VOLUME 2, NUMBER 9 MAY, 1910 ONE DOLLAR A YEAR

Carlisle Commencement Number

THE RED MAN

Formerly The Indian Craftsman

THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

Navaho Blankets Native & Genuine

NOT the kind you will see at most of the socalled "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; finest weave, the cleanest wool, the most artistic color comnations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black, and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. ¶ Address

Indian Crafts Department

of the United States Indian School, Carlisle, Penna

A magazine not only *about*
Indians, but mainly
by Indians

The Red Man

Volume Two, Number Nine

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT - - - EDGAR K. MILLER, SUPT. OF PRINTING

Table of Contents for May, 1910:

ILLUSTRATIONS—Gov. Stuart; Carlisle Gymnasium During Commencement; Robt. G. Valentine; Graduating Class; Hon. W. H. P. Faunce; Carlisle Girls in Pennsylvania Homes; Shop Views; Campus View; Home of a Carlisle Student in Alaska; Opera Views; Carlisle Boys on Pennsylvania Farms; Officers of Cadet Battalion; Academic Building Class-Room Views.

THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed direct ly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.

Carlisle Indian School's Commencement Exercises: *By M. Friedman*

WHY is it that thousands of people each year are sufficiently interested to come from Carlisle and other cities in Pennsylvania and from other States to the commencement exercises of the Carlisle Indian School? The answer to this is found in the comment of a very prominent educator who witnessed most of the events of the week, during this year's commencement season, when he said, "Your exercises typify the every day life of the school. The things done are real; the exercises are varied; above all, the manner in which the students take part evidences real advancement and progress. I am firmly convinced that our public schools are coming around to the reasonableness of your plan and that, with the passing of each year, much of the fictitious in our commencement exercises will be eliminated." These comments by this man seem to indicate the general consensus of opinion of the multitudes who come each year to be entertained and instructed by the constantly varied programs.

From the beginning of the exercises on Sunday, when graduation was made real by the baccalaureate services, until the close of the week, when, on Friday, there was a brilliant reception and banquet by the alumni association, the weather was perfect. If our commencement had been held in June, the weather could not have been any more delightful or propitious. It is often asked why the Carlisle school holds its commencements as early as the latter part of March and the first of April. The reason is found in the tremendous development which has been given to the Outing System in this pioneer institution. A very large number of our young ladies and young men go out into country homes where they imbibe civilization, earn wages, learn industry and economy and master the details of some definite work by attrition with white people. The farmer,

the craftsman, the builder, all find in the coming of spring the commencement of their busy season. A large number of our students go out early in April and stay out all summer and return the first of September for the beginning of work again at Carlisle. And so, even in the setting of the date for the commencement exercises, the school steadfastly adheres to the principle that nothing should be allowed to interfere with what is for the best interests of the students.

There had been a rather severe winter and all during the winter months the ground was covered with snow and ice; about the middle of March the weather began to grow milder, the snow and ice disappeared, and the lawns around the campus became a beautiful green. Without a hitch, all the various programs passed off smoothly and, as is usual with our Indian boys and girls at the supreme moment of test, when most was expected of them, and when, too often, our white boys and girls get stage fright, the exercises surpassed our highest expectations, and each individual did his, or her, part even better than had been expected,

The Carlisle Indian School is indebted to the great State of Pennsylvania, to its formost citizens and to educators and prominent men in various portions of our land for continued inspiration and helpful assistance. And so before taking up the various programs which went to make up one of Carlisle's most successful commencements, the school desires to express its gratitude to all those who have in one way or another assisted by their presence and personal efforts to inspire our students to better deeds and nobler lives.

Baccalaureate Exercises.

THE baccalaureate services were held in the auditorium of the school Sunday afternoon at 3:15. A large number of invited guests were present from Carlisle, Mechanicsburg, Harrisburg and other places. It was Easter Sunday, and a more beautiful day could not be imagined. It was just the kind of a day to take every one outside, and to make more joyful and profound the Easter thoughts of the people. The upper classes of the school occupied the front rows of seats and the graduates were seated in the first two rows of the center tier. The platform was beautifully decorated by a mass of flowers and evergreens and potted plants.

The choir, with orchestral accompaniment, sang "Praise Ye the Father," after which Rev. J. Harper Black, D. D., pastor of the Methodist Episcopal Church of Carlisle, pronounced the opening sentences of the service, "The Lord is in His Holy Temple, etc." The congregation then sang "Glory Be To The Father," and all joined in repeating the Apostles' Creed. An octette composed of students of the school then sang beautifully, "He Shall Feed His Flock."

President Geerge Edward Reed, STD., LL.D., of Dickinson College, read the scripture lesson from 1. Corinthians, 15 chapter. Dr. Black led in prayer, after which the beautiful hymn, "Coronation," was sung by the congregation.

Probably the most stirring, inspiring and forceful address that has ever been heard at the Carlisle school, or in this vicinity, was then delivered by Hon. W. H. P. Faunce, D.D., LL.D., president of Brown University. Dr. Faunce chose for his subject, "The Contribution of the School to the Life of the Nation." A stenographic report of his address is published in full in another portion of the magazine. He made a most profound impression on his hearers, both the graduates and the student body. What he said gripped the graduates and gave them higher resolves to be better men and women. It is rarely that a man so quickly wins his audience as did Dr. Faunce. From the opening of his address until his beautiful close, when he had a special message to the graduates, the whole congregation was held spellbound. Such a man does good.

The students sang the appropriate hymn, "Send the Light," with new fervor, and the benediction was pronounced by Dr. Black.

Union Meeting of the Y. M. C. A. and Y. W. C. A.

IT was decided this year to turn the union meeting of the Young Men's and the Young Women's Christian Associations over to the students entirely and let them conduct it publicly for the school, guests and visitors Sunday evening in the auditorium at 7:30 o'clock. A very interesting program was arranged. All the speaking was done by Indians, and the music was furnished by the school orchestra and student members of the Associations.

James Mumblehead, a Cherokee Indian, who is president of

the Young Men's Christian Association, and a junior, presided in a very able manner. The addresses by the students were interesting and showed that they had grasped the fundamental idea of service for which those two Christian Associations stand. William Bishop, a Cayuga Indian, spoke on "What Should be the Life of a Carlisle Student"; Miss Marjorie Jackson, a Muncie Indian, gave an interesting and instructive account of "Carlisle Y. W. C. A. Work and National Work for Indian Schools". Miss Mary Redthunder, a Sioux Indian, discussed the "Possibilities of Christian Work on the Reservation", and Frank Johnson, a Winnebago Indian, selected as his subject the question which confronts many Indian school students, "What I Should Do When I Return to my People".

The various musical numbers were rendered beautifully, and "The Pilgrims' Chorus", which was sung by the school with orchestral accompaniment, was very impressive.

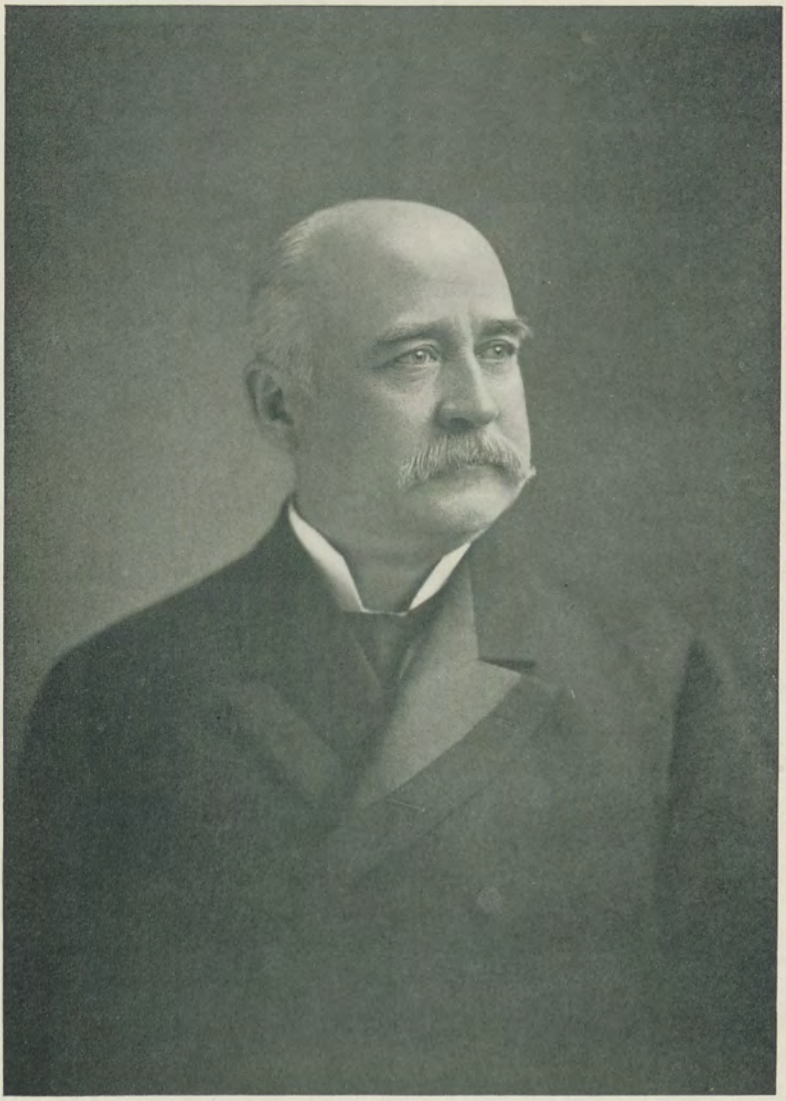
Miss Nora McFarland, a Nez Perce Indian, translated the hymn, "Nearer, My God, To Thee," into the Indian sign language, while the congregation sang it; it was very realistic and touching to every one present.

Several very strong addresses were delivered by alumni, one by Horton Elm, an Oneida Indian and ex-student of the school, who is living near Rochester, N. Y. Howard Gansworth, a Tuscarora Indian, of the class 1894, who received an A. B. degree at Princeton in 1904, delivered a very fine address, full of sound advice, which came from one who has been very successful. Mr. Gansworth's address is found in another portion of the magazine.

The entire evening's service was one of the best features of the commencement exercises because it demonstrated what the students themselves can do under their own leadership. The meeting was a creditable one and impressed every one with the splendid activities of the Young Men's and Young Women's Christian Associations at this school.

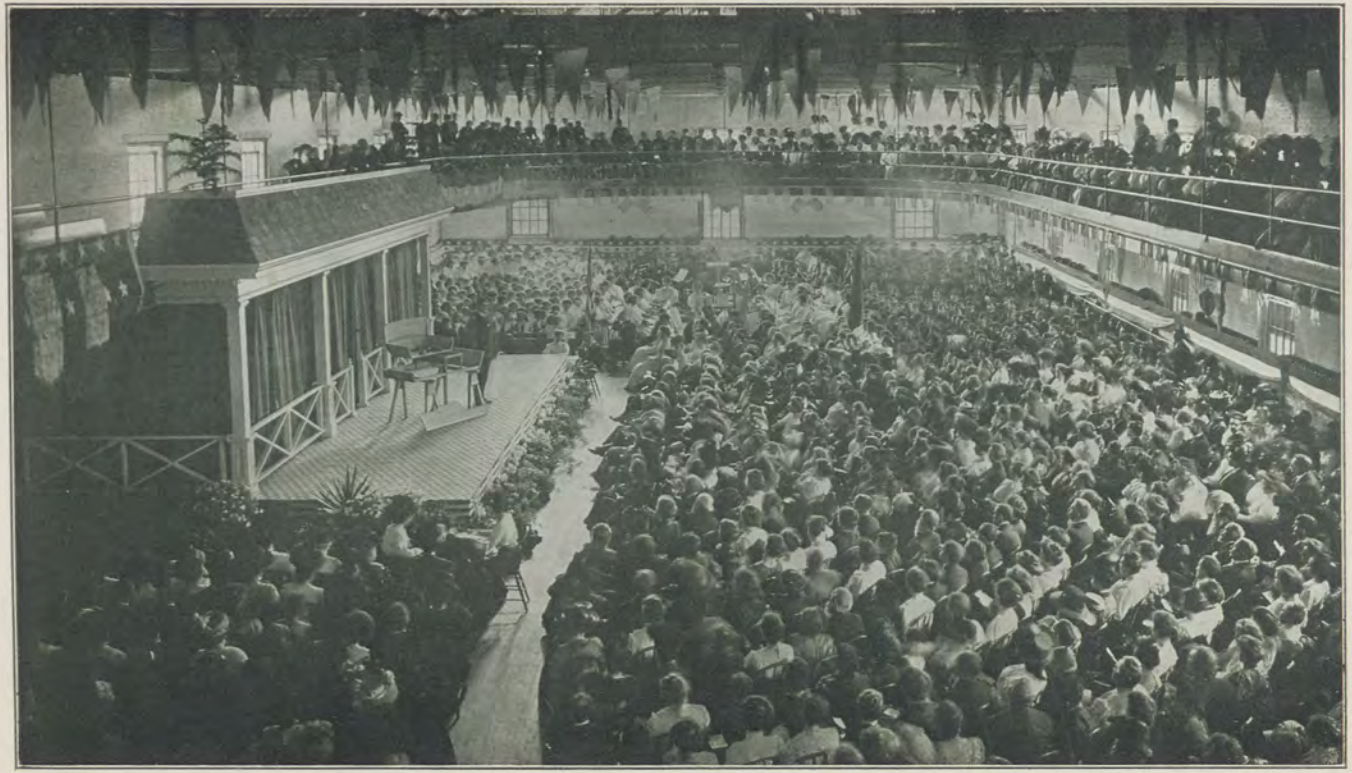
Inspection of the School by the Public.

