

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XII. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., Sept. 28 NOVEMBER, 1893. NO. 2.

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There should be no high schools special-
ly for Indians any more than there should
be high schools for Germans or high
schools for the Irish. All the higher
education Indians require, ought to be
given to them in the higher schools of the
country.

Indeed it would be far better for the In-
dians and a tremendous stride toward a
speedier settlement of all their difficulties,
and a release of the Government from the
duties of specially caring for them, if their
children, one and all, were distributed in
the public and other schools of the coun-
try, just as soon as they have enough En-
glish and have acquired the habits of study
necessary to enable them to join classes
with the school children of the country at
large.

This would minimize the cost of educat-
ing Indian youth and would in a greater
measure than can be secured by any other
method prepare them for the hand to hand
struggle they must make for existence in
competition with the masses. Compet-
ing with the civilized children in the
school room, will go a great way towards
fitting them to compete with the civilized
man in the shop and field and on the ros-
trum.

Specializing Indians through any means
whatsoever of either Church or State is the
hindrance of it all. Massing tribes, mass-
ing races, Cahensleyizing are un-American
principles which every true American,
loyal to the spirit of our institutions, will
feel it a duty to eliminate everywhere and
on all occasions.

The allegation of kidnapping used edito-
rially by the New York Sun of the 12th
of October as alleged against training and
other schools remote from the reservation
is pure and unadulterated mendacity. So
far as our long experience and wide ob-
servation goes, the alleged kidnapping for
Indian schools is all on reservations.
More than one-half of the Indian children
brought into reservation schools are se-
cured and held in school by the active
agency of armed Indian police. It is not
only a daily but almost an hourly inci-
dent of agency school life to see armed and
mounted policemen going to the tepee
homes of the children and forcing them
against their own and their mother's out-
cries back to school. In most of the wild-
er tribes, policemen are regularly detailed
and have their horses saddled ready to
chase down runaways. Indeed the means
established are most pernicious in results
in that the very system educates the child
in the science of running away from
school.

Bishop Walker of North Dakota, near-
ly shed tears at Mohonk over the kindly
taking of a few willing Indian children
away from their homes for better educa-
tion and real civilization. But Bishop
Walker goes down to New York City and
witnesses the forcible taking from their
homes in Five Points and other slums
of that city of more than 80,000 white
children in the course of a few years and
sending them permanently away from
their parents to strange homes with better
surroundings in the Western states, and
smilingly rubs his palms together as he
endorses and lauds the grand Christianity
of the children's aid society movement.
O tempora, O mores!

Fourteenth

—ANNUAL REPORT—

—OF THE—

Indian Industrial School,
CARLISLE, PA.

U. S. INDIAN SCHOOL, CARLISLE, PA.,
August 31st, 1893.

TO THE HONORABLE,
THE COMMISSIONER OF INDIAN AFFAIRS,
WASHINGTON, D. C.

SIR:—

The 6th proximo will end the 14th year since your De-
partment issued the orders establishing this school.

During these years, 2,361 students were admitted to the
school, of whom 1,483 were boys, and 878, girls. These came
from 59 different tribes. 1,597 have left the school, of whom
only 60 graduated, all since 1889, none having completed the
course earlier; 131 died at the school, and 633 still remain at
date of this report.

During this period, we have furnished to other schools more
than 200 of our pupils as employees in the various capacities of
teachers, assistant teachers, industrial teachers, mechanics,
seamstresses, laundresses, cooks and other assistants, and
more than 250 have been employed at the Agencies as clerks,
assistant clerks, farmers, assistant farmers, and in various
mechanical and other authorized Government positions.
About 80 of our students have left their tribes, at least tempo-
rarily, to try their fortunes among the whites, East and West,
most of them after returning home, and having tried reserva-
tion and home life for awhile.

During these 14 years, 57 of our students have been sent into
colleges, normal and other higher schools. Five of our young
men are at present students of Dickinson College Preparatory,
two of them beginning their third year this fall, the others,
their second year.

Students from Carlisle have always been noticeably in de-
mand in the Indian school service. A school recently estab-
lished, numbers five of our former students among its instruct-
ors and employees. While I have constantly regretted that
most of these had such short experiences here, and were so illy
fitted for their duties—very few being graduates, and many
far short of it—I have always yielded to their being used, nor
have I raised material objection to students going from Carlisle
to other schools, because I realized that, to some extent at
least, they would carry with them the purposes of the Govern-
ment in establishing this school.

School-Room Work.

The schools are in good condition, the pupils have made fair
progress, and several forward steps have been taken educa-
tionally. We have advanced the grading nearly one year's
work from the fourth to the eighth grades, thus practically
adding one year to the course in the higher department. An-
other year will see this plan realized. We have covered here-
tofore only the grammar grade of the public schools. The
school-rooms have been improved in ventilation, and other re-
spects, and are most admirably furnished and adapted to the
work for which they are intended.

The Normal Department.

established four years ago, carries from 60 to 70 of the smallest
pupils in two rooms, using from eight to ten of our most ad-
vanced pupils, under the normal instructor, as assistant teach-
ers. These attend to their own studies in the higher depart-
ments one-half day, and teach the other half. This practice-
teaching has been of the greatest benefit to the pupil teachers,
and is no detriment to the younger pupils.

Our Commencement, which occurred on the first day of
March, was, as usual, attended by more visitors than we could
well take care of. Mr. Philip Garrett, of the Board of Indian
Commissioners, delivered the diplomas to the graduates. The
class numbered only six, which simply shows the great diffi-
culty of holding students until they reach even the low point
of graduation we have established. The class for the ensuing
year numbers at present, 24, and will be the largest we have
had.

Industrial Features.

During the past year, there has been no material change in
our system. We have continued to give practical instruction
in mechanical and other industries. The system of one-half
day work, and one-half day school, established in the begin-

ning, has continued to seem to us the best adapted for the
double purpose of training in industries, and, at the same time,
giving a literary education. Through our shops we have large-
ly met the demands of the school in supplying our own wants,
and have manufactured harness, wagons, and tin-ware in ex-
cess for the Agencies.

In the Carpentering Department.

the work has been generally repairs and improvements to
buildings, making and mending of furniture, fences, &c.

The Blacksmith and Wagon-making Department

has manufactured spring wagons, and attended to the repair
work of the school, including two farms; made bolts, hinges,
staples, &c., and has shod the horses and mules.

The Shoe-making Department

has practically made the shoes for our large number of stu-
dents, and attended to the repairing.

The Harness Making Department

has manufactured a very considerable amount of harness for
the Agencies.

A gentleman from Boston, who had worked 22 years at har-
ness-making, visited this department during the year, watched
an Indian boy making one of the most troublesome pieces
about harness, and pronounced him a wonder as a workman.
The boy had worked at the trade, four years and two months,
half-day periods only.

Nearly all the suits for 450 boys have been made in the
Tailoring Department.

The Tinning and Painting Departments have done their part
in the system.

A number of our students have been efficient helpers in the
care of our large steam plant, where important changes have
been made, and, by their ability, have saved us the employ-
ment of outside skilled labor.

The Farms have been carried on as heretofore, with a farmer
in charge of each, and a number of Indian boys to assist.
The products of the farms have been below those of former
years, because of the very dry season. We made another trial
of the ensilage system in feeding our stock, and with less waste
than the previous year, but I am still not satisfied. The drouth
prevented the corn from maturing, and I regret to report the
same occurs again this present year.

The Dairy has been well conducted by one of our former stu-
dents—a Cheyenne—and his ability in the management of our
herd is most gratifying. He obtained the knowledge which fit-
ted him for this important place under our outing system.

The Bakery is also in charge of a former student who, with
the assistance of Indian boys, has provided good bread for the
students.

The Printing-Office.

which has always been one of the most valuable departments of
the school, calls for more special mention than I have hereto-
fore at any time given to it. The work of this department
comprises the publication of two papers—"The Red Man,"
an eight-page quarto, standard size, monthly, with a circula-
tion of from 2,000 to 3,000, and "The Indian Helper," (10 $\frac{3}{4}$ x 15),
weekly circulation 9,000; also all the job-work of the institu-
tion, consisting of numerous circulars, blank reports for the
different departments, letter-heads, envelopes, lists of pupils
for use at the several Quarters, Constitution and By-laws for
the societies and clubs, labels, pamphlets, official documents,
blank receipts, booklets and lesson leaves for the educational
department, invitations, visiting and business cards, pro-
grams, photograph cards, and numerous other jobs covering a
valuation of hundreds of dollars if contracted for out-side of
the school.

Our plant consists of a Campbell Oscillating Cylinder press;
a No. 3 Eclipse; a No. 2 Eclipse and a small Model press; a
paper-cutter; 100 job-fonts of display type; about 400 pounds of
Brevier; a small quantity of Nonpareil, Small Pica, Pica and
Long Primer; 3 imposing stones; 15 regular cases on stands;
and the galleys, racks, cabinets, furniture and other equipment
of a country office worth in the neighborhood of \$3,000.

It is our aim to give to each apprentice a full course in com-
position, and as much of a course in the job, stone and press-
work as the facilities allow.

Instruction is given in making up forms, in methods of
measuring margin, arranging furniture, and locking up forms;
in the handling of presses, regulation of impression and tym-
pan; and making and care of rollers, &c. Lessons are also
given in the management of the steam-engine, boiler, and
drafts. Much time is given to systematic instruction in the
theory and practice of printing.

We have had under instruction during the year, 35 appren-
tices, with an average daily attendance of 16.

The first assistant, in addition to his care of some 10,000 names
upon the books and galleys, gives instruction to a special de-
tail in the setting of names, arranging and classifying them in-
to routes, and mailing the respective editions of the papers.

He also instructs in the other branches of the work, reads the sticks before the proofs are taken, thus giving each apprentice an opportunity to correct his own errors; then reads the galley proofs and the proofs of made-up forms. The foreman of the office sees that the minor points of the details of each day are carried out.

