The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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"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.

THE TRUTH SHALL MAKE US FREE.

"'We defy home school educators to show one Indian with the courage, desire, and capacity to become a citizen of the United States who did not acquire these equipments outside the reservation, in actual contact, experience and association with citizens. Why then cling to and enlarge that which fails and hinders, and decry and throttle that which succeeds.' —THE RED MAN.

We accept the challenge. We can show right here at Santee Agency, and at Flandreau colony, which is an off-shoot of Santee, not one, but hundreds of Indian citizens who gained "the courage, desire, and capacity to become citizens of the United States" upon a reservation. Latterly they have had considerable association with white people, but when they started in quest of citizenship, white settlers were as scarce as hens teeth, from the Missouri river to where Flandreau now is."—*Word Carrier.*

Our statement was written with a full knowledge that this probable claim would be advanced. What are the facts?

We have before us a book called, "Forty years among the Sioux, by S. R. Riggs." The editor of the *Word Carrier* knows the book and its author. We find from this book that the Santee and Flandreau Sioux were the perpetrators of the Minnesota Massacre of 1862, that they were made prisoners, that 38 of them were hanged in sight of the others at Mankato, that 300 of them thereupon repented and were baptized, that most of the women and children were sent to Crow Creek and the men to Davenport, Iowa, where they were held as prisoners for three years, but allowed daily contact with citizens with whom they engaged in quite a commerce in selling such articles as they could make. We also find that when the men were released after this three years' "actual contact, experience and association with citizens," and joined their wives and families and formed the colony and agency at Santee, they were religiously guarded against and held apart from falling under the influence of the other Sioux, and the notions and qualities of citizenship gained at Mankato and Davenport nursed and made to grow. We give all thanks and praise to the grand men and women who through personal sacrifice in the prison life and since, have been instrumental in working out such results, but wish it distinctly understood that our position is only made the stronger by this case. A large experience leads us to say further that had it been the aim to citizenize instead of colonize, and had the Davenport experiences been modified and utilized with this end in view and continued longer, say not to exceed five years in all, these same Indians would have known far more about individual self-support and citizenship than they have learned in all these thirty years it has taken them to acquire what they do know. Even now their "latterly" "considerable association" with white people seems to be the confessed moving influence towards citizenship.

THE WILD WEST SHOW AHEAD.

From testimony amply sufficient and on principle we have always strongly opposed and deplored Indians engaging in the show business. It is fair to every cause that both sides should be known, and we cheerfully print the correspondence on 8th page which is in opposition to our views heretofore expressed and a very general and unanimous testimony coming to us. It is quite probable that under the pressure of criticism and opposition, Mr. Cody's particular show has greatly improved in its morale. Several years ago there was full evidence that this particular show did not then merit the favorable expressions awarded to it now in this correspondence.

It does not seem logical that travelling in the Wild West Show business should fit Indians for farmers and other industrious civilized pursuits, nor does it seem a consistent, wise course for the Government to authoritatively say to the Indian "I want you to learn civilization, and am convinced you can do it by looking at it from behind a display of your own savagery," but of course the unexpected and unreasonable is always liable to happen. Certainly, if such influences can accomplish the good here claimed we ought never to doubt that proper training and influences will bring about the most complete and satisfactory results, and cannot but conclude that opposition to fitting the Indian for purely civilized life, association and competition is not sustained by reason.

LAW FOR THE INDIAN.

For many years the phrase, "Justice for the Indian," has been familiar to our ears and found an echo in our hearts; now however we are becoming somewhat accustomed to another phrase, "Law for the Indian," and as law and justice are not always synonymous terms, (although they should be) it would be well for the friends of the Indian to examine a little the basis on which the new cry of law for the Indian is founded and see whether the measures proposed are prudent or necessary.

Perhaps no one will dispute the desirability of law for the Indian or of the Indian being subject to the law. The question is, shall it be the common law of the land administered through its regular channels, or some special patented system, peculiarly adapted to Indians and so distinctive from the system that has been tried and found adequate to the contingencies arising among the most heterogenous population possibly in the world?

That there are advocates of this special system is made apparent by the fact that several measures have within the past few years been introduced into Congress looking to the establisment of such a system, two of which are of recent date, viz: House Bills No. 3987, introduced by Mr. Blanchard, and No. 5090, by Mr. Williams of Massachusetts.

Both of these measures read well and possibly would accomplish the purpose intended, but the question is, are they necessary? And will they justify the cost of procedure involved? And more important still, will they not by creating a system and separate department specially Indian create another and formidable obstacle to the unification of the Indian with the Caucasian race?

First as to cost; a total cannot be reached or even estimated by reason of contingencies, but as the Five Civilized Tribes and the Indians of New York are excepted in express terms we can easily find the number of Indians who would be affected by the bills, viz.; about 177,000.

To administer law for this number, the Blanchard bill provides:

Thirty-two Commissioners at a salary of $2500 each with mileage at 10 cents per mile; a clerk for each commissioner at $1000 each per annum, with mileage at five cents per mile; a number of Committing Magistrates, for whose fees the United States is to be responsible, and one additional officer for each district whose salary shall not be less than $500 or more than $2500, to be known as next friend. To the foregoing add the cost of Sheriff's fees and bills for court and jail equipment, constables' and witnesses' fees and expenses, and it is apparent that we would have a system complex in its nature (reminding one of Ezekiel's vision of a wheel within a wheel), of doubtful utility and very costly in its procurement.

The same arguments apply practically to both bills, but in the Blanchard bill is another feature which, as it has education for its object, will probably meet with general endorsement, as it provides for a commission to prepare a plan for a system of free common schools for the Indians on their reservations, and the compulsory attendance of the Indians at such schools. Does the Bill mean what it says? Are those schools, the least efficient of any, and no others to be attended? Or is there really any need for such a separate system of schools and jurisprudence as is here contemplated? Are not our vaunted systems elastic enough to undertake the responsibilitity of administering law and justice to the small number of Indians in need of it, if they were all declared citizens with such reserved rights of appeal to the jurisdiction of the United States as may be needed in special cases, and existing protective laws perpetuated as long as may be necessary?

A. J. S.

SENATOR HENRY L. DAWES.

The politician, the statesman, and the reformer fulfill very different functions in a democracy; but their fields overlap each other. Each of them serves a useful purpose; either may be an honorable career. The politician deals with present exigencies, aims at immediate results, is guided by expectancy, reflects the wishes of his constituents. The statesman builds for the future, seeks permanent results, is governed by great principles, and seeks to promote the welfare and achieve the higher and not always expressed will of his constituents. The reformer is the teacher of the community, creates its will rather than reflects it, and is intolerant of expediencies and delays. The politician marches in the middle of the column, the statesman at its head, the reformer in advance of it. The politician reflects public sentiment, the statesman guides it, the reformer creates it. Among our distinguished public men, Van Buren was a politician, Daniel Webster was a statesman, Charles Sumner was a reformer. Senator Dawes, whose portrait we present to our readers this week has combined elements from all three. No man has done more than he to create a right public sentiment concerning the Indians; no man so much to embody that public sentiment in public legislation; and he has done this successfully because he has been politician enough to study the sentiment which he has done so much to create, and has endeavored to embody in legislation, not his own ideals, but those of a slower-moving populace. His practical wisdom as a politician has never led him to betray, dishonor, or even temporarily disregard moral principles. His zeal as a reformer has never led him to substitute as a legislator his own will for the will of the people. His long and honorable service in public life has effectually demonstrated the fact that fidelity to a public trust is not an antiquated virtue, and, when accompanied with that practical judgment familiarly described as level-headedness, and with that true respect for public sentiment which differs so widely from a slavish fear of it, is sure to be appreciated and honored by the American people.

Mr. Dawes entered the House of Representatives in 1857, and with two exceptions, Senator Morrill being one of them, he has been in public service in Congress longer than any other member of either house. His fine working faculty, his sound judgment, and his integrity secured him early recognition, and during the whole of his long service he has been on one or other of the important committees in the house of which he happened to be a member. He held the place of Chairman of the Election Committee in the House of Representatives for ten years, during the important period of reconstruction following the war. He was then made Chairman of the Committee on Appropriations; and from this passed on to the chairmanship of the Committee of Ways and Means, which means the leadership of the House—a position which he held for four years, until he entered the Senate. During his chairmanship of the Committee on Appropriations he rendered signal service in the enlargement of all the scientific work of the Government. He was so largely instrumental in starting the Fishing Commission and the Signal Service that Professor Baird once called him the father of both. While at the head of the Ways and Means Committee he threw up three tariff bills, that of 1872 being carried through the House by a brilliant piece of parliamentary tactics in the teeth of Mr. Blaine's opposition. During the war period Senator Dawes was one of the men most thoroughly trusted, and rendered most efficient service in the early stages of the Lincoln administration. Since entering the Senate he has filled many positions, and his large experience and sound judgment are constantly appealed to. He is a member of the Appropriations Committee, and for twelve years has been Chairman of the Committee on Indian Affairs. Only those who know inside history during that time can appreciate the sagacity, courage, and devotion which Senator Dawes has shown in his work in connection with Indian legislation. Again and again wise bills have been saved at the last moment by his imperturbable patience and indomitable energy. Senator Dawes has twice been offered appointments on the Supreme Bench of the State of Massachusetts, a fact which bears witness to the general regard in which his legal abilities and requirements are held. Although a strong Republican, Mr. Dawes has always shown a great deal of personal independence: has at times freely criticised various Republican administrations, and encountered, for that reason, the antagonism of different Republican leaders. He is one of the rare men in public life who are much more concerned in getting work faithfully done than in securing the credit for it. Personally he is a man of genial temper, unfailing courtesy, and of an unforced and genuine humor.—[*The Christian Union.*

THE THIRTEENTH ANNIVERSARY AND FOURTH GRADUATING CLASS EXERCISES.

On Wednesday the 24th of February, the Graduating Exercises of class '92, and the Thirteenth Anniversary of the Carlisle Indian School were held.

Among other distinguished guests present were Senator Dawes, chairman of the Senate Indian Committee and father of the Indian Franchise Bill which gives lands in severalty to Indians; Mrs. Dawes, the wife of the Senator; his daughter, Miss Anna L. Dawes, author of a valuable text book on Civil Government—"How we are Governed;" Hon. T. D. English, of New Jersey, member of the House Committee of Indian Affairs; Maj. J. C. Hill, Chief of the Indian Division of the Office of the Secretary of the Interior; Mr. Cartwright, Chief of the Educational Division of the Indian Office; Mr. S. M. Yeatman, Chief of the Accounts Division of the Indian Office; Rev. J. H. Bradford, of the Accounts Division of the Indian Office; Mr. Hamilton W. Mabie, editor of the *Christian Union*; Miss Alice C. Fletcher, long a champion of the Indians and a successful allotting agent under the provisions of the Dawes Bill, the Omahas, Winnebagoes and Nez Perces being the tribes she worked among; Miss Gay, companion of Miss Fletcher, and the author of the interesting letters which appeared in the *Red Man* during the last year from the Nez Perce field; Mrs. General Lander, and Mr. J. C. Ball, of the Finance Department of the Indian Office.

Inspection of dormitories, school-rooms and shops, occupied the hours between eight and eleven in the morning, and from this time until 2 P. M. there were calisthenic exercises in the gymnasium, dinner and lunch.

At 2 o'clock the graduating exercises proper began, there having gathered an audience of over 1200 people, including our own pupils.

The platform was decorated attractively with potted plants, flowers and palms. On the wall in the rear of the platform, flags were draped and above them in large gilt letters hung the motto of the class—"From possibility to reality."

On the platform, with our superintendent were Senator Dawes and the Washington party; Dr. Rhoads, President of Bryn Mawr College, Rev. Geo. E. Reed, President of Dickinson College, Rev. Dr. Norcross, Paster of the Second Presbyterian Church of Carlisle, Rev. Dr. Kramer, pastor of the Reformed Church, Rev. H. B. Wile, pastor of the First Lutheran Church, and Rev. W. C. Seidel, pastor of the Second Lutheran Church.