THE entire school in all of its various departments was thrown open for public inspection Wednesday morning from 8:30 to 11:00 and Thursday morning from 8:00 to 10:30. Hundreds of people interested in the education of the Indian went through the



HON. EDWIN STUART

GOVERNOR OF THE STATE OF PENNSYLVANIA



VIEW OF CARLISLE GYMNASIUM DURING COMMENCEMENT EXERCISES

academic and industrial departments listening to the recitations in the academic department and carefully observing the work in the various industries. Many of these people were themselves actively engaged in school work, and what they saw was a revelation to them of the government's work in educating the Indian. Continual surprise was expressed on all sides at the improvement which has been made in the past few years, and at the completeness of the work of instruction and equipment.

Besides its work of education for the Indian, the Carlisle school is doing a real missionary work in education. Located as it is in the East, easily accessible from all points, thousands of visitors flock to its doors each year to observe the character of the training given and to gather suggestions in carrying on similar work in the public schools. In its firm belief in industrial training thoroughly correlated with common sense academic training, and with a regular course of training tending toward character building, it is having a real influence on education everywhere. Hundreds of letters of inquiry are received at the school each year asking for literature and data concerning its work. Those who went through at this time had the opportunity of observing a large number of improvements which have been made since last year.

Physical Exercises in The Gymnasium.

A LARGE audience made its appearance Tuesday afternoon in the galleries of the gymnasium to witness the execution of military and calisthenic drills by the student body. These took the shape of a military drill by a picked company, an extension and pyramid drill by the small boys, an Indian club drill by both boys and girls, a barbell drill by the girls, and a sabre drill by the large boys. In this way, practically the entire student body took part, demonstrating by the accuracy of their movements and by the way in which they worked together in unison that they had been well drilled. Time and again, as each of the various exercises was given, the audience enthusiastically applauded the work.

The training of the students was done entirely under the direction and personal supervision of Harry Wheeler, a full blood Nez Perce Indian who is now a student at the school.

One of the great purposes of the Carlisle School is to conserve

and develop the health and physical powers of the students. Throughout the entire year regular training is given to every boy and girl in calisthenics. No student is excused, and the work is adapted to the physical needs of the individual.

The exhibition drill which was given was but a repetition of the regular work in physical instruction which is given each school day in the year in the gymnasium.

"The Captain of Plymouth."

"THE CAPTAIN OF PLYMOUTH," a comic opera in three acts, was given in the auditorium three evenings; on Monday for the school and guests, and on Tuesday and Wednesday for guests from Carlisle and other places.

More than two thousand people were refused tickets of admission on account of the limited seating capacity.

The argument of this play runs as follows:

Myles Standish, the doughty "Captain of Plymouth," is in love with Priscilla, the loveliest maiden of all the colony, but not having the courage to woo her himself, makes the effort by proxy and urges his friend John Alden to break the news to her for him. Alden, endeavoring to carry out the wishes of his friend, and finding that Priscilla loves him, and not the Captain, almost forgets himself. He is then barred from pressing his own suit through a decree by Elder Brewster because of a supposed victory over the Indians, which Standish declares he has won. It later develops that at the time Standish and Erasmus were held in captivity by the Indians, Standish promised to marry the Indian Princess Katonka, daughter of the great Chief Wattawamut, if she would set them free; and because of this breach of promise Standish is prohibited from marrying Priscilla and commanded to wed Katonka, by elder Brewster, who also decrees that John Alden shall have Priscilla.

The whole cast, including principals and chorus, was composed of Indians who are students at this school. The accompaniment was furnished by the students' orchestra. The entire production was given under the supervision of Mr. Claude M. Stauffer, Director of Music.

Those who saw the opera were astounded to find that the Indians can sing as these Indians did. In every way, it was a creditable performance, and was an object lesson on Indian accomplishment.

Because of an urgent demand, the opera was given in the principal opera house at Harrisburg, Pa., at which place a matinee and evening performance were given on Friday of commencement week.

Lacrosse Game and Handicap Track Meet.

ON Wednesday afternoon, a very interesting game of lacrosse was played between student teams. It was the first time that a regular game of lacrosse was seen by many of the students, and most of the large number of spectators.

The game of lacrosse is an Indian game, and has been substituted this year for baseball in order to overcome the professional tendency which attends an extensive baseball schedule.

After the lacrosse game, much enthusiasm was created in connection with the handicap track and field sports. These events resulted as follows:

100-yard dash—Won by Burd; second, Twohearts; third, Dupuis and Schenandore, tie. Time, 10½ seconds.

120-yard hurdle—Won by Schenandore; second, Hinman; third, Wheelock. Time, 15 4-5 seconds.

One-mile run—Won by Blackstar; second, Tewanima; third, Pappan. Time, 4:34 3-5.

¼ mile run—Won by Twohearts; second, Morris; third, Cornelius; fourth, Martin. Time, 52 flat.

Pole Vault—Won by Poodry, 10 ft. 3 in. (9 in. handicap); second, Sundown; third, Goslin.

Hammer Throw—Won by Burd, distance, 131 ft. (7 ft. handicap); second, Thomas; third, Newashe.

2 mile run—Won by Arquette; second, Tewanima; third, Jocks. Time, 9:53 ½.

Half-mile run—Won by Moore; second, Morris; third, Martin. Time, 2 minutes, ½ second.

Broad Jump—Won by Hinman; distance, 21 ft. 8 ½ inches, (15 inches handicap); second, Poodry; third, Wheelock.

220-yard hurdle—Won by Burd; second, Tarbell; third, Schenandore. Time, 28 seconds.

220-yard dash—Won by Webster; second, Stevenson; third, Burd. Time, 23 ½ seconds.

Shot put—Won by Hauser; distance, 40 ft. 3 in., (4 ft. handicap); second, Powell; third, Thomas.

High Jump—Won by Thomas; height, 5 ft. 10 inches (scratch); second, Sundown; third, Wheelock and Somers, tie.

Competitive Military Drill on the Campus.

A NEW feature was introduced this year in the commencement exercises in the form of a competitive military drill among five companies in the boys' battalion. This drill followed immediately after the work in the gymnasium Tuesday afternoon, and was witnessed by a large concourse of people.

The students made a splendid appearance in their natty cavalry uniforms and armed with guns in the usual manner.

For the purpose of judging the drill, Major General Leonard Wood, Chief of Staff of the U. S. Army, sent from Governor's Island, Captain Robert H. Allen, of the Infantry Branch of the United States Army. The appearance of this officer undoubtedly did much to inspire the students to do their best.

After passing in review, headed by the school band, each of the companies was given ten minutes to demonstrate its ability. The first prize, consisting of a regulation army sword, complete with belt, etc., was given to Captain William Owl, because of the excellent work of Troop F. The second prize, a gold medal, was awarded to Captain Peter Hauser for the excellent drilling of Company B, of which he had charge.

On presenting these two prizes, Captain Allen took the opportunity of complimenting the battalion on its splendid drilling, and also highly complimented the work of Harry Wheeler, who also had charge of the drilling of the students in military tactics.

A reception was held for the winning companies, and the boys received hearty congratulations from their friends.

Graduation Exercises.

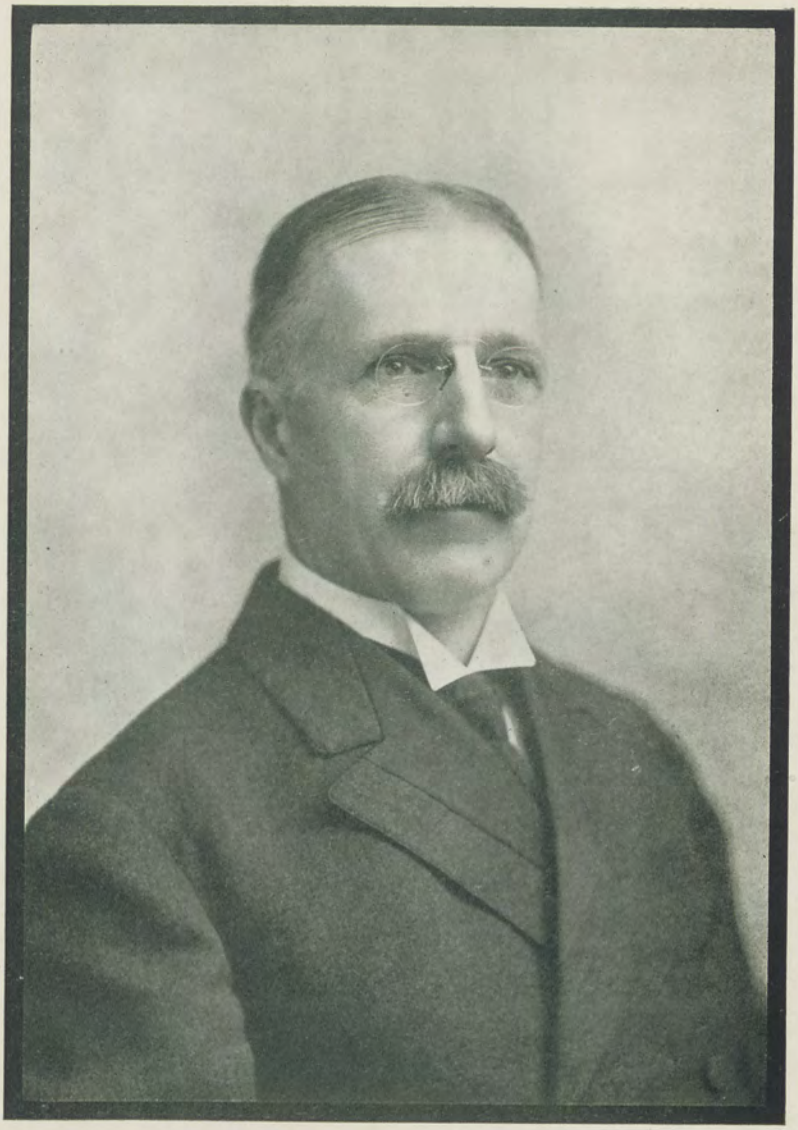
THE crowning feature of commencement week was the graduation exercises which were held in the gymnasium Thursday afternoon. This hall with the seating capacity of about 3500 was crowded.

The students elicited much applause as they came in by their perfect marching. Governor Stuart and Commissioner Valentine were both cheered by the student body and the audience as they came in with other principal guests to the exercises.

The hall was beautifully decorated with the school and national colors which hung in abundance from the ceiling, and were draped around the walls. The platform on which the exercises took place made a beautiful appearance with a profusion of flowers and potted plants from the greenhouse.

The exercises were opened with prayer by Rev. John Mills Gilbert, Rector of St. Paul's Church, Harrisburg, Pa., after which the school band played "Nabucodonosor."

Alex. Arcasa, a Colville Indian, then delivered an illustrated talk on "Farming My Allotment." This was a vivid demonstration of the value of the co-ordinate training at Carlisle and through



HON. W. H. P. FAUNCE, D.D., LL. D.