In order that a proper distribution of the work may be made, and no apprentice be allowed to run into a specified line of work to the neglect of other branches, a record of the daily work of each apprentice is kept as a guide in making the details. Thus, variety and interest are secured to the learner with a chance given in all the departments.

At the present writing, there are, in the office, five or six hands capable of setting fair copy at a rate of 500 to 1000 ems per hour, and of distributing at a corresponding rate of speed. They can make up forms and do good press-work. They lack only in judgment which comes by practice and experience, and they would make three-quarter hands in any country printing-office. The rest of the apprentices are half-hands and beginners.

It is interesting to watch the development of thought and ideas as the learner gradually enters into the spirit of the office. Above all things else, we endeavor to implant in their minds that a business MOVE is necessary to success, and they soon catch the spirit, and take pride in gaining speed and accuracy at work. There is mental growth in the trade which proves of inestimable value to them, in this or any other business they may follow after leaving the school.

The Sewing Department

has made all the girls' clothing, and the boys' underwear. The larger and more efficient girls have been specially trained in dress-making.

While a number of boys, who have been trained in our industrial departments, have reached the grade of fair journeymen workers, and have gone out among the mechanics of this section and in other parts of the country, and worked successfully in competition, earning their own living—it is a pleasure to note that girls, trained in our sewing department, have also been enabled to take care of themselves after leaving the school, through the knowledge gained in that department.

Since the Government established Carlisle as an industrial school, the idea of industrial training in schools has made wonderful progress throughout the whole country, and a variety of manual, technical, and trade schools, have been originated. A number of persons interested in establishing these schools have visited Carlisle, and studied our methods. I may mention particularly, Mr. Auchmuty, of the celebrated Auchmuty Trade School of New York, who spent two days with me, before he started his scheme, and closely followed our system in his school. Mr. Pratt, of Pratt's Institute, Brooklyn, sent his principal man here before establishing his school, and some of our features were adopted there. I have myself visited and had my employees visit and make reports to me about some of the best of these schools from time to time, and have tried to keep in line with the most practical and best methods, but have never been called upon by these examples to make any material change in the original scheme, because we have held to the principle that the old apprentice system had its excellencies, and if we had capable mechanics at the head of each department, and followed that principle we would reach the best results. It would not be profitable nor best for us, to adopt any system merely instructive and not productive. Theory must be ground in with practice, or there are no material gains.

The Outing System.

This is, as I have so often explained, the placing of our students out among farmers and others during vacation that they may earn money for themselves, and learn practically those lessons in civilized life that can be taught only imperfectly and theoretically in any school. It also provides that a considerable number may enjoy the privileges of public and other schools, and association with white children. During the year, 621 pupils were thus out, of whom 376 were boys and 245, girls. We received requests for 692 boys and 591 girls, so that we were able to supply less than half as many as were asked for. 200 remained out in the public schools for the winter.

Other Indian schools, and controlling influences among the Indians unable from location to carry into practice the outing system, or able to do so only to a limited extent, are prone to antagonize this feature, but do admit that "there must be on the part of the Indian, self-determination and self-dependence, before there can be any marked change in his condition. There must be also, a creation of wants on his part that he may be led to exertion for the supplying of these wants." These opinions have found expression in about every annual report from those managing the Indians for the last 70 years, and yet the same people who express them concentrate their efforts on segregating and massing schemes that not only have exactly the reverse effect, but also destroy all of the very qualities they argue for, which the Indian may have previously possessed. Purely Indian schools may easily be made to break down and destroy these self-reliant qualities, instead of building them up. What kind of self-reliance and self-dependence does the young Indian need and how is he to gain these qualities without the chance?

I do not know of any young Indians, the product of any other school, who have done better, if as good, work among their people, and continued it as long without deviation, as two Sioux whom I can name, who were among the first pupils of Carlisle, one of whom remained four years, the other five years. They are indebted to this school for all the English and all the education and industrial training they had at the time of leaving it. They each spent over a year of their stay under Carlisle's care,

in Mr. Wanamaker's great store in Philadelphia—one in the Accounts Department, and the other in the Shipping Department. One has been at home eight years and the other, nine. They have been continuously, as I have been constantly informed, rendering most valuable assistance in the school work on their reservations. The short period they each spent under the influence of the push of Mr. Wanamaker's hive of industry, did more to fit them for usefulness than ten years in the best Indian school that could be devised, equipping them not only for the work they have since been able to accomplish on the reservation, but rendering them perfectly competent to swing out from the reservation and hold their own among white men, which is, after all, to become the final lot of all Indians if the Government is ever to be freed from the care of them.

Two former students of Carlisle who began life under the most veritable savage conditions and came to Carlisle directly from those conditions, have been elected to, and are now filling, responsible county offices in the West, called thereto by the votes of white men. Other examples by the score can be supplied.

The inquiry that should be made by all true friends of the Indian in regard to the results of Indian schools, should not be that which is so universal—"What becomes of them after they go back—What do they do on the reservation?" but should be "What progress are Indian schools making towards rendering Indian youth capable of citizenship and independent of the tribe, reservation, and Government support?" In answer to these last questions, Carlisle is now, and always has been, ready with a full reply.

I state again what I have so often stated before, that, thanks to the outing system and our facilities for applying it here, not more than one of our children in twenty, who has passed three years or more under our care, is unable to succeed in civilized pursuits among civilized people. Through their outing experiences, their fears of the white man and of associating with him and of competing with him, have been removed, and were it not for the tremendous pressure manipulated to draw them back to the reservation, many times a larger proportion would pass out and assume place in our civilized communities.

I sent a score of girls and boys home to one reservation last July. Most of them expected to return to the school to complete their course. Several have returned. Those who have, tell me that the missionary on the reservation had not only seen them, but all the others, and earnestly urged that it was "their duty to remain at home and help their people," and this story has been coming to me for some time from this source, but is not confined to that particular locality. These students only got above their fellows, and became able to help themselves and their people, because they did go away. Upon what right principle they are hindered from a fuller preparation, it is impossible to discover.

Savings System.

This system originated here and was established in the beginning of the school. It covers the wages earned in the industries of the school, and the earnings of the pupils during their outings, and furnishes an opportunity to give all students instruction in economy and thrift, and the keeping of accounts. All their earnings are deposited. An exact account is kept, and each depositor has a bank book, and is encouraged to put as much money as possible on interest. Under the regulations of the Department, apprentices work the first four months for nothing; thereafter, for the first year, they receive four cents for each half day's work; the second year, six cents; the third year and after, twelve cents. These small payments give them valuable encouragement.

The earnings under the outing system are very much more material. All students are urged to save. Once a month they are given opportunity to make purchases of necessary articles. These expenditures are made under the supervision of the officers of the school. That they may be made wisely, each scholar is furnished with an application blank on which to state how much money is wanted, and for what purpose, likewise the amount in bank—which the student finds by balancing his account book. Book and application are then handed in for examination and approval, and, if the balance be correct and the articles be approved, his paper is cashed, and he makes the purchases which are submitted to the inspection of the matron or disciplinarian.

They earned during the year \$24,121.19, of which the boys earned \$18,351.54, and the girls, \$5,769.65. Their savings at the end of June amounted to \$15,274.99, of which \$11,991.51, remained to the credit of the boys, and \$3,283.48 to the credit of the girls. About \$7,000 of these amounts bear interest at 6 per cent and 3 per cent. Nearly every student returning home at the close of the year, had money thus earned. One party of 86 took over \$1,300. Home going students usually have a good trunk well filled, and some take sets of tools and other facilities to make earnings elsewhere.

Columbian Quadri-Centennial.

On the 10th of October, 1892, I took 322 of our boys and girls, including our band of 31 instruments, to New York to participate in the Columbian parade of school children, marching therein from 51st St. to the end of the route below Washington Square. In view of its historical character, marching as we did with the trained youth of the higher race from military and semi-military schools, I feel justified in adding to my annual report, the following press extracts from a few of the many notices we received:

"There was one distinctively and purely American feature in yesterday's parade. It was the delegation of Indian boys and girls from the school at Carlisle, Pa., all of them direct descendants of the races who were here when Columbus made his discovery. There was no better example of military training

THE ELEVENTH ANNUAL MOHONK CONFERENCE.

Key Notes.

It would be impossible to give within the limits of the RED MAN columns the entire three days' proceedings of the Indian Conference held in Mr. Albert K. Smiley's parlor at Lake Mohonk, N. Y., on the 11th, 12th and 13th of October, but brief snatches from the thoughts expressed by eminent speakers will furnish the key notes of the Conference and enable our readers to partially imbibe the spirit of the occasion.

Among other distinguished guests present were Rev. Lyman Abbott, Edward Everett Hale, Dr. William Hayes Ward, Bishop H. B. Whipple, Dr. Merrill E. Gates, Senator Dawes, Rev. Dr. Cuyler, Gen. O. O. Howard, Mr. McElroy, Capt. Wotherspoon, Mrs. Clinton B. Fisk, Rev. O. E. Boyd, Dr. Sheldon Jackson, Dr. M. E. Strieby, Francis R. Cope, J. W. Davis, Rev. Dr. Lippincott, Philip C. Garrett, Dr. Peloubet, Gen'l. Morgan, Dr. Lemuel Moss, Herbert Welsh, H. O. Houghton, Supt. Coppock, of Chilocco School, Mrs. Isabel C. Barrows, T. L. Riggs, Supt. Chas. Meserve of Haskell Institute, Rev. H. B. Frissell, Principal of Hampton, Miss Rose Cleveland, Bishop Walker, and others.

