The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. X. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JUNE, 1891. NO. 12.

PUBLISHED MONTHLY, IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

The Mechanical work Done by INDIAN BOYS.

Terms: Fifty Cents a Year.
Five cents a single copy.

Mailed irregularly, Twelve numbers making a year's subscription.

Address all business correspondence to
M. BURGESS,
CARLISLE, PA.

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

"The Common Schools are the stomachs of the country in which all people that come to us are assimilated within a generation. When a lion eats an ox, the lion does not become an ox but the ox becomes lion."

HENRY WARD BEECHER.

OUR TWELFTH YEAR.

THE THIRD GRADUATING EXERCISES OF THE SCHOOL.

Wednesday, June 3rd., 1891, was the twelfth anniversary of the school and its third annual commencement. We were honored by the presence of the Commissioner of Indian Affairs, General Thos. J. Morgan, and a number of patrons of the school with whom our pupils are living.

The day was a beautiful one, though quite warm. In the morning, the inspection of the school rooms, shops, buildings, etc., took place as usual. The afternoon was devoted to the exercises of the graduating class, which occurred in the chapel.

The room was completely filled with the pupils and visitors. The platform was profusely decorated with flowers, ferns and laurel, while on the wall at the back was the motto of the class of '91, "Our work not done, but just begun."

On the platform sat Capt. Pratt, Commissioner Morgan, and Judge Henderson, of Carlisle.

Capt. Pratt in opening the exercises of the afternoon, said: "Twelve years ago, before organizing this school, Mrs Pratt and I called on General Sherman, and his first remark was, 'You have made a mistake, Pratt, in placing your school so far East. We could have given you a better post in the West. We could have given you Fort Gibson, Fort Riley, Fort Lincoln, or any of those posts near the Indians, and you would have less difficulty in keeping your school together.' My reply was, 'General, perhaps you have not thought it all out. We have two objects in view in starting the Carlisle school—one is to educate the Indians, and the other is to educate the people of the country. We want the people of the country to understand that the Indians can be educated, and the people need education in this respect as well as the Indians.' I then laid my plans before him, stated that in my judgment contact with the people of the country was the great need of the Indian, and that by bringing them to the beautiful Cumberland valley, placing them out and teaching them industries and having them come in contact with the masses of the people, we would reach the quickest results. Whether we have succeeded in that or not the public is at liberty to investigate.

We are here to-day after 12 years of effort towards Indian education. We have in our keeping nearly 800 students. By far the largest part of the school is not here. The best part of the school work is not performed on the school grounds. We have 440 odd students placed in families throughout this State, New Jersey and Maryland. This is a great factor in our educational system, as by being so placed out they become by association a part of the life of the nation."

The following program was then carried out:

1st. Music by the band; followed by Keller's great American Hymn sung by the school.

The Salutatorian, CHAS. E DAGNETT, Peoria tribe, came upon the platform, and gave the following address of welcome and oration upon the subject

"HAND AND MIND CULTURE."

"I am glad to be given this opportunity of welcoming you to our twelfth anniversary and third graduating exercises," he said.

"We are here in the common interests of education, representatives of the United States Government, of the commonwealth of the old Keystone State, and of forty-seven tribes of Indians.

Under such circumstances it is well for us to suspend the old saying, "Forget the things that are behind and press onward," and send our thoughts back to the "winter that bore the Mayflower up to pour amid New England snows the treasures of its cup," when Samoset in his few words of broken English, welcomed those sturdy Pilgrim Fathers to this continent.

So we to-day, welcome you to our school-rooms and work-shops.

I extend you a hearty welcome on behalf of the officers and teachers of this institution, because they feel that they have your sympathy and co-operation in their work of educating and civilizing the remnant of the race who once were the happy possessors of this great continent.

I welcome you on behalf of the students who yet remain, because it encourages them and cheers them on to nobler efforts, and on behalf of my class, who are soon to cast their barks upon life's ocean, because we feel strengthened by your presence and animated by your friendship.

We meet here to-day on this historical spot which marks the place where Franklin held his treaty with the Indians; here stands the old Guard House, an emblem of a great victory gained by the Father of our common country, which links his name with this place.

We meet here in council for mutual benefit, we celebrate a victory of education.

The germ that was planted in the heart of the founder of this institution, kindly nourished by your aid and sympathy, though oft times difficulties have caused it to droop, has flourished until it is what you see it to-day.

Again, heartily, friends, we welcome you to our school, where we are trying to solve one of the great questions of the day, that of hand and mind culture, that is calling forth discussion by the ablest educators.

Should the hand be educated along with the mind?

We look over this broad country and see the thousands of young people, especially young men, we say they can not all occupy clerical positions, they can not all be statesmen, or pursue occupations that require only mental exertion; some must labor with the hand and pursue a course in life that will require physical culture, and why should they not receive this culture in school and college?

The person who has received an industrial education will be employed every time in preference to the one who must learn from experience.

The great need of industrial, as well as mental culture, is becoming more and more apparent.

Many of the wealthy men of to-day who realize the value of an industrial education have given the strongest arguments in favor of training both hand and mind, by bequeathing large sums for the establishment of schools where young people may receive this practical education.

The Pratt Industrial School of Brooklyn is a notable instance of a school of this kind, and wealthy men of other cities are contemplating establishing others modeled after it.

One of the most successful business men of America says it is useless to spend so much time in acquiring a college education, but that a primary education with manual training is sufficient and even better, but a college education with industrial training would, perhaps, have enabled him to become even more successful.

Comparatively few of the great men of America have had the advantage of a college course, generally because they were too poor to afford it, but they worked hard, either as apprentices or at home, and learned as they went, and never has one regretted the hand culture received, but many have deplored the lack of mental culture; they would all say: let mental and manual training go hand in hand.

There is so great a demand for the development of the strength of the muscle that there are many societies and clubs organized for that purpose, and many others that have not that as a definite end are adopting such a course of training.

Go into the Y. M. C. A. building, you will see here a class-room where many useful studies are taught, such as book-keeping, arithmetic, stenography, draughtsmanship, Bible study, then there is the gymnasium where the best of exercise is received under a competent director, thus greater mental work can be accomplished.

I receive instruction half of each day in printing. Shall I ever regret the time spent in this way? Never, even though I do not follow that trade as a pursuit of life, the mental and manual discipline it gives is well worth the time thus spent.

And so with all, be they blacksmiths, carpenters, saddlers, or mechanics of any kind, it will be found of great advantage to a man to learn his trade systematically, and receive an education along with it.

Those who are to be laborers should be intelligent, for their own, the national, and the good of society at large.

Look at the prison statistics and you will see another strong argument for hand and mind culture; more than four-fifths of the criminals have never had an education, and still less have had manual training or learned a trade by which to gain an honest livelihood.

From this we must conclude that cultivating the hand and mind is a great preventive of crime and all evils attending idleness from the lack of training.

Every person, poor or rich should be sufficiently cultured that he could gain an honest living either by the hand or the brain.

The rich man of to-day may be poor tomorrow and his children should possess the ability to do manual labor which developes an independent character and enough mental training to put the ability to labor to the best use.

The future of America depends upon the culture of the youth of to-day.

The country needs more and higher education for the masses, many see this and are striving for it.

The need of this manual training is more pressing because the old system of apprenticeship has virtually died out, and well it has, for under that system the apprentice became proficient in some branch of his trade and was kept at it because he could produce more for his master, who, as a rule, cared little or nothing for the apprentice's general good.

And, too, the demand for specialists in every branch of industry requires that the hand be taught systematically. The young man who seeks employment is asked where and how he learned his trade, and if he has had no special preparation, very likely will not be employed.

Mental and manual training will unite to form a true and noble manhood, which will stop, to a great degree, the strikes, lessen the criminal element, abolish the strife between labor and capital, and bring social equality and a higher plane of civilization.

This question concerns largely the Indian of to-day. Whenever he has had equal advantage with the whites in hand and mind culture, he will be equal with them, but not till then.

The object of everything attempted on behalf of the Indian should be to fit him, mentally and manually, to take his place in civilized communities, to take the responsibility of citizenship and to earn his living honestly, by the exercise of his developed faculties.

This is the foundation principle of Carlisle, and it is proving, or trying to prove, that along this line, and this only, lies the practical solution of the Indian problem.

It is to be hoped that the day is not far distant, when every American, regardless of race or color, will, like Philip of Macedon, when he told Aristotle that he thanked the Gods not so much that they had given him a son, as that they had permitted him to be born in the time of Aristotle, not only be grateful for the children that God shall give them, but thank Him that they have been born in a time when labor is honored, when the hand and mind are trained alike, to the glory of God, the glory of our union, and the uplifting of mankind."

The choir rendered "Hail to Thee, Liberty," from Semiramide in a manner which surprised all.

YAMIE LEEDS, of the Pueblo tribe, gave an interesting oration as follows:

"THE PUEBLO INDIANS.

We do not know very much about the history of the Pueblos or the village Indians as they are sometimes called. History tells us that most of the Indians were found along the shore of the Atlantic and their customs and habits are pretty well described.

No one knows certainly where the Pueblos were first found. Almost every people say that they were found in Mexico and are descendents of the Aztecs which Hernando Cortez found and conquered in the year 1519. Perhaps it is true, but one of the Pueblo tradations is, that once they lived somewhere north east, perhaps among the mountains of Colorado, and they claim to be the descendents of the Cliff-dwellers.

I don't know how true this is for there is no real record that can be traced and there are no foot prints that lead to where they came from, but as the story goes on it is said that once they moved from north east as they called it, and went into the present Territory, New Mexico. As they went some of them stopped along the

Continued on Fourth Page.

THE ADMINISTRATION AND THE INDIAN.

THE RED MAN'S IMPROVED CONDITION.

RAISED FROM SAVAGERY TO CIVILIZATION.

NO SECTARIANISM IN THE INDIAN OFFICE.

The Catholic Church Receives Far More Money From the Government for the Education of the Indians than Any Other Denomination.—Ex-Representative Perkins Gives the "Republican" Some Important Facts.

In consequence of the public interest in the Indian question, and the very much that has been said of late concerning the Indian service, a representative of *The National Republican* called upon Hon. B. W. Perkins, Ex-Representative of Kansas, who, as Chairman of the committee on Indian Affairs in the House during the late Congress had very much to do with the legislation affecting Indian concerns, and who, because of his long service as a member of said committee is as well informed concerning Indian matters as almost any man in the country.

Judge Perkins was very frank in the expression of his views and complimentary to the present administration.

He said that in his judgment the Indians were treated better at this time, and had less to complain of, than ever in the history of the Government. That their treaties were more carefully observed, their rights more scrupulously guarded, and their physical, moral and educational interests given more attention and encouragement than ever before in the history of the service.

He thought that all good people who were interested in the c[illegible] of Indian education, and in the evo[illegible]n of the red man from his ignorant, tribunal condition to the elevated plane of an educated American citizen, should strengthen and uphold the hands of the Commissioner of Indian Affairs and the Secretary of the Interior in the very excellent work in which they are engaged.

Judge Perkins said that the recent Congress appropriated more money for educational work among the Indians than any of its predecessors, and tried in a faithful way to observe the treaty obligations of the government. That because of this it had been charged by some with wastefulness and extravagance.