Class '92 numbers thirteen, as follows: Thomas Metoxen, (Oneida,) Wis.; Benajah Miles, (Arapahoe,) Ind. Terr.; Lydia Flint, (Shawnee,) Mo.; William Baird, (Oneida,) Wis.; Fred Peake, (Chippewa,) Minn.; Isabella Cornelius, (Oneida,) Wis.; Frank Everett, (Wichita,) Ind. Terr.; Albert Bishop, (Seneca,) N. Y.; Hattie Long Wolf, (Sioux,) Dak.; Reuben Wolf, (Omaha,) Nebr.; Joseph H. Hamilton, (Piegan,) Montana.; Luzena Choteau, (Seneca,) Ind. Terr.; Benjamin Caswell, (Chippewa,) Minn.

Rev. Wile opened the exercises with prayer. "Just as the light shines into our lives is darkness vanquished," he began, and then prayed earnestly that God's Light might shine over all the face of the earth. He invoked Divine blessing upon every means employed to help the Indians and asked for special blessings to fall upon our school and upon those who go out as graduates, praying that the American nation might find in the Carlisle graduates men and women fit to take their places in life.

The opening piece by the band, "The Forge in the Forest," composed by Michaelis, represented Midnight birds—Morning—Singing of quail and lark—Running of the brook—Singing of the Nightingale—Call of the Cuckoo—Church-bell calling to morning prayer—The forge and the striking of anvils.

The singing of America by the whole school was followed with an essay entitled

WHAT IS GOING ON IN THE WORLD.

BY JOSEPH H. HAMILTON, PIEGAN.

There isn't anything that makes the young Indian feel more brotherly to the white man than when they come together in places similar to this. As the two come in contact they very soon become familiar with each other's ways. First the whites were afraid to come near the Indians for fear of getting scalped. The days have passed when Indian braves can scalp a man with long hair; and they never like to take the trouble of scalping one without any. The Indians say that the hat and book are what scalp the white man; while Uncle Sam's blankets have the effect of growing long hair upon those who wear them. Now from what you have seen and will hear on these grounds, you will perhaps unanimously agree that we, the Carlisle Indians, are not afraid to lose our hair by the use of derby hats or Webster's International Dictionaries.

I have seen times when there were more whites than Indians gathered together for some purpose; and when it was just the other way—more Indians than whites; but it did not seem best for either side to try to offend the other. So I say this brotherly love ought to continue among all nations.

Probably many people all over the world have never asked themselves these questions. What is going on in the world? What am I doing here? Have I been able to do anything that would help to make some place or somebody better?

If we were to take note of everything that is going on in this world, starting from today, in course of six months or sooner the great paper mills which now we think are manufacturing abundance of paper would not be able to make enough to supply that on which to write.

It seems as if we were on an island surrounded by the goings and doings of busy hands. We cannot help seeing and hearing of what is going on; unless there may be those who are lacking one of the senses of human nature; they have ears and yet they hear not; have eyes and yet they see not. A great many people say that the Indians are the only ones marching blindfolded; but I must say that there are some from all classes who are in this procession.

At the present time there is every chance to secure an education. The country is nearly flooded with schools. The older people are so anxious for the young to become educated that they have in operation now what is called University Extension. Wonderful work is being done among those who cannot be in towns or cities to attend schools; but can secure their education simply by correspondence and attending lectures. Not only the young people are benefitted by this but also the older ones. There comes in the saying that we are never too old to learn. The boy or girl who fails to secure an education now, the time will come when he or she will be asked, where have you been during the last half century? The children that are attending schools now will have to be far more advanced than their ancestors in order to get along in this world.

The schools, colleges, and universities have sprung up with the quickness of a potted plant; their entrances are wide open to welcome in the people, giving them the chance to prepare for any emergency that may arise before them when they face the world. For education is man's safeguard against his own ignorance; ignorance and idleness are usually synonymous, and idleness is the mother of crime. Any one that has a proper education is endowed with power, power to think and power to act. He may use this power to think and act wrongly but experience shows that he will think and act mainly toward the right.

The Christian element of the country has improved the condition of many souls through the influence of Christian associations. The most magnificent buildings to be found anywhere are the buildings of the Young Men's Christian Association. (We haven't quite reached that point but hope to some day.) They are made so convenient in every way that there will be no difficulty for new comers to see the purpose of such buildings.

The manufacturing establishments of this country have had a wonderful growth within the last century. It is by man's will that we plough our way across the seas, along our coasts, through the length of a hundred rivers, against currents, winds and tide; while on iron roads through the length and breadth of this land, innumerable trains, thronged with human life and freighted with the wealth of the nations, are urging their ways in every direction.

Mr. Thomas A. Edison has been able with electricity to make things that astonish people all over the world. Now when he is able to reproduce the sound of the sun and to bring it before the public, he may indeed be considered a mysterious man.

The contest between the political parties for the coming election is occupying a large space in the papers of to-day. I think that if the opposing parties would only be fair in their judgment, the right man could be elected.

Both men and women are trying with their uttermost strength to pass bills and resolutions that would be helpful to mankind.

In fact the work of energetic people since the discovery of this country to the present time is so great that it is almost impossible for any human mind to express.

I wonder how long will it be before the Indian who is now receiving educational advantages will say, I have done my duty in this grand movement of bettering the condition of my people and country.

All this is wonderful. Some one not long ago described the development of our country in these words. "The munificent achievements of today lead but to grander projects for tomorrow." Success in the past serves but to enlarge the purpose of the future; and the people are rushing onward in a career of physical development to which no limit can be assigned.

Next in order was the following essay:

USE AND IMPROVE OR LOSE.

BY LUZENA CHOTEAU, WYANDOTTE.

There are a great many questions chasing each other over this busy world. To many people none present such an abiding interest as "what do we live for" or "what are we to do?" Think of the many things placed here for humanity by the Mighty Hand to be used and improved that they may not be lost.

The many muscles in the human body must be used and used to obtain strength; if not, the little we have will gradually go from us.

The brain is developed by thinking, learning and planning. By its being used, it has brought the world to its present wonderful condition.

Within dark caves as the Mammoth in Kentucky are fishes which have the rudiments of eyes, never developed for the want of light. So it is with many people: they are moving along, not using their eyes and are lost in the darkness of ignorance.

Those who use their eyes, muscles and minds, gain strength in them.

Let your thoughts go abroad, over this flourishing country to the many enlightened people who are filled with the desires of still greater improvement. To accomplish this, they must use the flying moments. Dr. Johnson has said of time,

> "Catch then, Oh, catch the transient hour,
> Improve each moment as it flies.
> Life is a short summer; man is a flower,
> He dies, alas, how soon he dies."

How true we live by moments and by deeds. Turn the brown pages of an ancient history. Read the record of the times when man soiled with blood was groveling in darkness and barbarism. The littte judgment that he posessed was lowered by his neglect. Then read the record of the "times of Washington" when the country was in its youth; from that time the people have kept their intellects bright with the friction of continued "use."

The record of modern times is marked with wonders. The great men of our country have used their opportunities and made the world better for their existence. At the present time men have come to know that war brings sorrow. Our country is now a beautiful picture of peace, kept clear from war. Although peace is loved by this country yet she is, and ever will be ready to protect herself. Should any country come against us it will find true fortitude and that the country is well guarded. It has been said, "Learning by study must be won; 'twas never detailed from son to son." 'Tis that each one must use his own mind to learn. There is no easy road to knowledge. In education, Christianity should stand first; when he understands the Bible and uses it, he still improves by giving to others. Chas. H. Spurgeon, whose recent death has caused sorrow throughout the Christian world, began his religious work at the age of sixteen. He used his knowledge and gave to others.

It must have been God's wish that men should grow wiser by using time and opportunity for he has placed these treasures within our reach if we only work for them. The high mountains have yielded their wealth. Man has dropped himself into the bed of the sea and come up with its pearls. He has tamed the wildest animal and bridled the largest for his use. The forests are no longer growing only to be trees for they are put to all imaginable uses. Cities have sprung up with their help. Man has made the "force of electricity" unfold to him freely. Dr. Franklin first found out that lightning and electricity were the same. Another took the knowledge, used and improved it. So it went on until Mr. Edison's turn came to use the "wisdom of the ages." By this improvement in the use of electricity, cities have forgotten darkness; it is tied to the lamp posts, harnessed to the cars. By its use a voice may be sent many miles away. It is used to give growth to plants and health to people. If the wisdom of the present be used by future generations there surely will be a time coming when the battle of life will only be a song, echoing so sweetly on the calm "sea of time." Between the countries there will be love that will burn to keep each other from darkness. One banner bright with peace will be unfurled over all humanity.

"Hark the Lark," a glee, was now sung by the choir, followed by a declamation from Frank Everett, (Wichita,) of Dr. Francis Wayland's famous paper, "International Sympathies on the Increase."

Then came an essay by REUBEN WOLFE, (Omaha) of Nebraska:

THE AMERICAN FLAG.

The Great "American Flag" was unfurled for the first time by George Washington on New Year's Day in 1776 at Cambridge, Mass. It was unfurled for the Continental Army to carry in the Revolutionary War and represented freedom. The long and severe war ended and the victory was on the American side. They raised the flag towards heaven over the heads of the people and gave them a signal that freedom was accomplished. From that time till to-day the same old flag is waving over the Americans.

In 1777 the stars were added instead of the double cross of British Flag; it then represented the United States. Compared with the flags of other nations, it is said to stand among the first.

The name "American" is enough to inspire every heart here to-day, those who so proudly claim it as theirs, and who are willing to stand by the "American Flag" with their best efforts. Because of the love of their country under this great flag how many men have left their homes, wives and children? How many men have died for it? If we give our sympathy to those men that have struggled for freedom and union, we would have every reason to become true "Americans."

The Negroes, who were once considered as animals, have claimed that the "American Flag" is their protection. If we look back thirty years in history, we find them working from sunrise until after sunset as slaves. Some were treated very cruelly by their masters, but when Abraham Lincoln signed the bill of Emancipation and the

Fifteenth Amendment was added to the Constitution which allowed them to become citizens of the United States; every slave rose and cried for freedom. Every man and woman sang for joy, and when the songs of joy had ceased they shouted for the "American Flag." What a glorious day it must have been for the first they ever had seen which promised anything to their people. From that hour the flag and the country it represented became theirs. To-day we find our friends here and there throughout the United States mingling and struggling with the white men, having same equal rights under the the flag of Liberty and the flag of Union. They have risen from slavery into manhood and made themselves prominent among men. Not long after they were freed, some joined the ranks of the Union soldiers and fought for the stars and stripes and many died for it. Therefore they have every reason to claim it as their protection.

The people under this flag must be educated in order to become thorough and true citizens of the United States. So if the Indians will come and claim it as their protection, they must be taught in the ways of civilization in order to make them become true citizens.

The same flag, which was waving over the Unionists at Ft. Sumter, to which Francis Scott Key gave the name of "Star Spangled Banner" is waving here to-day on these grounds and stands as an invitation to the Indian race. She has been standing here for the last twelve years or more calling to the Indian youth to come and learn. To-day the Carlisle School is marching towards civilization, morality and industry with the "American Flag" in her right hand. She intends elevating the Indians from the state of their present condition into manhood. She is standing not only to educate the Indians but to educate the people of the United States in the line of "Indian Education." So we see that Carlisle School is doing her part to elevate a race for "Uncle Sam."

Now if we look a moment, we see that there are three principal races that have been mentioned as working under the flag, the whites, the negroes and the Indians, and there has been great freedom for each race under it. We know that the white men of this country were freed from the hands of Great Britain, the negroes from the hands of white men and the Indians from the Reservation System.