On the morning of the 11th of October, the meeting was called to order by Albert K. Smiley, the generous host of the occasion, who said in part:

"It is a very happy day to me when this convention comes together. Every year I feel better satisfied with it. Important people from all parts of the country are here. I am especially glad to see these from the field, who have seen service, and to see representatives of the Indian races. Thanks to Capt. Pratt for bringing his Indians here. We have come together in a spirit of love for the Indian. The object of this convention is to talk over the matter in a friendly spirit and come to some general and united conclusion so as to pull together for the common good of the cause. I hope nothing bitter will be said, but that we shall have an honest expression of opinion without bitterness."

Mr. Smiley read the 103rd Psalm, after which the Carlisle students chanted the Lord's Prayer, and Bishop Whipple offered a most fervent petition for the Indian race and for the profitable outcome of the conference.

Dr. Merrill E. Gates of Amherst College was elected President by unanimous vote, and said in part:

"Friends of the Indian: I thank you for the very kind way in which you have more than once welcomed me to the high duties of this chair, in which embarrassment comes solely from the heights of information and oratory before me. I am inclined to think that Friend Smiley has done well in putting the meeting a little later this year than before. Indian summer is here. Nature's green is yielding just a little and the maple has donned his red war paint, ready to do battle with the fiery Sioux-mac (?). We will get light and inspiration on these mountain heights, which will carry us through the dark, low places in the days that follow."

He referred to being present on one of the parade days of the Carlisle School at the World's Fair when the Liberty Bell was rung by the Hon. Commissioner of Indian Affairs, Judge Browning, in the name of the Indians and complimented the appearance of the boys in line and the object lesson they gave for the gazing multitude.

Capt. Wotherspoon, of Mt. Vernon Barracks, Ala., was introduced and gave an interesting account of his work among the Geronimo Apaches who are prisoners of war. The sanitary condition of these people has greatly improved under his régime. Since he found them three and a half years ago living in miserable hovels, damp and unhealthful, exposed to the weather, the terrific death rate has been reduced 75 per cent.

The method he pursued was to enforce cleanliness in and about their homes, the

women being required to have the houses ready for a white glove inspection once a week. Their houses have been rebuilt on higher ground, the work being done by the Indians themselves. The Indians knew nothing of carpentry, but have learned readily, and their houses compare favorably with those in Southern Alabama. Capt. Wotherspoon's ideas are that Indian education should be limited at present to a knowledge of English sufficient to make them obey orders, and give them ordinary skill in mechanical and other industries.

Capt. Wotherspoon in reply to numerous questions, made prominent the facts that the Indians have great adaptability as carpenters, farmers and are particularly good truck farmers. His men have become industrious, doing men's work, even to taking care of the baby, whereas they formerly lay under the trees, and allowed their wives to do the work. He believes that one source of tuberculosis so prevalent among them when he first took charge, was the germs of disease left at St. Augustine, that resort for consumptives, where the Apache prisoners were first ordered. The resisting power of the Indian is weak.

Some one asked if Geronimo was still Superintendent of a Sunday School.

"No, but he is Justice of the Peace," replied the Capt.

To the question, should they be removed in a body, Capt. Wotherspoon answered:

"Most decidedly as individuals. My idea is to scatter them well from that section. The farther the Indian is from the Agent the better off he is. They get under the Government umbrella and are fed and clothed. This weakens and pauperizes. Making soldiers of the Indians may help the men but it is leaving the women and children paupers. Give the Indian an opportunity to make a living, then let him 'root, hog, or die'."

When asked whether or not the Apaches are inferior to the average Indian tribes, he replied:

"Inferior physically, superior mentally. Their soldierly honor is high, they are very proud of their profession and are straightforward men."

Mr. Benj. S. Coppock, Superintendent of the Chillico School in the Indian Territory, then made a few remarks.

The lands connected with his school are abundant, the climate is good, conditions of life and cleanliness are quite up to the mark. It is a Government school, the population of which is about 250, representing twenty-four or twenty-five tribes. They plant 450 acres. Last year they raised 5000 bushels of oats and 5000 bushels of corn. There is only one farm in Southern Kansas that can beat them in raising wheat. They make a specialty of grafting fruits and planting orchards. In reply to a question about the outing system as carried on at Chillico, Supt. Coppock said:

"We do not put children out in families. We have plenty of room and employment for them at the school."

Mr. Coppock was the sixth superintendent in as many years and the school is now but nine years old.

Mrs. Quinton, President of the Woman's National Indian Association, made a brief and hurried report of a visit to the North West among the Piegiens and other Indians. She alluded to the year of starvation when over 600 of the tribe had died and that in the same year corn in the near vicinity was being burned for fuel. She paid a high tribute to Agent Steel who has recently been replaced by an army officer.

Mr. Charles F. Meserve, Superintendent of the Haskell Institute, Lawrence, Kansas, spoke of his making a specialty of trades and of their having good shops. In regard to the dietary habits of the Indian children as being readily changed, he said that at first his boys and girls did not like milk, but by putting it before them and keeping it before them the result is that they cannot be satisfied without it.

Haskell Institute had a population of over 600 pupils and last year lost 5 by

and discipline in the parade yesterday than the Carlisle Indians. Led by a first-class band of musicians from their school, they marched with a precision that would put to the blush some of our regulars, and with that peculiar and indescribable swing which comes only from long practice and perfect ease in line of march. * * * Their uniforms, athletic appearance and splendid marching brought salvos of applause and cheers all along the line. Pretty women waved approval from windows, school boys along the line cheered them vociferously, and the 1,600 little girls on the reservoir stand waved their flags with an enthusiasm that no other regiment called forth and sang their sweetest to the Indians. From one end of the line to the other it was a triumphal march for them, and it is not too much to say that the Carlisle school won the honors of the day. * * * The column could have been spared any other company rather than this."—[*N. Y. Sun*, Oct. 11th.

"But the one that caught the crowd was the Indian band that headed the delegation from Carlisle. With the smoothest harmony and in the most perfect time, this band * * * played a marching anthem as it swept past the reviewing stand. Both the melody and spectacle were so unusual that the people rose to their feet and cheered again and again. * * * The Indian boys marched with perfect step, and as they came opposite the President's stand every head of still black hair was bared in respectful salute, and with a military precision that no palefaced organization equalled."—[*N. Y. Tribune*.

"Where all did so well it would be unkind to make too many comparisons. But this must be said, that the Indian boys and girls from the Carlisle school did better than all the others. Let them enjoy that triumph over the children of the men whose fathers drove their fathers from the land Columbus discovered."—[*N. Y. World*.

"One of the novel sights of the parade was 300 Indian boys from the school at Carlisle, Pa. They were splendidly drilled and marched in magnificent form."—[*Boston News*.

"The unique feature of the parade is the presence of the Carlisle battalion. These 300 Indian boys and 50 Indian girls, the descendants of those first Americans who were here before Columbus discovered the West Indies, are in themselves an unmatched proof of our progress, and show that what Columbus hoped—the conversion to Christianity of the natives of the Continent, is now in a fair way of accomplishment, under better and happier auspices than Columbus or his contemporaries could bring to bear."—[*N. Y. Mail and Express*.

"The crowning reception of all was reserved for the uniformed Indians, a splendid looking body of young men, who marched past with the stolidity of pace for which the race is famous. They all uncovered their heads as they passed the reviewing stand, and they were cheered again and again. They were followed by a company of Indian maidens, dressed in dark-blue tennis gowns, and blue hats, who marched as steadily and as well as their male comrades. The Indian boys, as soon as they passed the reviewing stand, executed a movement at a double-quick, opposite Fifth Ave. Hotel, in good shape, and were rewarded with a burst of applause."—[*N. Y. Evening Post*.

"New York is in full holiday attire this week and indulging in the greatest hilarity, because of the discovery of America by the intrepid Columbus. Young America turned out to inaugurate the festivities, and marched through the streets in procession of 35,000 reviewed by Governor Flower. * * * The feature of the parade, which perhaps attracted more attention than any other along the line, was the march of not 'Six Little Indian Boys,' but 300 of them from the Carlisle (Pa.) Indian Industrial School, accompanied by their own band of music. The sturdy going warriors of different tribes, who are fighting a way to civilization for themselves and their race by means of practical education in agricultural and mechanical arts, as well as in the ordinary grammar school methods of study, had been drilled and trained for Chicago in the Columbian opening ceremonies there."—[*Natchez (Miss.) Democrat*.

"In the New York Columbian celebration there was one feature that provoked enthusiastic comment among the spectators. * * * The intelligent faces and dignified bearing of the pupils of the Carlisle school formed such an admirable showing of the result of Indian education, that it was little wonder that New York went into raptures over the parade of the Carlisle students. Certainly their appearance justified the wish that the work of Indian education were more extended than it now is."—[*Boston Advertiser*.

"And then followed what was unquestionably the most interesting feature of the whole pageant, the battalion of Indian youths and maidens from the United States Industrial School at Carlisle, Pa.

The young braves, divided into four companies of twenty-five files front, were clad in a neat uniform of blue with fatigue caps of the regular army pattern, each man bearing an American flag and wearing the national colors pinned on the left breast. Among them there was hardly a man of mixed blood, and a finer or more soldierly lot of youngsters never wore the army blue. But for their straight black hair and swarthy features, they might easily have passed for a battalion of West Pointers. The four companies were respectively commanded by Cadet Capt. Chauncey Yellowrobe, a stalwart full-blooded Sioux; Robert Hamilton, an Indian of the Piegan tribe; Fred Bighorse, a Sioux, and Benjamin Caswell, a Chippewa. They were headed by a fine band * * * of thirty pieces, led by Bandmaster and Musical Instructor Dennison Wheelock, a full-blooded Oneida. The four companies of comely Indian maidens, clad in a neat uniform of blue serge, with felt sailor hats, each one bearing a tiny flag, fell in in the rear, led by Miss Rosa Bourassa."—[*N. Y. Recorder*, Oct. 11.