He said in answer to this criticism that there were in round numbers 250,000 Indians in the United States; that to build school-houses for them and to educate them, to furnish clothing and blankets where they were required, either under treaty obligations or otherwise; to pay their annuities for land purchased and to provide agricultural implements, and to assist them in their farming enterprises; to supply them with beef and rations where required, and to maintain the agencies, and to superintend their concerns, and to promote their best interests; to allot their lands in severalty and to build and maintain for them the great industrial schools at which they are taught and trained for the duties and responsibilities of citizenship; in fact, to provide for the entire Indian service in all of its various undertakings, and in its great and important work costs the people of the United States less than $8,000,000 annually, while to feed, clothe and maintain an army of 25,000 men in round numbers, costs the tax payers of the country each year about $25,000,000.

This statement, said Judge Perkins, ought to be a full answer to the charge made by some that the Indian service is an extravagant one.

The representative of the *Republican* then called attention to the Sioux outbreak in the Dakotas last year, and inquired if the failure of Congress to appropriate all that the Sioux desired impelled them to go upon the warpath, and to take up arms against the Government of the United States. Judge Perkins said that it was likely that the action of Congress had something to do in prompting the Indians to their lawless deeds, but only in part gave the turbulent and restless spirits among the Sioux an excuse to excite their people to acts of violence and bloodshed, such as had characterized them in the past.

He said that under the treaty of 1877 Congress had appropriated near or quite a million of dollars each year for the subsistence of the Sioux. But the treaty provides that this subsistence, or so much thereof as may be necessary, shall only continue until the Indians can support themselves. The treaty also provides that where the Sioux are located upon lands which are suitable for cultivation, rations, (or subsistence,) shall be issued only to the persons and families of those persons *who labor*, the aged, sick and infirm excepted.

As the treaty was made more than fourteen years ago, and as much of the Sioux Reservation was suitable for cultivation and agricultural purposes, Judge Perkins said it was the judgment of the committee on Indian Affairs that this appropriation should be gradually reduced, and hence, for the fiscal year ending June 30th, 1891, but $900,000 was appropriated. He said he did not think this reduction was in violation of the treaty, but in keeping with its letter and spirit, and he thought, as the treaty provides, that the Sioux should understand that they must work and contribute to their support, and that it is not the purpose or intention of the Government to feed and maintain them forever in idleness. But this reduction was not satisfactory to the Indians, and perhaps it contributed to the outbreak.

Unfortunately the season last year was unfortunate in the West and the crops of the Indians failed, and hence the necessity for more assistance from the Government. This, however, could not be foreseen by Congress and in consequence the criticism and fault-finding that has been indulged in by some because of the failure of Congress to appropriate the full amount desired by the Sioux has been gratuitous and uninformed.

Judge Perkins said that the treaty of 1877, as well as the other treaties with the Sioux were reciprocal. That in these treaties the Indians had solemnly pledged themselves, individually and collectively, to take lands in allotment, to maintain peace with the citizens and Government of the United States and to observe the laws thereof, and to loyally endeavor to fulfill all obligations assumed by them and due to the Government and the people. He doubted, however, whether a single treaty made by the Sioux had been observed and kept by them, and he thought the outbreak of last year was without cause or justification, and that in the event they created further trouble and resorted to violence again they should be treated to heroic measures.

He believed it was time these Indians should understand that they must obey the laws and respect their obligations to the Government, and if they did not do so they would be treated as malefactors and punished as their deeds deserve.

The attention of the Judge was then called to certain complaints made by the Catholics, and he was asked whether in his judgment the management of the Indian Office was sectarian or inimical to the interests of any of the great religious denominations of the day.

"On the contrary" said Judge Perkins, "I know that General Morgan desires to be impartial and fair, and to do what, in his judgment, will bring the most satisfactory results. It is true," continued the Judge, "that General Morgan thinks it would be better if the schools supported in whole or in part by the General Government were entirely divorced from sectarian influences. This, however, is not because of his opposition to the Catholic schools, or because of opposition to the Catholic church, but because he believes with very many of the American people, that the public moneys should not be appropriated to the support of sectarian schools.

He would treat all denominations alike in this particular, and it is his judgment that more progress would be made and more satisfactory results secured if the entire work of Indian education was under the immediate control and supervision of the Government."

Judge Perkins said that during the last Congress hundreds and thousands of letters and petitions were received from all sections of the country protesting against appropriations by Congress for the support of sectarian schools, and if it had been a new original proposition he did not believe Congress would consent to these appropriations; but as it was only a continuation and support of work heretofore encouraged by Congress, the appropriations were made and the sectarian schools provided for.

Judge Perkins said that for the fiscal year ending June 30th, 1891, the Commissioner of Indian Affairs had set apart to aid sectarian schools that were engaged in Indian educational work $570,218.

Of this amount the Catholics receive	$363,349
The Presbyterians receive	44,850
The Congregationalists receive	27,271
The Episcopalians receives	29,910
The Friends receive	24,742
The Lutherans receive	9,180
The Unitarians receive	5,400
Lincoln Institute receives	33,400
Hampton Institute receives	20,040
Other denominations receive	5,375

From these figures it will be seen that the Catholics receive of this public money quite a considerable amount more than all the other denominations combined, and this ought to satisfy Catholics and all that there is not the slightest disposition on the part of General Morgan, or of the Indian Office to discriminate against the Catholic church. "In fact, I know" said Judge Perkins, "from personal conversation with General Morgan that he fully recognizes and appreciates the good service the Catholic church has rendered the country and humanity in its missionary work among the Indians, and he would not in the slightest retard or impair its usefulness. But as Commissioner of Indian Affairs it is the duty of General Morgan to serve the public rather than the church, and in a most zealous and conscientious manner he tries to perform that duty. If he finds incompetent, unfaithful, or inefficient agents, teachers or employees in the Indian service it is his duty to remove them and to supply their place with others, and in the discharge of this duty he should not be restrained by sectarian considerations, or by church protestations or appeals."

"Unfortunately for the Catholic Church —and I say in a spirit of kindness,"— said Judge Perkins, "it construes the removal of a Catholic from the public service as an affront to the Church, and as a discrimination against it, while the matter of religion had nothing whatever to do with the cause of removal." With just as much propriety the Presbyterians might say when a Presbyterian is removed from the public service, that it is because of his religious convictions, and because of a disposition to discriminate against the Presbyterian Church; and so with the Methodists, the Baptists, the Congregationalists, the Lutherans, and the other Christian denominations; and yet who ever heard such an absurd charge coming from these denominations.

There is no reason why an unworthy or an incapable Catholic should not be removed from the public service that cannot be advanced in the interest of an unworthy and inefficient Presbyterian. Immunity should not be given to any denomination, but questions of competency and fitness should be the controlling considerations. It would be in conflict with the spirit and genius of our institutions to establish a denominational standard, and to ask protection to all who conformed to it; and Judge Perkins expressed himself as glad that such a rule was not observed by this administration, and he did not believe it would be by the administrations that were to come. He said that it was his judgment that all denominations had been treated fairly by the Indian Office, and that Secretary Noble had been exceedingly anxious that no organization should have cause for complaint. That he had labored zealously to protect the Indians from encroachment and wrong, and had insisted that contractors, agents and all should do their duty, and as an able and conscientious officer, and without fear or favor, had treated all with kindness and consideration and had not permitted sectarian or denominational considerations to influence him in his official action.

Judge Perkins said that as conclusive evidence that Secretary Noble and General Morgan desired to be absolutely fair and impartial, it was only necessary to recall the fact that these officers had voluntarily requested the President to divest them of some of their power under the law, and to put the appointment of agents and the selection of teachers for the Indian service under the civil service rules, and he said he was sorry to see how bitterly and unkindly the Indian Office was treated by some, and particularly by the *Catholic Telegraph* of Cincinnati, Ohio, as he believed its charges were wickedly and maliciously false.

He said that such charges and slanderous accusations could not result in good to the public service or to the church for which the *Telegraph* professed to speak, as its writers and publishers should have known they were groundless and without a shadow of truth to sustain them. He said in conclusion that he believed the Indian problem was very greatly solved; the Indians were being educated, their reservations broken up, their tribal organizations dissolved, their tepees thrown aside for civilized habitations; their individuality cultivated and encouraged, and in a little time they would be known as citizens of the Government of the United States and the days of Indian wars would be known no more forever.—[*The National Republican.*

GOVERNMENT AID TO SECTARIAN SCHOOLS FOR INDIANS.

(From the *New York Independent*, April 16, 1891.)

The question of Government aid to sectarian schools has of late been enhanced in importance from a source where we have hitherto felt ourselves secure. Heretofore chiefly a question in the States, it is now pressed upon public attention by the action of the General Government, in appropriating money for the support of Indian schools, by contract with religious denominations. It has gone on increasing from year to year, until there is no time to be lost inquiring how far this "wooden horse" shall be allowed to thrust itself into our public administration.

It is to be feared that many Christian patriots do not realize how far they are compromising the fundamental principles of our Government, by seeking and accepting public funds for mission schools among the Indians. The amount received by the Protestant churches has been very small, only an average of about three cents per member in the aggregate, for the few denominations participating in the benefit. And yet this paltry sum has been allowed to blind many minds to the compromise of a great vital principle of our republican institutions.

The public need to be reminded of a few great facts.

REMINDER I. CONGRESSIONAL ACTION.

In the Congress of the United States, in 1870, Hon. S. S. Burdett, of Missouri, proposed an amendment to the Constitution of the United States prohibiting the appropriating of money for sectarian schools. In 1871, Hon. Wm. M. Stewart, of Nevada, proposed an amendment to the Constitution of the United States, which said:—

"Neither the United States, nor any State, Territory, County, or municipal corporation, shall aid in the support of any school wherein the peculiar tenets of any denomination are taught."

December 14, 1875, Hon. James G. Blaine, in the House of Representatives, proposed an amendment to the Constitution of the United States, which provided that

"No money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect (or denomination); nor shall any money so raised, or lands so

devoted, be divided between religious sects or denominations."

August 4, 1876, the above was reported from the Judiciary Committee. The history (McPherson's) says:—

"After a brief debate the resolution, as reported, was agreed to— yeas, 180; nays, 7: not voting, 98."

In the Senate, this article was referred to the Committee on Judiciary. August 9th, Hon. Mr. Edmunds, of Vermont, reported a joint resolution, as a substitute, which was more detailed, sweeping, and even stronger, than Mr. Blaine's original resolution, for which 28 persons voted, and 16 against, lacking only two votes of the necessary two thirds. In 1888, Hon. H. W. Blair introduced a similar amendment.

REMINDER II. PARTY PLATFORMS.

In 1876, plank 7 of the National Republican platform called for an amendment to the Constitution of the United States:—

"Forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

The Democratic National platform that year favored the maintenance of "the public schools,"

"without prejudice or preference for any class, sect, or creed, and without largesses from the Treasury to any."

In 1880, the platform of the National Republican Convention repeated its recommendation of four years previous for an amendment to the Constitution prohibiting the giving of money to sectarian institutions.

The Democratic National platform that year briefly declared for the "separation of Church and State," and the "fostering of the common schools."

REMINDER III. ATTITUDE OF THE OLDER STATES.

From the exhaustive work of Frederick J. Stimson, 1886, on American Statue Law, the following facts are collated. The phraseology used in the different constitutions varies a little, but the following exhibits tell the story fairly:—

1. By the constitutions of *thirteen* States no public money can be appropriated for the support of any sectarian school.—New Hampshire, Massachusetts, Pennsylvania, Illinois, Michigan, Wisconsin, Minnesota, Missouri, Texas, California, Colorado, Alabama, Louisiana.