To-day we come together as one race and one nation under the "American Flag." I rejoice with you, my friends, that our flag and the country it represents still stands among the first of all the other nations, has stood and will forever.

A chorus "These Movements Entrancing," (*Elisire D'Amore*), was rendered effectively by the choir, and HATTIE LONG WOLF, (Sioux) of Pine Ridge, Dak., came to the front with the following essay:

THE AMUSEMENTS OF THE DAKOTAS.

We all know that people from the time of Noah to the present have had their modes of amusing themselves. For pleasure, for a change from work to pleasure, is not wrong. I have seen much of two races, that is the Red and the White. I first understood the amusements of the Red race and have amused myself with the ways of the children, as I was but a child when I was taken from my people and their amusements as a matter of course I enjoyed very much. In all the civilized countries of the world, the children are first trained by the mother to amuse themselves with small things, such as dolls, baby carriages, little dogs and cats made of soft substances. How displeased they would be if they had what the little sons and daughters of the forest possess, while to them in possessing their things and enjoying them, they think in these lie the happiness of life. They have dolls made of cloth, small tents and trimmings, sticks, only practicing for the real life so when they become women they know how to pitch a tent, how to handle fuel for the camp fire. Among the little boys, any one might know their chief amusement is that of shooting with the bow and arrow. Just as soon as the baby boy can play about, he will begin to try to handle his father's weapons, which seem heavier than the child. Though he is so small, nearest to his heart of sport is the good old time defence "bow and arrow." When quite a boy, he is still practicing and striving to get to a point of perfection. When he is a man, he stands with his head up and is light of heart, because he possesses one of the best bows ever made. Now the amusements of the older youth. First, the young women of the eastern country enjoy such games as croquet, lawn tennis and other outdoor sports. It is the same with young women of the western plains. One among the many games is the "throw-sticks." A stick about eight feet long is placed 18 or 20 feet away on a small mound fixed for this purpose. Then the player throws her stick and if it is thrown so as to touch the middle of the stick on the mound, it will bound back with a bounce quite a distance from the mound. The thrower of the stick that will go the furthest wins the game. Besides this game is another called "Shinny." It is played in summer. The different bands are scattered on the plain. A party of young women from one band play with a party from another. The shinny is a strange game requiring great play of the muscles. It may not be original with them, but the way it is played out on the North Western plain, can be original. They take a stick in the spring and cut it into a rod of two feet and at one end bend it into a curve and tie it in that manner, until it is dry; then it will remain so. It is then ready for use. Only one ball is used. The play ground is a half mile long. At each end of the ground are two skulls of cows, about nine feet apart. The ball must be thrown between these skulls. Two different times is the game. Often times one gets hurt, for it is an exciting game. Placing a class of young maidens of the white race near one of these places, they would whisper among themselves, "Oh, what pleasure is there in that game?" But we all know why they would think so, and at the same time suppose a party of Indian maidens were to watch the maidens of the civilized race at their amusement of playing lawn tennis and croquet, they too would think, "Oh how strange; where is the pleasure?" They would think they did not struggle very hard to win the game. How they stand in our imagination, the two different classes of young women, but it gives me pleasure to speak for the Indian girls that are now at different places in the Union, who can play and enjoy the same games with the same zeal enjoyed by civilized people. The young men play this game of shinny too, but they are considered poor players by the maidens. They cannot play as gracefully; besides they sometimes do a little gambling with this game. The young Dakotas are known as the "straight arrows" for they are skilful in handling their bows and arrows; these are made of the very best quality of wood and painted beautifully. This is why some people believe that the Dakotas are gifted with an "artist's talent," for they can design so well. This game is to shoot at a mark set off at a long distance. A young man that is a good marksman gives his people the expectation and hope of him becoming a mighty warrior strong and brave. You are aware that one of the greatest amusements of the sons of the forest is dancing. 'Tis true that various kind of dances are as solemn and as sacred as the service in a house of worship of the whites. The men gather together and dance with might and will. During the dancing the drum and dancers stop and all is still at night; then a brave gets up and tells of some bold deed he has done, how many human scalps he has in his possession, that he has taken with his own hands. For him to tell out this, is a time of great joy and pleasure to him. After the first brave comes another and so on, until many have received the Indian yell for a cheer and are spoken of as warriors. Here nothing but the truth must be told. One of the famous dances is the "Sun Dance." It lasts two or three days. In this they worship the same God but they call upon him as a "great spirit." The dancers are persons whose families or friends have been sick. While this is going on little children are brought in to have their ears pierced or to receive names. It costs the parents a great many horses, when these things take place. The Dakotas are loyal in their sacred performances as well as in their amusements. Racing is the main sport among the Dakotas. The plains are spread before them and the beautiful fleet footed ponies seem overjoyed too at the idea of winning the prize but these are rides only for prizes; unlike the rider of "Bregenz," when she saved her country, as almost flying, "faster still faster" she cried to her steed; the whisper is the same but it is only for a prize. The amusements of the Indians in years gone by are different from the present and as the great sea of time rolls on, it is changing the habits and customs of the Dakotas. Many a Dakota has stepped up to the rank of the white man, has gone out as a man among men or as a woman among women and has the same amusements, the same place of worship, the same kind of labor.

The next on the program was the following essay:

WHY ARE WE HERE?

BY ALBERT BISHOP, SENECA, N. Y.

This question is one of no little importance, and one that concerns not only us while here, at Carlisle, but throughout the whole period of our lives: wherever our stations may be in life, humble or great, for each one of us here will have to tread this great highway sooner or later. I shall speak only of us students of this institution.

The Indian question, involving us is one that cannot be solved in a day, neither can it be done by mere speaking: it must occupy a certain space of time, and must be done by no little exertion on the part of ourselves. There is nothing left for us to do, but to set to work at the great task before us with zeal: also let us keep this one thing in mind, that it is not to say, but to do. To abolish these Indian ideas and customs is our object. These if maintained will be our certain destruction, and tend to pull us down into the great, fathomless sea of ignorance: in other words, they are as millstones about our necks. It is useless for us to entertain the absurd belief, that heathenism and knowledge can occupy the same mind, at the same time: either the one or the other must submit to our labors. Therefore let us put forth our greatest energy to expel the "Indian." Amid all the glory and prosperity of this noble country, we are placed right in the midst of its people, who have reached the highest stages of civilization by the sweat of their brows and by their unflinching integrity. Can it be possible that we are so placed, and yet not imbibe the true principles of life, and the true happiness which accompanies this new change? I hope that is not the case with us. The day I think is not far distant, when we shall see the Indian as a peaceable and law-abiding citizen of this country, and who has surmounted the great barrier between savagery and civilization, and who has been freed from the bondage of ignorance. I am an advocate of this old but true maxim, "What man has done, man may do." According to this, then, it is possible for us to accomplish the object of our sojourn here: we can if we so will. It can be done by choosing wisely three ways, namely: 1st., to enter these institutions of learning; 2nd., to thoroughly master the English language; 3rd., to imitate the white man in all his good ways and dealings. One of the most important factors in this cause is the "outing system" for our girls and boys. This system is essential to our own benefit, by enabling us to meet the requirements of life. We, after having spent several years here, among the English speaking people, are expected to impart what we have learned to our people, also to assist in the solving of the great problem of the present day.

Can the Indian be civilized? We cannot estimate the responsibility resting upon us. We, the natives of this noble country, will inevitably have to make a great, but not desperate, effort to secure our rights and privileges. In working out this question, we are beginning at a great disadvantage. Our former circumstances and environments, have made it rather hard for us to adopt the new methods of life. Those of us who arrive here, understanding the English language, have an obvious advantage over those who have no such knowledge. Industry and intellectual training are the great agencies through which this government is elevating our race: these two go hand-in-hand for our benefit if we are willing to submit our lives to such training. If we studied the habits and characteristics of our forefathers, we would find that they thought nothing of their own improvement, and had no thoughts for their future; but lived contented with the then present. Carlisle's principle is to train us for the warfare of civilized life. In this work we will have to exercise our qualities of vigilance, diligence and perseverance, lest some unexpected mishap should upset all foundations formed here; this occurrence can be avoided providing we have become thoroughly imbued with these principles. Now as we go about our daily toil we are forming the foundations of our lives. Each day as it passes with its deeds, is another stone added to our wall, whether it be good or bad; of course if it is bad, the consequences will be fatal in after years. If we come here with many faults, this is the place where they are corrected, and we are again started in the right paths. Therefore we should make the best of the opportunities offered us now. The doors of education are open to us, and all that is needed is to enter these institutions. Then I hope we will be able to join hands with our white brethren, when all traces of race prejudice have disappeared. When the hour of discouragement is at hand, let us remember that it is not who but what.

As the ancestors of this republic gained their liberty, so must we overthrow the yoke of oppression with which the tyrannical ruler, ignorance, is holding us. By this action we shall dwell in peace, under one flag, in one nation, and all enjoying the rights and privileges of equality. May He, who holds the destiny of nations in His hand, so grant this sincere and heartfelt wish.

Sir John Stevenson's glee—"See, our oars with Feathered Spray," was rendered by the choir; Joaquin Miller's "Columbus," was given by Lydia K. Flint, (Shawnee) of Missouri, and the Valedictorian, BENJAMIN CASWELL, (Chippewa) of Minnesota, presented the following essay:

TRUE CIVILIZATION.

True civilization is a very important subject to talk and to think about. The human mind cannot fully analyze it or accurately estimate its value without special aid from above. If we examine the history of the world, we always find the ignorant and the educated mingled at different periods of time; and often the word savage would be appropriate to be used in describing their condition. Men like Attila and Nero have passed away; but there are other savages we must face, (besides the Indians)—intoxicating liquor and idolatry of evil. I have often read articles in newspapers about people complaining of the water they were using because it is impure and of the directors of the board of health recommending that the water system be improved, while probably in some towns or cities of water malcontents, alcohol, the most impure and vile stuff, is used without the opposition of the press or the notice of the board of health. If this is allowed purposely, then we are not yet up to the mark of true civilization, because we are encouraging this savage to do his deadly work in slow process; and we are encouraging the bad to fight against the good. Our Blessed Saviour taught both by precept and example the sublime doctrine of "Peace on earth and good will toward men;" therefore it is unreasonable for a civilized nation to allow this atrocious savage to invade our country and kill the innocent which no other power on earth would be allowed to do without receiving just measure in return. The living God is unknown to an