Ten days later, on the 20th of October, we were in the opening Ceremonies Parade at Chicago, with 305 of our boys including the band. In the parade at New York, our boys and girls each carried a small American flag, and at the head of the column, Richard Davis, one of our stalwart young Cheyennes, supported by two small boys, carried a large banner on which was inscribed

"UNITED STATES INDIAN INDUSTRIAL SCHOOL,
CARLISLE, PA."

followed by the motto

"INTO CIVILIZATION AND CITIZENSHIP."

In Chicago the same banner was carried at the head of the column, but the students were divided into ten platoons, each platoon representing a characteristic of the school, by which they are expected to attain civilization and citizenship.

The first platoon carried school books and slates.

The second represented Printing, the front rank students carrying sticks, galleys, cases, etc., and the rear rank, papers and pamphlets which they had printed.

The third represented Agriculture, the front rank carrying agricultural implements: the rear rank, the products of agriculture from our school farms.

The fourth represented our Baking Department, the front rank carrying paddles, oven-peels, &c.; the rear rank bread.

The fifth, represented Carpentry, the front rank bearing tools; the rear rank, wood work and other products of this department.

The sixth, represented Black-smithing, the front rank bearing tools; the rear rank horse-shoes, chains, &c.;

The seventh represented Shoe-making, the front rank carrying knives, lasts, hammers, &c.; the rear rank shoes.

The eighth represented Harness-making, the front rank bearing tools; the rear rank, parts of harness, &c.

The ninth represented Tin-smithing, the front rank carrying shears, mallets, and other tools; the rear rank, buckets, coffee-pots, &c.

The tenth and last platoon represented Tailoring, the front rank carrying lap-boards, shears, tailor's goose, &c.; the rear rank, made-up clothing.

For the same reasons, I append brief press extracts commenting on this parade also:

"Following the Governors came an attractive and instructive feature of the day. The Indian boys from Carlisle School marched behind their own proficient band. * * * The boys wore neat uniforms and were divided into several companies each representing the various trades which are taught at the school. * * * The boys halted for a time in front of the reviewing stand. The Vice-President, the dignitaries, the Governors, the staff officials, and the city officials, who had all by this time returned and taken seats in the reviewing stand, studied the Indian boys admiringly. The companies performed a variety of evolutions for the edification of the people demonstrating their ability in military as well as in industrial affairs."—[*Chicago Tribune*, Oct. 21.

"One of the most interesting sections was the company of Indian boys from the Carlisle Indian School. They * * * presented a fine appearance as they wheeled into line at the head of the second division's column. * * * Formed in company front of double ranks, they swept down the avenue amid great applause. * * * They marched like veterans and exemplified what civilization can do and has done for the savage denizens of the Far West."—[*Chicago Inter Ocean*.

"The Indian band from Carlisle School was probably the most unique in all the musical features of the parade. Under the leadership of Dennison Wheelock, a full-blooded Oneida, the thirty young Indians who make up this band performed some excellent work on their instruments and were warmly cheered as they passed the crowds on the streets."—[*Chicago Journal*.

The Carlisle Indian boys marched splendidly, the different companies carrying the emblems of their trades * * * the entire display evoking sympathy and enthusiasm as well."—[*New York Herald*.

The next was represented by the second grand division of the procession, * * * the Carlisle Indian School battalion leading. * * * Over 300 bright, intelligent Indian boys in dark blue uniforms—made by themselves—marched by the reviewing stand, separated into ten divisions. They carried implements of industry instead of guns; that is Capt. Pratt's way of 'arming' Indians. It was an object lesson for all the world to see."—[*Jamestown Journal*, N. Y., Nov. 1st.

In a column of such immense proportions it would be long to describe details; some notable features, however, were peculiarly impressive. The most striking of these was the appearance of the Indian boys from the government school at Carlisle, Pa. They numbered more than three hundred and presented a picture of the benefits of education that created a very strong impression. In ten companies, and beautiful alignment, they marched past the Vice-President, saluting as they passed and eliciting praise from every spectator. First came the * * * band, pupils of the school, making a creditable showing. Each company that followed bore the emblem of the boys' line of study, * * * an object-lesson in industrial education."—[*Chicago News Record*.

These two parades were without cost to the Government, the expenses being covered by friends of the school.

Aided by these same friends of the school, I was encouraged to undertake a small exhibit of our work among the school exhibits of this and other countries in the Liberal Arts Building at the World's Columbian Exposition. Later, when I explained to you the objects and character of the exhibit, you made an allowance from the small sum appropriated by Congress for the Indian Department Exhibit, in order that I might enlarge and more clearly present our cause and have it better cared for. This exhibit was in place and arranged at the opening of the Fair, and has been under the care of an employee of the school and one of our students every day since the Fair was opened, who have explained the school and the government's Indian educational work to the many hundreds who visit it daily especially to the school people from our own and foreign lands. Through its influence, the general interest in Indian education has, I am assured, been greatly enlarged and increased.

During the whole period of its existence, Carlisle has served as the Department of Publicity in Indian school work by its location, by its advantages, by its publications, and the public presentation of its students on memorial occasions such as the Penn Bicentennial in 1882, the Constitutional Centennial in 1887, the Columbian Quadricentennial in New York and Chicago in 1892, and numerous less conspicuous celebrations, all of which have had an important bearing on the general question by enlightening the public as to the merits of Indian education and the Indian people.

It has also fallen mainly to Carlisle, to represent the Indian Bureau at the various international exhibitions which have been held since its inception, in New Orleans, Paris, Madrid, and now in Chicago, with the result in general of wonderful increase in interest and help for the Indian cause.

At New Orleans, we were awarded a diploma for the excellence of our exhibit; a medal and diploma at Paris; also a medal and diploma at Madrid; and now I am repeatedly assured that our exhibit in Chicago is equal to any of its class. This exhibit,

compared with the first exhibit of Indian education and industry made at the Centennial Exhibition in 1876, fairly sets forth the progress and capabilities of the race as students in literary and industrial attainments, and proves the Indian a savage, not of necessity or want of capacity, but because of a want of education and freedom from his savage environment.

Sanitary Conditions.

The general health record has been good throughout the year. We had a total showing of 376 cases under treatment during the twelve months, which is about one-half the number for the previous year. A large proportion of these cases were but slight troubles of two or three days to a week's duration, such as the lighter bronchial and pharyngeal attacks. We have had no epidemic, no long tedious fevers, and only eight cases of Pneumonia. The total of all forms of Tuberculosis numbered 37. Five deaths occurred, all from Consumption. All Indians suffer greatly from eye diseases. There was a better eye condition among the pupils than ever before, conjunctival troubles being less frequent, and more readily amenable to treatment. There is a growing regard among the pupils for health laws. As the intelligence rises, individuals make frequent inquiries as to what they should do in certain cases. The teachers have been faithful in the work of awakening an interest in physiology. It is unfortunate for us, and for the whole school work, that selections at the Agencies are not always made carefully. It is certainly unfair to the Government, to the child, and to the parents, as well as to the school, to forward to us those who are not at least in fairly sound health. It has happened several times that pupils immediately on arrival, have gone into the hospital, from ailments of long standing, and have only left the hospital to be returned home.

Twenty-six years' experience in handling Indians and observation and study of the question prove to me that sickness and death from the same diseases are at least not less frequent among the youth in the home life than in the school, nor are the home schools any better security than the remote schools against sickness and death.

During the year we have not been careless about the possibility of Cholera reaching the United States. Vaults have been cleansed, drains perfected, surfaces kept clean, and food supplies carefully inspected.

Physical Training.

While our students have much exercise in the industries of the school we have not neglected physical training. The young men have eagerly taken hold of base-ball, and foot-ball and other games, and so far have developed ability and skill sufficient to accept challenges from and meet on common grounds with several different college teams, and have not always come out second best.

The students, male and female, have had daily drill in calisthenics in the gymnasium which has a floor 130x60 feet and a full complement of Indian clubs and dumb bells besides other gymnastic apparatus.

For the ensuing year I have secured the services of a specially trained instructor who has had considerable success. It is well settled that much may be done through proper physical training to ward off consumption and some other diseases to which the Indians are specially subject.

Societies.

Three debating societies among the boys and a literary society among the girls, meeting weekly during the winter and discussing a variety of live questions, have given students wide opportunity for intellectual contest and acquiring a knowledge of parliamentary rules.

Three circles of King's Daughters among the girls and a Y. M. C. A. among the boys have been well maintained, and are incorporated in the state and national organizations and send delegates regularly to their conventions.

Fraternity and Retrospection.

The kindly relations that have always existed between the school and the community in which it is located, have been strengthened and enlarged. Our students have responded so satisfactorily to all the requirements of association in the public schools, at labor, in Church, Sunday Schools and elsewhere, as to win for themselves increased confidence and friendship. The people learn more and more to believe in them as capable of becoming a component part of the body politic. When we began here, much alarm was felt throughout the community and the surrounding country because of the alleged dangerous character of our students, but we have conquered the situation. During our 14 years' history, only one of our students has been brought before the Civil Courts, and he by myself for theft committed on the grounds. By order of the Court, he was transferred to the Reformatory at Huntingdon, Pa. During this period only one of our students was tried before the Civil Courts for an offence committed out from this school, and he was acquitted.

Marvellous changes have taken place in the condition of the Indians in these 14 years. Twelve years ago, under the orders of your Department, I went to New Mexico after students from the Pueblo Indians. The Agent accompanied me on my visits to the several villages, and aided in securing the children. At that time, there was not one Pueblo Indian able to read and write in English or Spanish either—or capable of assisting his people to communicate with the surrounding English-speaking people. Now hundreds of their youth read, write and speak English fairly well, and I receive letters from them daily. Then there was great opposition to their education, and especially in English, on the part of those who controlled these Indians. Now these same opponents claim to be foremost in promoting their education and English-speaking. Then, the principle of instructing the Indian tribes generally in their own

languages, was largely adhered to, and the most violent opposition was made when the Government demanded that only English should be taught the Indians in schools supported by the Government. Now many of those who most earnestly opposed this Government move, are the staunchest supporters of educating the Indians in the language of the country. Then, there were scarcely any Indians of any tribe, who went about their affairs individually through the country, using the Railroads and other transportation facilities like other people. Now it is common for them to so travel—and independent of escort. I have sent students of both sexes to the remotest corners of the country alone, and never have met with a mishap worthy of mention.