2. By the Constitutions of *fourteen* States no money can ever be taken from the public treasury in aid of any church, sect, or sectarian institution,—Pennsylvania, California, Michigan, *Georgia*, Missouri, Texas, Illinois, Colorado, Minnesota, *Indiana*, *Oregon*, Wisconsin, *Mississippi*, Louisiana. The four States in italics are not in the previous list.

3. In six States money cannot be appropriated for sectarian purposes or education by any municipal corporation,—Illinois, California, Missouri, Colorado, *Virginia*, *West Virginia*. The *two* States in italics are not included in the two previous lists.

4. In *six* States no *property of the State* can be appropriated for any sectarian purpose,— Illinois, Michigan, Missouri, Texas, California, Colorado

5. In four States no *property of any municipality* can be so appropriated.—Illinois, California, Colorado, Missouri.

6. In *one* case the State cannot accept or grant a bequest to be used for sectarian purposes,—Nebraska.

7. In *four* States no public money can be appropriated for any school not under the exclusive control of the State or its school department,—Massachusetts, *Maine*, Pennsylvania, California. Maine is not included in any of the previous lists.

8. The constitutions of *four* States declare that no sect shall ever have any exclusive right to, or control of, the State School Fund,—*Ohio*, Mississippi, *South Carolina*, *Kansas*. Here are *three* States not before mentioned.

9. In *six* States no sectarian institution is permitted, directly or indirectly, in any of the State schools,—Wisconsin, Nebraska, California, *Nevada*, Colorado, South Carolina. Nevada is not in the previous lists.

10. In *two* States no money can be appropriated for religious services in the Legislatures,—Oregon, Michigan.

Here are *twenty-five* States in which the principle under consideration is recognized in some form, and the appropriation of public moneys for sectarian schools is either directly or constructively prohibited.

REMINDER IV. THE SIX NEW STATES.

It is an interesting inquiry whether the American people, in the vigorous young States just admitted to our sisterhood, are holding fast to the principles adopted by the older communities. We are glad to be able to say that they have not weakened, but have rather intensified the constitutional restrictions.

The Montana Constitution says:—

"No appropriation shall be made for any charitable, industrial, educational, or benevolent purpose, or to any person, corporation, or community not under the absolute control of the State, nor to any denominational or sectarian institution or association."

The Washington Constitution says:—

"The entire revenue (public school) shall be exclusively applied to the support of the common schools." And, "All schools maintained or supported wholly or in part by the public funds shall be free from sectarian control or influence."

The Constitution of Wyoming says of the school funds, that—

"No part shall be used for the support of any sectarian or denominational school, college, or university."

The Constitution of North Dakota says:—

"No money raised for the support of the public schools of the state shall be appropriated to, or used for the support of, any sectarian school."

The Constitution of South Dakota is one of the strongest and most sweeping of all. It says:—

"No appropriation of lands, money, or other property or credits to aid any sectarian school, shall ever be made by the State, or any county or municipality within the State, nor shall the state, or any county or municipality within the State, accept any grant, conveyance, gift, or bequest of lands, money and no sectarian instruction shall be allowed in any school or institution aided or supported by the State."

The Constitution of Idaho is not behind the others in clearly setting forth this principle. It says:—

"Neither the Legislature, nor any county, city, town, township, school district, or other public corporation, shall ever make any appropriation, or pay from any public fund or moneys whatever, anything in aid of any church or sectarian or religious society, or for any sectarian or religious purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controlled by any church, etc.,

Thus it is seen that the strongest guards against sectarian influence and aid are thrown around our great Republican institutions by the constitutions of the youngest States of the Union. They have even distanced the older States. With the list thus re-enforced, we have thirty-one States whose State constitutions have sacredly guarded them against sectarian appropriations.

1. In the light of the foregoing facts, how can the action of the Government in appropriating public moneys for sectarian Indian schools be regarded, except as anomalous, abnormal, and inconsistent with the genius and true historic attitude of our free American institutions?

Into fifteen States (not to mention the Territories), whose constitutions prohibit the appropriation of public funds for sectarian schools, in violation of the established law of those States, and also of the United States, this new policy has thrust itself, by providing for the support of sectarian schools (forty-nine boarding and seven day schools), thus turning the tide backward, to the great comfort of those who have ever antagonized the non-sectarian policy of our beloved country. Does such a disregard of State constitutions comport with the proper attitude of the highest representatives of law in the land? If it were a case of civil war and self-preservation, it might be tolerated; but the movement is in the direction of disintegration and destruction. It is a case in which the Government itself violates the historic interpretation of the Constitution of the United States as well as the letter of the State constitutions.

Moreover, these Indian schools are among a people rapidly advancing to citizenship. But how can they be brought into harmony with the American spirit and into line with American institutions, if the National Government sets at naught its own Constitution and the constitutions of the individual States?

2. When will our American Christian Churches, with their historic protest against appropriating publicfunds for sectarian schools, open their eyes to see the fatal compromise they are making by asking the pecuniary aid of the Government for their Indian mission schools? Such a policy affords the enemies of the public school system an opportunity to insert the entering wedge into our favorite institutions, under the sanction of our highest civil authorities, and that, too, with the consent and co-operation of Protestant Churches. It is strange that good people connot see this; and it is all done for the sake of a paltry pittance, easily provided for by the contribution of three cents each, by the communicants of only those Protestant denominations represented in the Indian mission schools. These Churches should at once decline to take pecuniary aid from the Government for their schools, and should say to Congress, We cannot afford, at so small a price, or at any price, to sacrifice our American institutions. Guard our Constitutions.

PLAN OF THE EUROPEAN CATHOLICS TO CRYSTALIZE ALIEN PREJUDICES.

ROME, May 27.—The details of the scheme to maintain foreign influence in the United States through the medium of the Roman Catholic Church have been made public. It is significant that this whole movement has been conducted so far without the knowledge or advice of the American hierarchy.

The campaign has been directed solely by the committee in Germany, which by its activity has secured the support and approbation of other European countries. The American Bishops have probably no information about it except what they have gained from the press despatches.

There will be great curiosity to know their view of the matter. The plan proposed in the memorial would, if adopted, seem to be peculiarly well adapted for the preservation in America of the language and race distinctions of the immigrants. It has been impossible to secure a list of the signatures to the memorial.

WHAT THE DOCUMENT SHOWS.

The document itself, which has never before been published, and which was presented to the Pope along with all the letters and recommendations in its favor that Herr Cahensly could get, is about as follows:—

MOST HOLY FATHER:—The presidents, general secretaries and delegates of the Archangel Raphael societies for the protection of emigrants, encouraged by the blessing which your Holiness condescended to bestow upon them, met in international congress at Lucerne, on the 9th of last December, in order to consider the best means of procuring the spiritual and temporal welfare of their Catholic fellow-country-men who are emigrating to the Americas at the rate of upward of 400,000 a year.

"They take the liberty of representing to you that these numerous emigrants could constitute a great power and a mighty factor in the development of Catholicity in the different parts of America, thus contributing to the moral greatness of the new country, and moreover, by a reflex action which would soon become apparent, giving life to the religious spirit of old Europe.

"In order that European Catholics in the country of their adoption may preserve and may hand down to their offspring the faith and the benefits which it bestows, the undersigned have the honor to submit to your Holiness those conditions which, as is shown by experience and the nature of things must essentially be established in every country toward which emigration is being directed. The losses which the Church has sustained in the United States of North America amount to more than ten millions.

THE RECOMMENDATIONS.

First.—It would be necessary to form into separate parishes, congregations or missions the different groups of immigrants of different nationalities in all cases wherein their respective numbers and resources allow of so doing.

Second.—The direction of these parishes should be confided to priests of the same nationality as the faithful.

Thirdly.—In those parts of the country where immigrants of the different nationalities have settled, but in too limited numbers to form themselves into separate parishes according to nationality, it is highly desirable that the priest selected for the direction of such groups should be conversant with their respective languages. This priest should be strictly obliged to teach the catechism, and to give instructions to all such different groups of emigrants in the language peculiar to each.

SEPARTE RACE SCHOOLS.

Fourthly.—Where there are no Christian public schools, parochial schools are to be established and, as far as possible, a separate school should be provided for every nationality. The list of studies for these schools should always comprise the national language of the different races of immigrants, as well as the language and the hist[illegible] of their adopted country.

Fifthly.—The priests who devote themselves to the service of the immigrants should be given all the rights, privileges, favors and the like elsewhere enjoyed by the priests of the country.

Sixthly.—It would be desirable to found and encourage associations of different kinds, such as confraternities, mutual aid and protection societies, etc. By these means Catholics would be kept together and preserved from the wicked societies of Free Masonry and others of kindred nature.

Seventhly.—It would be most desirable that, as often as might be judged feasible, the Catholics of every nationality should have in the episcopate of the country to which they have emigrated, some bishops of their own race. It seems that such an organization of the Church would be perfect. Every different nationality of emigrants would be represented and their respective interests and needs protected or cared for at the meetings of the bishops in councils, etc.

From these measures the undersigned hope for most fortunate and most speedy results. A number of missionaries trained under the guidance of an eminent Italian bishop have already gone to America. Other nations which are neighbors of Italy before setting out to undertake their important and saintly ministry, are waiting for the supreme pastor of the Universal Church to guarantee them the untrammeled exercise of that ministry by a decree of his infallible wisdom.

Thus, provided the Holy See will lend its indispensable co-operation, marvelous results will be obtained. In this wise the poor emigrants will find again on the soil of America their own parishes, their own schools, their own societies, their own language, and they will prove the means of extending the limits of Jesus Christ's kingdom upon earth.—[*Phila. Press.*

Indians Are Liberal Givers.

W. P. Blake in the *Indian Missionary*, published at Atoka, Ind. Ter., says,

The Christians among the Indians are liberal givers. I think I can say, taking into account their actual income, their needy condition, and the examples set them, none do better in the matter of giving.

Continued from First Page.

Rio Grande and others went on and stopped wherever they thought best to settle. That is why the Pueblos are so scattered.

When the Mexicans occupied the Territory the Indians adopted their civilization and the Mexicans built for them Roman Catholic Churches which still stand in almost every village. They also built school-houses. Few Indians attended and only a very few can read and write, but nearly everybody can talk the Spanish language, even little children.

Now a few Presbyterian churches and schools are established and a few teachers and Missionaries of the Gospel are among the Pueblos. In some villages there are Missionaries or school teachers that will tell them of the Gospel of Christ and there are not many Christians among them. They carry on their work on Sunday just the same as other days, that is in some places, because there is no one to tell them that it is wrong to work on Sunday.

They don't have any chiefs, but have Governors, and every year they elect a new one. He has six cabinet officers or helpers. The people all have a right to help make laws.

My people do not draw rations from the Government, but are self-supporting. They do considerable farming and have herds of cattle, horses and sheep; they also raise chickens and hogs. They raise on their farms all kinds of grains, vegetables, and fruits. Although their land is very poor and the rain hardly ever falls, yet they manage to raise these things.

You might ask, well, how do they manage to farm where it scarcely ever rains?

My answer is this: They manage by irrigation. It is hard work yet they do not mind it, although sometimes they have to wait all night for water and stay at their field until their turn comes.

When it is scarce as it often is the crops suffer. When the grasshoppers are so many, then often times crops fail. Sometimes they haven't anything to eat, yet they don't beg the Government to feed them, but go off and earn their bread for their families.