idolater. We think we have none or few such in our country, yet we would be surprised if we knew the number of varieties of idolaters among us. An idolater is his own god, as he serves and honors none other than himself, even praises himself when he does anything beyond the ability of other people. People try to serve God and themselves at the same time and we know that two masters cannot be well served. We have a day of rest, one in seven, which God has ordained. Yet we often violate His law by work, pleasure and other acts which we do trying to please ourselves. We are then idolatrous worshipers of our own will. The bright side of our history gives us hope of better things for the future, if we follow after the principles and characters of the good men, whom our nation recognizes as types of true civilization. America has produced men of whom the world may justly feel proud, as Washington, Jefferson, Lincoln and Garfield and without fear of contradiction I say they were types of true civilization, loyal to the spirit of a republic and citizens of the eternal city. War has been improperly regarded as an instrument of justice. It is the greatest of all evils and has been used as a cure for evil. The remedy was worse than the disease. A sound healthy public sentiment is being created to confine and extinguish it. We stand at the end of almost two thousand years of Christian teachings, with its culture, its tenderness of human rights, its beautifully blended justice and mercy. Christian nations ought to learn war no more; they should beat their swords into ploughshares. The same earnest, conscientious effort of the people, which has crushed so many corrupt things will subdue this gigantic evil. The remedies for war are abundant, and the combined action of all of them is needed. A deeper and clearer spiritual view of the Gospel with more faith and sincere obedience to conviction will help to attain the end. It is not enough to repeat texts of scripture and to assert over and over again what nobody can gainsay with any success, that our Lord and Saviour and the primitive Christians were totally opposed to war Courts of law and arbitration are the natural substitutes for it. Appeals to law have already become the rule in private affairs and soon will be used entirely in settling disputes between nations, and men will marvel that war was once possible. All questions between nations can be amicably settled without violence: of this the famous "Geneva Arbitration" is a fair example. This mode of adjusting differences shows a growth of love for humanity. The dispersion of the recent Chilian war cloud was the real test of the dignity and moral character of this government. Both made a wise move in seeking first the peaceful way of settling the difficulty. Will the vexed Indian problem be solved by teaching the Indian the science of destroying life? Shall we leave his head and hands empty? Shall we continue closing him in reservations, where he spends his time in smashing new plows and new wagons; where he is constantly given the appetite for the poison of dependence? According to late reports, there is great suffering prevailing among the Russian peasants. Many organizations are formed to relieve their hunger; this is an act of brotherly love and a better proof of true civilization cannot be found. And why not feed those who are hungry and thirsty for education, the Indian youth within our borders? Whether the Indians can be taught to read and write, has been a subject of much speculation. The old may not now have the ability, but the young are capable of learning like any others of the human race. Those who have visited and seen the school and shop work, cannot deny that the Indian youth is able to learn, and wider opportunities of this kind will speedily exterminate the Indian at much less expense than previous methods; and would save explosive powder for the celebration of the national birthday. The old Indians have been making treaties for the last three hundred years or more and in each promised to fit themselves like their pale-faced brothers, but to-day they are in the same old way of dependence. I think it is the turn of the Indian youth to have a treaty with the Government. We ask not anything more than the continuance of the Carlisle school system and the result will be the solution of the knotty problem. Here at Carlisle we are working in the "Rule of Three" and claim to have the three terms, hand, head, and heart culture by which we will secure the missing extreme, "true civilization." We realize the greatness of the benefits we have received and extend our heart-felt thanks to the Government and to those who are connected with this school work for their faithfulness and unrelenting efforts in trying to elevate the Red race. The treaty between William Penn and the Indians was the most brotherly ever made, "peace to reign" as "long as the sun and moon endure." The class of '92 uses the same limiting clause for its loyalty and good will to the people of the United States. School and class mates, the promise of the battle of Bunker Hill was the possibility of liberty, but the Fourth day of July, 1776, promised the certainty. Our time in school shadows the possibility for the future and the present day shadows a certainty, and if we follow up the spirit of Carlisle's teachings, we will plant the stars and stripes of triumph at our Yorktown, "true civilization." This school must keep its name; each of us have a certain place to fill in carrying the name and a most sincere loyalty to its spirit is needed to succeed in our part in life. Let us have in our minds our motto, "From possibility to reality;" it must be demonstrated by us. We may have reached standing room among the crowd, but if there is room at the top, go! If we realize what we desire to be, the world will give us our rights as men and women and enable us to join the chorus, "We are created free and equal."

Address by Dr. James E. Rhoads.

Dr. James E. Rhoads, President of Bryn Mawr College, then presented the Diplomas.

He said:

Members of the Graduating Class. We have listened to your addresses, essays and recitations with very great interest. We regard them as among the evidences of the great benefits which you have received from your training here. We welcome you into a larger sphere of life. Having passed through the training of Carlisle school and having done it worthily, we now, by the authority of the United States of America, and on behalf of Capt. Pratt, superintendent of Carlisle School and the officers of the institution, confer upon you the diplomas which you have so nobly and worthily won.

(The diplomas were delivered to the class after which the members were seated and the Doctor proceeded.)

Within the past twenty years the attitude of the white and Indian population of the United States towards each other has greatly changed. On the part of a vast number of our citizens, indifference has been exchanged for a practical interest, hostility for friendliness, and hopelessness as to the white and red races ever becoming one people has given place to a calm and just expectation of so favorable an issue. Many agencies have contributed to this happy result; but I bring to Carlisle to-day the tribute of grateful appreciation from many good men and women for the large part this Institution has had in bringing about this great change. From the first occupancy of this country by Europeans, they and their descendants have adopted two diverse courses towards our red brethren. Some have treated them with aggressive injustice; others have steadfastly sought to have them share in all the benefits of our Christian civilization. Brainard, Eliot, Wm. Penn, the Moravians and many others unknown to fame have felt that we ought always to have amity between us, and should at all times seek each other's good. The efforts of the few good white people to civilize the Indians, have, however, been perpetually frustrated by the greed and injustice of the many; so that even when tribes have taken up the elements of civilized life they have usually been driven to new and more distant lands. Thus the Indians smarting under a sense of wrong were pushed farther and farther towards the west. But in 1849 the discovery of gold in California began to people the Pacific slope with Americans. Eleven years later came the civil war. The Indians in many parts were involved in its storm of passion and strife, and it was accompanied or followed by many cruel conflicts between the western Indians and their white neighbors.

The buildings of the Pacific railroad hastened the movement of the white population westward from the older states, until it began to flow eastward from the Pacific coast, so that the wilder Indians were now between rapidly growing white communities on either side. It was an evil time.

The Indian civil-service was to a large extent, inefficient and corrupt and had almost wholly lost the confidence of the public. Many humane people besought the government to put an end to such a deplorable state of affairs, and to adopt some comprehensive and rational method of dealing with the Indians. Thus President Grant was led in 1869 to propose the Peace Policy. This was perhaps the most distinct attempt made up to that period to bring about permanent peace and union between the whites and Indians Great efforts were made to usher in a better state of things. Many good men inspired with an earnest purpose to benefit the Indians were sent out as Agents. Honesty in the purchase of Indian supplies was enforced; greater promptitude in delivering them at distant agencies was secured and better methods of distribution were devised; schools were multiplied, and a check put upon the needless removal of tribes from their old homes. Attempts at self-government by the Indians under the guidance of U. S. Agents were tried and Indians were enlisted in the transportation of their supplies to the Agencies. All these were good measures and not without some results, but still they were wholly inadequate; and a paralyzing skepticism as to the possibility of having the Indians form a healthful part of our nation still prevailed among our people. It was well-known that education, even of high grade, had almost uniformly failed to establish Indian young men and women in the white man's ways, and that children from the Agency schools too generally merged quickly with their people and lost almost wholly what they had gained.

Attempts were made to teach all adult Indians to raise cattle, as well as horses, and to farm. But the efforts though not wholly fruitless were disappointing.

The military expedition to the Black Hills of Dakota, which occurred at this period, and the events that quickly followed it left no part of the U. S. territory where Indians could live free from the presence of the civil and military authority of the government. The Pacific Railroad had parted the buffalo into a northern and southern herd, each of which was being rapidly decimated by white hunters In 1875 the largest fur-dealer in Leavenworth, Kansas, told me that 500,000 robes were thrown upon the market in that year. A new and strange era had come to the Indians. They were hemmed in on every side by whites, their old free life was passing away; the game, on which they had lived, was gone, the very foundations of their ancient mode of living seemed about to be destroyed. About this time the Cheyennes and Arapahoes of the Indian Territory, angered partly by the depredations upon their ponies by white horse thieves from Kansas and Texas, partly by white hunters who were slaughtering buffaloes by the thousands on the Pan-Handle of Texas and the Staked Plains, attacked these hunters, and also an innocent family of emigrants who were crossing their reservation. They were pursued by a military force and soon surrendered to it. From among them a group of prisoners, about forty in number, not very carefully chosen as to their guilt, were sent to Fort Marion, Florida. I well remember when down in the Territory soon after to have heard that Captain Pratt had charge of these prisoners, but little suspected what was to come from that fact. Captain Pratt's success with his men at Fort Marion demonstrated for the first time that wild, adult Indians could be transformed within a few years into orderly, industrious and peaceful members of the community. His success struck a blow at the popular skepticism as to the practicability of civilizing adult Indians, and gave to those engaged in like efforts an accession of hope and courage. But Captain Pratt, inspired by his success, urged that instead of the prisoners being sent back to their reserves, they should be continued in the east and under influences favorable to their establishment in their mode of living. I recall meeting him in the Indian office at Washington full of his plan of using abandoned military barracks as Indian schools, and found some of the wisest friends of the Indian cause in favor of his scheme.

The well-known experiment at Hampton followed, and then the organization of the training school at Carlisle Barracks. I believe that no one who has not been in touch with the Indian question before and since the work of Captain Pratt was begun, can duly estimate the powerful influence for good upon public opinion in the east and west caused by the work of the school, by the diffusion of hundreds of boys and girls among the farmers of the Atlantic States, and the sending of such young men and women as have left Carlisle to live among the tribes bordering upon white settlements. The officers of the government, the friends of Indian education, the writers for the public press, the serious members of the churches, have all been touched and affected by the work of Carlisle. Here originated, or, at least, took practical form, the statement that educated Indians should *not* be expected to return to reservations where they must encounter almost every obstacle to a continuance of their civilized ways, but should, like thousands of young men and women from Europe, mingle with our population as a part of it.

Here originated, or was urged most strongly, the proposal to act upon the whole Indian population and to bring it into harmony with our institutions and to have it enrolled in our citizenship. It was urged here that no more Indians should be allowed to grow up savage, untaught, and helpless in competition for a living with men whose ancestors for twenty-three centuries had tilled the soil, dwelt in houses, and clothed themselves with woolen fabrics.

Most firmly do I believe in these views, and that in such schools as Carlisle, Indian Youth are steeped in an atmosphere of civilizing influences such as it is impossible to find on reservations. In our colleges the task of giving students facility in the use of foreign languages has been found almost impracticable. The student must live with people that speak a language to gain a ready use of it. Much more must Indians, in order to acquire our language and our whole conception of life, so diverse from their own, live in white communities. They must stay in white homes, must attend our public schools, must work among our skilled laborers, must live under our laws, so as to gain those ideas of patriotism and of government which we absorb from childhood.

To-day, then, we bid God-speed to Carlisle, to its Superintendent, its officers, its teachers and scholars. Its splendid industrial training makes men and women capable of self-support, if they can but have the chance to work; its schools develop the power to think well and to will wisely; its social life infuses into its pupils the fruits of 1900 years of Christian living; its discipline begets well-ordered manliness; its religious culture instils reverence and gives force to all moral endeavor.

Honor, too, to the officers of our government that have stood by Carlisle and have given it scope to do its beneficent task.

And, now, members of the graduating class, (all rise,) I give you joy of your success and of the position you hold today. As one who has seen much of life, let me say to you that it is a grand thing to live nobly, to do the duty of the hour as God gives us to see our duty and the power to do it. You have been taught the dignity of work. Never cease to work till you

cease to live. To be idle is to fail in life and to be a prey to vice.

You have been taught to enjoy the good things that God gives us. Mingle work with pleasure, but see that what you enjoy is pure and worthy.

You have been trained to be kind and courteous. "Politeness is Christianity carried out in little things," and courtesy will smooth your way in getting on with your fellowmen, while it ennobles you. Young men,honor women; young women, respect yourselves. You have been taught to be brave. Show your courage in daring to be right and all the powers of evil can not really harm you. You have been taught to use your minds. Keep on using your brains, read books and newspapers, the best you can get; look about you, learn something every day, and you will grow rich in knowlege and experience. You are chosen men and women of your time. Be leaders in all that is good, whether in farming, at the bench or the anvil, in the home, in private company or in public affairs, and may God make your lives successful lives.

Following Dr. Rhoads, came

Senator Dawes:

He said:

After what you have already seen and heard today, I am quite sure you neither need nor want to hear a speech from me. If what we have seen and listened to has made the fmpression upon you that it has upon me, I fear that you will say to me what the Irishman said to his wife when she was about to make some remark about what was going on "We want nothing from you, Madam, but silence, and precious little of that."