PRESIDENT OF BROWN UNIVERSITY

CARLISLE INDIAN GIRLS UNDER THE OUTING SYSTEM—IN PENNSYLVANIA HOMES

the Outing System. The talk was practical and full of common sense, being illustrated by a large chart showing his work on the farm where he worked in Belevidere, N. J., and charts showing the present condition of his allotment and his plans for its improvement. The students then sang the "Soldiers Chorus" from Faust, accompanied by the band; it was done very creditably.

An instructive talk was given by Joseph Libby, a Chippewa Indian, a student in the business department, on the value of practical business training. This was followed by an actual demonstration by members of the business class showing their proficiency in stenography and typewriting. The mandolin club, which is composed entirely of young lady students of this school, played "La Czarine" so well that the audience demanded another selection. This excellent music was followed by a demonstration which showed the normal department work. After a very interesting statement by Sara Hoxie, a Nomelaki Indian, who has been taking the normal course and expects to take up the work of teaching after leaving Carlisle, Evelyn Pierce, a Seneca Indian, demonstrated in a very able and convincing manner the method of correlating the academic work with the industrial work in that department. A number of Pueblo Indians who had recently come to the school and had previously been unable to speak or write the English language, under the instruction of student teachers of the school, gave evidence of the excellent progress which they had made in their studies, and of the effectiveness of our system of instruction.

A double quartette sang beautifully "Hail, Orpheus, Hail," after which Levi Hillman, an Onondago Indian, gave the final talk on practical teaching of industries. This was full of good reasoning and well delivered. Just previously a number of students, in their work clothing, entered booths which had been erected for the purpose, and gave actual demonstrations in laying brick, plastering, lettering, house and vehicle painting, and cabinet-making. These students actually performed the work before the eyes of those present, thus showing their skill as artisans and the practical nature of the instruction which they receive at Carlisle.

All the exercises by the students were entirely devoid of anything in the nature of flights of oratory, and impressed the audience, not only because they were unique, but because they represented in a tangible way, the every day life and work of the institution. The

talks by the students contained no empty phrases or meaningless descriptions of something concerning which the students had very little knowledge or experience, but were proof of actual accomplishment and real purpose.

A splendid address was delivered by Hon. Robert G. Valentine, Commissioner of Indian Affairs, to the students and those present, and prefaced the presentation by him of the diplomas. In his address, he outlined a creed which was not only a good creed for the Indian, but a good creed for the young people of our white race, or any other race, which chose to practise it. This address by Commissioner Valentine, together with the other addresses of the afternoon, are published in the body of the magazine.

A very excellent and humorous address was made by Hon. Henry Houck, Secretary of Internal Affairs, Harrisburg, Pa.

Carlisle was honored by having, for the first time since he has been in office, the presence of Hon. Edwin S. Stuart, Governor of Pennsylvania, who made a stirring address to the student body which made a deep impression, not only upon them, but upon all present.

The band played "Teddy After Africa," and was encored. The audience joined in singing America, after which the benediction was pronounced by Rev. George Diffenderfer, pastor of the First Lutheran Church of Carlisle, Pa., and the exercises closed.

Reception for Friends of the School.

FRIENDS and patrons of the school gathered together in the reception hall and rooms of the athletic quarters Thursday evening, where a general reception was held with members of the faculty. A very delightful evening was thus spent when the various people who give homes to our students and employment to them under the Outing System met and became better acquainted with the attaches of the school. The reception was informal, but was thoroughly enjoyed by all those present.

Alumni Banquet.

ONE of the most successful alumni banquets in the history of the school was given Friday evening in the gymnasium and reception rooms connected with that building. A large number gathered to listen to the greetings of both the alumni mem-

bers and members of the faculty, and to take part in the delightful reception of the evening. A full account of the alumni reception and banquet is given under General News Notes and Comment.

Graduates.

THE following students received diplomas from the school: Adeline M. Greenbrier, Menominee; Margaret O. Blackwood, Chippewa; N. Stacy Beck, Cherokee; Katherine E. Wolfe, Cherokee; Mary M. Redthunder, Sioux; S. Carlysle Greenbrier, Menominee; Louise E. Kenny, Klamath; Sara G. Hoxie, Nomelaki; Stella V. Bear, Arickaree; Evelyn A. Pierce, Seneca; Inez M. Brown, Sioux; M. Fannie Keokuk, Sac and Fox; Salina Twoguns, Seneca; Lewis W. George, Klamath; John L. Bastian, Puyallap; Raymond Hitchcock, Hoopa; Levi E. Hillman, Oneida; Johnson Enos, Pima; Joseph Loudbear, Sioux; William Nelson, Pima.

This is a very representative class, and these students are already leaving to accept positions of responsibility as teachers among their people, employees of the Indian Service, mechanics, clerks, etc.

In addition to the twenty who received diplomas thirty-eight boys and girls received certificates of proficiency in their trades. It will be noted this number has been cut down from that of previous years, and this has been done because of a decision which has been made by the faculty not to issue any certificates of proficiency in any trade to students whose term has not expired, and who have not definitely mastered their work. These certificates of proficiency consequently stand for something and represent definite accomplishment in the various trades by the boys and girls who hold them. They signify that the school has given its stamp of approval to the young men and young women as efficient workers, and can vouch for them.

Conclusion.

THIS whole description is here given, not only to apprise the friends of the school, and others who may be interested with a detailed description of the various exercises incident to commencement week, but more particularly to acquaint schools

throughout the Indian Service, and public schools, with actual facts connected with a typical commencement at Carlisle.

The Indian Office has endeavored, for some years, to make the commencements in the various Indian Schools which are under the jurisdiction of the government more practical and interesting, and inasmuch as many of the details connected with the working out of a good commencement have been perfected at Carlisle, it is felt that this description may be of some service to workers in the field. Although many of the details are local to Carlisle, the principles underlying the whole commencement may be put into practice anywhere.

A PUEBLO WOMAN WITH OLLA—BY LONE STAR

HON. ROBT. G. VALENTINE

COMMISSIONER OF INDIAN AFFAIRS, WASHINGTON, D. C.

THE CARLISLE INDIAN SCHOOL GRADUATING CLASS OF 1910

THE CONTRIBUTION OF THE SCHOOLS TO THE LIFE OF THE NATION.

Baccalaureate Address, in Auditorium, Sunday, March 27th, by Hon. W. H. P. Faunce, D.D., L.L.D.

First of all, let me bring you greeting—greeting from the state founded by the heroic Roger Williams to the state founded by the equally heroic William Penn; greeting from an institution nearly one hundred and fifty years old to another institution that in its brief thirty years of history has left indelible results on the social and educational conditions of this country.

In the next two or three months, all our schools and colleges will be holding their commencements or graduation exercises. Both those two words —commencement and graduation—are significant. Commencement means the time when one having finished a course of study commences to do something with that which has been acquired. Graduation, of course, means the rising to a higher grade and moving out on a higher level.

Have you ever watched a canal boat—the old, lumbering canal boat—on some canal as it entered the lock and passed to a higher level? After the entrance to the lock, the gate is shut, but it is open on the other side, and the water comes rushing in, and the old, homely boat rises inch by inch, and foot by foot, until the gates are opened on the other side, and the boat moves off on a higher level, with a broader horizon, in a brighter light, and nearer the sky.

That is graduation when a young man or young woman passes to the higher level of purpose and character and achievement. And surely it is most appropriate when graduation or commencement week begins on Easter Sunday, for this day all the world around commemorates the rising of our Lord from the dead. Wherever the Easter flowers are blooming today, wherever the Easter bells are ringing, there is told the story of our Lord raising himself to the new and glorious level of the eternal life.

The bells are ringing the Easter message today not only in every church tower in America, not only in the cathedrals of England, Scotland, France, Germany, Italy, Spain, and Russia, but in Turkey, in India, and in the islands of the sea; the whole world around is ringing today of the story of how our Lord passed into newness of life. Surely this is a great day for us to consider what life may mean to those who receive education.

And so I want to speak to you about, "What is the contribution of the schools of America to the life of America? What gifts are the schools of the republic making to further the life of the republic?"

I need not remind you that the last one hundred years have been called by many people the wonderful century. More wonderful facts have been discovered in the last one hundred years than in the previous ten thousand years. It has been estimated that if we count up all the great inventions and discoveries

of human history we shall find that thirteen of the first order were made during the nineteenth century, and only seven were made in all the preceding story of humanity—during the last one hundred years, thirteen great inventions, such as the steamboat, the electric telegraph, the telephone, and now the flying machine, and only seven, like the printing press, the telescope, and the mariner's compass, in all the preceding story of the human race on earth. That means that every one who goes forth from school today to do a man's or woman's work in the world has more tools to work with than any preceding generation.

But the question that is pressing on our teachers today is, "Are we improving our men and women as fast as we are improving our machinery?" The modern power loom is a great advance on the old hand loom before which our grandmothers and grandfathers sat, but is the man or the woman behind the loom improving at the same rate as the mechanism itself?

There is one sentence at the very opening of the Book of Genesis that I should like to write over the walls of every school that I visit: "Let us make man."

The aim of this school is not to make blankets or rugs, however beautiful; it is not to build houses or bridges; it is not to turn out wagons or carriages; it is not to make uniforms or garments; but it is to make men and women. That is the true product of every school and college between the Atlantic and the Pacific. How far are our schools succeeding in that today?

The first gift of the schools that I wish to point out is that they are ministering to our national unity; they are making one nation out of all kindreds and tribes and peoples and tongues. The great army of eighteen million children in the public schools of America constitutes our best possible army of defense; better than any regiments that Germany can muster, and more efficient than any dreadnaughts the British Empire can launch, is this army of eighteen million children in our common schools. These children contribute the digestive apparatus of the body politic—and what can keep this one nation back?

You come from many different tribes, speaking many different languages, and you will meet as you go out into the world Englishmen, Germans, Frenchmen, Spaniards, and now Hungarians and Poles, and representatives of all the inhabitants of southern Europe. What can bind us together? No steel network of railways can makes us one; no federal judiciary, however powerful, can bind together states dissevered, discordant, and belligerent; nor can any interstate commerce law or commission make this country truly one. It is a common love of law and liberty, a common understanding of the principles on which this nation was founded, a common attachment to the institutions that the fathers here established, that makes what we significantly call the common school. And so in the schools of this country our people are being brought together as nowhere else. If in some of these schools was being taught English; in some, German; and in some, French; if in some of them, Calvinism, and in

some, agnosticism; if in some the ideals of the Latin races were taught, and in others the ideals of the Teutonic races, then these schools would be the organs of disorganization. But they are the stimulating power in the life of America.

In our higher schools, such as I represent here today, we reach a smaller number, but do still more effective work.

I saw in some of your schoolroooms this morning just the same textbooks that we are using in Providence. Our teachers go back and forth from one school to another, and they find the textbooks, methods, and ideals essentially the same in Carlisle, in the state of Maine, in the state of Louisiana, and in the state of Oregon. Our summer schools minister to the circulation of the blood in the body politic. Visit some of our schools and you will find there students from all parts of the country, reading and studying the same books, and sitting at the feet of the same great teacher. If any man is inclined to be discouraged about the future of America; if any man falls into melancholy or despair, I would prescribe for him an unfailing remedy—visit a succession of school or college commencements and listen to the young army of graduates as they reverse the cry of the old Roman gladiators and say, "We who are about to live salute you!" That is the first great gift of the schools of America to the lives of our people.

Another thing that the schools are giving us today: they are telling us both how to make a living and how to make a life. Which would you prefer to make—the living or the life? Of course, you would answer that you want to make both, and that is right. An ability to make a living is something that every one should seek to develop in himself.

About three-fourths of all the people in this country, I suppose, are supported by the other one-fourth. There are, first of all, the little children who are quite unable to support themselves—millions, and perhaps ten millions, of them; there are the very aged whose hands are folded and whose eyes are looking toward the setting sun; there are the sick in our hospitals, the prisoners in our prisons and jails, the insane in the asylums, the inmates of the poor-houses—I suppose about seventy-five per cent of our people have to be taken care of by the other twenty-five per cent. But every healthy young man or young woman ought to say, I will never ask any one to support me; when my study is over, I will never ask my parents, my community, my tribe, my city, my state, my government, to care for me; I will stand upon my own feet and take care of my own life. Surely if any one earns a living, it is the mother who presides over the home; the woman who makes the home and cares for the children in that home is surely earning a living if any one in the country is making a living.

Your ability to earn your living will depend upon your power to do something better than others around you can do it. If you cannot do that thing better than others, nobody wants you; if you can do it just as well as others, you

may get a chance or you may not; if you can do it better than others, you will always be in demand.