They make a great deal of wine with their grapes, dry their peaches and apples for the winter use as they do around here.

They have a great deal of milk and with it make cheese, but not many know how to make butter. If they did make it, the butter would melt, it is so very warm and they have no ice.

The implements which they use on their farms are the same as were used in old Bible times and which their great, great, great, great grandfathers used. The plow which has only one handle is made of wood except the point which is of iron or steel.

The Pennsylvania farmers would laugh, if they should happen to go out in the times of harvest for they have an entirely different way of reaping their fields.

They do not use reapers nor the threshing machines. They probably never saw them. Sickles and hand cradles are used.

It is very slow work to use the sickle to cut the grain because you have to take a handful at a time and cut it.

The relatives and neighbors are always very helpful when the harvest comes, they help each other until it is over. They thresh their wheat upon the threshing floor, which is nothing but the hard and smooth ground, enclosed by a high fence.

They throw the wheat upon the floor and turn in about thirty or fifty horses and let them tramp upon it until the wheat is out of the heads. Then they turn out the horses, take a wooden shovel, throw the grain into the air and in this way clean it. I believe you couldn't tell the difference between it and that done by a threshing machine.

The women do all the house keeping and are not obliged to do the men's work. They make blankets such as you call Navajoe blankets. They make stockings and are very fond of knitting. The water jars and vases used by them are made by the women. Their houses are made of stone and mud. Some times the houses are built of adobé, which is a kind of brick not baked in fire, but dried in the sun. The houses are generally three or four stories high and some times more, with no door to the first floor, but few windows, then the rest of the stories have doors and windows.

You may wonder how these people get into their houses. I will tell you; they enter them by way of the ladder to the second floor and the rest of the stories have doors. It is said that they built in this way for protection. If the enemies happen to come when not expected they could not enter by way of the first floor, because they draw up the ladders when night comes.

This is the way most old towns are built, but now they are building only one story, because they haven't any fears. The Navajoes and Apaches were great enemies. They used to come in the night and steal away their cattle and horses, but now they are great friends.

They are fond of sport. In the fall when they get through harvesting they go off to the mountains with their families and spend a few days in gathering nuts. They some times go off hunting and women often follow the hunters.

Whenever they kill any rabbits or partridges or any other wild animal the women would run to it and whoever gets there first has the right to have it. When they come back they would give a kind of reception to the hunters from whom they received the game.

They are a domestic and home loving people, but you can see they are still far behind the times, although they have been partly civilized for a good while.

I hope the time is not far, when all the Pueblos will have a new birth of civilization through the influence of the schools and the Christian people."

After this, the audience was refreshed by the piano trio—H. Alberti's "Le Barbier de Rossini," played by Miss Moore (Musical instructor) aided by Veronica Holliday and Nellie Robertson, class '90.

John G. Whittier's famous "Nauhaught, the Indian Deacon," was impressively rendered by WILLIAM FROMAN, Miami tribe; and ETTA ROBERTSON, Sioux, the only young lady of the class read her essay as follows:

"THE PYRAMIDS OF AMERICA.

Thousands of years ago the kings of Ancient Egypt, to make themselves famous, built structures in the form of pyramids. The largest of these was built of polished granite, covering a space of thirteen acres and was nearly five hundred feet in height. It was built during the reign of a very ambitious king and not finished till after his death. It is a wonderful structure. A traveller who visits the Eastern lands is surprised by its grandeur, and when he sees the many strange figures with which it is covered and knows that these represent the achievements of an ancient king, he remembers for a time the proud king who built such a monument, but soon forgets him, when he cannot recall any good and noble act by which this king is known.

The Egyptians spent the greater part of their lives in building monuments of stone.

Some Americans spend their lives in building pyramids, not of stone, but with a substance which is more lasting.

Grand old Dr. Riggs, who did so much good among the Indians in Dakota, did not spend his lifetime and money in building his tomb. In spite of the bad treatment he received from the Indians, he worked and worked, until now, though gone to his eternal home, he is gratefully and lovingly remembered by all who knew him. His pyramid was built in Christianizing the Indians. Were it not for him, our band of Indians would be just as wild as those who were enjoying the ghost dances and who took part in the horrible war last winter.

John Wanamaker was a poor boy. He told his Sunday School once how his mother used to make his dresses out of her old aprons. He is now one of our greatest and best of men. He is daily building his monument.

A few years ago towns and country places were almost in darkness when evening came, but we are not in the same condition to-day. We see the lights as bright as the moon in every direction. We are able to send word to our friends far away in a very short time by the aid of the telephone.

Last winter we heard in this room the voices of some people who were never here. A wonderful machine brought all these voices to us. We admire this remarkable man who has benefitted the world by bringing electricity into practical use. He is now making a machine by which we may hear and see the people without taking the trouble to attend concerts or plays.

Mr. Pratt, of Brooklyn, and Mr. Williams, of Philadelphia, who built schools, used their money in such a way that they will never be forgotten. Carnegie, of Pittsburg, was once a poor boy but is now a very rich man and instead of putting up a stone monument he built a library, which is of more use, and he will be remembered better.

The world was so full of unhappy wives and daughters. And why were they not happy? Because men would drink. Many plans were formed to restore the happiness of these poor women. Some were successful and others not. In speaking of temperance, the name of Frances Willard comes to us, and why, because she has done so much towards making the drunkards know how wicked it is to destroy their own lives and to make others unhappy. Her work is the topstone in a monument made up of the work of thousands of earnest women.

Mrs. Bottome is a name that we, the King's Daughters, will never forget. She is not only loyal to the King, but is leading others to be the same. Will it be necessary to erect a monument of marble when she dies? No, she has built one in the hearts of all women.

America is herself a pyramid. Think of the progress she has made and is making. Not many years ago we were ruled by the people of England and other nations looked down upon us.

Our condition to-day is very different. The future of America is looked upon with anxious eyes for higher results. She has had her troubles, but will soon reach the top of the ladder. I hope the day will come when we will be the greatest nation of the world. Considering the age of our nation, we often feel that we are one of the greatest.

Are we not building a pyramid right here at Carlisle? We, the pupils, are parts of it. Let us see that we build well. If one stone falls the others around it are weakened and it cannot be replaced by any other than the one that belongs there. So let us endeavor to stay in our places and thus make our pyramids beautiful, strong and lasting."

The Glee Club of the school, now came forward with the comic song, "The Cobbler and the Crow," made more comic by a break in the middle of the song, the leader having failed to remember his part.

HARRY KOHPAY'S oration was enthusiastically applauded. He is of the Osage tribe and said:

"OPEN DOORS.

Opening doors is simply starting a new line of life. Some doors are open half way, and others wide open.

This is known as Commencement day. I consider it the time for us to commence in life and the door seems to be opened wider than ever before.

There are many ready to be opened if we only use our muscles and push hard enough.

Twelve years ago, the door of Carlisle School was opened to us, through the influence of Capt. Pratt. Before this door was opened, the Indians were in the wilderness. But now we are given the chance, which our fore-fathers did not have. They were simply driven from the Atlantic to the Pacific. The door was *slammed* against us as though we were dogs, and were not fit to be among the whites.

To-day if you travel through Bucks, Chester, Philadelphia and Montgomery counties, you will find Indians among whites.

Why is it?

Why, the capability that is in them takes them to these places; ability to learn how to hold the plow, speak and write the English language. All this is due to the opening of this great door of opportunity, which will enable us to live a better life hereafter, to work by the sweat of our brow from the rising of the sun to the setting of the same.

These doors are not open to the Indians only; but to everybody who is in need, to lift them out of the degradation, which is keeping them down to the lowest state of life.

The world is always full of young men and women, who are badly in need of these doors being opened to them. There is a door that's opened to women, which was for many years closed against them, and that is the door of education. Years past the women were not encouraged to enter the same professions as men. All these were closed to them, but now since the door was thrown wide open for them, in taking a trip through the country you would find women doctors, lawyers, teachers, musicians and missionaries, and many of them in colleges. Women were not considered as possessing as much brain power as men, but now they begin to learn that women are capable of doing almost any kind of brain work that's needed.

Remember, schoolmates, there are two classes of people in this world; that is the good and the bad and they are not separated as one might think they ought to be. This wont be until the last day comes, as it is told to us in the Bible.

My advice to you is to follow the example of the good people. In order to find the good doors, you must look right well and see if the inside is light or dark; the bad ones are always the darkest and dirtiest rooms while the good ones are full of light and beauty, always clean and fit for any King or Queen to enter.

The doors of Industry are opened to all; there are all sorts of opportunity for a man or woman who is willing to make use of the chances. We are to think how we can best use our chances in this world.

Abraham Lincoln started low in life and finally rose to the highest office in this country. The door that he opened to the colored race will never be closed. He swung it back and made it possible for those who were discouraged to enter upon a new career of activity. To-day the name of Abraham Lincoln is greater to the colored race than that of any of the patriots of the Revolution. Their object in that war was to open the door of liberty to our country while to-day by law the colored race is equal with the whites; simply through the opening of this door.

In our country many have gained their success by hammering and forging their way. Many of our Presidents started low in life. Gen. Hayes was one of these; a boy of poor health. His friends and parents never expected him to live long. His mother one day said to her neighbors, 'Never mind, I'll make him President of the United States,' and so she did.

Easy life weakens a person rather then strengthens him. Do not be discouraged with difficulties because every body has to overcome them. There are thousands of children in the large cities unable to get chances we have, to whom it is always a supreme privilege to be able to open these doors of Christianity.

They are the kind of people, who reach the highest office much easier than the children of the rich families, who think more of their father's wealth than the opportunities set before them. In some heathen lands the door of religion is shut against them where they are unable to hear the word of God; and missionaries have in some place worked and used their implements, not the implements of war, but by the word of God have led them into the golden door which is opened unto all people who are willing to accept this invitation, which God has sent to us. To those who will not accept, the door will be closed forever."

JOSIAH POWLAS, Oneida, rendered

President Gates' "The Nineteenth Century," in a way that showed he understood and made a part of him every word of the great production, and the audience followed him in breathless silence.

Glover's "Distant Chimes," was sweetly sung by Julia Dorris, Belinda Archiquette (under graduates) and Katie Grindrod, class '89.

"Dakota and the Dakotas," was one of the strong orations of the day, by HENRY STANDING BEAR, Sioux tribe. He said:

"DAKOTA AND THE DAKOTAS.

It is not my aim in talking upon the passing away of this particular tribe of Indians to create sympathy, nor will I discuss the Indian problem from their point of view but rather to review and bring out the true history of their past, to acquaint ourself with what has brought the crisis in their affairs.

The two States of North and South Dakota are the remnants of an unlimited country, broad and grand, in which these Dakotas were the inhabitants, a tribe large and strong who have roamed over this country as theirs. They were found originally along the east bank of the Mississippi River from the present State of Nebraska through to the northern boundary. Their fate came when the encroachment of the Anglo-Saxon reached the Father of Waters. The white man came and spread "his parchment over the whole land and said this is mine" and commanded them to leave.

Why did they not dwell together as John Eliot and Roger Williams had dwelt together with the Massasoits and Narragansetts? They must flee, for the hand of the white man is poison, for the white man wants the hills and valleys of the Dakotas, but hates their presence.

As the immigration of the whites increases, the land of the Dakotas decreases. The white man presses on; the red man lingers not but goes onward over the hills and valleys of their country not to *pass* them again.