I cannot do more than express my great appreciation at what I have seen and heard here to-day. It has been five years since it was possible for me to be here on such an occasion as this, and it is the progress which has most delighted me. Any one who believes that it is not possible for this race to share in the civilized life of this nation, I beg him to come here and have his doubts dispelled. I beg him to remember that the position he occupies on this question does not entitle him to criticize or disparage the demonstration of this day. Born at the top, inheriting a civilization and a culture that has come down through the centuries and not able himself to add a barleycorn to his own height, taking up his own life where others have left it, and inheriting all he has got, what business has he to turn upon these who have not only begun at the bottom of the ladder and compelled themselves not only to learn everything they can be taught in civilization but at the same time to fight the savage instincts and passions and debasing life of centuries of savagery, out of which they are lifting themselves. Instead of indulging in cynical criticisms upon the shortcomings of these people, I stand not only amazed,but abashed and ashamed. I want also while I am here to congratulate these people upon what they have done, this institution, this corps of teachers, and their head, above all the rest. Sometimes it is said that legislation of Congress has done this, or has had a large share in doing this. It is a mistake. This is not the work of Congress. All that Congress has done towards it is to get out of the way. (Applause.) Congress has thrown itself across the path of these people and held itself there for a century. It is only within the last few years they have opened the gates of opportunity and bid the Indians enter into the work of making themselves. There is a great deal of philosophy in "From Possibility to Reality." Congress did make it possible by taking its heel off from the neck of a downtrodden race before whom it bowed and begged when it was weak and that race was strong, and upon whose neck it bounced when it became strong and they weak. It is not Congress that has made these people citizens of the United States. The act through which they have come to be citizens provided only an opportunity for them to become citizens, and provided that they must do one of two things, abandon their tribal relations and put on the ways and habits and dress of civilization, or take to themselves a home, which is the center and source and fountain of civilization and culture in this land. When they have done either of these things, Congress said "You will become citizens of the United States," and in five years 30,000 of them have entered through that gate into the grandeur of citizenship in this great Republic, not only clothed and in their right mind, but assuming the responsibilities and subjecting themselves to the restraints and burdens, share and share alike with us in all that is good and glorious in this great republic.

That which struck me most as I went about this institution and from time to time as I have observed the work of Capt. Pratt and his associates, was not what I saw on the blackboard, or what I heard the students reciting. It was not alone that which I saw in the blacksmith shop, or in the tin shop,—it was this one ruling principle which runs through all the education here in Carlisle and has made it the success it has, Self reliance.

Let me say to these young people, Forward! Write over the doors of these beautiful rooms, in which I was so much delighted to see neatness and culture and adornment, "Self-reliance, Self-control, Self-support, through Self-help." These four elements, if they pervade this school, will make those who come out men and women in this country, taking their share of its responsibilities and bearing off their share of its honors and its responsibilities. No other path of success is possible. If you fail in this you will fail in life. A child never walks until you cease to lead it. No man can stand upon the ice so long as he is leaning on something, and nobody ever learned to swim until he let go his hold. Don't think that the Government of the United States is going to stand behind you through life and help you to the end. The only thing the Government can do is to open up to you in this great country the ten thousand avenues to employment and success, and to take off every handicap that a wicked legislation has put upon you. Then the rest is yours. Don't think therefore that the Severalty Act is going to make homes for you alone. Your fate in this world is not to be farmers alone. The world is full of employments. Don't think that it is necessary for you to go back to your tribe, however desirable it may be to live with your relatives on the ground of your fathers. White boys and girls that are taught at the schools and colleges of this country are not taught merely to go back to their homes. They are taught to go out into the world. You should start out into the world as the white boy and white girl of force, of character and of ambition,goes out. Strike out from the shoulder and be sure to hit something when you do strike. The hope of the country in these schools is that they teach these young men and young women how to use that which they have. They are training schools,—they train the functions. The elements of force and activity which are in you alone can create nothing in you. You make yourselves, and you will make yourselves men and women up to the measure of your observance of these four rules which I have suggested.

Let me say further that there is no more glorious work than that in which Capt. Pratt and his associates are engaged, making men and women citizens of these United States out of savages. Whenever our accounts shall be made up, whatever we may be able to accomplish in our lot, I am quite sure this multitude of witnesses standing around will write that Capt. Pratt and such as may lead the way for the emancipation of these people have fought a good fight.

I came only a few weeks ago from Hampton where in the evening the colored people celebrated their emancipation, and in the morning the Indians celebrated their franchise day, and no more glorious and inspiring spectacle did I ever witness than the mingling of these races with the white race in singing Hosanna to a common flag, and in the consciousness that there lived now in this great Republic no human being who did not participate, share and share alike, in all that is good and grand and glorious under that flag.

Hon. Thomas Dunn English, Congressman from New Jersey, said:

I am asked to say something here merely because I am the sole member of the House of Representatives who is present. My voice will scarcely penetrate this hall as I have been laboring for some time under a throat affection, and the few words that I have to say will only be audible with your close and intelligent attention.

I came here because there was no other member of the Committee on Indian Affairs in the House who could spare the time, in order to look at this Institution. I have given it a careful examination,and I must confess that that examination has removed some prejudices from my mind. I am satisfied that the Institution deserves the support of Congress and of the people, I do not quite agree with the distinguished Senator from Massachusetts that this Institution is not in some sense the work of Congress, otherwise I should vote against any appropriation, whereas I expect to vote for a liberal one, if I remain a member. (Applause) I do not propose in the few words that I shall say to speak of the Institution. Those of you who are visitors know its merits from inspection, and all I should do or ought to do, and all I propose to do is to say something to this class of young men and young women who have received here the rudiments of that education which they will require in after life; and they will bear with me in what I say, for I am an old man between 70 and 80, and with me ambition and things of that kind have passed forever. My life realizes somewhat the words of the Polish poet:

Moja wiosna, moja lato,
Iak ptak oknem wyliczialy,

"My spring and my autumn,
Like a bird from the cage, have flown."

But I still take an interest in the young people, whether of my own race or of any other, and I have a deep desire to see them advance in the world. (Applause.)

I agree with Senator Dawes when he speaks of self-reliance in the sense of self-help and self-control. Help yourselves at all times and learn to control and master yourselves, and above all to master the instincts and tendency to go backward which lie in your nature, as they do in ours. Yours is inherited from a nomadic race, and ours from a race, in its time, equally nomadic, and cave-dwellers of Europe. There is an inclination to go back to a wild and savage life no matter how civilized we may become. You can see this demonstrated in the west and elsewhere every day. Resist that, cultivate self-control, keep what you have gained here and add to it; but beware of too much self-reliance, too large an opinion of yourself, don't try to make yourselves believe that you are better than your neighbors, and that you alone are capable of judging. Borrow wisdom from those around you, and though you do not lean on them get their help when you can. That will build you up.

You are to be the future citizens of this Republic as well as we, and the day will surely come when you will be recognized by the white race everywhere, for you have this advantage over the black race, that your fathers never were in slavery, and however rude or barbarous they might have been they were independent and free men. There is no bar to your progress except that of the tendency to go back to barbarism which will, in some of you, be fostered in contact with your tribes. Resist that. Remember, as I said before, you are to be the citizens of the future as well as we; and if ever, which God forbid, a foreign foe should set foot upon our soil, then when we of the white race stand shoulder to shoulder to repel the invader you citizens of the Republic will stand by our side to strike sturdy blows in behalf of that imperishable Union which alone can preserve the rights of the States and the people undiminished and unsullied to the end of recorded time. That is part of your privilege, prepare yourselves for it; and then, in the future, you will say, "We have demonstrated that an alien race can reach civilization, and is worthy of the duties and the rights of a citizen."

Dr. Hamilton W Mabie, of the Christian Union, said:

Ladies and Gentlemen: If it were possible in this institution to disobey Capt. Pratt,I should not come to my feet. There are many vices laid at the door of editors, but I believe they have one virtue, and that is, they generally know how to be brief. I am minded, as I stand here before you, of the story of the Scotch minister who was describing a certain sermon of his to a friend, and he said, "I preached two hours and a half."

"Did you?" said his friend, "Well, how did you feel?"

"Oh," replied the preacher, "I was as fresh as a rose, but you ought to have seen the congregation."

Now, I am fresh, but it seems to me that the audience is a trifle jaded, and I ask you, ladies and gentlemen, if you have had any doubt about the ability of the Indian to learn self-control, to watch the action of these 700 boys and girls after two hours and fifteen minutes of miscellaneous exercises. I have attended a great many academic, school, college and university occasions when oratory ran to the length it always does on such occasions, and I have never seen such quiet and such repose as to-day. I did not come here to make a speech, nor I did not come here to teach. I came here to learn. I suppose some of these boys and girls are so in the habit of regarding themselves as students that they cannot think of themselves as teachers, but you have taught me some things which I shall not forget. We have seen your order,your cleanliness, your aptitude for beauty; we have seen something of your industry, your intelligence and your application, and these are among the greatest lessons which can be taught in the most advanced University. Day before yesterday I was at the commemoration of the Johns Hopkins University, which we may say, without being invidious, holds the foremost rank among advanced institutions of this country,and I say that what I have learned here today is just as truly education as what I learned on that occasion. I trust you are always going to be teachers. I am not sure but that the special function of the Indian race is to teach the whites. You know there is no test of civilization like that furnished by the attitude of the stronger against the weaker. It is not the strong generally who train the weak. It is the weak who educate the strong. It is the weak who cull out the nobler elments, the higher qualities, and I am not sure but that in the long course of history it will be seen that the Indian and black man were the true educators of America.

There have been great names mentioned here to-day. Columbus, Washington, Lincoln and Edison,—names that send a thrill through every one of us, because they represent achievement and singleness of purpose. I think as I stand here this afternoon of these boys and girls who are graduating,and who are going out into the world. What is to be their future? I have graduated myself two or three times, if I remember rightly, and I know that the great test is not on graduation day; it comes later on, and I want to say one word to you, boys and girls, put the will toward the right and lock it and throw away the key. You know of that delicate little needle that always points with such precision towards a single point, and you know how it remains undisturbed when it is on the great ship, how, though for days together the sun may be blotted out, and for nights together the stars vanish from the heavens, and though the great seas rise and the billows roar,that delicate little needle always points true and steadfast, and by and by through that terrific storm and darkness it brings the ship safely to the harbor. There is a little needle like that in every one of us. It is the needle of will pointing to a fixed purpose. That is the secret of every great and successful life. You must have a definite purpose and lock your will to that purpose, and let the world do what it may

you hold your course and you will reach that for which you set out.

This world looks mighty solid to a boy or girl, but it is the thinnest world in the world. That is not very grammatical, but it carries my meaning. Society seems to present a solid and forbidding front, as if there were no room for anybody. As a matter of fact, the world is mostly made up of vacant situations in which people are settled because the right men and women have never turned up. Now, I trust you are going to be the right men and right women, and I believe you will because you have gotten something that is going to carry you to a certain point.

A great French writer has spoken of certain great men who have hewn their own way in the world; like great rivers they flow through society and they, perforce, carry other people with them. It is to have a will like this and set it right that you should all aim, and then you will find the world part before you as shadows before the light. I beg of you to carry that purpose with you and refuse to be seduced by pleasure or ease, to be thrown from your path by discouragements. If you do that, I know where you will come out, teachers there as well as here. I want to say one word to you ladies and gentlemen, particularly those of you who have sometimes despaired of the righting of great wrongs. I ask you to-day if this demonstration is not a sublime answer to pessimism and despair, if after what we have seen to-day we do not have abundant evidence not only that there is a God, but that he still walks the Earth and executes His Will among men.

The past unhappily is written. Let us hope for the future. In this institution I see but a sublime act of restitution, a sublime act of reparation. That which we did in wrong upon the fathers let us transform into blessings upon the children. (Applause.