I entered recently a school of stenography, and there I met a young man, and I said to him, "What can you do?" He answered, "I can report a speaker who is talking at the rate of fifty words a minute." I said, "You can't earn very much yet, my boy; there is a very small demand for your class of writers." The next boy said to me, "I can report a speaker who is talking at the rate of one hundred words a minute," and I knew that he could earn eight, or perhaps ten, dollars a week. Then I found another student in that school, one who could report a speech delivered at the rate of one hundred and forty words a minute, and I knew that wherever that young man may go in our modern civilization, he will always command a handsome salary and get plenty of employment, because he can do what very few others around him can do.

Whatever you take hold of, do it well; whether it be the reporting of a speech, the teaching of a school, or the making of a shoe, if you can do it better than those around you, your services will be in demand.

But the making of bread and butter is only a part of the problem. The making of a living is only the first step; the other part of it is the making of a rich, happy, and worthy life—and the enjoyment of music and art and nature and friendships and religion, for we live in two worlds—the world of fact and the world of appreciation; and while your success in life depends on your mastery of fact, your happiness, your enjoyment, depends on the world of appreciation, the world of feeling.

Some of you know about Samuel Johnson, the gruff, old Englishman who made the first English dictionary—and a wonderful production it was. That man, admirable as he was, was closed on certain sides of his nature. He had no love for music; and when one day he was asked, "Sir, what do you think of music?" gruff old Samuel Johnson answered, "Madam, music does not convey to me the ideas of other people, and it prevents me from enjoying my own." And so the world of music was hermetically sealed to Samuel Johnson; he never entered it as long as he lived.

A few years ago there was a leather merchant in New York who was much of the same mind. A young man from college came to him one day and asked him to subscribe for the purchase of a beautiful painting to be hung in the Metropolitan Museum of Art. The rich, old merchant looked quizzically at the young student, and then pointed to a side of leather hanging on the wall and said, "Do you see that side of leather?" I would rather look on a good side of leather like that than to look at the finest picture that ever was painted." And he had his desire; he looked on leather until he died, and he saw little else in the modern world.

I remember not very long ago in one of the club houses of the same city I was talking with one of the richest young men in this country, whom I had

STUDENTS MAKING THE FAMOUS CARLISLE CARRIAGES

STUDENTS AT WORK IN THE CARPENTER SHOP

THE SCHOOL BUILDING, CARLISLE SCHOOL

CARLISLE EX-STUDENT'S HOME IN ALASKA
(Built by Himself)

never seen before that time, and have seen only once or twice since; and after we had transacted the little business for which we came together, he said to me, "My life has been a failure;" and I said, "Your life a failure! Why, all the newspapers in this country are holding you up as a shining example of American success. All our young men mention your name as the name of a man who has succeeded in getting what he wanted." "Yes, I have made my fortune; I have worked fifteen hours a day for the last fifteen years; but I have sacrificed everything for the sake of my business success. I have not read a book for the last fifteen years; I can't read a book now. If I open a book after I go home now, I fall asleep; I can't keep up my interest in reading. I can't listen to music now. When my wife takes me out to a concert in the evening, it only bores me, and I beg to be taken home, or I go to sleep. I have tried traveling in the old world; their landscapes, their palaces, their colossal museums, their art galleries—I have no taste for them any longer. I do not know how many friends I have; I have thousands of acquaintances, but if I should lose my fortune I do not know how many of them would prove to be real friends. I have given up everything for the sake of business success; and when I die, and my will is opened, it will be found that I have left some millions of dollars for the education of young people in this country, that other young Americans may not fail in their lives as I have failed in mine."

Do you know, my fellow-students, there are hundreds of men that we call successful in this country today that in their hearts are saying just the same thing? They toiled to get what they wanted, and after they got it they found that it was not worth having; they are rich in their pockets, but poor in their hearts and heads. First of all, be rich inside, and then, whether you make money or not outside, you will live a strong, achieving, and noble life.

I read of one of the millionaires of America the other day who said that all he got out of his fortune was his food and his clothing, and he said that his clothing did not fit him and his food did not agree with him. Many men feel just that way about all the success they have gotten; in the winter of their lives, they find that in the interior they have failed. One of our comic papers sometime ago asserted in jest—and many a truth is spoken in jest—"The best educated man is the one that can get the most out of a five-dollar bill;" and if you will let me define the word "most," I think I shall agree with that. The man who can get the most out of sunrise and starlight, out of the voices of little children and the handgrasp of a friend, the most out of school and church and college, who gets the most out of life and puts the most into life—that is the best educated man. And precisely that ability to make a strong, rich, deep, full, and splendid life is the gift of the true school to the American republic.

And now the third thing, which I have time just to mention, is that the school ought to give to every one of us the open mind, the willingness to receive new truths, and to keep on learning just as long as we live. If a man

closes his hand into a fist, he can strike with it, but he cannot receive with it. And there are men who have closed their minds—you and I know them. They can object, they can hinder, but they cannot take from their fellow-men. The world is held back today, not by bad men, but by good men who have closed their intellects and their hearts, by good men who have stopped growing. The profession of law is held back today by lawyers who have stopped studying law; religion, by ministers who have stopped studying religion; industry, business, commerce, is held back today by men who follow the business methods of twenty years ago, and who are unwilling to learn.

The first thing about an educated man is that he does not stop, but he keeps on growing as long as he lives. President Eliot, who has just finished his forty years at Harvard University, showed me once what he called the most optimistic book in his library. It was a photograph album. On each of the lefthand pages there was a photograph of some member of Dr. Eliot's graduating class on the day of graduation; and on the righthand page was the photograph of the same man forty years later; and there you could see the contrast between the young man on the day of graduation and the same man forty years later, and see the education which came, not from going to school, but after school days were over, through forty years of wrestling with life, bearing burdens, fulfilling duties, and filling places of responsibility in the world. Dr. Eliot may rightly call it the most optimistic book in his library, because it proves that an educated man does not stop, but keeps on growing. Doubtless you will have a photograph of the graduating class of this school this year. What shall the originals of those pictures be forty years from now, if they live that long? What shall the world owe to this class in the forty years that are to come? Let it be at least this: the determination not to stop, the determination to keep on, to carry the open mind, ready for light from any quarter, from any horizon, reading, studying, thinking, toiling, working, while God shall give us light—that is one of the truest and finest products of American education.

And the fourth thing that I have today to enumerate is the gift of the school to the national life, the achievement of personal character as the very highest goal at which we can aim. I do not know how far you have been able to read the history of American colleges in these Eastern and Middle States, but if you should read the history of our colleges, you would find that all of them were founded by people who were more interested in character building than even in research or in the extension of the field of human knowlege. We hold our commencement at Brown University on the third Wednesday in every June in the Old Meeting House that was built in the year 1775, a wooden structure every timber of which is just as sound today as when placed in position before the beginning of the American Revolution. On the walls of that Old Meeting House is painted the quaint old inscription, "This Meeting House was built for the worship of God, and to hold Commencements in." That

is the way our fathers built schools and colleges—meeting house, church, and school and college all together. They never dreamed of a college being far from a church, and never dreamed of religion that could be very far from education. The mottoes of our early colleges show how very closely connected they were. The motto of Harvard University, "Christo et Ecclesiae," (For Christ and the Church;) the motto of Yale, "Lux et Veritas" (Light and Truth), with the symbol of the open Bible; and the motto of my own Brown University, "In Deo Speramus" (In God is our Hope). All the early schools of this country were founded by men who believed in the building of character as the primary purpose. Dartmouth College had her Daniel Webster before she had a library. When Bowdoin College, in the state of Maine, had no library nor libraries, she had Longfellow and Hawthorne in the same college class; when Williams College had no library to speak of, she had the "Hay Stack Prayer Meeting;" and Thomas Jefferson laid the foundations of the University of Virginia on the same principles.

Colgate University, in New York State, began with thirteen ministers meeting in a little, dingy parlor in a hotel in central New York; and after they had prayed and deliberated, each man took out one dollar and laid it on the poor little hotel table—a total endowment of thirteen dollars. Since that time, one man with the stroke of his pen gave them a million dollars; but I know not in the sight of God whether the million dollars or the thirteen dollars be the greater, measured by the devotion that went with the gift.

Our early schools and colleges were founded by an army of martyrs. Our academies and colleges were infused with high moral purpose; and I was glad when I came here last night that the first sound I heard when I stepped onto the campus was the beginning of the evening meal; as the song of music was heard floating out of the window, and they said to me, "It is the evening grace before the meal", and I found that the spirit of reverence, the spirit of regard for the unseen, the spirit of belief in the Eternal, the spirit of devotion to personal character, reigns here as it reigned in the earlier colleges of the country, I was glad.

In our play and in our study, there is something better than victory, and that is honor and duty. Next Thanksgiving Day, if I am rightly informed, the football team of this school is to meet our Brown University team in the city of Providence; and I am sure we shall be glad to have you come, glad to give you the welcome that we always give to the representatives of this school; but I will say to you what I shall say soon to my own students, I should rather see any team representing my University defeated thrice over than to see it victorious by underhanded means that will not bear the light; and I believe every scholar in this school will say, "I had rather see any athletic team that goes out from this school defeated three times over than to see it win by subter ranean methods, by cheating, by evasion, that could not be published in the paper the next morning," for there is something which we value more than vic-

tory, and that is personal character. Better defeat with honor than any possible victory without it. If that lies at the foundation of your athletic supremacy, then your athletics will be a training in citizenship; but if athletic life is based on dishonesty and evasion, that dishonesty and evasion will be carried straight over into our markets, into our higher institutions, into our politics, industries, commerce, and transportation.

The Duke of Wellington said that the battle of Waterloo was won upon the playground of the English school at Eaton. And I am sure that the same is true of many of our American battles. I know it is true about study. When examination time comes, there are some students that go into an examination and say, "I am willing to be rated for what I am worth; I am not trying to make myself out wiser than I am; I want to stand upon my own merits." And there are other students who go into an examination trying if possible, by hook or crook, to get a reputation that is false and a standing they do not deserve and to acquire marks of which they are totally unworthy. When you have that spirit in a school, you are training men and women in dishonesty and in subterfuge. When integrity is the basis of what we do, our schools become the finest possible contribution to American citizenship. And so when you go forth from these halls, every one of you will be summoned to be of some genuine service to the life of your generation.

I have just been reading what is called the "Oath of the Ephebi," the solemn oath that every Athenian young man had to take when he became eighteen years of age, before he was pronounced worthy to enter on full manhood. In ancient Athens every Greek eighteen or ninteen years of age came to the public square and stood in the presence of the magistrates of the city and took this oath: "I will not desert my sacred honor; I will not forsake my fellow-soldier by whose side I may be placed in battle; I will reverently obey the laws which have been enacted in the past and which shall be enacted in time to come, and the judges who shall enforce them; I will leave my country greater, and not less, than when she was committed to my keeping; I will not forsake the temples where my fathers worshiped. Of these things, the gods are my witness." That was the oath of every Greek four hundred years before Christ was born. Do you call that paganism? I find it a very high union of patriotism and religion.

I would that same vow might be taken by every young man in America, "I will leave my country greater, and not less, than when she was committed to my keeping." And if you go forth from this school with some such vow in your heart, and on your lips, this school will then be one of the best investments that this country ever made, and wherever you go the light will be brighter, goodness will be easier, and citizenship will be nobler because you have come.

Years ago Theodore Roosevelt was Civil Service Commissioner in New

York City. When Jacob A. Riis, who since has become Mr. Roosevelt's warm, personal friend, published his book, which some of you possibly have read, called, "How the Other Half Live," Mr. Roosevelt read it and was much impressed with it. He wanted to meet the writer; he went down to the lower part of Manhattan Island in New York; he climbed the old stairs and knocked at the door; there was no answer; Mr. Riis was not there. Mr. Roosevelt drew out his visiting card and wrote upon it, "Have read your book and have come to help you. Theodore Roosevelt." That was all, but it was enough. I wish that every one of you that leaves this school this month of March might be able to say, "We have read the Book, and we go forth to help; we have read the history; we have read the science; we have read the English; and we go forth to help our tribes, our communities, our states, and our country." And if you do that, the whole nation will bless this school and be glad of its founding.