The white men concentrate from the south, from the north, from the east toward the Black Hills as though the shining gold and silver therein invites them.

The Dakotas complain not, but go onward silently, guided by the dream of the eternal west before them until they were cornered and compelled to face their enemy.

The Custer massacre and other wars which history records were for no other reason than self-defence of these tribes. They were at last shut up in the Territory of Dakota. This contained a vast extent of rich prairie land.

One of the grandeurs of this Territory is the scenery in the Bad Lands. There are forms of mountains, bare, grooved in on all sides by running waters which seem artificial. Forest is found only on the table lands of these mountains. Bears are the principal inhabitants while goats are the only other quadrupeds found on the sides of these precipitous mountains.

The climate in the Dakotas is very delightful in the summer. The abundance of white pine in the Black Hills, the discovery of gold and of tin in another part of the territory and the great production of grain had already attracted immigration.

The Dakotas have lost their land not only by being driven away but by broken treaties also.

In 1868 a treaty was made with this tribe in which they were promised that for twenty years they should have a teacher and a school for every thirty children, clothes and food, for which the United States took the Black Hills with its forests and gold and a great tract of land with great herds of buffaloes upon which these people subsisted. Twenty years had passed but until lately they never had seen a school-house or teacher given by the Government. Had they their schools for these twenty years, I believe they would not have had ghost dances or wars with the United States.

In 1889, this territory was divided into two States; a portion of it was set apart for their reservations until last year this was taken by a treaty, leaving them upon their last foothold. These people are not lazy and savage, the names that are generally applied to them, but they are industrious naturally in their own occupations and as their country has every facility for industry in agriculture if a market be established for them at which they can have their trade, they will soon become happy, peaceful and prosperous people.

During the winter of 1859 these people carried slaughter through Minnesota for a false accusation. Some bands escaped into Canada.

England has made its policy honesty, justice and good faith in dealing with these so-called savage Indians. They are now the most prosperous and peaceable Indians in Canada, far advanced in civilization.

To-day the Dakota under the Government of the United States stands taken from him his past greatness, facing a future, dark, yet he possesses a quality which makes it impossible to enslave him.

What will lead him on to the light from this period of sorrow and oppression?

The passage of the Dawes' Bill has appeared in the east as the light of the star which will guide him on to where lies, in the bosom of this country, freedom, civilization and equality of protection, and of man's right for all men who dwell upon the soil over which the American flag waves.

As we look over the picket of the standing army from the landtop over the desolation of our reservation, we behold the American flag with stars representing the States,—a star representing the State of New York, the land of the Mohawks, a star representing the State of Massachusetts, the land of King Philip, we behold also stars representing North and South Dakota.

Shall we give up our land forever and become an extinct nation like King Philip?

The voice of our ancestors from behind remonstrating with us not to give up our lands, not to be slaves, but as justice rules the heart of the people, we shall now build our houses in place of wigwams, we shall cultivate the land instead of roaming upon it, we shall pay taxes instead of taking money for it, we shall join the procession to which the Dawes' Bill has invited us instead of fleeing to the endless west, so that the land of this country shall once more be ours as well as yours.

If there is a future before us, let it be one for the Dakotas, for all tribes, for the white man, of one language, under one Government, under one law and one God."

Stacy Matlack, Pawnee, class '90, then sang "Rocked in the Cradle of the Deep," in a rich bass voice, and was roundly applauded; and LEVI ST CYR, Winnebago, declaimed, in a most graceful and telling manner Henry W. Grady's strong speech on "The Homes of the People."

The choir again sang. This time it was "The Night is Advancing" (Turco in Italia) which was short but beautiful, and a good preparation to what was to be decidedly the best graduating oration of the day by the Valedictorian, MARTIN ARCHIQUETTE, Oneida tribe. His subject was

"MODES AND TENSES."

And he said:

"The modes and tenses of our doings in life should be attended to with the greatest care, for by these we are characterized. We, the young people of to-day, should carefully consider the *Potential* mode of our career, which holds this question—What may we become?

The answer, it is very evident, would be in the subjunctive mode. *If* we will we we may become useful men and women.

We have both mental and physical powers which are the necessities for success.

To me the present and future tenses seem the most important. The past is gone. Every one should have a plan for the future tense by which to build character.

The tenses of our lives are as unlike each other as are the tenses of the verb to be. *Was*, the past, is nothing like *am*, the present. Neither is *been*, the complete, anything like either of the other two tenses.

So it is with our doings. The past of the prominent men of to-day cannot be judged by their wisdom at present; neither can the future of the Indian be known by his ignorance at the present time.

The future to a certain extent depends upon the present, yet the present may be improved by keeping in mind the future. It is like a body at rest. It possesses potential energy, and the future tense of our lives contains the possibility of rising or falling.

A Chinese proverb reads thus: 'The unspoken word is your slave, and the spoken word is your master.'

We should be in the *imperative* mode about this; we should learn to command our words if we would have good masters.

It is the modes and tenses of the deeds of men that have brought the world to its present condition. They used their talents on the possibilities and thus changed the potential to the indicative.

Every one possesses these possibilities and they can be found in the infinitive mode. The imperative mode appears again as we are commanded to make the present give us all it is worth. One of our great writers says:

'The present, the present is all thou hast,
For thy sure possessing,
Like the patriarch's angel, hold it fast
Till it gives its blessing.'

Our gratefulness to the people of Carlisle, whose civilizing influences are bringing us toward the success of our being here, to the officers of the various religious denominations, who by their kind and earnest teachings are winning us toward the most important path for man, is found in the infinitive mode, that without limit.

To the representatives of the Government, we would express a thought in the subjunctive and potential modes. If it had not been for their interest in our future prosperity, we might have gone to the grave with Sitting Bull. We will try to use all the powers we possess to keep on improving ourselves, and others if possible.

To our Superintendent, Capt. Pratt, who so ingeniously overtakes our perversites, under whose wise directions the school is set in motion, by whose untiring and encouraging talks our minds are fed, we extend our sincere thanks. In the future struggles our minds will be filled with his 'Strike away. It all depends upon who can strike the hardest and longest.'

To the teachers, who have been almost able to force brains into our heads, who have daily told us to 'peg away,' who have urged us from grade to grade in spite of much holding back, we cannot but appreciate your efforts and be grateful. And so we are, more than we can express at present.

To the heads of our home and industrial departments, who so freely give us their knowledge of the most important arts of the world, we give our hearty thanks.

Classmates: I trust that as we strike in different directions, we will be a credit to the school and to ourselves. Let us not think that we have now graduated and are now free, but let us keep in mind our motto; 'Our work is not done, but just begun.' Now is the time to put on our workclothes and join the procession of the world's workers. I hope that all of us are ready to go forward. In the near future, we may be very far from each other, but we must remember that we still belong to the class of '91. Rumors of the disgrace of any one or more of us may spread over the country but in that case let us make our friends glad in finding them false. If we happen to fall, let us rise and not be discouraged, remembering that 'Our greatest glory consists not in never falling, but in rising every time we fall.' We, the class of '91, bid farewell to all."

The hearty and enthusiastic applause which followed each performer, showed the appreciation of the work of both scholar and teacher. The eloquent and convincing address of the Commissioner of Indian Affairs was most heartily applauded and was the subject of much favorable comment.

General T. J. Morgan, Commissioner of Indian Affairs

spoke as follows:

"Capt. Pratt has laid upon me a double duty to-day, which is likewise a double privilege. He has asked me to present the diplomas to the graduating class, and also to say a word to the friends who are gathered here to-day.

I never come to Carlisle without feeling that I have received a fresh inspiration. I never come in contact with the work that is being done here without feeling my intellectual and moral nature quickened.

Carlisle stands to-day for a great revolution in public sentiment; it stands for a great change in the policy of the United States Government in dealing with the red men of this country. Where these buildings that constitute this great industrial institution stand, a few years ago stood barracks for United States soldiers—a fort for military force, that represented the power of the government, and it was to the power of the army that we have trusted heretofore in dealing with the Indians. This idea that they are to be compelled to obedience, or for disobedience to be shot down, is not yet entirely out of the public mind.

Within the past week I talked with a friend, an eminent man, a man who has been largely and long before the public, a man who is regarded as a statesman, and in speaking of the Indians he looked earnestly into my face with all the candor of a child, and all the simplicity of a babe, and said to me: 'I really think it is better to educate them than it is to shoot them. I do not believe we ought to shoot them down; it looks too cruel, don't you think so?'

Now, he would have been surprised if I had said to him that that sounded like the sentiment of a barbarian; and it is not infrequent that there come to my desk in Washington clippings of newspapers, breathing the positive of that sentiment, that we ought to shoot them down, that these Indians are in the way of the progress of civilization and are blocking the advancement of the race; that they have no past, are of no consequence, and have no future to look forward to. Why tarry? Shoot them, as they used to shoot the buffalo and other wild animals! Let us have a war and put an end to them—sweep them from the face of the earth.

On the other hand, as opposed to that sentiment—as opposed to that policy, there stands to-day this institution of learning, and there are gathered within its reach and brought under the influences of these teachers nearly 800 boys and girls, young men and young women, such as you have seen upon that platform, thus giving evidence, by their good behavior, by their bearing, their conduct, their singing, their oratory—by the sentiments that they have uttered, that they have the same brain power that we have, that they are touched by the same sympathies that move our hearts, that they have the same aspirations and hopes after something better that stimulate us to high endeavor, and that they have the same claims upon our good fellowship and our helpfulness that any other class of boys and girls growing up around us have. This marks a great change—one that we have a right to rejoice in as philanthropists.

In 1876 Congress appropriated $20,000 for the education of Indians. Of course, something had been done before this, and there had been running through the treaties from year to year provisions for the education of Indians. The money at the disposal of the Indian Office to-day for the work of Indian education during the year that is to expire on June 30th, 1892, amounts to more than two millions and a quarter of dollars. That is a great change.

Twelve years ago we had one school—this one; to-day we have similar schools,

Continued on Eighth Page.

CAMP LIFE EXPERIENCES.

Miss Gay's Interesting Description of Miss Fletcher's Alloting Lands to the Nez Perces, Continued From April and May Number.

At length one hot August day, the Special Agent gives notice in the little church on Sunday that in the morning we will start for Cold Spring, about half way to Lapwai.

A good many Indians have expressed their intention of taking the remainder of their allotments in that vicinity. She reads the names and tells them to join us and see their land run out, and impresses upon them the importance of coming promptly.

We pack up and climb painfully out of Kamiah.

We had bought a pair of chickens from old Isaac, our "mail boy", and they arrived just as we were starting. We tied the box on the wagon and the two black hens shared with us the perils of the journey.

Hannah and Maria we called them. They were enterprising hens. When we arrived in camp, we found an egg in the box, and the next morning there were two.

We had forgotten the taste of a fresh boiled egg. We could not but be gratified under the revival of a great joy.

Hannh and Maria had the freedom of the camp, with one restraint. We were compelled to tie a string to one leg of each for their own protection. Coyotes are fond of hens, so they must not stray too far.

See now the bucolic picture.

It is early morning. We have been waked by the cackling of Maria, who had laid her egg in the wagon box.

On all sides rise steep hills, rocky on the east, sloping gradually on the west and spreading open in a vista on the south, through which runs the trail over which we have come.

The Sun, veiled by the omnipresent smoke in the atmosphere, touches the top of the tent and casts faint, soft shadows of the taller thorn bushes over the canyon.