Capt. Pratt then spoke of a certain woman of wide experience in Indian matters and introduced Miss Alice C. Fletcher, who said:

Boys and girls, ladies and gentlemen: It is unexpected that I should be called upon to speak to you. I was wondering who this woman was whom Captain Pratt was speaking of, and you cannot imagine my surprise when I found he was speaking of me. I have no right to stand here save the right that I love your race as one woman loves her fellow kind. I know you in your homes. I have perhaps had most peculiar opportunities to know a good deal of you. You do stand for much not only in your own lives but very much in the lives of our race. It is a great pleasure to look over this mass of faces and see them all turned toward the future. It is a great pleasure, too, to see you facing those who have done so much for you, who have opened the legislative door, and who have opened the door of knowledge. You have had many brave words spoken to you to-day. Don't forget them. Don't forget the wise caution not to have too much self-reliance. Don't forget that you carry within you that needle point, that purpose which makes every life worth the living. Don't let the echoes be lost, for you will need all these words in the years to come. As I looked on your faces here to-day, and the faces of the young men and women who stood upon the platform, as I listened to the young man (Reuben Wolfe) whom ten years ago I led here as a little boy, speaking no English, I felt very glad that in those years I was wise enough and strong enough to turn his little feet this way. I remember my own graduation day. I remember how the world looked, how wide it was, how little I seemed to have to do with it except to enter into it and enjoy myself and escape the restraints of the school, and I thought how different it is with you for you have harder problems to face. You have a mass of people looking to see what you are going to do. You must submit to being followed here, there and everywhere and your little failings exaggerated as proofs or disproofs of some theory or another.

Now, my children I want you to remember that the real work of life lies beyond the school room. You should hold fast and long to your school days. You will have to learn much more than we who have had greater opportunities in our own homes. I have no great words of eloquence. You have heard those from others. I have only this to say to you, remember that there are many, many men and women who are watching you, loving you, trusting you and thinking of you when temptation comes, and God help you to resist.

An Unspoken Speech

Feb. 1892.

Mr. EDITOR;

The sight of a body of young people gathered in any institution of learning, whose eager faces seemed to be lighted with the glow of the light of intelligence from the mystic world of learning toward which their faces are set, is always an impressive sight to me. But doubly so was the sight of 700 native Americans gathered in the chapel of Carlisle on Commencement day. As the hours of that delightful afternoon were so well filled with fitting words spoken, it only remains for one whose heart is full to utter through the RED MAN words that could not find utterance then. I felt like saying to all those eager listening boys and girls. "I greet you," not in any official name; those messages come through others. I greet you as a private citizen of this great American Republic which has grown up on your fathers' plantation, a representative of 65,000,000 people who enjoy as great liberty and peace as any people the sun ever shone upon. The good will of all these millions welcomes you to the enjoyment of their education and civilization and liberty. Not only that. I greet you in the name of all those in past ages who have been lifted into the higher planes of life, because they did what you are doing, struggled to overcome ignorance, and have their souls lighted with knowledge. Into communion with the true and noble souls of all the ages, past and to come, I welcome you, and in their name and with their benediction I greet you. But more than that. There is One whose favor is better than all other reward, whose smile is life, whose love is eternal. In reverence I greet you in His name. Has He not said, "Go into all the world and publish glad tidings to everyone?" Has he not said "Suffer the children to come unto me?" In His name I greet you! Be cheered! Let the best impulses of this hour tarry in your hearts for many days to come, to excite to noble ambition, to sustain in trial, to overcome when obstacles rise before you. Be not satisfied until you possess all the good things education gives, sound bodies, clear brains, true and loving hearts, firm wills, until you are men and women in the noblest, truest sense, capable and fit companions for any other men and women who dwell anywhere on the earth. You are to be congratulated to day because you are here, because there is such a door of usefulness open before you. You are to go to your homes all over the land bearing a new light in your lives, and light is one of our very best blessings, it is a pure blessing. It purifies but is never itself contaminated. Who ever heard of foul light? Such a splendid chance is to be yours to do good. I see you to-day not as you are, alone, but as you may be ten years from now. To be looked up to and respected and followed by multitudes in all your tribes, because you have become educated, tried, trusted, disciplined, and have come into sympathy with the good of all time from God himself down through the ages, as it lights up and lifts up men and women everywhere. Your presence is an inspiration to me, may my words be to you.

After the above addresses, Capt. Pratt made a few earnest closing remarks, a benediction was affered by Rev. Dr. Norcross, and thus ended a decided red-letter day for Carlisle.

GOING BACK TO THE BLANKET.

In the discussion of the Indian bill now under consideration before Congress, one very common objection raised against Indian education is the oft-repeated statement that those Indians who have been educated at Carlisle and other schools "go back to the blanket;" or, in other words, lapse into barbarism upon their return to the reservation. In some instances, this argument, or statement rather, seems to be regarded as sufficient reason for pronouncing the whole scheme of Indian education visionary, and a justification for its abandonment, or at least as necessitating an entire change of methods.

There are several modes of meeting this objection, one of which is by the counter statement which the friends of Indian education insist upon with great emphasis, that on the whole, those who have been educated in the schools do remarkably well after their return to their homes; that it is not true that any considerable number of them lapse into barbarism; and that they really retain, to a great degree, the advantages they have acquired during their school days. Another reply is that even those who apparently lapse, really retain, in a large measure, the substantial benefits of education; and that they are more intelligent, more upright, more progressive, and more civilized by reason of their schooling. An Indian girl at Laguna, New Mexico, in speaking of the fact that she wore Indian costume, replied that she thought regarding returned students it was more important "*what they were* than what they wore." The question of dress is, after all, a matter of fashion, and is determined among Indians, as elsewhere, largely by public sentiment. It is undoubtedly true that many Indians who wear long hair and who dress in blankets (imitating the costume of wearing shawls, which was quite in vogue among white men some years ago), are, in reality, thoughtful, intelligent, upright men, and are not to be classed as savage simply because they conform in matters of dress to the fashion of their tribe.

But there is another consideration which ought to have great weight with all of those who are seeking to form a final conclusion in reference to so great, complex and difficult a subject as that of educating the rising generation of Indians, and fitting them for American citizenship.

In this matter it is only just that we should treat Indian children with the same consideration that we treat white children, for it can hardly be expected that Indian children will learn any faster, or make any better progress at school, than white children do in the same situation. Our own children, born of American parents, have a great many educational advantages in their infancy and early childhood, when they are most impressible, which the Indian children do not enjoy. They hear the English language spoken from the very first, and when five or six years of age they are already well advanced in the mastery of their vernacular. They not only understand all ordinary conversation, but are able to use English fluently for the expression of all their ideas and the communication of all their desires. This is an unspeakable advantage which the white child possesses over the Indian child. The latter hears Indian spoken and learns to think in Indian, and when he is ready to enter school, his Indian vernacular has become a second nature to him and it is exceedingly difficult for him to cast it aside and learn a new, strange, foreign language, such as the English is to him. And when we remember that most of those who enter Government schools are from ten to fifteen years of age, it will be evident that the difficulty of casting aside their native tongue and mastering a foreign language has been constantly increasing. It should be further remembered that at the beginning of this work of education, especially at Carlisle and other training schools off the reservation, the Indians who entered the schools were in many cases, from 18 to 25 years of age, and their language was so absolutely crystallized that, in many cases, it was found to be impossible for them to acquire anything more than a very broken command of English.

Then again, the American child learns a great many things at home in morals, manners, and the practical, every-day philosophy of life, which, while not reckoned as a part of scholastic training, is a most important element in education, and very influential as a preparation for the common duties of life. On the other hand, from the very nature of the case, Indian children generally have had very little fireside instruction; have not been accustomed to the conversation of intelligent and cultivated parents; have had no books to read; have not attended any Sunday school; have been shut out from what may be called an atmosphere of cultivation, and have grown up surrounded with ignorance and imbibing notions of superstition and error, so that usually when an Indian child of ten enters school, he finds himself far below the plane on which the white child of the same age stands, and his progress in the work of education is correspondingly slower and more difficult.

Besides this, white children are trained in home industries; the girls learning all the ordinary duties of domestic life, and the boys, especially those who live on farms, being trained to do chores and to perform ordinary industrial duties, so that when they enter school their whole time can be given to the mastery of the studies that constitute the school curriculum. Indian boys and girls who are brought into our training schools, however, are obliged to spend a considerable portion of their time, at least half, in learning to work and in acquiring a knowledge of the ordinary industries which white children learn at home, so that they cannot be expected to make the same progress in the same time as is made by the more fortunate white children.

We ought to remember, too, that the length of time required for the education of white children is much greater than the time that is assumed to be necessary for the education of Indian children. White children at 6 years of age, after having acquired a knowledge of English and having been instructed in morals and manners at the mother's knee, spend, we will say, one year in a kindergarten and ten years in the primary, intermediate and grammar grades, making ten years of consecutive schooling. In thousands of cases after completing this ten years' course they spend at least four years in a high school course; thus 14 years are given to complete what is regarded as a common school education.

The Government has thus far made no provision for the education of Indians beyond a grammar school course. There are no high schools for them and of those who are now in school the great mass are engaged in primary or elementary studies; none of them having gone beyond the grammar school course.

We should not lose sight of the fact that there are in the United States hundreds of colleges where American boys and girls, who have successfully completed the high school or academic course, are enjoying the inestimable advantages of a college education, running through a period of four years, and that the men and women who go out as graduates from these colleges are exerting a great influence upon our American life.

No college education is provided for Indian boys and girls, and they are left to compete as best as they may with white men and women who have had the advantages of a college education.

Not only is this true, but there are provided for American students professional schools; normal for the training of teachers, medical for the training of physicians, law schools for the training of lawyers, theological schools for the training of preachers, schools of technology for the training of scientists, civil engineers, and high grade mechanics. Multitudes of these students, also, having passed through the primary, grammar, and high school and college, and having enjoyed the advantages of post-graduate, professional schools in this country, go abroad for from two to six years' additional study in the great universities of Europe. Now this system of education for our boys and girls, running through the entire course from the mother's knee, the kindergarten, primary, intermediate, grammar and high school,

collegiate, university and post-graduate studies, including residence and travel abroad, is a compact system which exerts its influence upon our entire American civilization, and every school-boy in the land, whether he has the personal opportunity of this entire course of study or not, shares indirectly in the great benefits that result from it. By reason of this, our children, as they grow up to manhood and womanhood, surrounded by all the uplifting influences of these institutions of learning, having access to the great public libraries and being reached by the newspapers, public lectures, political discussions, sermons, and all the other numerous agencies which have to do with moulding public opinion, raise the general standard of intelligence, and promote what may be called universal education among us.

The few Indian pupils, on the other hand, that have been taken from the barbarism of the camp and put into our rudimentary schools, are arrested in their progress at the point when they have just begun to be prepared to profit by the advantage of schools, and are denied all those invaluable opportunities which have just been enumerated as being offered to American children, so that in estimating the influences of such institutions as Carlisle and others upon the Indian life and character, we should not commit the great folly of demanding of the Indians the impossible, or of expecting that one agency should do the work of ten, or perhaps it would be better to say that we should not demand that one agency should do the work of a hundred.

Ordinarily, when a young man has had all the advantages which our American system of culture affords him, he is allowed time to show what stuff he is made of and to win for himself a place in business and social life. We are always ready to render him every possible assistance and to extend to him all patience and charity, until he has had an opportunity of vindicating himself and of showing what he is capable of performing. It is not too much to say that ten years is a very short time to allow a young man or young woman after leaving school before passing judgment of failure or success upon their life's work.

Carlisle, the oldest of Indian training schools, was opened in 1879 and has graduated only three small classes. None of them have had time to show what they can do.