A young Alaskan, after a short preparatory course at the Government school at Sitka, was brought to Carlisle, and after four years under our training, returned to his home alone, and is now employed as engineer at \$3.00 per day by one of the large mining companies at Juneau.

Two others, who came to us with no English, after less than three years, returned to help the missionaries at their homes on the Kuskokwim River, only 80 miles south of the Yukon in farthest Alaska. They traveled from Carlisle to San Francisco, alone.

Many other equally important changes might be noted, and it is right that I should claim for Carlisle a leading part in the accomplishment of these great results.

Not many years ago any scheme of Indian education was deemed Quixotic. Accomplished facts have however settled the question of possibility and the same class who formerly said, "You cannot do it," are now equally persistent in saying, "It is of no use; they all go back to old ways and are worse than they were before."

Those who utter such sentiments are either blind to the facts or ignorant of them.

By what process have the peoples now civilized, but originally barbarous attained their position? First there were an educated and enlightened few, insignificant numerically, as compared with the mass, who planted their ideas and were for a while the laughing stock of ignorance. Time added to their influence; their ideas permeated and opposition weakened. After a while the two forces equalized and then ignorance and savagery gave away before education and civilization. The process is plain; the result sure. At present the educated Indians are an immature minority, but each passing year adds to their numerical strength as well as maturity, and correspondingly decreases the strength of the opposing influences.

This, therefore, is no time for halting; the work of today must be done in order to obtain the desired result of the future. Neglect the planting and we can expect no harvest. Civilization and citizenship are the fruits desired; the planting must be of the same character. It is nature's law; like produces like. The aim of Carlisle has always been to educate the future citizen among those who are already citizens, whose ranks he is expected to join and whose country and people are to be his. The method is common sense, the outcome we are sure of.

I append the statistics of population for the year and with renewed gratitude to the Department and Congress for continued support, I am,

Very Respectfully,
Your obedient servant,
R. H. PRATT,
Capt. 10th Cav'y, Supt.

POPULATION.

Table with columns: Tribes, Connected with school at last report, New pupils received, Total During Year, Returned to Agencies, Died, Remaining at School, Total. Lists various tribes like Alaskan, Apache, Arapahoe, etc., with corresponding statistics.

(From the Third Page.)

death, while the year before there were but 4 deaths. It is customary for the school to send those pupils home who are incurably ill. In answer to questions the facts were brought out that the Indian apprentices receive pay for their services from 4 to 24 cents a day, that they work half days only, and that each pupil has full control of his money buying what he wishes. The outing system is not a success in Kansas. There is not enough feeling in Kansas that the Indians are human beings to be taken in as members of the family.

Miss Worden, of the Indian Normal School at Santee, Nebraska, gave an interesting talk on the side of missions and the work of the Santee Mission especially. She had been gathering points from Eastern Industrial Schools, such as Pratt Institute of Brooklyn, and adapting them to Santee's needs.

Capt. Pratt was then asked to fire a minute gun. He said in part:

The pictures presented this morning have deeply interested me, and I want to say for Carlisle, she has had her Lexington, her Concord and her Bunker Hill. The Carlisle principle has been before you for 14 years.

Carlisle is in civilization that it may get its pupils and the Indians into civilization. It pulls all the other schools and the missionaries in that direction. I believe that the Presbyterians put dollars into Indian work to make Presbyterians. I believe that the Episcopalians put dollars into Indian work to make Episcopalians. I believe that Catholics put dollars into Indian work to make Catholics. This is wholly and solely their purpose. That is my observation of their work—their intentions, through many years. From this stand point it is common sense and right.

The question comes home to the United States, what should the Government do when it puts dollars into the uplifting the Indians? What is the purpose to be accomplished? And we hold at Carlisle and shall hold at Carlisle, that the purpose should be to make citizens—independent individual citizens of the United States. We work along that line. Every effort that we put forth we mean shall be in that direction, right straight through."

And then he gave a description of the trip of the school to Chicago speaking of it as one of the grandest movements we have ever made at Carlisle, in that the pupils earned the money at work upon farms in eastern Pennsylvania and New Jersey to pay their own expenses, and that they went into the Fair grounds, 500 of them, and passed around individually, not collectively, with unlimited freedom, receiving many compliments for their intelligence, their powers of observation, and all that, from hundreds of people. "We educated the western people and we educated our Indian boys and girls more than a year's schooling at Carlisle or at any other school could do. I believe if Buffalo Bill would turn his wild Indians into that Fair, and give them the same liberty to go and come as I did my boys and girls he could not successfully re-convene them and carry on his dances."

In reference to the Carlisle School as a plant and the allusion by Superintendents Meserve and Coppock to their school plants, Capt. Pratt said "The Government has put more money into one of their buildings than it has put into all the buildings at Carlisle. I wanted to turn the old cavalry stables into work-shops. I asked for fifteen hundred dollars for that purpose, but failed to get it for two years. I went to New York to my good friend Dr. Agnew. He gave me letters to various prominent and wealthy people. I went begging. After two days of it, having raised only about \$400, I returned home somewhat discouraged. As I was getting off the train at Carlisle, a preacher of the denomination to which I belong who was in charge of a little church near Philadelphia, receiving a salary of \$1,200 a year, alighted from the train at the same time, and when we arrived at the house Mrs. Pratt showed me a letter from this same

gentleman containing a check for \$2,000 for the over-hauling of the stables. This is largely the way Carlisle has grown.

When Dr. Gates announced Bisop Wipple for the first speaker of the evening session, he spoke of him as one who always came with a benediction.

Bishop H. B. Whipple, for 34 years Bishop of the North West and known the world over for his philanthropic work among the Indians made an eloquent and able address on their behalf. He gave a résumé of the causes of the Florida war which cost the Government \$40,000,000 and in reference to the morning discussion concerning the death rate of Indians from consumption, gave it as his belief that in many instances consumption was brought on by the earnestness and zeal with which the Indian when he determines to take up the civilized mode of living works and over-works. The muscles of the Indian man are poorly developed. The muscles of the mother are stronger. When a man begins civilization he works hard, takes cold and the result is death. When frequently asked if all the educated Indian students and the Indian converts remain true, he is always tempted to question in return, Do you know a Christian white man with 1500 years of civilization back of him who is not a perfect example of Christianity?

His talk was full of interesting anecdotes and incidents connected with Indian life, showing their fidelity to the Christian way, when adopted by them. Their faith in prayer; their wit and mirth. The work of a missionary among the Indians 30 years ago was difficult and trying in the extreme, the courage it took to take a bold but necessary stand that they must work or starve, was marvelous. There is no romance about Indian heathenism. It is a dark ugly fact. The noblest type of a savage is the North American Indian. He has passionate love for his children. The Indian is more mirthful than the negro when away from the white man. An Indian never interrupts another in conversation. These and other facts of like importance and interest were brought out prominently. At the conclusion the Bishop showed some specimens of lace made by the Chipewewa Indians under the direction of Sybil Carter, and to show the cleanly tendency of lace making gave the following story of an Indian woman who said:

"Have to wash hands or lace 'll get dirty. Have to wash apron or hands 'll get dirty; have to wash dress or apron 'll get dirty; have to wash floor or dress 'll get dirty. Me like lace, make everything clean."

At the opening of the morning session of the 12th, Mr. Smiley read the 10th chapter of John, and the people sang "Lead kindly light," most impressively. Dr. Edward Everett Hale led in prayer, and the Carlisle students sang "Men of Harlech."

Dr. Gates in announcing the subject of the morning alluded to it as one liable to bring out differences of opinion, and to the harmony of the previous session. According to Dr. Gates, a theorist is the man who sees, while one who refuses to be a theorist is a bungler.

Herbert Welch read a carefully prepared paper upon "The Merit System a Necessity for the Indian Service." He touched upon the facts that high character in the present system was no guarantee to retention in service; that it is the custom of each administration to turn out those holding office; that there is evidence of substantial progress since civil service reform has had partial sway; that the putting in of army officers as Indian agents is in the line of civil service reform; that no army officer should take the place of a good civilian; that civil service reform is the champion of public rights; etc.

Philip C. Garrett of Philadelphia read a paper upon the same subject. The past system of appointing officials was denounced; continuity of tenure was proclaimed as essential and changes except for unfitness harmful. He suggested the following remedies:

1. Do away entirely with the custom of changing the subordinate personnel with

every change of administration. Let the tenure of their office be permanent during good behavior.

2. When changes must be made, prohibit political influence, under heavy penalties and extend the merit system to every important position under the Government except the heads of departments.

Superintendent Meserve, of the Haskell Institute, Lawrence, Kansas, followed with his ideas upon civil service in the United States Indian Service. He claimed that the objections to civil service reform were more imaginary than real. It is easier to discharge incompetents under the civil service rule than formerly. Civil service had worked well at Haskell. Only three vacancies had occurred under civil service and these he had filled by choice selections from other schools.

Gen. O. O. Howard made a few remarks and Capt. Wotherspoon was again heard, who thought that the utilization of army officers for Indian Agents was directly opposed to civil service reform, the work was not congenial to officers and they should only be used as stop gaps.

Rev. Dr. Lippincott then suggested that as the old spoils system was so unmistakably bad there was not much danger of making a worse move, and asked one or two pertinent questions.

Mr. Proudfit, of Baltimore, was in favor of the reform especially for the Indian department where human souls are at stake.

Dr. Warner, of New York, thought it was difficult to have the spirit of the reform carried into effect. It does not work successfully in the post-office and other departments of the Government, but the great advantage was tenure of office.

