solved by the girls of this school, but that will depend upon the individual, and she alone must determine what her aim in life shall be.

So many people ask the question, "What can the Carlisle girl do after leaving school?" This is sometimes difficult to answer but upon inquiry, we find that the majority of them are doing well. Some of the girls, who returned, have married and now have good homes of their own making use of what they learned at school. Others, like many white girls and boys have failed to make use of their education, being lazy and worthless, and they have become a burden to their parents and also to their race. One reason why some of our girls fail is because they do not realize that before starting out in life, they should have a definite aim and should work for it with their whole energy.

* * * * *

The Indian girl, perhaps, does not realize the value of her education, for she does not know what it is to struggle for a living as other girls do who have had no Government aid to depend upon. Yet many of us are afraid to start in life for ourselves, but we should be womanly and face whatever comes. If a girl finds that she must go home to her parents, she can be a great help to them, as she can teach them the right ways of living and make the home comfortable and cheerful for them. She may at first find hardships in their way of living but her aim should be to show them that the ways of the white people bring more comfort and happiness.

After leaving the Carlisle school, a few of our girls go to higher institutions to be trained as teachers, and some are to be found in large hospitals, receiving advantages which make them efficient nurses. Among the graduate nurses are Miss Grinrod, Miss Wind and Miss Seneca who are regularly employed by physicians to serve their patients. Another, Miss Cornelius, is in charge of a hospital established at her own home, the Oneida Reservation. A few years ago, Miss Grinrod was offered a position in the west at a salary of \$50 a month but refused as she was then receiving twice that amount. Some of our girls have not finished their course in nursing but no doubt they, too, will do just as well as the rest.

In the Indian service there are seventeen Indian girls who are employed as teachers, four as clerks and twenty-one as workers, such as assistant-matron, seamstresses, laundresses and cooks.

Among the teachers who have received normal training, we find Miss Louisa Geisdorf in a public school in Montana instructing white children; Miss Isabella Cornelius, now of the Oneida school, who taught two years in the public schools of Connecticut and others who have taught successfully in the Indian schools.

Two graduates are employed at this school as clerks, another is our assistant-matron and all have proved worthy of holding the positions they occupy. Many other graduates who held such positions in former years have resigned and are now living in homes of their own.

Mrs. Julia Ward Howe says, "Young women are the greatest influence today, the World looks to women and depends upon them for its moral and spiritual advancement" and we must do our share for our race.

Lincoln was a poor boy who had high ideals and was always faithful in whatever he did, putting his whole energy into his work. We do not all expect to be presidents of the United States nor do we all expect to hold high offices but from his life we can learn that whatever we do we should have a high aim. It should be

our earnest desire to follow in the footsteps of the "Master."

When a small drop of water leaves its home in the clouds, it is very small, but as it reaches the ocean it with others has become a great force, for it helps to carry large vessels from one country to another. If a little drop of water can help do that great work we, too, can do much more, but we must first have a definite aim in view and when we have reached that point make the aim still higher. It is true that it often takes years before our aim is reached but we must be patient and press on toward the mark, remembering what Holland says:

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

EVOLUTION OF INDIAN EDUCATION.

By George Ferris, Klamath, Calif.

The civilization and education of the Indian really began when he first caught sight of the face of the White man, whom he welcomed as a god of intelligence. Instead of finding the two peoples in peace and learning the arts of civilization, we all know that wars were almost incessant, thereby making education nearly impossible. A few people were friendly and wanted peace, and we learn that among the first systematic efforts towards the education of the Red man was that of some missionaries landing in Massachusetts in the early part of our history who started a mission school to educate the natives of the forest; but the more warlike of both sides made it impossible. Wars were continually taking place on the border and the Indians were generally overcome and shifted from place to place, first by the superior skill of the White man and later by the strong arm of the Government.

Meanwhile missionaries worked patiently on among them. We find in a charter for Harvard College under the Great Seal of Massachusetts in 1638, that money was appropriated "for the accommodation and necessary provisions for the education of the English and Indian youth of the country in knowledge and godliness." Only a few Indians ever attended the school because they were not wise enough to realize the benefits derived from the whiteman's education.