But more than all else, it should be remembered that American boys and girls on leaving schools, go at once to refined and cultivated homes and into the midst of civilized society, where they have the personal help of friends and associates and where they have all the uplifting force of Civilization and Christianity to keep them from falling and to assist them in doing honorable work. The Indian boys and girls, however, who have been at Carlisle and other training schools and have gone back to the reservation, are often confronted by barbarism, where they have few helping hands extended to them, little sympathy, little encouragement, and where many strong forces are against them. It is little less than cruelty to cry out against these poor boys and girls who, yielding to the tremendous tide of evil that sets so strongly against them, throw off some of the habits of civilized life and conform more or less to the customs and demands of their people.

All that is asked of the critics of these schools, and of the skeptics regarding Indian education, is that they shall extend to the Indians something approaching the same consideration that they give to white boys and girls under the same circumstances. Anything less than this is irrational and unjust. We have no reason to expect more from Indian children than of white children.

The quickest, cheapest and surest way to provide against the "lapsing" of Indian students into the manners and customs of their people, is for the Government to secure the education of the entire body of children, so that public sentiment on the reservations, which controls matters of dress and other customs, social and domestic, shall be favorable to education and civilization. Then when Indian youth return from school to their homes, they will find themselves in accord with those of their own age in their desire to continue, so far as circumstances render it practicable, the habits and ideals acquired at school. A few educated persons, especially while young and inexperienced, can not be expected to cope with an overwhelming number who are out of sympathy with their ideas and aspirations. If, however, the majority are well educated, they can be expected to control the uneducated minority and thus all existing conditions of reservation life will be changed. It is far more economical and satisfactory to make provisions at once to accomplish this end than it is to delay the matter indefinitely and prolong it through a series of years.

RACE PREJUDICE IN THE NORTHWEST.

The Northwest has prided itself on being free from any race prejudice, and has boasted of being no respecter of the pigment color of a man's skin. "A man's a man as long as he acts manly" has been its boasted method of treatment of every man, no matter what his color. And yet there is all over the Northwest strong race prejudice. It cannot be seen readily in any treatment of a class or classes, but it exists so clearly that it belongs to the very language of the drawing room as well as the street. It may not be evident to the common hearer, but to one who is in sympathy with these out-casts, it always produces a feeling that a strong prejudice exists against men simply on account of color. An open attack on missionary work for the Indians is fair warfare; the missionary can defend his ground, and repulse his antagonists but when the language of the bar-room and cow camp is used by the intelligent and cultured, by those who have real sympathy with the missionary, then one can only retire from the field, with feelings hurt, and a sensation of keen injury and injustice.

"He's only a *half-breed*" is one of such expressions, and carries one of the race prejudice words. The word may be old, but long usage has not made it a clean, human word. Like a sewer, a foul word becomes fouler by usage. The epithet *half-breed*, now so generally applied to the children of an Indian mother and white father, came from the horse stalls and cattle managers. It is beastly in its origin, and is seldom used without implying a prejudice on the part of the one who uses it or a low class of humanity to whom it is applied. By the men or women who are part white, it is never used except as an opprobrious epithet. By the white people near a reservation and the Government employees at an agency, it almost always implies or is used to imply a low or mean class. When a number of individuals are spoken of, and such an implication is not meant, a different phraseology is used. It may be true that there has been in places a class of people, part Indian, part French or Scotch, whose manner of life has been low, who have been drunken and immoral. Clear across our country, from Massachusetts to the Missouri River, when Indians have been removed or driven back, the white men who have intermarried have, with their families, lingered near white settlements. And this class has not been an ornament to society. But this does not justify the branding of a large class with a beastly, prejudicial and opprobrious epithet. No more delicate definition of the implication of this term has been given than the attempt of Mrs, Dorchester to prevent Dr. Dorchester telling a story in an Indian mission school in which the word *half-breed* was used, saying, "I don't want him to tell that, it may hurt the children's feelings."

Another word, while its origin has not been as low, is now as base in its application. This is the common appellation of the Indian woman *squaw*. Originally, this was the word of the Massachusetts Indians for woman or the female of animals. But the general use of it now makes it equivalent to the word *wench* as applied to colored women.

The common usage is well represented by a remark made by a woman near the reservation, "The men are well enough, but the squaws I can't stand them"; or by the coarser class of men found every day on the railroad, "She is a mighty pretty young squaw." It is nothing less than a prejudice against a people on account of color that fixes such words in a language. It denies a woman her womanhood to call her by a name which is degrading. It denies a young woman who may be educated, refined, Christian, the honor which belongs to her. I have noticed the wife of a missionary shudder and sicken at the repeated use of this appellation applied to Christian Indian women by a man of education and Christian character.

Another word used of men has the low, beastly nature of the word *half-breed*. This is the word *buck*, often applied to Indian men. The same word has been used and in the same sense of colored men, but it has never attained the dignity (?) as applied to colored men that the same word has applied to Indians. It has been used of Indians by generals in the army who have been out-generaled in every move by the Indians. A year ago Col. Forsythe in his official report of the slaughter at Wounded Knee reported the number of *bucks* and *squaws* killed, and even the Secretary of War made use of the same terms referring to that affair, and only a few years ago the Commissioner of Indian Affairs used the same words in an official document. It does not add strength nor dignity to the language of any one to use impure and low epithets. Nor does it increase the general respect for an official of high standing for him to use base words in speaking of men of any class or color. But beyond this, it works grave injustice to classes branded by these epithets. The *half-breed* class will be despised and wronged as long as they are called such. A woman will never be treated as a woman while she is called a *squaw*. And a man will never be regarded as a man as long as his appellation is "*buck*."

J. F. Cross,
in *Word Carrier*.

A protest against the removal of the Utes has been sent to Washington by the Rev. Samuel Elliot, D. D., and others resident in Denver, Colorado. This means much more than the bare statement. It means an act of devotion to duty in face of public abuse and ridicule. One prominent advocate of the removal of the Utes has stated that "plans were ready for so outraging the Indians as to provoke them to bloodshed and hence war," in case the bill is defeated; and he also stated that "the public opinion of all this western country would applaud his acts of aggression."

One Christian gentleman writes: "My way of settling the Southern Ute business would be to insist upon their immediate settlement in severalty upon the present reservation. That would be all sufficient. The railroads could then secure a right of way without violence; the decent Indians could make a good living with the aid of Mexican tenants and the loafers and drunkards would soon dispose of themselves. I haven't a bit of sentiment about these Utes. They are terrible lazy vagabonds—as worthless a tribe as I ever knew. *I only want to see justice done and the fellows given a chance to become self-supporting.*" We have italicized the statement that should embody in itself the attitude of every honest man in our Congress. To remove uncivilized Indians to a country which is a natural fortress and favorable to lawlessness will be a serious wrong and threatened injury to surrounding whites. We hope that the justice for which we pride ourselves as a nation, will not be blinded in this important matter, and that no influence save that of individual right, the birth-right or gift to every citizen in America shall be extended to this unfortunate people.—[*Indian Advocate.*

A few old toll bridges down in Maine bear signs that perpetuate the memory of a curious law. These signs proclaim that all persons, save "paupers, Indians and clergymen," must pay toll in crossing the bridge.

WHITTIER, AT WHITTIER.

BY MRS. ELIZABETH GRINNELL.

We are not here to crown a brow already garlanded,
We may not weave our amaranths to rest on Whittier's head;
Nor may we lay our chaplets where his feeble feet may tread.

But we may build a little "Shrine" in this fair land of ours,
Where we, like faithful pilgrims, may bring our gathered flowers,
Or swing our cups of incense in love's ambrosial bowers.

There is no word of eulogy that hath been said or writ
By priest, or poet, child or man, but now we echo it;
We warm our hearts before the blaze affection's candle lit.

We scarcely smile, while now we come at sound of name so dear
To build, with fabric of our thoughts, a "tabernacle" here;
It almost seems as if we stand about some open bier.

His birthdays come too soon, too soon.
O, would the years might turn
And run far back along his track, that still he might sojourn
When human hearts have sorest need, the "might of truth" to learn.

I knew him when a little child, a long, long time ago,
Then he was old; and now my hair has caught time's falling snow,
He lingers yet, like silver light at winter sunset's glow.

But he was old, as God counts age, when yet his youth's full chime
In tones above the common kind, rang out its notes sublime,
And sent its echoes flying back from abbey walls of time.

And he is young, as God counts youth, for still his hand can deal
The blow that fells the crime of wrong his great heart yet can feel,
His cunning fingers still can whet the keen edge of the steel.

So loved he "Right" while yet the blood and fire of youth were strong
He wedded "Right," and so the two were "one" amid life's throng,
And wandered, singing as they went, thus hand in hand along.

His life has been a "book of verse" with lessons manifold;
He chose his words to rhyme with "right" in metre strong and bold,
Indelible the whole is writ, and "bound in blue and gold:"

The blue of heaven, the gold of truth, and years have left no stains;
Whene'er we read, we pause to look at print of broken chains,
And turns the leaves where human need at mercy's feet complains.

We read the "finis" at the back upon the white pure page
Clear cut in characters of light, the "Peace" of finished age:
With tender touch, we add love's clasp to this our heritage.

Like Pisgah's prophet, strength of soul, nor sight of eye is dim;
Would we could press the dear, thin palm, the while we talk of him,
And pray the tired hand be spared to write us one more hymn.

And wish we, as he sits alone by long white years "Snow-bound"
The while his "Drift-wood" blaze lights up the evening shades around,
Some fagots of his burning thoughts might strew December ground.

But "as God wills!" Of what avail would be his words today,
If we should let them from our hearts like strangers slip away,
Nor build a "prophet's chamber" where they might come in and stay?

—[*The Occident.*

Mrs. Elizabeth Grinnell, the writer of the above beautiful poem will be remembered as the wife of our former physician, Dr. Grinnell. In the days identified with the school her ready pen frequently gave expression to verses which found a place in the columns of the RED MAN and *Indian Helper*, since which time we have seen sketches in a number of prominent periodicals. Dr. and Mrs. Grinnell and family have lived for years in Pasadena, California, to them the garden spot of the world. Whittier is a new and pretty town started near Pasadena, at the time of the great Southern California boom, a few summers ago. The residents of that section of the country are greatly favored in having so talented a poetess in their midst.

The RED MAN: Fifty cents a year and a cabinet-size picture of the printers who set the type, thrown in.

CORRESPONDENCE IN RELATION TO THE EMPLOYMENT OF INDIANS WITH THE WILD WEST EXHIBITION,

With reports from Maj-Gen'l Nelson A. Miles, Commanding Department of the Missouri, Col. R. E. A. Crofton, Commanding Fort Sheridan, and Capt. Geo. Le Roy Brown 11th U. S. Infantry, Acting Indian Agent, Pine Ridge, S. D., and letter of Hon. Jas. G. Blaine, Secretary of State.

DEPARTMENT OF THE INTERIOR.
WASHINGTON, D. C., *May 2, 1892.*

HON. PHILIP C. GARRETT, PRES. AND OTHERS,
Indian Rights Association, Phila. Pa.

GENTLEMEN:

Yours of the 29th ultimo, addressed to the President of the United States, has been received. Similar petitions from other associations interested in the welfare of the Indians have been heretofore received on reference by the President, and by me answered. I beg leave to inclose to you the same answer that I have made to others, based on the statements of General Miles and Captain Brown, U. S. A. General Miles, I think you will agree, is a man of good feeling for the Indians, and Captain Brown is a christian gentleman as well as a gallant soldier. From the opinions of these gentlemen, and the reports made to the Department concerning the "Wild West Show" particularly, I believe that there have been no demoralizing effects to the Indians attached to that particular company, and I submit the proofs for your consideration. It is not my disposition, nor will it be my policy, to allow Indians to join miscellaneous companies, nor, indeed, any other than such as give the assurances and bond that this particular Wild West company has done. It was the recommendation of Mr. Blaine, particularly, that induced my action a year ago toward this particular company.

Many Indians leave their different reservations without consent of the officers, and escaping, join traveling shows, for which neither the Department nor the Bureau of Indian Affairs is responsible. There are many Indians also, who have attained citizenship by taking allotments, who are at perfect liberty to go and come as they please. There should be careful inquiry made as to each case as it arises, before judgment should be given by you against the Department. What I claim is, that so far as the Department has acted, the results have been highly beneficial to the Indians.