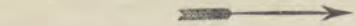
And now let me just say one word in conclusion to the men and women in the graduating class of this school. You today, my fellow-students and my fellow-citizens, are the center of these exercises. Here you came perhaps by the suggestion of father or mother; perhaps by the call within your own mind and heart you came here that you might achieve knowledge and character. I hope you have found something of both. You know far more than when you first entered these grounds. I hope you also have a clearer purpose, a finer devotion to truth, a sincerer reverence for God, a greater sense for fellowship with your fellow-man.

And now as you go forth I trust that every one of you will go as a missionary to your own home, to your own fathers and mothers and brothers and sisters, to your own village, to your own tribe, or to your own state, wherever that may be. Has this school given you knowledge? Give it to your friends. Has this school given you a high and noble purpose? Give that to others. Has this school given you the power of co-operation, of keen work? Give that power of co-operation, as do all true and noble men and women, to all that you meet. "Freely ye have received, freely give."

Some of you will teach, it may be, in other schools; all of you will teach whether you mean to teach or not; whether you know it not, you will teach those younger than yourself, those who work beside you; you will be teachers of ideas that here have been set before you and the life that has here been lived around you.

May you come back to this school in future years, some other Sunday years from now; may you all return here to renew your friendships, here to take again the vows of fealty to the ideal, here again come in touch with the highest and the best. And so I leave with you words that I have left with many young people in the past:

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my coming, too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And for the good that I can do."



THE INDIAN'S CREED.

Address and presentation of Diplomas at the Graduation Exercises by Hon. Robert G. Valentine, Commissioner of Indian Affairs.

We are all of one mind on one thing—Antonio will get there; and so ought all the rest of the Indian young men and young women you have here today. The last one who spoke brought out a point which is almost nearer to my heart than anything else. There has never been a doubt in Indian education that Indians could be taught *how*, that they could be made to *know*; there has never been any doubt about that—but *to know* is one thing, and *to do* is another. This boy said to you that those things that are taught he not only knows, but that he can go out and do them—do a full day's work. I know of a case where a boy in one school learned carpentry. He was a great success at it; he could do almost anything with tools. He went out into the world and looked for a job as carpenter. He got it and started to work. At the end of the first day of nine hours, he said to himself, "This is not what I was taught at school; I never worked as long as this at carpentry in my life before; this cannot be carpentry." I am glad that our boy today does not feel that way.

The Outing System, which has been mentioned here today several times, is one of the greatest factors I know of to do away with that "merely knowing;" it will teach you graduates of Carlisle to do.

One of the things that pleased me most last night in listening to the Opera was the fact that "John Alden" is a painter. You saw him here today. I enjoyed that play a great deal more—as I always enjoy all the top things that the Indians are learning to do when I know they can do the bottom things—when that fact became known to me—that John Alden could paint a wagon.

Indian education, in so far as it has been wisely directed, has been concerned with putting before the Indians an opportunity, largely withheld from them since the Civil War, of starting at the bottom. That is where the Indian, like every one else, must start if he would arrive at man's estate with true manhood.

I am frequently asked, "What is the future of Carlisle?" There has been a great deal of talk in the last few years about the Indian schools, and particu-

larly about the non-reservation schools. I have only one answer to make to that question—"You must ask the graduates." The future of Carlisle (and of all other Indian schools) depends absolutely on the graduates. If they go out and do things—make good men and good women—Carlisle will last as long as there are Indians in the country that need it. If they go out and do not "make good," the quicker we close the doors of Carlisle, the better—unless we can find a better way of running the school.

The Carlisle spirit is one that I know these graduates will take out with them into the world. We have all been thrilled at one time or another with the man that carries the flag at the front of the battle and leads the charge. I want each one of you to think it just as thrilling to take advantage of your opportunities and exert your greatest efforts always to plant the flag of Carlisle on the right side, in the shop or on your allotment. and live true to it always.

One point that I want to speak of briefly to you here today is the subject of religion in Indian schools. I frequently feel something lacking in the talks that I give to Indians and Indian teachers throughout the country, because of the fact that I very seldom feel like speaking on that subject. The Government in itself cannot deal with religion directly. It can only assume the broadest hospitality toward all religions; and yet I do not want that limitation on the Government to lead any one to feel, at any time or at any place, that the Government does not believe in some kind of thorough religious training and teaching for every Indian child. The need of it is absolute; and there must be nothing in the Government's actions that could be construed to be hostile to religion—not only not hostile, but we must make religion broadly welcomed; and because the government officials may not talk to you on religious subjects directly, you must not think that they do not know that religion is one of the most important things in your life.

The Greeks, and most other races, have had in each epoch of their existence something corresponding to a creed. I name the Greeks because the Indians have been called "Homeric Children," and I believe that there is much truth in the analogy. Such creeds find expression in spoken or written words after there has been enough of a past to give birth to the varied elements which make for progress. By means of a creed, these elements are grasped clearly, and insure the accomplishment of all that organization and full self-consciousness may bring to pass. It supplies from the past the conscious voice that tells of the right road into the future.

For some years I have felt that Indian affairs have reached the period in this epoch of their development where such a creed must be formulated. It is far from my mind to do this today; but I think I shall try to put into the minds of all of you here a tentative outline of what the capacity in some one for more perfect expression may develop into the statement of that true creed. A creed must reach from the very roots of things; must be based on first principles; must be

simply and practically philosophical, because its thought must be true; it must be short, because it is like the seed of some beautiful tree which we plant in the ground; it must contain much in little; it must have within itself the possibility of all the beautiful flowers which year after year shall be born by the tree into which the seed grows. It must be short for another reason also: It exists for the purpose of creating and inspiring action; it is to be used in battle and in peace; it must be well hung and well balanced, like a sword or a plough.

This is my idea of the material from which each Indian should build his own creed: I am an Indian; I am one of some three hundred thousand Indians who either are citizens or have the opportunity to become citizens of the United States; I am to some degree a ward of the United States, but where formerly the Government dealt with me merely as one of a tribe, today it deals with me as an individual; myself and my interests as a person are considered by the Government as of first importance. The Government recognizes that the tribal bond is inevitably passing away. In place of the lands held by the tribe in common, I have my allotment; in place of the tribal funds, I have, or shall soon have, my own share set apart for me; and the instruction given me in the schools is more and more developing me along just the lines which will make me a self-supporting and happy citizen.

The Government is teaching me every day more and more that my moral education must keep pace with the education of my mind. For every new thing I learn, I must acquire extra stiffness of backbone, to enable me not only to know right but to do right.

The Government as my guardian cares more for my *character* than for my property. I, as an individual, either own or have as a share more property than most persons in the United States. If this property keeps me from working as hard as every man and woman ought to work, it will do me more harm than good.

The Government is slowly but steadily taking away the artificial conditions which have surrounded my life and restoring me into the stream of real life itself, to sink or swim, as most other people in America, dependent only on themselves, have to do. For example: I have been to this school without contributing to its support; all the more because of the powers the Government has given me here, I shall want my children, through taxes or tuition, to contribute toward the proper schooling of all American children.

The three big things I think about when I think of the administration of Indian affairs are: That I must help the Government to make me free as an individual; that I must help the Government to use my property to strengthen my character; that I must not only know what is right, but I must have the courage to do what is right.

In all these matters of administration, the Government needs help from the Indians themselves. To give this help best, I must know my own charac-

PRINCIPALS IN CARLISLE OPERA, "THE CAPTAIN OF PLYMOUTH"

SEXTETTE OF DAISIES, "THE CAPTAIN OF PLYMOUTH"

CARLISLE INDIAN BOYS UNDER THE OUTING SYSTEM—ON PENNSYLVANIA FARMS

teristics. Like everybody else, I am part good and part bad. On the side of good, all my training for generations past has given me an intense individuality; I have a fine sense of humor; I believe in myself; I have inherited many qualities that give me naturally a strong body; I have a mind that thinks clearly. For my bad points: My strong individuality has made me think too much of myself; I do not think enough of others; I lack foresight; I do not prepare as I should for tomorrow and next month and next year; I find difficulty in sticking to one thing until, in spite of no matter how much discouragement, I make a success of it. But, taken all in all, my good qualities exceed the bad, and I know that I have in me the qualities on which to build worldly independence, self-respect, and moral progress.

Wherever I am, I must study my environment. I must do the thing that lies nearest to my hand; and in order to do that best, I must know what is around me. I must study this for the purpose of mastering these conditions—not letting them master me. The best environment will not make a strong man unless he works hard in it. The worst environment, where one has to be in it, may be made only an added opportunity to gain strength in struggling with it. While I work among these conditions, I must be sure every day to use my powers to their fullest capacity, or else my mind and my moral sense will grow flabby, as the muscles of my arm would if I did not use them.

It is the elements of my nature, struggling among whatever conditions surround me that will, in the end, give me character. Good character is the thing most worth while in men and women. It means my independence, my self-respect; it means that I can look every man straight in the face and speak to him clearly; it means that I live a clean life, and pay cash for what I get.

But if I stop here, I shall not be happy. All that I have will not satisfy me. I must do my duty as a citizen; I must vote for the men and the things I believe to be right; I must develop my land or follow a trade; I must not be above day labor; I must teach my children to be good citizens too. I must make myself strong, not only for my own sake, but for the sake of my children and my friends. I shall not really live unless I live in kindliness and helpfulness with all around me. If my neighbor is in trouble, I must do what I can to help him, and refuse all pay but his thanks.

It is something of this sort which I wish each one of you to write out and learn by heart, and teach your children in the years to come.

And then, personally, as I give you these diplomas today, I should like to ask each one of you graduates to write to me after you have been out about a year and tell me how you are getting along and what you are doing. The Indian Office at Washington, which is thought of by many of you as an abstract machine chiefly concerned with your property and affairs, has a heart and wants to know you better.

And, now, as I hand you these diplomas, I want to say to you graduates,

in behalf of the Government, that you mean a lot to the Government, you young men and young women going out into the world. We have done what we can, possibly very imperfectly; it is up to you to do the rest. *Dig and stick to it!*

GOOD CHARACTER.

Address at the Graduation Exercises, by Hon. Edwin S. Stuart, Governor of Pennsylvania.

Ladies and Gentlemen, and particularly the Graduating Class here today: As a Pennsylvanian, and as Governor of Pennsylvania, I am very proud and gratified at what I have seen here today taking place within the boundaries of this commonwealth. It is, without exception, the most interesting commencement that I have ever seen anywhere, because it forebodes of something good, of something lasting, toward the prosperity of this great republic.

That young man who went to Belvidere, N. J., and then into Bucks County, Pa., to spend some time and to learn something about farming—when I saw what he had learned, and what impression it had made upon him, and how practical he was, I felt that that man's future was secure, because in the whole confines of this republic there is no better opportunity today for any young man than that of farming; but to be a successful farmer, he must act and carry into his work just those things which he was taught to do, and which he explained so fully and so well to you and to me here today. And if he forms a partnership with that other young man who talked on business methods, we will have to do something to keep them from going into a trust—they will grow so rapidly. Both are certain of success. The work they have been taught at Carlisle during this term should be of incalculable benefit to them not only as men, but for the future success of their lives as business men.

The very best speech delivered here today, and the one that made the greatest impression upon me, although we have heard two very magnificent addresses, were those simple words put upon the board here and written by the typewriters: "*Good Character*—Integrity and good character are often of as much value in a position as technical knowledge." All the technical knowledge, all the learning, all the ability, all the eloquence, that any man can possess, is of no use to him or to anybody else if he does not have behind it all integrity and good character. A man may get along; he may be able to deceive nearly everybody else, but he never can deceive himself; and if he does not have honesty and integrity, if nobody else knows it, he will know it, and that man is bound to be a failure; it may be in one year, it may be in two years, or it may be in forty years, but it is bound to cripple him and to make his life unsuccessful. That is why I want to impress on this class today the value of integrity

and of character. At the same time, be an optimist; do not be a pessimist.

As that last speaker of the class here today said, he felt that he wanted to do a day's work the same as the white man—and he can do it; it does not make any difference what your color is, an employer is going to employ the man who will do an honest day's work, and pay him a day's wages.

I want also to say to you, do not pay any attention to the man who is going around and saying that there is not the same opportunity today that there was twenty-five years ago. That same fellow was around twenty-five years ago, he is around now, and he will be around fifty years from now; he never accomplished anything himself, and he is trying to keep everybody else from doing anything by his pessimism. Go to work, and work, and I am satisfied that you will make a success. This is a great republic; its resources are wonderful; we hear it talked of and written about all the time—but the greatest asset of this republic, and that on which it depends more than anything else, is its good men and good women. No matter whether you are an Indian or a white person, you have your influence, and the man who is seeking after good and doing good is a good influence everywhere.