Dr. Barnard interested the legislature of Connecticut in education and the following can be found in a code of 1750. "The Court, judging it necessary to convey money to draw them (meaning the Indian) up and direct their order and conversation," made the condition, that all masters and mistresses should instruct them in the Christian faith. Among the efforts put forth in this direction, the most notable is that of Rev. Mr. Wheelock in 1764, at Lebanon, Conn., to educate natives as preachers and teachers in a school which soon moved to Hanover, N. H., and became Dartmouth College. Their teachings were not desired by the Indians as they had little faith in the whites. And this is not much to be wondered at; for, in the history of the four hundred years from the discovery of America to the present generation, we see its pages stained with blood—the story of one tribe is the story of all. The Red man owned no telegraph, press-reporter, or historian so we find chiefly the white man's side recorded. After any encounter between the two peoples, the news flew on wings of the winds to every corner of the Union, while the press seldom recorded the terrible deeds committed by the Whites.

Among the Indians, there have been statesmen who tried to have peace; but for insisting upon the rights of their people, they were despised and sometimes killed. They were driven like so many sheep and were often put on land that would not enrich future generations. This gave rise to the reservation which was and is the greatest curse to the Indian race, for it deprives him of liberty, justice, and education.

Alexandria became an educational centre only by opening her doors to the world and drawing elements of civilization from her barbarous neighbors, as well as by giving them intelligence. History proves that when man's heart and brain are free, he straightway begins to flourish and to be great. The present day history of China proves that when any country does not mingle with other and better people than her own, she remains in darkness. The world would never become better if all its people were teachers and preachers, yet the first schools for Indians were modeled after that plan. Had the teaching been practical as the modern Government Industrial School aims to make it, the tragedy of the "Soft hearted Sioux" as portrayed in the March Harper's would never have been possible.

President Washington declared to a deputation of Indians his belief that "industrial education is the Indian's greatest need," but it is only within the last twenty-five years that systematic efforts in that direction have been made. As early as 1819, Congress appropriated \$10,000 for their education and now it has reached two and one half millions. This money supports thirteen great industrial schools besides seventy boarding schools on various reservations, training the children of the hills and plains. Half as many gather together regularly at little day schools which dot the country. There are also thirty enterprising mission schools educating many children in the lessons of Christianity. But the teaching, being revolutionized, is along practical industrial lines.

The growth has been marvelous in the past few years compared with that of the earlier period of our history, and the Red Man proves that he can be educated and that he can be industrious. Probably no institution is so valuable to the Indian as the public schools. They are the key of the American inventive genius and civilization. It remains for the United States as the guardian of these wards to compel them to become industrial people by making them work for their daily bread. They will always dislike work as long as it is not necessary, and for this generation the most important feature should be the industrial training. What the Indian needs is the enforcement of just laws, freer manhood, fewer whiskey dealers, fewer robbers, more schools of a practical kind, and more work. It lies with the United States to remove the obstacles from the Red Man's path before he can become civilized.

I think I express the gratitude of every thoughtful Indian of the United States when I say we are much indebted for the benevolent care bestowed upon the Indian youth in the work that is being done for the American race. The whites have profited by the wrongs done in the past and we are trying to shape our future by doing the same. We realize that there is no race in the history of the world which has received so much care and attention from a more highly developed race as the Red Man.

* * * * *

THE STORY OF MY PEOPLE.

By Annie Parnell, Nez Perce, Idaho.

I come before you to present nothing new but simply to repeat the story of the past life of my people, the Nez Perce Indians, who years ago were wild and free roaming about the western coast of this country. Their hunting grounds extended through Montana, Idaho and Oregon, but their favorite place was Walla Walla in Washington, the country of the little stream, and it was there they were first found by the white race.

Like other people in primitive conditions, they had a belief of their own which was that the Great Spirit lived on high in the spiritual world. In those times, a youth was sent into the mountains to spend many lonely nights in fasting in the darkness of the forests, to learn

of the great spirit who would talk to him in his dreams. Their songs were the interpretation of what they learned in the mountains. They believed that by the law of heaven six days were set apart for their labor and that the seventh day was for worship of the great spirit. The important lessons taught a child were to be honest and to respect the aged.

The first white men who came among them were the Catholic priests who talked to them of the new faith, and the Indians believed them, were friendly and lived in peace with them until years after when other white men came seeking for new homes. The new men told them many untruthful stories, and in their craftiness planned many ways to get their lands until finally the Indians were told they must give up Walla Walla, their favorite dwelling place and retreat toward the south where land had been chosen for them. To this they consented although with bitterness of heart for they hated the bloody strife.