Yours, most respectfully,
JOHN W. NOBLE,
Secretary.

DEPARTMENT OF THE INTERIOR,
WASHINGTON, D. C., *April 20, 1892.*
BOSTON IND'N CITIZENSHIP COMMITTEE,
Boston, Mass.

GENTLEMEN:

Answering your dispatch of the 16th instant, "petitioning that the application for Indians to travel with Wild West shows should be denied, that public opinion may not again be shocked," I beg leave to submit, for your consideration, the reports that I have received from General Miles and Captain Le Roy Brown, the officer in charge of the Agency from which the Indians were taken last year.

I asked for reports from these officers after I had received a statement from Mr. George C. Crager, who has been in charge of the Indians of Buffalo Bill's Wild West company since March, 1891, and who says that "Messrs. Cody and Salsbury have in every respect more than fulfilled their contract with said Indians as regards food, clothing, medicines, medical attendance and all necessary support, as well have they, in every way, tried to promote their moral and physical welfare."

He further shows that there was paid to these Indians the sum of $17,488 as salary, of which $3,285 was sent home to relatives and others on the reservation, or spent for goods while abroad, and that they had in goods and money, when returned to their homes, the sum of $14,202.95.

Results so surprising as these caused me to ask for further reports from those in immediate contact with these returned Indians, in answer to which I received the inclosed replies.

In view of these indisputable facts, as guardian of the interests of these Indians, I believe that it would not only be unjust to them to deprive them of the opportunity of earning the money they can obtain in this way, but would also be bad policy not to use the means thus placed in my hands without cost to the Government, to enlarge their knowledge of civilization and of the white race, which can not but prove a lasting object lesson in their education and impel them to do, as those are doing who have had this opportunity, "to be anxious to settle down and get to work."

Very respectfully,
JOHN W. NOBLE,
Secretary.

CHICAGO, *April 12, 1892.*
TO SECRETARY OF THE INTERIOR,
NOBLE, *Washington, D. C.*

The following is a copy of a telegram just sent by me to the Adjt. Gen'l of the Army.

Indians returned from Europe in good condition and disposition. Their service with Cody and Salsbury gave them much money for themselves and families and most valuable information as to strength and advantages of white race. They have been much improved by the service and the fact that others want to go speaks well for the disposition of the tribe and is a guarantee for the future.

NELSON A. MILES,
Maj. Gen., U. S. A.

FORT SHERIDAN, ILL., *April 15, 1892.*

Respectfully returned to the Assistant Adjutant-General, Department of the Missouri.

I have talked with all the Indians now here and see no evidence of their having been ill treated while with the "Wild West Show." On the contrary, they all state they were well treated and regularly paid. Some say they did not like the food.

They certainly are much more human in appearance than when they left here a year ago.

R. E. A. CROFTON,
Colonel 15th Infantry, Commanding.

PINE RIDGE, S. D., *April 9, 1892.*

To the Honorable
THE SECRETARY OF THE INTERIOR,
Washington, D. C.

MR. SECRETARY:

I have the honor to acknowledge receipt of your letter under date of March 29, 1892, referring to Indians belonging to the reservation, who have recently returned from "Buffalo Bill's Wild West Show," and requesting information as to whether they returned in a demoralized condition and what bad effects, if any, were produced during their absence.

I would say that from my own personal observation, the condition of these Indians was not, in any way, "demoralized," but on the contrary they represented in each and every case, a very respectable appearance, and their manner showed a decided improvement over the manners of the average Indians living on the reservation. Since their return they have scattered out over the reservation, returning to their homes or selecting claims and settling down upon same. So far as I know, personally, or can obtain from reliable sources, no particularly bad effects were produced upon them during their absence. It may develop that in certain particular cases, some evil effects may have been produced which are not, at present, apparent.

The farmers on the outlying districts report that these returned "Buffalo Bill" showmen are respectful, and appear to be anxious to settle down and get to work.

It would appear, from all evidence attainable here, that the Indians were kindly treated; their wants looked out for and their rights protected while they were absent in Europe. The records of this office show that they frequently sent, through Mr. Cody, or his assistants, money to their relatives whom they left behind them upon the reservation. In a number of instances I know that they have brought back money with them; in all instances they have returned well clothed and well provided for, with reference to their immediate personal wants in the way of clothing, etc. Of course I have no means of knowing just how much money they have saved during their absence, but I am informed that there is still a certain amount of money remaining in the hands of Mr. Cody, or his assistants, that represents savings made by the Indians during their absence.

The only complaint that has reached me with reference to their treatment, was in the case of one young man who came in this morning. He said that they were paid all right, and treated all right, except that when they refused to take part in the dances, or to wear the regalia pertaining to their duties, they were fined for such failure. I do not look upon this as a very serious charge. The young man in question was well clothed and had the appearance of having been well cared for, and showed no evidences of being in a demoralized condition, mentally or morally.

I am honestly inclined to believe that in this particular case of Mr. Cody's management, the Indians have not been injured in any way. I am told that the majority of the Indians taken away by Mr. Cody last year were not of the best element of the Indians here, and that some of them were really of the worst element. If such is a true statement of the facts, they have certainly greatly improved so far as all outside appearances are concerned, at any rate.

I believe that the complaints of the Indians are, with reference to many of the unauthorized shows and patent medicine advertising schemes, well founded, and that the Indians who have been away with them do often return to the agency in a diseased and demoralized condition. I have made every effort to prevent the Indians from joining any shows of this character, as I believe that it is unwise to allow them to leave the reservation for such purposes, unless duly authorized to do so by proper authority. In such cases no one can be held responsible for the proper care for the Indian, or the proper payment for services rendered.

I have the honor to subscribe myself,
Mr. Secretary,
Very respectfully, your obedient servant,
GEO. LE ROY BROWN,
Captain 11th U. S. Infantry,
Acting U. S. Indian Agent.

DEPARTMENT OF STATE,
WASHINGTON, D. C., *March 5, 1891.*

MY DEAR MR. SECRETARY:

When I was in London in 1887, I spent a day in Col. Cody's camp and in witnessing the Wild West Show.

I carefully went through the Indian camp; it was thoroughly clean, nice, well kept, and well policed. The whole establishment was a marvel of effective organization and order. In fact it seemed to me to be most praiseworthy in all its appointments. I have no doubt the Indians engaged by him came back to America improved in their morals, in their sense of individual responsibility, in the art of decent living and of clothing, and in general highly advanced in respectable manhood.

I do not adventure to advise you in any matter of your Department but I freely give my testimony to what I personally saw and examined.

Very sincerely,
JAMES G. BLAINE.

HON. JOHN W. NOBLE,
Secretary of the Interior.

CORDIALLY CONCURS, BUT ——.

PHILADELPHIA, Feb. 28, 1892.

CAPT. R. H. PRATT,
SUPT. CARLISLE INDIAN SCHOOL.

DEAR SIR:

In looking over a pile of *Christian Advocates*, I came across the enclosed address. I cordially concur with you in urging the policy of education, distribution and absorption. Nothing less will righteously and effectively settle the Indian question.

I also saw in the *Press* of this city some reported criticisms made by you upon the motives furnished to influence the votes of certain M C's adverse to the *national* system of educating the Indian children. With these criticisms I feel called upon to sympathize.

But, I ask, has it ever occurred to you that the great central source of enmity to the national system has its headquarters beyond the seas, or, as is said in Germany and France— beyond the mountains?

And further, has it ever struck you that the great power wielded by this central source of enmity is derived almost exclusively from the hordes and herds of beggars, criminals and outcasts who huddle and mass in our cities?

In your address you speak of the five millions of foreigners . . . who in ten years have been made into American citizens and absorbed.

My Dear Sir, while this ought to be true, it is not. Great colonies of Roman Catholic Irish are found in every city of the Union. Minnesota has counties inhabited by them almost to a man. Not to go further than this city we have here a "Little Italy" of 35,000 who have a sharply defined section all to themselves. We have two Jewish Quarters wherein Judea is duplicated. Huns, Bohemians, English, Germans all nationally separately fraternize, and almost invariably expel Americans.

All the dangers this country must face are foreign. All our troubles and troublers come from abroad.

I do not write to embarass you but to caution you not to err. Foreign immigration is our greatest curse. How long could your black-gowned adversary carry on his war against you were it not for the foreign vote behind him? Cut off his reinforcements. Attack immigration not as a religious but a political measure. If a tariff on products is needed, why not put one on labor?

This is our motto and plan of attack, $100 per adult and half price for children.

Yours Truly,

We assert that it is not the wish of the Indians that their lands remain idle and their resources undeveloped. They want their country to prosper and grow in wealth and have the same pride about it as do the citizens of other commonwealths. They are ready to join in legitimate enterprises with men of means. This sentimental bosh about "driving us poor Indians out" is only the whining yelp of a few dyspeptic cranks who couldn't see good in the Lord's prayer. They don't represent the people.—*Muscogee Phoenix.*

SCHOOL NOTES

Arbutus gathering from the mountain sides was part of the pleasures of the early Spring.

Ten wagons manufactured at our school have just been shipped to the Blackfeet Agency, Mont.

The Twenty-fourth Anniversary of the Normal and Agricultural Institute, Hampton, Va., occurs this year on the 19th of May.

The burning of five tons of coal a day in the boilers that supply heat for the school will soon come to an end from present indications of approaching warm weather.

The meadow below the school, through which there runs a pretty brook, and at the lower portion of which there is a lovely grove of trees is a beautiful spot for our boys and girls to ramble over. The girls are always attended by a caretaker while the boys roam at will over most of the school grounds containing in all about 175 acres.

The Indian School Fire Company has done some excellent service in assisting the town companies at recent damaging fires, notably at the burning of the Troy Steam Laundry. In appreciation of valuable service rendered a handsome card of thanks appeared in the next evening's town dailies.

The Carlisle Indian School Band consisting of 28 members playing silver instruments, and instructed by an Indian, (one of our graduates) is creating quite a sensation in music circles. The open air concerts on the public square are appreciated by the townspeople, as is attested by numerous complimentary notices which have appeared in the leading papers of Carlisle.

The Harrisburg *Star-Independent* says of our band which took part recently in the flag-raising exercises at Newville, at which Governor Pattison and other notables were present: "The band from the Indian School at Carlisle, which is composed of Indians, furnished the music in so artistic a style as to win not only the admiration but the critical approval of all who were present."

Among the more recent visitors to our school were the Lieutenant-Governor of Pennsylvania, Hon. L. A. Watres; Miss Edna Dean Proctor, the poetess; Miss Fugi Tsukamoto, of Japan; Mr. Albert Miller, of Wisconsin, father of two of our promising girls; Dr. Edgar, President of Wilson College; Prof. T. A. Schurr, of Pittsfield, Mass, the famous entomologist and ornithologist, and others.

There are now 473 Carlisle Indian boys and girls working for themselves in country homes. Last summer we had out over 500 and before this summer has passed the number will be still greater, all striving for manhood and womanhood exactly in the lines that make men and women of other people. The Indian will never become a free-thinking, self-respecting, self-acting and independent *individual* in an institution. He will never become an individual as long as he belongs to a tribe.

"We do not think that Indians should be taken from their homes to be taught civilization, because when they go back it makes them so unsettled, don't you know? Why, they find so little in the camp life in common with the notions they have gained while away from home that tney grow discouraged and become uneasy. They actually feel themselves above that sort of thing, and their people don't like it."

So say certain folks.

But, if this is not the desired end, what *is* to be the end of the work? If the object of Indian education is to make Indians satisfied and contented with the miserable surroundings of the average poverty-stricken and filthy Indian home, then the sooner the United States quits the business the better. Next thing to quitting, however, is the establishing of schools on or near the reservations.