On all sides are weird, ghost-like trees, and the blue smoke make spectres of a few lightning-struck pines on the summit of the rocky ascent on the east.

A fire of dead pine branches in a long shallow trench, across which two small green tree trunks support a camp pot, a farina kettle and a frying pan, is quickly built.

Stooping over a large flat stone she has dug out of the bottom of the brook, the cook is pounding to pieces a dry and whitened bone with the ax.

Briggs looks up from his own fire place, where he is baking bread in a skillet, with a look of concern in his eye.

The cook has often regaled him with a tin cup of soup, which she told him was made of bones. He wonders if this is the first stage of preparation.

The unconscious cook pounds on.

Hannah and Maria, lariated to a tree near by, watch the proceeding with interest, making little snatches at the bits of bone which fly off and fall within their tether.

Out of the tent emerges Her Majesty. She unties the strings and with a gentle "Shoo! Shoo!" drives Hannah and Maria to the brook.

It is not the first time she has led the hens to water. They understand it now, and she follows the line of the least resistance, which is generally Hannah's line.

Hannah has a quicker comprehension of what is expected of her. Maria is compelled to follow, with many little fluttering protests.

Her Majesty ties the strings to a thorn branch, and the hens scratch in the mud and pick up a few worms and water bugs. Then they are let go and with the strings trailing, they run straight io the horses and breakfast off the oats the wasteful animals spill over the ground.

Briggs, watching his bread with one eye, takes in the scene with the other.

"Ah! ha!" says he, " I shall report to the Department that you are running a hen ranch on Government oats "

The cook has gathered her pounded bone in a newspaper, and Briggs' mind is relieved as he sees her throw a handful to the hens. "Did you expect them to lay eggs without shells," said she, "and you a Vermonter?"

Then we eat breakfast on the yellow grass, beside the tinkling brook. Her Majesty sits upon the box which carries the plots and government papers, the cook upon an upside down tin bucket, the hens come to pick up the crumbs, and this is the morning of the second day that we have been waiting for our Indians.

We are becoming inured to waiting. We learned that it is not pleasant to an Indian to be hurried. It isn't to anybody.

"You may chirrup a horse," says the cook, "but if you try it on an Indian, he stands stock still. If you keep on trying, he goes away in the opposite direction. His dignity is insulted."

I sympathize with the workings of the Indian mind.

If some gigantic philosopher should attempt to drive me out of my native sphere, to the planet Mars for instance, I dare say I should pursue a line of action parallel to that of the Indian. I should want to think about it a good while before I gave up my old world I am so used to.

We are trying to drag and push and coax the aboriginal man into a new world.

We really ought not to have been surprised that he kept us waiting three weeks at Cold Spring in that hope deferred which maketh the heart sick.

A few white men came upon the scene the third day, They were "squaw men", rough, good-tempered, kindly fellows, who came to select land for their wives and children.

In their wake came a few Indians from Lapwai. We were on the direct trail and Her Majesty stopped every one that was passing, took his registry and set him at work finding his allotment.

A bright eyed Indian woman rode into camp one afternoon, anxious about her land.

We got very much interested in Mrs. Pa-ka-la-pykt, and the cook named her little brown girl for herself,to the delight of the energetic old woman who rode away repeating "Tjane! Tjane!"

And ever after when the cook met Mrs. Pa-ka-la-pykt, she was greeted with "Tjane! Tjane" so that after months of this repetition, the cook actually began to spell her own name with a T.

In this way a week passes, then another, the surveyor running out land further and further from the camp until at last the Cook and Her Majesty and the Driver and the hens are left to the solitude of their own reflections, and the Kamians come not.

Our provisions gave out one by one, until we were reduced to the last pound-can of corn beef, the last ounce of sugar, flour and coffee.

A white settler on the reservation to gather up his cattle, gives us a half dozen potatoes, and we wait patiently while they last.

Then an old miner from the gold placers of Elk City, camped a little below us on the brook side. The cook went over to buy what he could spare.

He had nothing to sell,but he emptied his sack upon the ground and bade her take what there was. "I shall be in Lewiston tomorrow night or the day after," said he, "me and my dog can get along until then."

There was enough to last one more day, and the cook took it, knowing that the man and the dog would go twenty-four hours on the strength of the supper then sizzling on the camp fire.

The old man looked so pleased and was so polite that the handful of flour and dried apples, and the few inches of salt pork in the sack, went a great deal further then it otherwise have done.

Before the old man left in the morning, Her Majesty gave him a message to Briggs, whom he would meet on his way.

"Tell him," said she, "that we are out of food and he must send us some at once."

"And if I do not meet him," said the miner,"I'll send you some myself;" and he mounted his pony, and his pack horse and dog trotted after him out of our sight.

Human kindness is very civilizing. The Photographer and the Cook, and the Driver and Her Majesty, and the horses and the hens, had a stronger fellow feeling for each other all that day. Not even an unsatisfied appetite could make us impolite so long as the picture of that old miner lingered in our minds.

At night a party of Indians camped just below us. They too had ridden sixty miles to find the Special Agent, jolly young fellows who sang and told stories around the camp fire.

There were returned students among them, who spoke good English.

They found out the cook's perplexities and they went out at daybreak with their shot guns and we found a brace of grouse laid at the tent door.

We learned sometime after that the whole party had themselves subsisted on one bird and absolutely nothing else for twenty-four hours.

They had not been so fortunate in hunting as they had expected, and had brought nothing with them but their powder and shot.

Still we stayed on in hope of hearing from Briggs. We never did.

The old miner had delivered the message and Briggs had sent a freighter to our relief. He passed our camp and made no sign. Our driver had even asked him to sell us food, but he said he had nothing for us.

Now the cook made up her mind to have one of the hens killed. For two days, there had been but one egg deposited in the wagon box.

If she only knew which hen was responsible for that egg. She thought it was Maria. The Driver said it was Hannah.

She consulted the Photographer, who gave it as his opinion that we had better return to Kamiah before proceeding to such extremities.

"If" said he, "Her Majesty should divine your intention, you know what she is. She is attached to those hens; there she goes now at one end of the string, and they at the other.

"If there should be any controversy between you and Hannah and Maria, she'll take the part of the 'under dog', you know, if it is only a hen, and I'm sure she would starve before she would touch a bit of fricassee, unless Hannah and Maria were both picking up crumbs at her feet."

"But" argued the cook, "two of us can't live on one egg a day and that a precarious one."

"Send the interpreter to catch some fish."

"We ought to have a shot gun," said the cook. "I hear plenty of wolves at night and the blackbirds wake me with their flutter when an owl flies into their roosting place among the thorn bushes.

"I'd rather eat an owl than those hens," and so it was decided to spare those innocent lives a little longer.

"I shall not be a cannibal until the last moment," said the cook.

That day the driver caught eight small trout, and about noon a half breed from Kamiah on his way to Lapwai passed our camp. He said the Indians we were waiting for had gone to the mines and would not be back for two or three weeks.

The Special Agent is silent upon the receipt of this information. She is not in a judicial frame of mind, so she refrains from expressing an opinion lest she be unjust to the Indians.

They had a chance to earn a few dollars (a chance which comes rarely) in freighting supplies to the Chinamen at work in the mines. They could choose their land another time.

She tried to put herself in their place. I am sorry to say that the cook was not so considerate.

She toasted the eight little fishes rather more than was necessary, and boiled the last egg harder than the occasion required.

We packed our empty camp chest into the wagon, tied the hens on behind, pulled up the tent stakes and started back over the trail to Kamiah.

Arrived there, the Special Agent unlocks the cabin door and energetically deposits her ink stand upon the table, the cook sets the coffee pot on the stove with a bang and the Photographer hums "The Last Rose of Summer."

Then there is silence, for the Special Agent has thrown herself on the arm chair of the missionary. "to think" she said, but she failed miserably. The black cat jumped on her lap and purred softly.

It was four o clock in the afternoon and the thermometer 105 degrees in the room, and the light was shut out by green paper curtains.

When her Majesty awoke, the cook was lying upon the blankets sound asleep, the coffee boiling to death on the stove, the room full of smoke and everybody was faint with hunger.

We shake ourselves together once more and organize new victories. Briggs, who has followed us to Kamiah, in the elegant Idaho vernacular says "if we want to get on we must bulge ahead."

The Indians are gaining confidence in us. Billy, the old Presbyterian elder, drops in now and then and talks of Lewis and Clarke and his father, and we have a speaking acquaintance with a good many shy men and women.

They come many miles on their ponies to be registered and to get advice about their land.

Women begin to come and we make the discovery that they are more reasonable than the men. They grasp a new idea more quickly and are more energetic. When they make an appointment they generally keep it.

Briggs hunts up the widows and marks their land. They do not destroy their corners; they defend them against encroachment.

About this time we hear that the Indians who went to Washington for Her Majesty's credentials, have returned, and the cordiality between the Nez Perces and the Special Agent is on a firmer basis.

She notifies the cook of her intention of moving camp. The lots in the valley are run out twenty acres in each.

A number of the Indians have signified their intention of taking the rest of their land on the high ground. There are some already settled along streams a few miles distant.

The Surveyor is at work there. He will join us and the Indians.

So we turn Hannah and Maria out into an old government wheat field where there is a barn. The Driver said they could roost in it and be safe from the coyotes, and could pick up a living as the prairie chickens do.

And we climb once more out of Paradise. Our destination is not far as the crow flies, but to reach it we must make long detours and will need to be gone several weeks.

In that time we shall have consumed many pounds of provisions, our horses many pounds of oats, and we must carry our whole camp outfit over the worst trails that civilized man ever trod.

To ease the burdened beasts, we walk a good part of the way and arrive having had good luck with a few broken bits of harness and minus half a dozen bolts jolted from the wagon, and the monkey-wrench left on the ground after greasing the wheels, and a couple of shoes torn from Dick's fore feet in the rocky canyon.

We take no account of our own wounds and bruises and the rents in our garments from the thorn bushes through which we have forced our way.

We pitch our tent on the side of a hill near a hole in the ground at the foot of a tree. In the hole is a little spring of water which is refreshment for man and beast, chiefly beast; for the wild cattle and horses come down in "bunches" upon it ("Bunches" is Idaho for troops and herds).

The Special Agent unpacks her plats, gets her inkstand and pen, and is ready for business and waits for her Indians.

We wait all day and all night. Then Briggs comes and pitches his tent and waits all day and all night. Then he runs out the land in the vincinity and finds the corners for three or four Indians who have made their selections, and Her Majesty settles the disputes of a couple more and waits for the Kamiah men.

At the end of the fourth day as the sun goes down, a long haired Indian on his way to Mt. Idaho tells that he thinks the Indians, who were coming up to take land, have all gone off that very day to the mountains to kill deer, a great many Indians have gone, wont be back for three months.

The Special Agent returned to the privacy of her tent; through the door she saw Briggs lying back against his saddle bags at the camp fire. He is gazing up at the stars which are strangely dim, though it is a cloudless night.

There is an unwonted look of anxiety upon his handsome face. He lays his pipe carefully down on a hummock of dried earth, and gets up and walks back and forth and looks east and west, north and south.

The cook, arranging her refrigerator for the night, (that is, hanging up various tin buckets on the high branches of the trees out of the way of coyotes and dogs) notices the surveyor. The Photographer who was lying head and shoulders under his tripod, which was covered with a blanket, changing his plates, crawls out and also looks at Briggs.