For a time they had a little peace, but the white man came again and commanded them to move at once. The Indians begged to stay longer until Spring was over, for the rivers were swollen and their cattle were scattered over the land, but the white men gave no heed to their appeal and threatened to drive them by force.

This was more than the Indians could bear, for their fiery blood burned within them, and they at once waged war against the white race.

On the last day of battle the Indians, although few in number, fought fiercely until the white men fell rapidly and the remnant retreated. The day after the battle, the soldiers came and talked with Chief Joseph asking him to give up his arms to them under conditions in which they promised solemnly to give him back his land and to live in peace with him.

To this he finally consented and the treaty was made. But how did the white men keep their promise? Not as the Indians do theirs. They were soon broken, for they brought false charges against the Indians while they at the same time committed petty wrongs toward them and were blind to their own faults. It was then that they made Chief Joseph take his choice between peace and war, a road to the reservation or have the remnant of his race perish in another battle, for the soldiers had increased in numbers. When overwhelmed, he consented to move and adopt the white man's ways.

Then they were taken to Indian Territory, away from their mountain home where once they enjoyed in peace the balmy breezes of the pines, and wandered over the smiling hills in search of game. From these surroundings they were brought to a strange land, a flat plain with one little stream running through it. The Indians unused to such a climate died in great numbers. It was in this place which they called the "Hot Country" where they were first seen humbly working for their bread and where their children were first sent to school. After being held here for several years, they were transferred to their former homes. This is the story of my people.

The red race of the past, the most despised of all men at one time, find that the changing years bring them into different relations with other people. Today his white brother realizes that they are the children of the same creator, that heaven smiles upon him also, and he exclaims that the red man is a human being, that he possesses the same traits of humanity as himself. He at last realizes how much nobler it is to help the weak and oppressed as he turns in mercy toward him.

While the Indian has true brothers who are trying to help him rise, he also has false brothers who place stumbling blocks in his way, and the greatest of them all is the introduction of liquor. Ten years ago when I left my people they were not troubled with this dreadful evil, but today half of them have fallen into a degraded condition, when they should have been far advanced in civilization. In looking

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By Annie Goyitney, Pueblo, New Mexico.

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So many people ask the question, "What can the Carlisle girl do after leaving school?" This is sometimes difficult to answer but upon inquiry, we find that the majority of them are doing well. Some of the girls, who returned, have married and now have good homes of their own making use of what they learned at school. Others, like many white girls and boys have failed to make use of their education, being lazy and worthless, and they have become a burden to their parents and also to their race. One reason why some of our girls fail is because they do not realize that before starting out in life, they should have a definite aim and should work for it with their whole energy.

The Indian girl, perhaps, does not realize the value of her education, for she does not know what it is to struggle for a living as other girls do who have had no Government aid to depend upon. Yet the Academic work gave evidence of faithful study on the part of the pupils and untiring labor on the part of the teachers.

In Miss Cutter's room, Mr. Samuel Emelin, of Germantown, spoke feelingly to the class about to graduate.

THE GRADUATING EXERCISES.

Mr. Standing made a few opening remarks before the large assembly gathered for the Commencement Exercises, at 2 o'clock, P. M.

Prayer was offered by Rev. Diffenderfer.

MR. STANDING: Permit me to offer a word of explanation to those who have come to us this afternoon. We do not invite you here to the graduation of a class of such advancement as is found in Dickinson College for instance, but a class of only relative advancement, reaching a point equivalent to only half way through the ordinary high school course. Our aim is that the non-producing Indian shall be made a producer and a law abiding citizen of the United States. The advanced education we leave to other institutions.

The entire school sang DeKoven's Song of the Flag accompanied by the Band.

Then followed the orations and music of the program, at the close of which Mr. Standing said:

We come now to the important part of the program—that is, important to the class. I will read a letter from the Commanding General of the United States Army who was to be here on this occasion to present the diplomas. The letter explains why he could not keep the engagement.

HEADQUARTERS OF THE ARMY,
WASHINGTON.

March 8th 1901.

LT. COL. R. H. PRATT, 14th CAV'Y.,

SUPT. CARLISLE INDIAN SCHOOL,
CARLISLE, PENNSYLVANIA.

DEAR SIR:—

I regret that I will be unable to be present at the graduating exercises of your excellent school on the 14th instant, owing to my having to go to Cuba on that date. I hope to be able at some future date to have the pleasure of being present on a similar occasion. I take great interest in the school, and its achievements, and wish it continued success.