Mr. Greene, formerly of the Worcester Spy, then gave some experiences as Post Master of a large office showing that competitive examination was not a test of efficiency.

General Morgan claimed that although some of the objections were valid he favored Civil Service reform as a means of getting rid of the spoils system.

Bishop Walker expressed himself as opposed to appointing army officers and hoped that power would be taken out of the hands of the President.

When the discussion of Civil Service was pretty well exhausted, Rev. O. E. Boyd, Secretary of the Presbyterian Board, made a brief report, concerning their work among the Indians. He paid high tribute to the mission schools. There are 40 under the control of the Presbyterian Board, ten of which are industrial. They have 40 Indian native preachers and as many who are American born. He believes in developing that which develops itself in the work and never to say retreat. It has come now that pupils seek to enter the schools and do not have to be hunted up.

Rev. Dr. Ryder then spoke on behalf of the American Missionary Association, and gave some amusing experiences. He referred touchingly to the death of the Christian policeman, Sitting Eagle, who lost his life while acting under orders to arrest Sitting Bull.

After this Rev. F. H. Wright, of Choctaw extraction sang most feelingly "After the day of trouble, etc." The play of light and hope in the countenance of this young Indian evangelist as he sang won every heart.

Rev. T. L. Riggs, related how it became his duty after the death of Sitting Bull to assist in burying the dead bodies of the policeman who were killed. The Indians were afraid to perform this duty and had good reason to be afraid. He and a company of Indians were obliged to go 40 miles in bitter cold weather and started off in such a hurry that they had no time to lay in the required amount of provisions, and suffered in consequence. His Indians were comrades of the dead brothers they were going to bury. It was a solemn crowd. The picture was presented so graphically that the little company of listeners in that mountain parlor was as silent as death and there were many moist eyes. Mr. Riggs who is in a position to know, said that the statement that returned students go back to the Indian

life is absolutely false. An Indian school boy or girl never loses all that he has gained and to prove his statement true he will pay the expenses of any one who wishes to investigate the matter, to the Indian camps of Dakota or elsewhere.

Mrs. Clinton B. Fisk spoke in behalf of the Methodist missions among the Indians. The work is going on, sometimes mid discouragements. Mrs. Quinton spoke again on work among the Indian women. Mrs. Hall sang the beautiful song; "The mill will never grind with the water that has passed."

Dr. Lyman Abbott was the first speaker of the evening session. His arguments in favor of treating the Indian simply and solely as a man, for he is a man, were eloquent and forcible. He came forward with a plan of appeal to the conscience of the American people through the public press, for them to make personal presentation of the subject to the Commissioner of Indian Affairs, the Secretary of the Interior and the President. He claimed that it was a harder task to educate the white man than it was the Indian, and alluded to the encouraging growth of thought from the early conferences held at Mohonk, when there were widely differing views upon the Indian question by friends of the Indian, when the debates were much warmer and more intense, more sparks were flying from the scimeters which clashed. Some thought then that the reservations ought to be continued until the Indians were able to leave them, and some thought they should not leave until the reservations were abolished and we came to the conclusion that the reservations ought to be abolished, the land divided in severalty and the whole continent opened to light and civilization from ocean to ocean. There had grown up an un-American system of education which must be abolished.

In introducing Senator Dawes, Dr. Gates told the story of an Indian boy who wrote home that a stranger had addressed their school. He had heard of Buffalo Bill and various other bills and they had discussed the severalty bill but this man bore the name of Dawes Bill.

Senator Dawes began at once upon Dr. Abbott's intimation that it was impossible to enlist the general public in a recognition of the rights of the Indian. He said in part:

I do not see how any body can look back upon what has been accomplished in the last fifteen years and countenance such a sentiment as that. The policy under which we live is just fifteen years old, and what has been accomplished in that time? The first money that the United States placed at the disposal of the Indian Commissioner was in 1878, and that was \$20,000. The next year it was \$30,000 and the next year \$60,000. Last year it was two millions and a quarter. In fifteen years the United States has proffered 17,000,000 of its dollars for the education of the Indian and the recognition of his rights in this land. The people of the United States have forced Congress in this time to make one-third of the Indian race citizens with all the rights, privileges and immunities of a citizen. They have opened all their courts to him, guaranteed to his heirs according to the laws of the state in which they live the descent of his property, secured and defined the marriage relations, defined the legitimacy of his children and have put one-third of all of them in these years on an equality in every respect without a shadow of a hair's difference in the rights he enjoys and those which you and I enjoy. And does anybody tell me that any other undertaking in these United States depending upon the association of labor thought and agitation of issues has accomplished more in the last fifteen years?

And then Mr. Dawes went on to show how the Indian in coming out from barbarism into citizenship is doing it by a process that no other barbarian ever before emerged into a state of citizenship.

Others have taken this step by degrees, and have never lifted one foot out of the mire until they could put the other upon firm ground, but the process by which the Indian is brought out of barbarism into

citizenship is an instantaneous process and a process which is visited upon him with little instrumentality of his own in the accomplishment of it.

To-day he is in the blanket and in his war paint and tepee. You give him 160 acres of land in severalty and to-morrow he has ceased to be a ward of the United States.

In his outlining of a plan to get over the difficulties in the way of clearing up the Indian problem, he said that Congress was made up of three sorts of men. There are men who are indifferent to the Indian's welfare and believe that he is passing away; another class are those in whom economy predominates. They have an overruling desire to see how small they can make the appropriation bill. I had that disease once myself. I know what it is. Then those of the other class do not know what the situation is. He told how he would not approach Congress, etc. Mr. Dawes was eloquent in his suggestions of a way out and at the close of his address said: Within the life of some of you and many and most of you who hear me, the last tepee upon the plain shall have given place to the home of enlightened citizenship with womanhood at the fireside and manhood at the threshold.

After Senator Dawes, Capt. Pratt, Gen. O. O. Howard, General Morgan and Dr. Montezuma addressed the Conference, and Gen. Morgan read the following resolutions in memory of the late General Armstrong:

"This Conference desires to put on record its appreciation of the life, character, and work of the late General Samuel Chapman Armstrong, Christian, soldier, philanthropist, patriot. He was born of missionary parents in the Hawaiian Islands in 1839. He grew to manhood under the wise training of his noble father. In 1860 he entered the Junior class of Williams College, graduated in 1862, having enjoyed the inestimable privilege of being molded by Dr. Mark Hopkins. He entered the Union Army as Captain in the 125th New York Volunteers and served with distinction through the war. He organized and commanded several regiments of negro troops and received the rank of Colonel and Brevet-Brigadier General. In 1866 he was placed by Gen. O. O. Howard, the Commissioner of the Freedmen to take charge of ten counties in Virginia with headquarters at Hampton. In 1867 he was instrumental in founding Hampton Institute, and remained at the head of it till his death in 1893, a period of 26 years. His history is written in records of an institution that has wrought powerfully for the uplifting of the negro and Indian races.

His simple faith in God, his unselfish devotion to duty, his enthusiasm for humanity, his lofty patriotism, his magnetic power over men, his sagacious leadership, marked him as one of the great men of the century.

We miss his inspiring, genial presence and his wise counsels, but we treasure his memory and rejoice that his triumphant work will endure to bless mankind, and his illustrious career will remain as a model for imitation to those who aspire to worthy careers. The truly noble are those whose lives are dedicated to the service of their fellow men."

Bishop Walker was the first speaker of the last morning session.

He is a strong advocate of reservation schools. As incidental and amusing evidences that the Indian on the reservation is becoming civilized he cited an instance of going into a trading post and seeing a line of Indians loafing, with jaws in motion as if enjoying the best kind of spruce gum, and described how a council is made up by caucussing, etc. He claims that the Indian Christian is as true as any when they have been really converted.

Dr. Frissel, Principal of the Hampton Institute, followed. He credited Carlisle for good work, but claimed that each school should work in lines peculiar and characteristic to itself.

He brought out the model-home idea as exemplified at the Omaha Agency, where educated Hampton boys built the houses. He advocates the idea of sending the pu-

pills back to carry the light they have gained at school to their people. He spoke of Hampton's work in training nurses and lady physicians and cited Dr. Montezuma of Carlisle as an object lesson to his people.

A report of Bishop Hare's work was read and Herbert Welch gave an account of the work of the Indian Rights Association.

Benjamin S. Coppock, Superintendent of Chillicothe was again heard from in the shape of a carefully prepared paper upon "A Phase of Progress in Indian Education." His idea of what to be done in view of all classes of the Indians and of all conditions of the country is:

1. Use present facilities and agencies to fit all Indians for allotment.

2. Keep and get Government employees who are thoroughly civilized, not changing too often.

3. Let interested families with a missionary spirit who can stand the downward strain of the frontier take homes in Indian communities without trying to do too much except by example.

4. Do something! Be quick! MOVE! The frontier is not leisurely waiting.

General L. W. Colby's report on Indian depredations was now read by Philip C. Garrett.

Then Austin Abbott made a comprehensive address upon the legal phrase of the Indian question. He showed how the courts are beginning to recognize the individual right of tribal Indians and gave as illustration an instance of an Indian woman recovering damages from a railroad company for burning hay into which she had put her labor. Justice is beginning to emerge out of chaos. He showed that the courts were recognizing the rights of illegitimate children of polygamous marriages and that they could inherit property from father and mother. Individual Indians may abandon the tribe and become citizens but the courts are slow to recognize the tribal extinction and emerging of the individual, but the tribal relation must go down. Carlisle, Hampton, Haskell, and Santee are so many life-boats putting out to rescue the Indians now on board a sinking ship.

Dr. Hale made the following address which we give in full:

Address of Rev. E. E. Hale, D. D.