The cook, always inquisitive in the presence of a mystery, calls out "What is the matter?" "Don't you smell the smoke more than usual?" Briggs replies. "Yes, and see it also."

"The forest fires are spreading fast; it is bad for us." "Why?" "I cannot use the compass in Idaho. The needle hugs the earth; too much mineral, and don't you see I must have the sun to work by?"

"But the smoke can hardly put out the sun," says the Photographer, who also has an interest in that orb of day. "Wait," says Briggs, "and see and while you wait pray for rain."

The practical cook, whose motto is "Never undertake what you cannot overtake," says if the Surveyor has faith enough to pray for rain in Idaho in the dry season, while he is about it, he had better remove the mountains out of the way and fill up the canyons.

The Surveyor picks up a stone and the cook dodges, but Briggs scratches a match on the stone, drops it, lights his pipe, and walks over to the tent of his chainmen.

Her Majesty lies down upon her sack of straw with a new anxiety for a pillow and the cook wakes her at daybreak with the impertinent remark that "the King of France with 4000 men walked up the hill and then walked down again."

Briggs is frying his bacon and potatoes to the cheerful refrain of "John Brown's body lies a mouldering in the ground," and she hears the horses munching their oats near by. As her senses awake one by one, she is conscious of strong pine smoke and that the atmosphere is blue and the sun very large, and it does not hurt her eyes though she looks it full in the face from the tent door.

Briggs says it is time for him to be off: it is going to be a hot close day. The Special Agent emerges from the tent just in time to see the surveying party against the sky as they pass over the hill going to run out some land that he knows will be wanted.

An hour later an Indian dashes into camp inquiring for James the Interpreter. James' mother is very ill and has sent for him.

The hard hearted cook says, "James cannot be spared," which was true enough. "We expect," says she, "a large party of Indians to come every moment and who will interpret for them?"

Her Majesty could not deny the expectation; every man who passed our camp on his way to or from Mt. Idaho knew that we were waiting for Indians and they felt sorry for us. But James went and the messenger remained in his place.

He could speak a little English and as for the horses, they could take care of themselves. They generally did.

They were living mostly on wheat hay. Their oats were nearly gone and none could be brought within seventy-five miles of camp. Dick's hoofs were fearfully cracked but he made no fuss about that; so long as he could eat he was happy.

James was gone two days and in his absence half a dozen Indians came in from Lapwai and Meadow Creek to see about land. They had ridden many miles and could speak no English, and they couldn't wait for James' return.

The cook said they had brought nothing to eat, expecting to finish their business and return at once.

The boy in James' place was not equal to the occasion, but James fortunately had not taken his wife with him. She had been a Carlisle girl and she came to the rescue and that crisis was safely passed.

The day after, the Interpreter returned with all his family trials on his back, sighing, the cook said, "into everything he did," and a summons came from Briggs to Her Majesty.

It was a Macedonian cry "Come over and help. The Indians are quarreling about their land; come and read the law to them."

The horses are put to the wagon and pull out, leaving the cook to take care of the camp. She had put up a little lunch for Her Majesty and laid it carefully under the wagon seat and told the Special Agent six times where to find it. Then feeling sure that it would not be looked for, she confided its whereabouts to the Driver.

And now she stands at the tent door, looking after the wagon as it winds slowly over the trail.

She notices that Dick puts down his feet rather reluctantly, but that was his usual way of meeting any unexpected requirements. He was to the manner born, having received his early education on a reservation.

She watches until they pass over the hill and are lost to sight, and then taking the latest magazine, now two months old, she sits down at the root of a tree and watches the camp with one eye and takes in the "Century" with the other.

The days wear slowly away as days do when one is left alone with nature and predatory pigs in the glare of the palpitating Idaho sunlight reflected by a yellow earth.

At dusk the wagon appeared over the hill top, but Dick was no longer in the traces. At the end of the first mile he fell lame and evidently in great pain, refused to go further. The crack in his hoof had developed into the crack of doom. It had reached the quick.

The Alloting Agent had to leave him with a white settler on the road and send to Briggs for one of his horses. So she joins the Surveyor and finds him worried by the espionage and interference of the white men on the border of the reservation near which he is at work.

They follow him and offer him advice and intimate that white men have rights which it would be well not to ignore; that it is folly to give the best lands to Indians, who would be just as well pleased to be left in the canyons.

The Surveyor is incorruptible. He tells Her Majesty that some people in an adjoining town have had an informal meeting to discuss her and her methods. They are afraid there will be no good land left, when she has finished the allotment.

In fact, they are going to ask of their territorial delegate her withdrawal and the substitution of a Special Agent, that will do justice to the interests of the white settlers.

This is pleasant information which Briggs has picked up. Her Majesty smiles grimly as she thinks what sort of men in the course of time and politics may sit in judgment of her work.

And there stand the Indians meekly before her, helpless, looking to her for their last chance of life and there also hovering near she sees a half dozen border men watching the grading of the land, seeking for a cause of complaint.

Her eyes wander from the Indian to the white man and back again and her heart swells in indignation.

The ground on which she stands is gnawed down and trampled into barrenness by the white man's stock, and she sees on the hills the Indian ponies lean and hungry, bound to starve in the winter, if the rains do not come early enough to start the new growth of grass; and the patient, cowed, hard pressed, helpless little group upon their ponies, with eyes fixed upon her in what little faith remains in the race.

Their clothes are mean, their faces have the dumb pleading look that is hard to bear. And as she gazes, the group takes in another face and form. They are God's little ones and beside them stands the "Elder Brother."

A United States Special Agent would need to be made of stone if he were not sometimes ashamed of his own race.

Our Special Agent directs the Surveyor to run out the best land that can be found and the Indians are shown their corners in the presence of the envious and greedy "actual settlers," be he Irish, Dutch or Scandinavian or born in Boston.

In the meantime Dick is by the roadside; what is to be done with him? Ride to the nearest store and buy liniment, soak him in it and turn him out, if there can be found a fenced range where there is anything to eat.

Three or four months may cure him, but how in the interval is the Special Agent to get about over the land, every acre of which she must see and grade before it can be allotted? She decides to send to Lewistown sixty miles for a horse and to borrow one from Briggs for present use.

So far she has ridden about forty miles to each man she has allotted. If this state of things continues and she lives to complete her work, there will appear in the streets of Washington in the centuries to come a ghostlike form, twin sister of the Wandering Jew, staggering under the weight of her final report, asking of the astonished inhabitants for the Indian Bureau, which once marred the fair fame of the Imperial city, heard of no longer save in the musty tomes, forgotten in the archives of what was once called the Indian Department.

(To be Continued.)

CIVILIZATION THE PROGENITOR OF EYE DISEASES.

Dr. L. Webster Fox, the eminent oculist, in a learned and able address, in the Franklin Institute, Philadelphia, prescribed the following rules for the care of the eyesight in childhood:

First, do not allow light to fall upon the faces of sleeping infants.

Second, do not allow babes to gaze at a bright light.

Third, do not send children to school before the age of 10 years.

Fourth, do not allow children to keep their eyes too long on one object at any one time.

Fifth, do not allow them to study much by artificial light.

Sixth, do not allow them to use books with small type.

Seventh, do not allow them to read in a railway carriage.

Eighth, do not allow boys to smoke tobacco, especially cigarettes.

Ninth, do not necessarily ascribe headaches to indigestion; the eyes may be the exciting cause.

Tenth, do not allow itinerant spectacle venders to prescribe glasses.

In discussing the general subject Dr. Fox said that civilization was the progenitor of many eye diseases, and among children defective vision was not due so much to the overcrowded condition of school rooms as to the great amount of work required. He suggested that an advisory medical board should act in conjunction with educational boards in lessening the evils of defectively lighted schools.

The first symptom of failing sight was a hypersecretion of tears, a congestion of the eyelids and of the eyeball proper. The natural condition of aboriginal man was far-sightedness, and a recent examination of the eyes of a large number of Indian children was confirmatory of this theory. In the mammalia, also, far-sightedness was the rule, and an investigation showed that as an optical instrument the eye of the horse, cow and rabbit is superior to that of the rat, mouse, and guinea pig.

It is a well-known fact, he said, among breeders of animals, that where animals are too highly bred the eye is the first organ to show a departure from the normal. The natural eye was far-sighted, and civilization is responsible for near-sightedness.

Dr. Fox also spoke of the precautions taken by natives of hot countries to shield the eyes from the glare of the sun, and in cold climates from the glistening snow, and also referred to the vicious effects upon the eyesight and the general health of boys from cigarette smoking. The State, he said, should take cognizance of this matter and enact prohibitory laws on the subject.

Children, he argued, should have plenty of outdoor exercise, especially in the green fields, if possible, as the green color was conducive of comfort to the eyes.

Children who commenced studying at the age of ten years would outrun those who began at six. He would not prescribe glasses for children under ten years, but would rather let them go without studying than run the risk of impaired sight.

In conclusion, Dr. Fox entered briefly into a discussion of the historical use of spectacles and of the danger of color blindness. All boys at school, he said, should be examined for color blindness, as it might have considerable bearing upon their future callings in life. To engravers color blindness was a positive advantage, as they only had white and black before them, but to seamen and locomotive engineers it was a danger of such magnitude as to command the attention of the British House of Commons.

BRAVE NATURES.

A letter from Mrs. Mary T. Dodge, of New York to *The Indian's Friend*, gives the following story, with her own comment added:

Two young Indians had committed a serious crime, murder I fear, and the old chief, the father of one of them, came to the agency offering ponies to make an atonement. But the agent refused, saying that the Government would not overlook so serious a crime, and that the young men must be delivered up. The old chief replied that if they must personally answer for their deed, they would come and fight the police on a day and hour which he named. When the time came, some two or three hundred troops and police were drawn up in two or three lines and promptly at the hour mentioned the two young men came riding over the hills, and singing a war song, charged furiously (firing constantly), on the lines drawn up to receive them. Of course the troops returned the fire, but the Indians were not mortally wounded till they had charged several times, riding through the broken ranks of the disciplined troops opposed to them three times. At last one fell, and his companion charged once more, then dropped into a rifle-pit and continued firing till his bullets and life gave out. An examination of his body showed that he had been shot in seven different places.

I had been reading the *Iliad* with my daughter, and it recalled vividly the daring hand to hand conflicts on the plain of Troy. These men seemed in reckless courage quite the equals of the world-famous heroes who gave up their lives in Menelaus' quarrel so freely. But I really felt proud of these native Americans and long for the time when so much manliness, courage, and love of liberty shall be turned in the right direction by education, Christianity and civilization.

In the sad troubles of last winter, 150 Indians fought bravely against 500 of our soldiers, as the newspaper reports said "through a misty rain of fire," and I am sure we will yet be proud of them. The shame is ours that we have not yet succeeded in Christianizing them, though we are living around them, and sending missionaries all over the world. Next to our mission work in our streets, and at our own doors, the Indian work is the real Missionary work of the American people.

Continued From Fifth Page.

not exactly like Carlisle, but patterned after it and doing to some extent the same kind of work, at Lawrence, Kas., at Genoa, Neb., Albuquerque, N. M., Sante Fe, Phoenix, Ariz., Carson, Nevada, and elsewhere. There are to-day gathered in the various schools by the Government more than 17,000 Indian boys and girls that are being trained to speak the English language, to think our thoughts, to love our flag, to follow our industries and to mingle and blend with us as a part of the nation.