Very Respectfully,
NELSON A. MILES,
Lieutenant General.

our earnest desire to follow in the footsteps of the "Master."

When a small drop of water leaves its home in the clouds, it is very small, but as it reaches the ocean it with others has become a great force, for it helps to carry large vessels from one country to another. If a little drop of water can help do that great work we, too, can do much more, but we must first have a definite aim in view and when we have reached that point make the aim still higher. It is true that it often takes years before our aim is reached but we must be patient and press on toward the mark, remembering what Holland says:

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

EVOLUTION OF INDIAN EDUCATION.

By George Ferris, Klamath, Calif.

The civilization and education of the Indian really began when he first caught sight of the face of the White man, whom he welcomed as a god of intelligence. Instead of finding the two peoples in peace and learning the arts of civilization, we all know that wars were almost incessant, thereby making education nearly impossible. A few people were friendly and wanted peace, and we learn that among the first systematic efforts towards the education of the Redman was that of some missionaries landing in Massachusetts in the early part of our history who set out to find a road without thought or selection, possibly the first that opens to them. Without a purpose they start out on this road which ordinarily leads to disaster and failure. Then there are others who start out to have a good time. They have been under tutors and now they are their own masters, and they propose to get all the enjoyment they can, and this road is also one of disappointment, because it does not lead to a good time but often leads to evil, to disaster, to failure.

The road that leads to ease is not the road that leads to success. As our young Indian friend said, "It is hard work." It is continuance well directed that brings the desired result.

Another thought I want to throw out to this class and that is, cultivate the habit of being cheerful and hopeful, never be discouraged.

There is no human being so depressed that he cannot look around and find human beings worse off than himself. So always look on the bright side. Make a habit, form a habit of looking on the bright side.

Further, cultivate the habit of self-control. In your contact with the world you may find your feelings often hurt, you may often find your anger rising, you may be full of wrath, but keep it inside.

Never let anyone know you are offended or angry. Keep it to yourself. Meet your enemy with a smile and you will conquer him. The Bible injunction to love your enemies is also true in practical life if you want to succeed. Treat friend and foe as you would have them treat you, and you will conquer your enemy and gain a friend.

Then I want you to cultivate what I know is included in the Carlisle Indian School training,—parental love. "Honor thy father and thy mother" is the commandment of promise—promise of what every one desires—long life.

I hope the graduates of the Carlisle Indian School will so manifest their love for their fathers and mothers that they will use all their energies to found homes of their own, and bring the father and mother into the homes of their children where they may be cared for tenderly to the end of their days.

In the presentation of diplomas, Dr. Jackson said:

Now to the graduating class permit me to say in conclusion this afternoon, the Lord (God, by whose presence you have come to this happy day, help you help yourselves and help you help your people and your country. The Lord

Alexandria became an educational centre only by opening her doors to the world and drawing elements of civilization from her barbarous neighbors, as well as by giving them intelligence. History proves that when man's heart and brain are free, he straightway begins to flourish and to be great. The present day history of China proves that when any country does not mingle with other and better people than her own, she remains in darkness. The world would never become better if all its people were teachers and preachers, yet the first schools for Indians were modeled after that plan. Had the teaching been practical as the modern Government Industrial School aims to make it, the tragedy of the "Soft hearted Sioux" as portrayed in the March Harper's would never have been possible.

President Washington declared to a deputation of Indians his belief that "industrial education is the Indian's greatest need," but it is only within the last twenty-five years that systematic efforts in that direction have been made. As early as 1819, Congress appropriated \$10,000 for their education and now it has reached two and one half millions. This money supports thirteen great industrial schools besides seventy boarding schools on various reservations, training the children of the hills and plains. Half as many gather together regularly at little day schools which dot the country. There are also thirty enterprising mission schools educating many children in the lessons of Christianity. But the aim is to find a handsome Indian girl and get married. That is what education is for. That is Colonel Pratt's idea. I believe in this at the proper time. Some of my boys get married at the improper time. (Applause.) Colonel Pratt is quite right in his ideas and believes a man should not get married until he is able to support a wife, and as Paul says "Lead around a wife." But very few men attempt that nowadays.

Some people say that the Indian is lazy, but that idea is exploded. If you had two thousand Indian boys and sent them out to the farms, the supply would not equal the demand. I was in a hotel in Atlantic City and was introduced to fourteen girls. (Laughter.) A good deal of an undertaking for a man of my modesty. They were fourteen Indian girls, and I watched them as they worked around the dining-room and heard the eulogiums of the mistress.