The Commissioner of Indian Affairs talked about citizenship. That is the one thing that every man should strive to attain. That flag there represents the freest republic and the freest government on the face of the earth; it stands for you and it stands for me; it guarantees you liberty, but liberty regulated by law. Always stand up for the law; and teach your children, too, that the law of the country to be successful must be supreme. The best definition of liberty I think I ever heard was given me by a friend, who prepared it after much care: "Liberty enables us to do whatever we choose, provided whatever we choose to do is right." That is the great thing.

When you go out from this school, remember what the school has done for you. You cannot capitalize a school of this kind in dollars and cents. I do not know what the government contributes, or appropriates toward the maintenance of this school, but no matter what the amount, it is a good investment; it is a good thing for you, a good thing for me, a good thing for the Indians who are entitled to all we can do for them, and a good thing for the perpetuity of this republic.

THE VALUE OF CHEERFULNESS.

Address at the Graduation Exercises, by Hon. C. E. Houck, State Secretary of Internal Affairs for Pennsylvania.

This is one of the grandest entertainments I have ever had the pleasure of attending. The Indian School at Carlisle in this Commencement Exercise stands A-1, and I do not believe that there is any school anywhere that is better. I

have not much use for these people who are always criticising everything; the school has been criticised, I have been criticised, the Governor has been criticised—but I think it rather helps us than hurts us.

But I shall tell you about a man that found fault with everything that he saw—and he lived with our good, old German people, too. He never had a kind word for anybody; never a smile; no word that would lighten the burdens of another; he was always finding fault; he was a very tall man, with a sharp, rasping voice that well became him. The story goes that he was walking along one day when he came to where a boy was working, just over the fence, in a cornfield. He went up to the fence, hung his chin over the top rail, and said to the boy, "Son, that corn looks kind o' yaller." "Yes," said the boy, "that's the kind we planted—yaller corn." The old pessimist was not satisfied; "I don't believe you will get half a crop there," he said. "Well, that's all we expect; we're farmin' on the halves", answered the boy. By this time, the old man had gotten kind o' cross, so he said, " I don't see much difference between you and a fool, do you?" and the boy said, "Only the fence." (Applause.)

Much has been said about the teachers. The question has been asked, "What is the highest qualification a teacher can have?" Some have answered it by saying, "Scholarship"—and one cannot teach that has not scholarship; some have answered it by saying, "To be a good teacher is to be a good disciplinarian"—and that is good; but I think I can give a better answer; I say it is love for the work, love for the children. Tell me of a teacher that loves her work, whose heart is in her work, and she has ninety per cent of all that goes to make up the qualifications of a good teacher. Among all other qualifications what a great thing is cheerfulness—a cheerful teacher who goes to her work with a smile on her face.

Now, about the teacher who does not measure up to the standard. This story has just come to my mind. I heard it told by one of the brighest woman I ever heard on the platform. It is about a teacher who had not taught very long. One of the inspectors came around and sat on the platform and began to question the school. The teacher had not very much experience in teaching, and she lacked this one thing which I have recommended, love for the work and love for the children. While the scholars were reciting, a boy came in and sat down away back on a rear seat. The teacher went on with two or three of her classes; but this boy did not come up. The teacher rushed back angry—mistake number one! She was angry when she saw him sitting there, and roughly she grabbed him by the coat, and said, "I'll show you why you don't come on up with your classes!" The poor, little fellow looked up, with the tears running down his cheeks, and said, "O, teacher, I can't recite, I can't recite!" The right kind of teacher would have seen at once by the tears that something was wrong, but this teacher said harshly, "Why can't you recite? I'll show you!" The little boy sobbed out, "My brother ran off last night;

SOME OF THE DEPARTMENTS IN THE CARLISLE ACADEMIC BUILDING

CLASS IN MECHANICAL DRAWING DEPARTMENT

BENCH WORK IN DEPARTMENT OF CARPENTRY

John ran away, and mother has been crying all morning. My mother is crying so, teacher, I can't recite, I can't recite!" O, for a teacher that could have seen through the tears! The right kind of teacher would have said, "No, no, Johnny, you can't recite; take your cap and go home to your mother; she needs you."

Before I take my seat, I want to tell you that it is a great thing in life to dry tears, to lighten burdens, and to put people on the right way, and to be helpful. There is nothing that cheers my heart so much as when I can say a kind word as I go along and help somebody in the great battle of life.

A MESSAGE FROM A SUCCESSFUL CARLISLE GRADUATE.

Address of Mr. Howard Gansworth, Tuscarora, of the Class of 1894, Delivered before the Union Meeting of the Y. M. and Y. W. C. A., Sunday evening, March 27.

Ladies and Gentlemen: It is a great pleasure to be back here again; particularly so to be back at this commencement season. What I shall have to say, perhaps, is not new; it may not be even an old thought in new clothing, but I do want to say something that will go home to each one of you here tonight, and that will bear fruit in your lives hereafter. You will hear a great deal in the coming week about Carlisle; the ideals of Carlisle, what Carlisle is doing, and so on. What constitutes Carlisle? Is it the campus here with its beautiful buildings? Is it the boys and girls here who are students? Is it the teachers and the administrative officers here? Or is it all these taken together? I believe if I were to say that wherever there is a Carlisle boy or girl who is living an honest life, loyal to the principles of Carlisle—whether that boy or girl lives in Alaska or in Arizona, in Oregon or in Maine—if I said wherever such a one lives, there is Carlisle, I believe you would agree with me.

There is a sense in which Carlisle is a good deal bigger than the outward, visible symbols by which we recognize her. Carlisle is a force—a spirit—a life; and Carlisle is making herself felt. If I may use an abstract term, I will say the word "Carlisle" is a trade mark. It is a trade mark as much as "Hole Proof Socks," "Uneeda Biscuit," or "Gillette Safety Razor," or any of those other familiar names you have seen so often in our street car advertisements, are trade marks. You buy those articles which are advertised by trade mark words because you have seen them advertised; you keep on buying them because those articles have "made good."

Now, I want to say that "Carlisle" is a trade mark word for the Indians. That is why when they speak of a Carlisle Indian, they mean some other kind of

Indian than an Apache, or Sioux, or Seneca, or any number of other Indians; it is a certain type of Indian they speak of when they speak of a Carlisle Indian. Why is this so? Because of advertising. The same principle that made the Uneeda Biscuit known everywhere has been at work and has made the name of Carlisle known everywhere. And so in the minds of the public today Carlisle stands for something; and it follows that we who make up Carlisle—the students—should live up to the ideals, live up to the things which the public expects us to live up to—and that is a hard thing to do.

What does the public expect us to live up to? What are the ideals of Carlisle? I take it that the Carlisle student should be a manly man or a womanly woman. I take it that he or she should honor truth; that he or she should be ready at all times, and under all conditions, to look the world in the face and not flinch a bit. I take it that the Carlisle boy or girl is one who is efficient in some trade or in some work, by which he or she is going to make a living afterward in the days when they are thrown out into the wide, wide world. I take it that the Carlisle boy or girl upholds those principles that have been handed down from the days of Christ, and that have been tested by all nations and all classes of men, and have been found true and lasting. I take it that the Carlisle boy or girl is loyal to these principles. So, in the fewest words possible, I shall say that the Carlisle boy or girl is a well-rounded man or woman. He or she has developed the three sides. You know the Y. M. C. A. and the Y. W. C. A. try to develop the mind, the soul, and the body.

I do not know how I could impress on you some of the responsibilities that rest on each one of you individually because you have come here to Carlisle, and because you have drunk deep of the fountain of life here. You owe great responsibilities; not because the people expect them of you—not so much that—but because of the good it will do you yourselves. It pays to be on the right side.

The world is requiring a great deal more of men and women today than it has ever required before. You can seek almost any kind of occupation, and the first thing that they want is character. There are some railroads that won't employ a man that smokes cigarettes; there are some trolley lines that won't employ a man that drinks; there are some firms that won't employ a man that swears; there are lots of firms that won't employ a man that smokes and chews—even if he does it in his own room, they will find it out. You may think these requirements are stiff—perhaps they are—but the thing that is making these requirements is competition. For every job that is open there seems to be about one hundred men after it; and so when they come to sift the men out to see who they will keep that will fill the position, they select the man according to his character. Some banks won't employ a man who gambles, or who even plays cards, or who does anything else that may later on lead into dishonesty.

So in all kinds of work you will find that the character requirements are

becoming stiffer; and that is the thing that you who are going out from Carlisle sooner or later will have to meet—the stiff requirements which competition is putting on labor of all kinds.

The three sides of the Y. M. C. A. are to develop the body, the mind, and the soul. Perhaps you do not think quite as seriously of one side as you might. You think of the mind; you think of the soul; but you do forget your body. I was never so impressed by the importance of this part until the other day when I was reading a very interesting article on health. People are paying more attention to this matter than they ever have before. The state governments, the state legislatures, and the federal government are taking a hand in it; everybody is looking into the question of health and trying to prevent disease, trying to find how health may be acquired, because every healthy man is worth that much more to society. Any man who has a disease is not only a burden to himself and to those with whom he comes in contact, but he is very likely to spread the disease.

So, in speaking to you tonight, I will ask you not to overlook the great question of health. It is one of the fundamental qualities of success. If you are going to "make good"; if you are going to uphold Carlisle's principles, you must do it with good health. With good health a man might be "broke"—"down and out", as we say—and yet go out and earn enough to make a living. Without health, you can have no means whatever, unless you have a good brain, of making an honest living. I speak of this thing because I believe that we as Indians should pay more attention to our health. There are things which your body cannot stand; there are things that your body cannot do. There are fellows who go to the city and just throw themselves away. They feed their stomachs with things which they cannot digest; they go to work and keep hours which are against nature; they break down their health; they are useless for work; and, finally, we find them going back home, having made a failure. I have seen that time and again. One of the strangest things is that they think—and this it true of white people as well as Indians—they are having a nice time by going out and running around at night.

There are some firms that say this: "It is none of our business what you do at night; but if you are going to come into our office the next day, or into our shop and fail to do your best (and you can't do your best if you dissipate at all), then it is our business"—and that is just the thing that you who are going to work for others must consider. You have to have health; and in order to have health, you must live a life which will enable nature to take care of your health.

The other point that I want to emphasize is efficiency. In speaking of this, you will pardon my speaking personally. Although I have the advantage of a college education, when I got out and looked for a job, you know, a college education did not help me any more than it would help any one of you. The first question which they put to me was, "What can you do?" Well, I

guessed what I could do, but I could not tell what I could do. So that is the first question that comes to young men—"What can you do?"—and that means efficiently. When you are working at a trade, get it down so well that when you go out you will know it and won't have to learn it over again; that you will be master of it.

And the next questions they will ask you are these: "Where have you worked?" "What experience have you had?" Of course, I had neither; I could point back to nothing; so I had to "make good" on what I could.

Now when you go out, these are the great questions you are going to be asked: "What can you do? Can you do it well?" And then they will ask you, "Where have you done it; what experience have you had?" And while they may not ask your former employer's name, they will feel at liberty at any time to do so; and if you have not made a good record,it may go against you some day.

Now, these, ladies and gentlemen, are very common-sense ideas, but I would like to have them sink down deep into your system so that you can put them into practical use some day when you will actually need them.

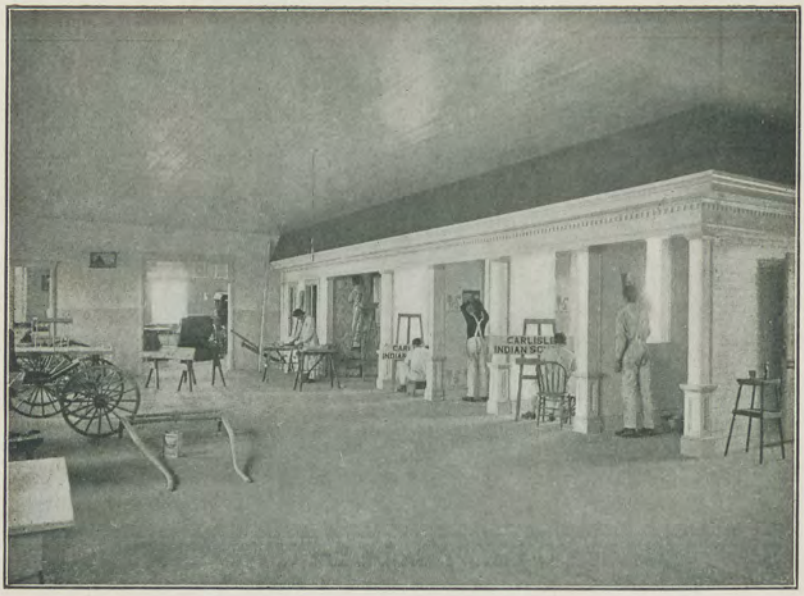
I need not tell you, I suppose, that in order to prove most efficient; in order to be the most useful, the most trusted, and to create the greatest confidence in those whom you approach, that you must have your life founded on the source of all power—on Christ Himself. You may not appreciate what Christianity is, and what it means to a young man or a young woman; but when you get out into these large cities and see the need of it, you will feel it perhaps as I do. Some I have run across seem to have the idea that Christianity is a good thing; but, after all, they don't see the use of making a profession of following Christianity. They say all the big fellows in the cities do not follow Christianity.