I will not detain you with a long speech, but I want to say a word or two about this institution:

Carlisle is in its infancy. You have heard from the platform that this is the 12th anniversary and that this is the third graduating class.

Sometimes you have heard it said that such a man, a graduate of Carlisle University, has failed in life. Now, Carlisle is not a University; it is not a college; it is not a High school. Capt. Pratt will tell you that all they profess to do here is the ordinary work of a Grammar school, in addition to the industrial work,so that when they call it a University, and then say it has failed, they simply display either their malice or their ignorance.

Carlisle has had as yet no opportunity to show what it can do through its graduates. This is the third class; last year was the second class. Two years ago the first class graduated. Now, of those that graduated two years ago, I presume not six have returned to their homes and really entered upon their work.

The most of them are still here in the post graduate class or else on farms, still grappling with the work of preparation. It is idle to say that the school has failed to do its work. The school has had no opportunity to attempt its work through its graduates.

When I was in College, the President said to our class:

'Young gentlemen, if after you have graduated from college you achieve anything for yourselves in twenty-five years we shall be satisfied.'

I graduated with that class thirty years ago, and I look back for the work of my class, which numbered six. We have accomplished a little, not much, but if the world had judged of the college by us at any time short of the thirty years that have passed they would have been unjust both to us and to the college.

If you will give Carlisle thirty years, or twenty-five years, so that it may send out year after year successive classes of graduates and give them time in which to accomplish their work and show what it can do I will stand sponsor for the results of this institution. (Applause.)

I doubt whether any man who has not studied this institution of learning and has not followed its students to their homes has any conception of what it means.

I read a book the other day, an Indian story written by a scientific man, a man who has made the study of the Indians a part of his scientific work. He represents a young Sioux girl coming east, presumably ignorant of the English language, and everything else pertaining to civilization. She spends three long years in an eastern institution of learning, then returns to her people to exert a revolutionizing influence among them, practices medicine, interprets Hiawatha and Longfellow and does other impossible things.

How long does it take to educate a white boy or a white girl in these days?

You take them through the course of instruction at the mother's knee, speaking the vernacular. You follow them through Church instruction, through the kindergarten, the Primary school, the college and the professional school.

How long does it take in this age to give to an average white boy or girl such an education as fits them for the struggle of the present age?

It takes from twenty to twenty-five years.

If there is any father or mother that is trying it they know that before they have done with the work it takes the time I have named to educate an average white boy or girl, and at the end of twenty-five years it is a pretty smart boy from college, and a pretty smart girl from college, that can take Hiawatha and translate it into Greek and explain it as she goes along.

Now, let us not expect impossible things of Indian boys and girls, who come to us from the wilds of the west, from the camp, out of barbarism,—ignorant of our language and ignorant of our ways.

Let us think that it takes at least as long for them to master the English language and acquaint themselves with the rudiments of our civilization and become adjusted to our modes of living, as it takes a white boy, born in the midst of a Christian civilization to acquire all the rudiments of a civilization which is his by birthright.

If we will simply deal with the Indian question, as we do other questions, as a matter of common sense, and apply the principles that guide us in dealing with our own children and our own people, there will be no longer any problem about it. By the same principles precisely, it will be solved.

Carlisle stands to-day a great success, better equipped in buildings, better manned in its instructors, better organized, larger in its attendance, having the sympathy and the confidence of a wider range of constituents, than it ever stood before, and I feel it in my heart, as the representative of the Government, to extend to Capt. Pratt to-day my sincere and hearty congratulations on the great success that has attended his efforts. He is standing here almost alone, fighting battles that no man understands except him, with a heart that nothing can break and a zeal that nothing can quench, and I think he has a right to rejoice in what he sees about him to-day.

The motto of this class is the motto of this school; "It's work has just begun."

Advertisements are out for enlarging buildings here and for still better equipments and plans for doing a higher grade of work. Capt. Pratt and his coadjutors have been obliged in the past to do the refuse of the work. Time has come when that can be done on the reservations, when the principal work can be done at home, when the students can be selected by a more rigid examination and can come to Capt. Pratt with all that rough and hard preliminary work accomplished, so that the time and strength of him and his associates can be given to lifting the students to a higher plane and sending them out into life with a better equipment than they have been able to give them heretofore.

I think the school never had the confidence of the people, never had the confidence of the Government, never had the support and sympathy of intelligent men and women everywhere, as it has to-day.

The future of Carlisle I believe is full of hope and full of strength, and full of encouragement for every worker for humanity and for every lover of his race."

GENERAL MORGAN then addressed the graduating class as follows:

"Before giving you the diplomas, I want to say a very few words. I did not prepare any formal address for you to-day for the reason that I did not care to give you words of advice, because I felt that during the years you have been pupils of this school you had received perhaps as much advice, as you had already assimilated, and I was not quite sure what sentiments it would be safe for me to utter until after I had heard you speak, but as I have sat and listened to the sentiments to which you have given utterance I have felt that your minds and your hearts are already surcharged with noble thoughts, with good advice, sympathy and encouragement and that you have to-day a great deal of hope and ambition.

I want to congratulate you that you have now gotten through your course of study. Some of you have waited a long time for this day, and as you have looked forward to it, year after year,it has seemed a very long way off.

You have not been in school as long as is usual for white boys and girls, but you have been to school so much longer than the average Indian boy or Indian girl that it seems to you and your friends a very long time, and judging of it in that way it has been a very long time indeed.

You have had a great many difficulties; you came away from your homes, from your friends, away from your associates; you laid aside all your old habits and customs of life, and you have come here and entered upon a new life; you subjected yourselves to new and strange discipline; you have had regular hours of rising and retiring, and for doing your work.

You have tried to master a strange language—one of the most difficult things in the world to do—and you have tried to become acquainted with industries new to you.

All this has been strange and hard, and sometimes you have grown very much discouraged and have felt that you could not stand it much longer; but when I say to you I congratulate you on having finished this work I do it with all the heart that I have.

You are deserving of congratulation for having accomplished the great task set before you. And yet, as has been already said, this is just the beginning. I do not want to say one word of discouragement to you, but I want you to expect that life is going to be a hard struggle for you,—not only for you but for all young men, and not because you are Indians but because you belong to a struggling age.

I never look into the faces of young men and women without, in some sense, pitying them.

Life is so intense and the struggle is so hard, and the difficulties to overcome so many, that any child born into the present age is born to a struggle, if he ever amounts to anything.

You have to struggle for your bread and butter; you have to struggle for your clothing, for the house in which you live. You must struggle for an increasing intelligence day after day. You must struggle to overcome temptations. They will throng about you; they will meet you at every turn, and it will not be surprising if some of you give way to them.

I want you to feel that your lot is not peculiar because you are Indians.

Last fall, in Arizona, I went among the Moquis. One of the chiefs appealed to me to help him. He said their old enemies, the Navajoes, were doing them harm, that they were stealing their mules, trespassing on their pastures and taking away their watering places, and he wanted me to come to their help.

The old man told me of his visit to Washington, and said, 'I saw what I never saw before; I saw the cities and the houses of the white man. Everywhere I went the white people were prosperous and happy and peaceable, no white man injuring another white man; how I would like to live in a land like that.'

He had not been to the State prison where we shut up the thousands of white men that steal and murder and commit depredation. He had not lived amongst us long enough to understand that there is the same villainy, if not more, the same trespassing upon rights, the same corruption among white men that he finds among the Indians.

So that when you are discouraged and when you meet with obstacles and find difficulties in your way, do not stop and fold your hands and say, 'This is because I am an Indian; my lot is frightfully hard.'

I talked with a gentleman the other day, who is a very eminent and prosperous man; he had been having a good deal of trouble lately and he was relating to me a recent trouble that had come upon him.

I said to him, 'Do you know of any easy places in life?'

He sighed and thought a little while. 'No,' he said, 'I did not think; there are no easy places.'

So when you have to work and struggle and resist and fight your way, just remember that everybody else that has ever accomplished anything has had to do the same thing.

Life will be a struggle and you will make out of it just what you will.

If you resist and overcome temptation you will be rewarded with victory; if you yield to it,it will sweep you to destruction, as it has tens of thousands of white boys and girls.

Now, this school has given you an education. The Government of the United States in presenting you these diplomas gives you that which is worth more than gold. I would rather to-day stand here and hand you this diploma than to hand each one of you a thousand dollars in gold,—many times more.

The other day a returned Indian complained to me that we did not give him work. I say to you to-day if you go out into life and write and ask me for work, I will simply refer your letter to Capt. Pratt and he will give you work.

There is not one of you who will not have enough to give you a comfortable support, if you are willing and vigorous, industrious and thrifty.

I say a great deal when I say to you Indians that there is a wide open door for you into life,—a door of usefulness where you can add something to the productions of the country, where you can contribute something towards the development of the wealth of the nation, where, by your personal character, your dignity and your industry you can illustrate the power there is in manhood and womanhood; so I congratulate you on this open door.

I congratulate you on the new era that has come to your race, an era of good fellowship between them and us, so that we love the same flag and engage in the same enterprises and have the same hopes, and have over us the same Father in Heaven; and I would have you so live that you will illustrate the power there is in manhood and womanhood, cultivate self-respect, cultivate a broad patriotism, cultivate a love for the rest of humanity to which you belong, and above all cultivate in your heart of hearts a deep and reverent piety towards our Great Father in Heaven. He has opened to you this institution of learning. He has crowned you first by creating you in his own likeness, and then has made it possible for you to cultivate these powers to the degree to which you have brought them to-day.

I esteem it a very great privilege to give you a diploma which represents that you have finished the course of study, which represents that you are admitted into fellowship with intelligent men and women, which represents you not as Indians but Americans who belong to the common race of humanity,which represents that you have brains and hearts, and that you are prepared hereafter not to reach out a hand asking for aid but to extend a hand of sympathy and helpfulness to those that need."

Addressing Etta Robertson, the Commissioner said: "I am especially glad to welcome you, although I am sorry you stand alone as a representative of the women. I welcome and rejoice with you that the Government has opened to you as women a career of education, of refinement and of usefulness."

Altogether, the occasion was a most gratifying one to the friends of the school and Indian education. Our only regret is that all Indian haters and enemies of the cause could not have been present. If they had, we feel sure that their views on the subject must have undergone a radical change.

As one looked into the bright, intelligent faces of the members of the graduating class and listened to their thoughtful and well-delivered speeches, he could not but be convinced that Indian education is a success.

The graduates of Carlisle are among the pioneers in the march of the Indian to civilization and citizenship and we believe that they will be found worthy. Three of the members of the present class, feeling the need of higher education, will enter Dickinson Preparato ry School in the Fall.

On the evening of the 3rd a reception was tendered the graduating class and the Commissioner at Capt. Pratt's house, at which the teachers, pupils and others were present.

RESOLUTIONS ADOPTED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY AT ITS ANNUAL MEETING IN CINCINNATI, MAY 21st. 1891.

WHEREAS, The appropriation of public moneys to religious denomiations for the education of Indians or others, is contrary to the spirit of American institutions and opposed to the constitutional separation of Church and State: Therefore be it

Resolved, That we as American Baptists do most solemnly protest against the public appropriations of the public funds for sectarian purposes of any kind whatsoever.

Resolved, That we hereby express our confidence in the ability, integrity and impartiality of the present Indian commissioner, General T. J. Morgan, and his administration of Indian Affairs.

(Signed) H. L. MOREHOUSE.

New York, June 4th. 1891.