I have no right to address this distinguished assembly unless I can compare the work which the friends of the Indian are trying to do with the work which is attempted on other lines of philanthropic effort, where there is anybody to be picked up who has fallen down. What I shall do will be to try to show that the problem presents only the ordinary difficulties; that it is not one which compels you to break your head against a wall; and that it is to be wrought out on lines which have been followed in other pieces of business where we have had a much wider opportunity for observation and study. I happen to be in a position where I see what the people do who are doing something for the insane. My whole life has been directed, I might say, to the management of immigrants, the broken races of Europe who are thrown on our shores. That is what a minister who lives in a sea-coast city has to do with more than almost any other thing. Take it again with regard to the blind and the deaf and dumb.

Now in every one of these various departments, the object is the same: to stimulate the absorbents. Do not let such people huddle together.

The Jews make no trouble about that, as I should like to show you. The immigration of the much abused Hebrews of the last two years has been handled with a success utterly unexpected and, as I believe, still utterly unknown to the great body of the American people. Two years ago the whole press was howling about the wickedness of the Emperor of Russia in sending those Jews away.

What was to be done with them?

I do not know how it is in New York, but in Massachusetts, of all the Hebrew immigrants who have arrived from Russia, there is yet to be found the first one

in the houses of correction or in the poor-houses

What became of them?

They are a very clannish people as you know. Committees of Jews were organized to meet these people, to see that they knew how to do something with their hands and that they had something to do. They said to every man, woman and child. You must work. Then these men, women and children were sent up to Lewiston and Auburn and Cranberry Centre, and heaven knows where, in the different parts of New England. And that is the reason why they are not in your houses of correction and in your poorhouses.

All the sentiment about keeping these Jews together was swept away in an instant. They were told that they had come to live under American law. They had their prejudices and they did not want to work on Saturday. They were told that they must "conquer their prejudices."

"If these people for whom you are going to work, want you to work on Saturday, you have got to work on Saturday."

That is the way they handled a great group of people thrown on our shores together

Any one who knows about the insane knows that is the view of the most intelligent people who have them in charge. They separate them into different families, as in that charming place in Belgium. They do not let them live together to cultivate insanity, to discuss whether number fourteen in ward twelve is crazier than number seventeen in ward thirteen, or which is which, or what is what. They adopt the cottage system and separate them as far as may be.

And the blind? What was the treatment of the blind by Dr. Samuel G. Howe and Mr. Anagnos and that remarkable man, Dr. T. J. Campbell, at Sydenham?

I wish he were here because he could throw a great deal of light on a subject, which perhaps he does not know anything about; for he would give you the principles on which his work is done. His whole policy is to break up blind communities. He will not have them. He does not believe in separate schools for the blind.

In London blind children are sent into the public schools along with the seeing children. A lady who knows them goes into the schools every day and has her blind classes and coaches them in the work of the day, the same work that the seeing scholars do, so that these blind children may be taught with other children, so that they may contend with the other children for the prizes, so that the things they know better, like arithmetic, may be their glory and pride and may offset the things they cannot do so well, like sorting out the colors of different wools and yarns.

That is the rule in every line and why not of the Indians.

I once had the honor of saying here that when an American ship lands at New York, we do not say to all the Sullivans, you have got to go to Wisconsin, and to the Sheas, you have got to go to Southern Florida, and to the McKinleys, you are all going to Ohio; there is a man by the name of McKinley there now. No, we break up the old sept. We break it all to pieces. The policy is to break it up. Then we say "root, hog, or die." And the result has turned out pretty well for the Irish nation. The Irish never succeeded at home, but they have succeeded here and we have helped them by breaking up their septs and communities when they have come here.

I should like, when this paper is printed in the Proceedings, to be permitted to add some statistics on these four or five lines of work, which I think may be of value in the study of our special subject. I am tempted to go a little into detail because I fancy even Massachusetts people may not understand this.

We once undertook to settle the status of four millions of people, some of us. Some of us thought we had settled it, but it seems we did not. Some of us thought that we fought a war, though I notice that

most people do not seem to remember that there was any unpleasantness of the kind. We went South and laid the foundations of schools for those four millions of people. The American Missionary Association and many other organizations, established and maintained schools and teachers. But it is my private belief that the common schools of New England are now educating more black children from the South than are educated by all the missionary associations in the Southern states. It is a fact that there are whole families of colored people in Rhode Island, in Massachusetts, in New Hampshire, in Maine and in Vermont, who are there for the purpose of bringing up their children in the public schools of those states. And any one who shall in the month of April or May go into a southern train may be almost sure to find a respectable family of negroes who have lived here educating their children and who are now going down to the old home where the children can have the benefits of the education they have received.

The people of the New England states do not know this. They do not know that their common school system is educating also the colored children of the South.

That is what Capt. Pratt feels to-day can be done.

That is what the northern schools have been doing for fifteen years and no one has known anything about it unless he has happened to be connected with the ministers of the Zion African Church and the African Methodist Church. They are the people who are doing it. They keep up the relation between the North and the South. That is what Capt. Pratt wants to do here with the Indians.

Consumptives have been spoken of. We used to have consumptives' homes. We used to shut them all up together so that they might communicate the infection to each other. If there were two sisters in a family, one born with the blood of a parent who didn't know what a tubercle was, the other having inherited the tendency to tuberculosis through five hundred thousand years, they used to put them into the same bed that they might sleep together for fear that the healthy one should not have the disease, or that the other one should not do her duty. Now we have done with these methods and are trying to put an end to the contagion of phthisis as much as we can. We want to take these people separately and scatter them over the South and Southwest.

Now, I want to speak of my other subject, how *big* the problem is and how *small*.

I never shall forget that in the spring of 1865, after we had got well through with what was then called the war, I was talking to Charles Sumner and I said, "Look here, Sumner, you have got these colored people free and there seems to be a chance that you will get an amendment to the Constitution through; why don't you take care of the Indians?"

He paused for a full minute before he replied, and it was perhaps the only time that I ever saw him look thoroughly dejected.

"Hale, I don't think you know what you ask."

I said, "I guess I know what I ask."

"I don't think you do," he answered.

"Hale, the whole Indian system in this country is so rotten that anybody who takes hold of it has got to tear it all up from the roots and turn it all bottom up. There isn't a thing in it which is right and everything has got to be torn up and planted over again before it will live. And some of us who have been fighting with these other beasts at Ephesus so long do not dare undertake that thing yet."

I think that was true, every word of it.

That is now twenty eight years ago or something like that, and now it has been torn up by the roots and things have been turned over and over again. As this admirable paper of Mr. Abbott's has showed us, there is some sort of law coming in among these Indians. When allusion was made just now to the decision by Judge Dundy, which makes an Indian a person for the first time, I could not but

recollect something which happened when that decision was pending. We were trying to raise money for the expenses of the trial before him, and I wrote a note to one of the best men I know in Massachusetts, asking for his help. My friend wrote to me in reply that he could not believe that an Indian could not apply for redress to the United States courts. He was sure I must be wrong in this regard. We have often laughed about it since. We have now got so far that somebody has somewhere recognized the Indian as a person.

I do not know whether all the members of this body have heard the joke about the tobacco tax. The Government had begun to raise a revenue on the manufacture of tobacco. The Cherokees manufactured it without paying any tax. When asked about it, they said, "We are not persons at all. We are simply a lot of cows and oxen that make the tobacco, we are not persons."

It was the first time Uncle Sam had found that that opinion could be made to work both ways. I think Judge Dundy's decision has never been substantiated in the higher courts, but that is what your Indian Rights Association is for. They will provide, and you must see that they have means to provide, for a proper defense in the securing of these claims, especially in those cases where the Indians without being so much as notified have got to defend these trust funds.

I think that the advance which has been made in the last twenty eight years is miraculous.

What is a miracle?

It is a triumph of spirit over matter, and where had you ever anything so gross, so damnable, which needed so to be enlightened by the holy spirit of God as was the Indian ring in Washington now?

The advance may fairly be called a miracle, because it is the power of spirit over the lowest thoughts and habits of the people.

My study of the Indian question has only been side by side with the study of other lines of philanthropy, and for the working out of the principles of some of these questions, it is true that you need a vigorous intellectual study. But on the other hand, it branches into such romance as any great novelist would make tales of, such as Helen Hunt did in the marvelous Southern California novel—"Ramona." There is something in it that brings the tragedies and the comedies of life into our modern civilization itself.

When Mr. Bellamy wrote his charming romance, a philosophical friend of mine rolled up his eyes and said, "Oh, dear, dear, dear, how awful it will be when there is no tragedy in life!"

"Well," I said, "I am very glad to go and see Booth in Hamlet, but I thank God that I am not Oedipus, with his eyes bored out, for the purpose of starting a tragedy."

I am constantly reminded when I hear appeals made by the people who want to preserve the traditions of the Indian tribes, of the remark of an Italian statesman, that so far as he could understand Italy was to remain a land of beggary and rags to provide artists and poets with romantic subjects.

Let us thank God that we gain ground with every new year. I hope that the people who sat here last night took into consideration the figures which were presented to us. There are about 24,000 children General Morgan wants to get into schools, 12,000 boys and 12,000 girls. Of these 21,000 are in schools already. Recollect that.

Now, the Indian Commissioner exists in Washington, the Indian Bureau exists in Washington, sixty four agents of the right politics, all these exist for the management of 24,000 school children, about half as large as the problem that is determined in the city of Lynn by 12 men; as is determined in Springfield by 12 men, and about one-twentieth of the problem which is referred to Miss Grace Dodge and 24 other people in New York.

Yet people roll up their eyes and cry,

What a tremendous problem is before us!

There are those here who will live to see the time when there will be no Indian problem at all and no Commissioner of Indian Affairs, no Indian Rights Association, and alas, perhaps I may say, no Mohonk Indian Conference.

Some very nice friends of mine in Boston, people who always write on gilt edged paper and get their kid gloves with I don't know how many buttons, when they are in Paris, were discussing the servant question as one of the most important questions. Kate Gannett Wells, who in five and twenty years had no difficulty with the servant question was there and when they had got pretty nearly round to the end of the beginning of the discussion, she quietly asked, "Did any of you ever try the Golden Rule?"