"Never out late at night, could make the best bread in the city and were the best cooks" and as far as my observations went they were the best looking girls in the place. The Indian wants a chance to work, and he would work so much better if the people of the United States would treat him decently and as a citizen of the United States.

I must congratulate the School on the splendid work they are accomplishing, and that the ambitions of the school are extending and their aims are being elevated with every passing year, and so I desire to congratulate the students as a resident of the town and as an officer of the institution that has some dealings with the young men of the Indian School—not always to our satisfaction young men, but we have the knowledge that we are training you to play football with any team in the United States. Of course you have to practice on some one, and we are willing to put up with it. So I wish you God-speed and may God bless the graduates in their work.

MR. STANDING. If it would comfort Dr. Reed any I could say that we have left the best wine for the last. We have on the platform Senator Emery, of Mercer County who will now address you.

SENATOR EMERY, said in part:

I want to express my appreciation of this institution. I want to congratulate the managers and officers of the school and also those who have spoken to us this afternoon. I have been greatly interested and edified. As has already been said, you have just started out into life. It is your Commencement. Your life here will enable you to broaden your life when

of the great spirit who would talk to him in his dreams. Their songs were the interpretation of what they learned in the mountains. They believed that by the law of heaven six days were set apart for their labor and that the seventh day was for worship of the great spirit. The important lessons taught a child were to be honest and to respect the aged.

The first white men who came among them were the Catholic priests who talked to them of the new faith, and the Indians believed them, were friendly and lived in peace with them until years after when other white men came seeking for new homes. The new men told them many untruthful stories, and in their craftiness planned many ways to get their lands until finally the Indians were told they must give up Walla Walla, their favorite dwelling place and retreat toward the south where land had been chosen for them. To this they consented although with bitterness of heart for they hated the bloody strife.

For a time they had a little peace, but the white man came again and commanded them to move at once. The Indians begged to stay longer until Spring was over, for the rivers were swollen and their cattle were scattered over the land, but the white men gave no heed to their appeal and threatened to drive them by force.

This was more than the Indians could bear, for their fiery blood burned within them, and they at once waged war against the white race.

you will be benefactors to your race—benefactors to the whole human race, because you will have sown the seed that will grow up into making your nation successful and prosperous.

The time is coming when there will be no negroes, no Indians. Young women and men, be an honor to yourselves and an honor to the race and civilization with which you must in time mingle.

MR. STANDING:

We have had a long session, but I am advised that there is another speaker here always ready to speak to fit every occasion. I promise you he will be the last. I will present to you the Rev. Dr. Hill, Chaplain of the Senate, from Harrisburg.

Address by Dr. Hill, in part.

I believe in such a thing as we have witnessed here to-day. I believe in it because God Almighty believes in it. Nature stands in touch with these graduates. Nature is saying to us all this afternoon, "Think and strive." Nature places a premium on ideas. She is always against the ignorant and untutored.

I believe in a man's body just as much as I do in his brains, in fact I believe in it more than I do in his brains sometimes because there is so much more of it to believe in. Talk about the laziness of the Indian and his disinclination to work. I think some of our Congressmen are not much behind the Indian on this score.

A real idea can never die. I am not talking about mushroom ideas. I am not talking about things in society and things in politics that start up with blare of trumpet and look like ideas and then fall by the way side. I am talking about the great eternal idea—an idea that will take hold of fallacy and expose it, an idea that will grapple with despotism and vanquish it, an idea that goes out into the atmosphere and floats over land and sea and is triumphant everywhere. There are ideas that connect us with the eternal world and these ideas are the guardian angels of our salvation. Our fathers fought on Bunker Hill for an idea. Our brothers marched away beneath the floating banners into the whirlwind of destruction and charged into the Valley of the Shadow of Death for an idea, and came back with the flag that was a thousand times more beautiful on account of its blood stains. The Stars and Stripes—that flag is the embodiment of all these ideas. That flag means that the public school house is a sign of American liberty. It means free speech. It means unfettered conscience. It means protection to American citizenship, be it red or black or white in every State and territory, and it means protection to every American citizen in every land and on every sea under the eternal stars—that is what that flag means. (Applause.) Long may it wave over this mighty land. Come East and West, come North and South and stand beneath the sheltering arches of a Government founded on justice, rooted in righteousness and whose motto is "freedom for all."