Over in Buffalo it has been my privilege to see quite a number of the prominent men that are interested in Y. M. C. A. work. Not so long ago, they started out to raise three hundred thousand dollars, and you would be surprised to see how some of the biggest men in Buffalo turned out—men who are worth millions, or hundred of thousands at least; they came there and showed their colors and dug down deep into their pockets and gave the money.

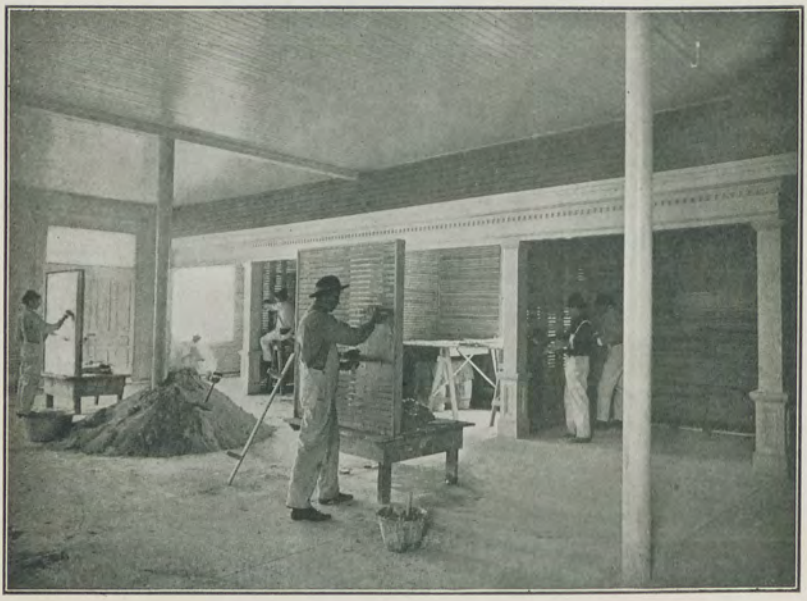
In the Y. M. C. A. they have men who are prominent in the business and social circles teaching Bible classes and doing other work. There you will find the prominent men actively engaged in Y. M. C. A. work. You will find it so in the Y. W. C. A. work. And so I want to say that this work is not only good and serviceable, but that you will find yourself in mighty good company when you join it and take an active interest in it.

COMMISSIONED OFFICERS, CARLISLE CADET BATTALION

NON-COMMISSIONED OFFICERS, CARLISLE CADET BATTALION



CORNER OF THE PAINTING DEPARTMENT



PLASTERING LESSON, DEPARTMENT OF MASONRY

Press Comments on The Carlisle Indian School:

EWSPAPERS and periodicals in all parts of the country made very generous mention of this year's Commencement Exercises of the Carlisle Indian School. While there will always be some people and some papers which disagree with the work of the government in carrying on its educational activities for Indians, more and more it is becoming a recognized fact that the work at the Carlisle School is of definite value to the Indian race, that its location has been peculiarly fortunate, and that the expense of its maintenance is not only low, but one of the best investments which our government can make for the Indian. This is becoming a settled conviction, not only among our best citizens who are interested and have investigated the subject, but among legislators in Congress as well.

It is impossible to reprint the hundreds of comments which were made by the press concerning the school and the recent exercises, and those which follow are published because they indicate the current of popular thought regarding Indian education.—*The Editor.*

From the New York Telegram: This year's Carlisle Indian School commencement is an epoch maker in that it shows the remarkable development along industrial lines of this famous institution under direction of the present administration organized by Mr. M. Friedman, the superintendent.

From the Carlisle Volunteer: With interesting exercises and a great throng of visitors, the commencement exercises of the great Carlisle Indian School, which began here on Sunday, are now in full swing, and promise to eclipse any given in previous years. Incoming trains to Carlisle are bringing many visitors from all parts of the United States, and by Thursday the school will see its largest visitation of former students, graduates, and friends, besides a number of men prominent in the government of this country.

From the The New York World: The Indian School which was founded in 1879 and has been aided by Congress since 1883, has 1,004 students. The success of its practical courses is shown by the very beautiful printing of the programmes, which was done in the school press by members of some of the most famous of the Indian tribes. During the past year 1193 students of the school have been offered employment, and the number of applications was greater than could be filled.

From the Philadelphia Inquirer: Today's exposition of the work accomplished in the last year or so at the Carlisle Indian School along industrial and academic lines was the first opportunity visitors have had of noting the result of afforts made to establish complete co-operation and co-relation between the academic and industrial departments of an institution where in the very nature of things academic work would be far behind industrial activities.

The Carlisle Indian commencement marked the thirty-first year of this remarkable institution's work at redeeming the native American Indian from savagery.

From the Carlisle Evening Sentinel: An appreciative Carlisle audience that packed the auditorium at the school Tuesday evening again witnessed an operatic production that would have done credit to any company of pale faces, who make strong claims in the operatic world. The work of the director, orchestra, soloists and the well-balanced chorus of admirable volume combined to give an evening's entertainment not seen outside of the large cities.

From the Harrisburg Independent: The appearance in this city Friday of the Carlisle Indian school students in their comic opera, "The Captain of Plymouth," will be unique in that it will be the first appearance of an Indian opera company in any city in the world. The youth and maidens of a race that has always been considered taciturn and lacking in an expression of humor, and any thing but musical, have demonstrated that it is just the opposite.

A better amateur performance never has been seen here, and, in fact, the Indians surpassed many a professional troupe. The singing was excellent and the acting of the Indian maidens and men was remarkably good. The expression of the actors, both facial and vocal, was a revelation. The proverbial woodenness of an Indian's face proved to be false, like so many other proverbial things.

From the Philadelphia Public Ledger: The result of the four years' course at Carlisle, when one considers the heredity of the average student of the institution, is nothing short of marvelous. And if occasionally a student who goes back to the reservation relapses into the ways of his forefathers for generations before him, it is not fair to bring a general indictment against a scheme of edution which, in the great majority of cases, is producing the results that vindicate the judgment of those who planned for the establishment of the school at Carlisle some thirty years ago.

The Carlisle School is not making the mistake of eliminating, along with the crudities of primitive civilization, the characteristic handicraft of the American Indian. The curriculum includes instruction in weaving blankets, and

rugs, in beadwork and metal work, and native silversmiths have been brought from the Navajo Reservation to give instruction in their art. Furthermore, Indian folklore and history are regularly taught, and the school is proving in the best of ways—by the work and worth of its graduates—that it is worth while to educate the Indian.

From the Philadelphia Record: This year's crop of graduates from Carlisle represents a score of widely-separated tribes. All through the week, beginning with Sunday, the Nomelaki, Klamath and Hoopa redskins will stand shoulder to shoulder with their racial brothers and sisters from such odd tribes as the Arikaree, Pima, and Puyallup, and will go into life's battles spurred by encouraging words from some of the most prominent educators in the country.

The rendition of religious music by an Indian orchestra and an aboriginal choir was an interesting feature of the services. This evening at a joint, or union, meeting of the Carlisle Indian Young Men's Christian Association and the Indian Young Women's Christian Association, the principal address was made by Howard Gansworth of the class of Carlisle, 1894, and Princeton University, 1903. Addresses were made by two Indian girls, Marjorie Jackson, and Mary Redthunder, and two braves, Frank Johnson and William Bishop. A unique feature was the rendition accompanied by the Indian orchestra of the hymn, "Nearer, My God, to Thee," in the Indian sign language by Miss Nora McFarland, a talented Indian girl.

From the Philadelphia Press: Superintendent M. Friedman has established several new courses of training, having in view the larger development of the Indian into citizenship. A thorough course in bookkeeping, and stenography is training men and women as clerks and bookkeepers. It has been found that the Indian is an excellent penman and is efficient in clerical work. Lately an official of one of the large Western railroads called Superintendent Friedman's attention to the scarcity of trained telegraph operators for railroad and commercial service throughout the west, and a department of telegraphy has been established at Carlisle with remarkable results. The printing trade also has been largely developed lately. The best instructors have been obtained and the Carlisle students do a great deal of fine printing including the execution of large orders for Washington officials.

In fancy consider for a moment the expression on the face of Fenimore Cooper's ghost when he learns that the Indians at Carlisle, Pa., have given a successful production of a comic opera. He thought he had said the final word when he wrote, "The Last of the Mohicans".

This afternoon's gymnastic exercises in the big school gymnasium were conducted by Harry C. Wheeler, a full-blood Nez Perce Indian from Idaho, who

put the students through their drills in a style that would have done credit to a regular army drill-master. Accurate rythmical motions are a feature of the redskins' work.

From the New York Herald: Under the direction of Harry C. Wheeler, a stalwart Indian youth, various sections of redskinned students yesterday went through complicated, rythmical, gymnastic drills on the campus and in the large school gymnasium. The exercises included an unmounted cavalry drill, small boys' extension and pyramid drill, boys' and girls' Indian club drill, girls' barbell drill, and a boys' sabre drill.

The comic opera has proved a huge success. The chorus, composed of three score aboriginal braves and maidens, worked perfectly.

The Indian school was founded in 1879. The buildings number forty-nine, and there are 311 acres in the campus and farms. The curriculum embraces agriculture, teaching, stenography, business practice, industrial art and telegraphy. Trades work comprises practical courses in farming, dairying, horticulture, dressmaking, cooking, laundrying house-keeping, and twenty trades. The total earnings of outing students last year was $27,428.91, and students have to their credit in bank at interest $46,259.20. The value of products made by students' labor in the school shops last year was $69,867.71. The number of students now in attendance is 1004.

From the Carlisle Evening Herald: Impressive baccalaureate services marked the beginning of the exercises of the annual commencement of the Carlisle Indian School. The services were held at 3:15 o'clock on Sunday afternoon in the school auditorium, and the immense room was filled to overflowing with the students, faculty and friends of the school. The services were among the finest ever held at the Carlisle School. The rostrum was handsomely decorated with potted plants and flowers and gave the event an Easter tone as well as the billiancy of a graduation service. Twenty Indian boys and girls, representing many tribes, were this afternoon graduated from the United States Indian Industrial School, and the graduation exercises which rank in success equal to those of any former year, and eclipse many, also celebrate the closing of the thirtieth year of the school's existence.

Those who attended the graduation services at the Indian school yesterday and heard the baccalaureate sermon delivered by Dr. Faunce, President of Brown University, were highly repaid and rewarded. Seldom, if ever, has a more scholarly and practical address been given in Carlisle. In language and expression easily understandable by the graduates to whom he addressed himself, Dr. Faunce clearly and forcibly outlined the work which educational institutions should accomplish. Most to be desired was the cultivation of the

PLYMOUTH MAIDENS IN "THE CAPTAIN OF PLYMOUTH"

INDIAN CHORUS IN "THE CAPTAIN OF PLYMOUTH"

COMPOSING ROOM, DEPARTMENT OF PRINTING

VIEW IN THE BLACKSMITH SHOP

open mind, the mind that searches after and is always willing to receive the truth. Closed minds, stubborn, warped, and biased have been the limitation which set a blight upon people and communities all over the world. It is one of the great aims of the institutions which train the young to dispel this habit of thought, and to cultivate an openness of thinking and of conviction which will mean wise conclusions and right action.

From the Cincinnati Times-Star: On March 27 the United States Indian School at Carlisle, Pa., will hold its annual commencement exercises. A class of twenty Indians will be graduated, twelve different tribes of original Americans being represented at this event. In addition to the graduates, thirty-eight pupils will receive industrial certificates in a variety of trades, such as printing, dress-making, sewing, carpentry, carriage-making, house-painting, baking, cooking, shoemaking and other lines of manual activity.

This, in a word, shows what America's largest Indian School is doing for the Indian today. That he has not been well treated is a fact that needs no demon stration; but that the race that has steadily robbed him of the land that one time belonged entirely to the Red Man, is doing something at this late date to repay the aborigine for that ill-treatment, is encouraging. The Indian, while unable to always cope with his white brethren in the marts of trade and the professions, is taking advantage of these belated opportunities, as is shown by the record of Carlisle during its 31 years of existence. There are 1004 Indians now in attendance at this school. During the year just closing, 758 of them worked in the shops and manufacturing establishments nearby, or lived in families where they could pursue their trade; and it is a testimonial to their abilities that the number of students offered employment exceeded those that could be supplied by the school by 335.

To teach the Indian to be a useful as well as a picturesque citizen of the country that was once his is the least that the white man can do for him now. To teach him this and how to fight the White Plague that year after year makes such inroads upon the dwindling tribes, is a work the nation should do. During the past fifteen years the average per capita cost per year for education and maintenance at Carlisle has been $153.92. To those who believe in that ancient adage that "only a dead Indian is a good Indian," this will seem a waste of money; but to the American who, down in his heart, is ashamed of the unsavory record that the White Man has made is his treatment of the Red Man, the amount in the aggregate will appear to him to have been well spent. The Carlisle Indian School is doing excellent work; and, while the number of students who do not graduate is necessarily much larger than the number who do, the record on the whole is one of which the Government need not be ashamed.

General Comment and News Notes

GUESTS AT THE SCHOOL.

SPECIAL trains were run from Harrisburg and other points for the accommodation of visitors to some of the exercises. In addition to the large number who came for specific events, a large company were guests of the school and members of the faculty. Most of these remained all week, or for several days; among these were Hon. Robert G. Valentine, Commissioner of Indian Affairs, Washington, D. C.; Hon. Edwin S. Stuart, Governor of Pennsylvania, Harrisburg, Pa.; Dr. Wm. H. P. Faunce, Pres. Brown University, Providence, R. I.; Hon. Henry Houck, State Secretary of Internal Affairs, Harrisburg, Pa.; Captain Robert H. Allen, 29th Infantry, Governors Island, N. Y.; Mr. and Mrs. E. M. Wister and Miss Elizabeth C. Wister, of Philadelphia, Pa.; Rt. Rev. James Henry Darlington, Harrisburg, Pa.; Rev. John Mills Gilbert, Harrisburg, Pa.; Mr. J. M. Oskison, Associate Editor of Colliers Weekly, New York, N. Y.; Mr. and Mrs. W. B. Fry and two daughters, Washington, D. C.; Mrs. A. H. Holcombe, Cynwyd, Pa.; Mrs. M. D. Gehris, Melrose Park, Pa.; Mrs. Robert McCurdy, Oak Lane, Pa.; Miss Ella G. Hill, York, Pa.; Miss Wil loughby Jones, England; Miss Barbara Heffner, Wurzburg, Germany; Miss Margaret E. Leber and Miss Catherine Leber, Philadelphia, Pa.; Mrs. Isaac Reynolds, Miss Mary Reynolds, Master Gregg Reynolds, West Chester, Pa.; Miss Mary Way, Kennett Square, Pa.; Mrs. Wm. Paxson, Kennett Square, Pa.; Mrs. Walter Scott, Ivyland, Pa.; Miss Maud Van Note, Asbury Park, N. J.; Mrs. A. G. Addington and Mrs. Mary Ream Fuller, Washington, D. C.; Rev. and Mrs. E. W. Fulper, Fort Washington, Pa.; Mrs. Lewis J. Price, and sister, Doylestown, Pa.; Mrs. I. F. Merrill and daughter, Moores, Pa.; Mrs. H. Ruetschlin, Philadephia, Pa.; Mrs. E. Hachman, Philadelphia, Pa.; Mrs. Elwood Horn, Philadelphia, Pa.; Mrs. Albert J. Koch, Philadelphia. Pa.; Mr. Gulick, Washington, N. J.; Mrs. W. A. McLaughlin and son, Glenolden, Pa.; Mrs. F. E. Atkins, Merchantsville, N. J.; Mr. Walter W. Dudley, Jenkintown, Pa.; Miss Alice Temple, West Chester, Pa.; Mrs. F. G. Stroud and Mrs. Charles B. Hurff, Moorestown, N. J.; Mr. Harry C. Eldridge, Franklin, Ohio; Mrs. Wm. H. Clapp and Miss Clapp and Miss Quimby, Northampton, Mass.; Mr. John Johnston and son, Leighton, Mr. Wesley Johntson, Washington, D. C.; Miss Ida White, Butler, Pa.; Mr. R. G. Griffin, Seattle, Washington; Mrs. Sellers, Miss Bertha Sellers, Dauphin, Pa.; Miss Anna Heagy, Harrisburg; Mrs. Miller, Harrisburg, Pa.; Mrs. N. M. Seavers, Newville, Pa.; Mr. and Mrs. Daniel Doner, Plainfield, Pa.; Mr. and Mrs. Jacob Myers, Oakville, Pa.; Mrs. E. M. G. Prickett, Biglerville, Pa.; Mrs. R. M. Hurst, Mechanicsburg, Pa.; Mr. Wm. G. Hetrick, Mrs. Grove, and Mrs. Moyer, West Hanover, Pa.

There was also a large number of returned students and graduates who spent most of the week at the School; among these were the following: Miss Ida Swallow, class '01, Oak Lane, Pa.; Miss Susie Garnette, Oak Lane, Pa.; Mr. Howard E. Gansworth, class '94, Buffalo, N. Y.; Miss Dora Masta, Asbury Park, N. J.; Miss Anna George, class '05, Philadelphia, Pa.; Miss Julia Whitefeather, and Miss Mae Morris, Washington, D. C.; Miss Elizabeth Sequayah, West Chester, Pa.; Mrs. Louis Herman, class of '89, Winnebago, Nebraska; Mr. Horton Elm, Rochester, N. Y.; Miss

Savannah Beck, class of '09, West Chester, Pa.; Mrs. Nettie Lavatta, New York City; Miss Nina Carlisle, Beverly, N. J.; Miss Fannie Charley, Mt. Airy, Philadelphia, Pa.; Miss Eudocia Sedick, class of '06, Syracuse, N. Y.; Miss Melissa Cornelius, Germantown, Philadelphia, Pa.

ATHLETIC SCHEDULES FOR YEAR 1910.

WE are printing herewith the athletic schedules for 1910 for the Carlisle School which include schedules for football, track sports, and lacrosse.

In the football schedule, it will be noted that no games are to be played in the west and that those which are scheduled will be played either on the Indian field, or within a short journey of the school. This cuts to a minimum the time which students lose from their studies and work. Althought a number of offers of games with the large universities in the West were made, it was decided on account of the length of the trip and the time which is necessarily consumed away from the school that it was inadvisable to arrange such games. The number of games to be played and the prominence of the institutions which are to compete with Carlisle on the gridiron during the forth-coming season indicate in no uncertain way the popularity of the Indians among the best universities.

The Carlisle Indian School has taken an advance stand on the subject of summer baseball by eliminating baseball as a sport which was played in competition with other colleges and prominent teams. This was done for the reason that when the Indians had a large baseball schedule, some of the players came into prominence and overtures were made to them by the larger league teams with a view to having them engage during the summer in professional baseball.

A number of universities are realizing the importance of this subject and its relation to amateur sport. It is very gratifying that Carlisle has been able to take this position with regard to professionalism. This has been done by substituting lacrosse, which is a purely amateur game in the United States. The Indians give evidence of making expert lacrosse players as this originally was an Indian game. The students will continue to play baseball among nines chosen from the student body, but no schedule has been arranged with outside teams.

FOOTBALL.

September 21—Lebanon Valley College, at Carlisle.
September 24—Villanova College at Harrisburg.
September 28—Muhlenburg College at Carlisle.
October 1—Western Maryland College at Carlisle.
October 5—Dickinson College at Carlisle.
October 8—Bucknell University at Wilkes-Barre.
October 11—Gettysburg College at Carlisle.
October 15—Syracuse University at Syracuse.
October 22—Princeton University at Princeton.
October 29—University of Pennsylvania at Philadelphia.
November 5—University of Virginia at Washington.
November 12—Naval Academy at Annapolis.
November 19—Cornell University at Ithaca.
November 24—Brown University at Providence.

TRACK.

April 23—Interclass Contest at Carlisle.
April 30—Penn Relay Races at Philadelphia
May 7—Penn State College at Carlisle.
May 14—Swarthmore College at Carlisle.
May 21—Lafayette College at Easton.
May 28—State Intercollegiate Championships at Harrisburg.

LACROSSE.

April 9—Lehigh University at Carlisle.
April 16—Stevens' Institute at Hoboken, New Jersey.
April 23—Swarthmore College at Carlisle.
April 30—Baltimore City College at Carlisle.
May 7—Mt. Washington A. C. at Baltimore.
May 14—Naval Academy at Annapolis.

ALUMNI BANQUET.

THE closing event of the commencement of the Carlisle Indian School took place last evening when the Alumni Association tendered a reception and banquet to the class just graduated, which was held in the spacious gymnasium and was attended by the faculty and invited guests numbering 200.

Dancing was one of the features of the evening. Music was furnished by McDonald's Orchestra of Carlisle.

The banquet was held in the school Y. M. C. A. Hall. The toastmaster of the evening was Mr. S. J. Nori, of the class 1894, who is also the president of the association. He is the chief clerk at the school, and he presided as toastmaster with much grace and signal ability. He made an excellent speech and, as upon previous similar occasions, caused every one present to feel proud of the fact that he was a Carlisle graduate.

Farewell addresses were given by Mrs. Emma H. Foster who is senior class teacher, Miss Sara Hoxie, president of the class, and by Mr. John Whitwell, principal teacher of the school.

Short addresses were also given by Mrs. Cecelia Londrosh Herman, a member of the first graduating class which is 1889; Peter Hauser, the present captain of the foot-ball team, class 1908, who is taking a post-graduate course in the Business Department; Horton Elm, a former pupil of the school who is at present located in Rochester, N. Y.; and Walter B. Fry, of the Educational Department of the Indian Office.

The most impressive address of the evening was given by the superintendent, who, with deep feeling, admonished the class to carry into the world the Carlisle spirit. The substance of his address was that the graduates must preach the Carlisle spirit which teaches honesty, loyalty, perseverance, manhood and womanhood, in their daily walk of life, be it in the quiet of the sanctuary or in the busy mart of trade. They must be preachers by their lives. He admonished them to let the Carlisle spirit be a force in their lives and they can thus repay Carlisle by living as she would have them live—by making the Carlisle spirit a part of their nature and by doing their best.

Thus closes one of the best commencements that this school has ever had in its history.

The members of the Alumni Association present were: Mrs. Cecelia Londrosh Herman, 1889, Mrs. Wallace Denny, 1890, S. J. Nori, 1894, Miss Ida Swallow, 1891, Mrs. Ida V. Nori, 1903, Miss Anna George, 1905, Wallace Denny, and Eudocia Sedick, 1906, Miss Vera Wagner, Peter Hauser, Morgan Crowsghost, Fritz Hendricks, John Farr, all of class 1908; Miss Margaret DeLorimiere, Miss Marie Lewis, Miss Savanah Beck, and Alzono Brown, class 1909: Frank Mt. Pleasant, 1904, and Albert Exendine, 1906, who are attending Dickinson College.

The officers of the association are: Mr. S. J. Nori, president, class 1894; Mr. Wallace Denny, vice-president, class 1906; Mrs. Nellie R. Denny, Secretary and Treasurer, class 1890.—*Carlisle Evening Sentinel.*

The work itself
must be the
Master's Praise.
Any shouting
from the house=
tops is degrading
to the workman.
Let your work
praise you.

TEMPLE SCOTT IN THE PRINTING ART

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Number of Students in attendance	1008
Total Number of Returned Students	4498
Total Number of Graduates	538
Total Number of Students who did not graduate	3960

RESULTS. These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.

HANDICRAFT
OF THE AMERICAN INDIAN

PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE
RUGS

CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them elsewhere. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversible Rag Rug; colors, blue and white. Nice sizes, at prices from Two Dollars to Six ¶ If you are interested Write Us Your Wishes

The NATIVE INDIAN ART DEPT., *Carlisle Indian School*