Really, the United States Government and the Commissioner of Indian Affairs and the Indian committees in Congress and the Indian Agents and the Mohonk Conference will get great comfort if they will try the Golden Rule.

Joshua W. Davis read a report of the Mission Indians, and there were interesting addresses at the evening session by General Whittlesey, Rev. F. H. Wright, Gen. O. O. Howard, Dr. Ward, of N. Y. Independent, Mrs. Morris of the Omaha Agency, Miss Smiley, General Wilson, Mr. McElroy, of the N. Y. Tribune, Dr. Lucian Warner, and others.

The following platform was adopted:
The Mohonk Platform, for 1893.

The celebration this year of the discovery of America recalls the injuries done by the white man during four centuries to the race which was found in possession of the continent.

It is hardly two decades since our Government began to try to make civilized citizens out of those it had allowed to remain barbarians.

The progress made during this short time is gratifying, though much less than we might have made considering how few in numbers the Indians are and how plain are our duties to them.

We believe that the United States Government should apply to the Indian problem a well-defined purpose to hasten as rapidly as possible the complete absorption of the Indians into the body politic.

A change of administration always awakens a special concern and we desire that those charged with new responsibilities may among their many other cares see to it that further progress is made instead of retreat. President Cleveland's own expressed interest in this subject both in this and his former administration gives us hope that he will impress his advisers and executive officers with a corresponding earnest purpose.

We believe that Indian administration is not political in its nature and ought not to be controlled and disturbed by politics. President Grant and his successors to the present time have all recognized this principle and have tried with some earnestness to put it into practice, so that already many of the employees in the service are under civil service rules. But under both the last administration and that which preceded it in too many cases good agents and inspectors were removed to make room for untried men. This is most disastrous and should cease. It is a crime against good government to make the Indian service serve not the Indian but the politician.

We ask the President to carry on the reform already inaugurated by extending the civil service rules to all those positions to which they are applicable and to observe the spirit of the reform in all appointments and removals in the Indian service. We further earnestly ask all newspapers and other guides of public sentiment to support the President in his prosecution of this reform.

We believe that every Indian child should receive an American education. We believe that the government should provide this education and require the children to attend the schools provided, except that parents should have the same liberty to send their children to other

schools at their own charges as is allowed to white parents.

Our Government has now provided school accommodations for three-fourths of the Indian children. Schools should be immediately supplied for the remaining fourth, while primary education should be given to all. The education of promising youth should not be cut short, but carried on so as to fit them to be teachers and industrial guides of their people.

We believe that the Indian trust funds held by the Government but belonging to the Indians should be expended for the Indians and not divided among white men to satisfy fictitious and rapacious claims. We suggest that a statute of limitation be enacted to cut off all deprecation claims not presented within a reasonable time, and that state claims against Indian trust funds should be rejected.

We urge that wherever possible, Indian trust funds be expended for the speedier education and civilization of those to whom they belong, and that in all future legislation in reference to the sale of surplus reservation lands this purpose be held in view.

We commend to the public the good work done for the Indians by voluntary societies, philanthropic and religious.

In this crisis, it is of the utmost importance that the interests of the Indian should be carefully watched, that so long as the selfish spoils system continues the Indian may have disinterested friends to defend his cause at home and in Washington as well as to supplement the work of Government agents and teachers, and we urge upon all those church and missionary bodies which have declined to receive aid from the Government in support of their schools the imperative duty of making up the amount, so that the Indian children shall not suffer a diminution of school privileges.

We believe that it is no longer a question what *ought* to be done for the Indian but what *shall* be done.

Public sentiment is formed; it should be carried into effect.

We therefore recommend that a permanent committee be constituted by this Conference consisting of five persons of whom the President of this Conference shall be chairman, whose duty it shall be to prepare an appeal to the American people embodying these accepted principles to secure the endorsement of them by representative men of all religious bodies and geographical sections, and to urge them upon the public through the press and upon Congress and the officials at Washington by personal appeal. Among these principles accordingly we include:

1. The extension of the rules or the principles of civil service reform so as to remove from party politics the appointment of Indian agents and inspectors.
2. Appropriations sufficient to equip and maintain a system of schools adequate to provide for all Indian children of school age and not otherwise provided for, and compulsory attendance of children at these or other schools.
3. The protection of Indian trust funds against unjust claims and the expenditure as far as possible for the education and civilization of the Indians.
4. The breaking up of the reservations as rapidly as the interests of the Indian will allow and the incorporation of the Indians in the mass of American citizens.
5. Due provision made by Congressional appropriations or from trust funds for the maintenance of the legal protection for schools, roads and other public burdens in counties where Indians have received allotments of lands which by protected Indian title are exempt from all taxation, in order that no unjust burden may be put upon other resident citizens of these counties.

The Conference closed after adopting the following resolutions:

The delegates to this Annual Mohonk Indian Conference desire to place on record their indebtedness to our generous host and hostess Mr. and Mrs. Albert K.

Smiley for their hospitality in entertaining the members of this Conference. As individuals we may not hope to repay this indebtedness in kind, but we trust that the benefits which these conferences bring to the Indian and the incentive to better acts and nobler lives which they bring to each of us will be to you a sufficient reward.

SNATCHES FROM COMMENTS OF VARIOUS PROMINENT PAPERS ON THE VISIT OF THE CARLISLE SCHOOL TO THE WORLD'S FAIR IN OCTOBER.

Those who visit the fair next week will see a fine body of young men and women. The entire party will stop at the South Pier Hotel in Windsor Park, and the trip will be an object lesson to the Indian students and those who see them.

—[Chicago Herald, Oct. 1.

The Indian special train, running as third section of the western express on the Pennsylvania railroad, arrived here at 8 o'clock this morning. Capt. R. H. Pratt exhibited the forethought of an army officer in arranging for the trip of the students. All the details have been carefully planned. Guide books, maps, time tables and other necessary literature were supplied the students at the Union station, and a printed programme of the week's events at the exposition was given each member of the party. Badges have also been distributed. The faculty and students are enjoying themselves to the fullest possible degree. Montezuma, a full-blooded Apache, and the regular physician of the school accompanies the party. Lunches prepared at the school in boxes made it unnecessary to have a dining car. The exact number in the happy family is 504.—[Pittsburg Leader, Oct. 2.

"Poor Lo" is not nearly so poor as he is generally thought to be. At least such was the opinion formed by many last evening at the sight of the 500 Indian students who arrived at Windsor park over the Fort Wayne road direct from their training school in Carlisle, Pa. They are in charge of Capt. R. H. Pratt, the superintendent of the institution. Their bright, neat appearance and joyous, happy faces were the subject of much praiseworthy comment.—[Chicago Post, Oct. 2.

The 500 Indian boys and girls of the Carlisle School, with members of the faculty, headed by Captain R. H. Pratt, left at 12.30 o'clock to-night for the World's Fair. Captain Pratt, the projector and successful superintendent of the institution, hopes to show to the world the advantages of his plan of making the Indians useful and self-supporting citizens. He favors the breaking up of tribal relations and the herding of the aborigines on reservation. The Indian boys and girls are paying all their expenses from the earnings of the past six months.—[Phila. Record, Oct. 2.

The 500 Indian pupils of the Carlisle training school who are now at the World's Fair, will no doubt prove an interesting study to the visitors who wish to see the advances that have been made in civilizing the sons and daughters of the noble red men during the past quarter of a century. The pupils of the Carlisle training school are equal in intelligence to those of any school in the same grade in the state. They come from many tribes, but they get along together as peacefully and happily as other pupils at public schools.—[Williamsport Sun, Oct. 3.

The pupils of the Carlisle Pa. Indian school came to the Fair to-day. Five hundred of them arrived in Chicago yesterday and took up quarters south of the Fair. The school is a military institution and there are several well drilled companies and a band of 32 pieces. A concert was given by the band and choir of several hundred voices in Festival Hall. The hall was filled with visitors curious

to hear the Indians sing. Both the band and choir are well trained, and the concert was thoroughly enjoyable.—[St. Louis Post Dispatch, Oct. 3.

Between the hours of 9 and 10 o'clock this morning there marched into Jackson Park as smart a lot of boys and girls as the Fair has seen. Though dusky of skin, and in many instances with high cheek-bones and square jaws, they were dressed as neatly and marched as well as West Point cadets. Even the dismal tones of Mr. McDowell's bell, though it tolled a mournful welcome as they passed, did not affect the boys and girls of the Carlisle Indian School. After parading around the Administration Building the students disbanded to meet again this afternoon for drill and dress parade on the administration plaza.

Those who remember the great parade of Dedication Day, Oct. 12, last year, will recollect the corps of Indian boys who marched in the procession, armed with familiar weapons of peace, brooms, spades, and other domestic articles. The same corps arrived last night at Windsor Park and its members to the number of 500 proceeded to ensconce themselves in the South Pier Hotel with all the fun and merriment of children out for a picnic.—[Chicago Journal.

The fresh and vigorous voices of the girls, and the clear, penetrating notes of the boys rung through the hall and roused the auditors, who gave them a lusty encore.—[Chicago Record, Oct. 4.

The concert closed with "America" by the choir.

As the first notes sounded, white-haired Fred Douglass, who was on the platform, rose to his feet and, with a wave of his hand, brought the large audience up with him. It was an unusual sight to see people stand for the national anthem, but the effect was good and proper.—[Chicago Herald.

Capt. Pratt is now at the Columbian Exposition at Chicago, with 500 of the students of his school, all taken to that great object lesson without a dollar's expense to the country. Accompanied by their own military band and orchestra, clothed in the uniform of their school, prepared to give military drills which will put to blush the militia of some of the states, they are paying their own way out of their own earnings. What this visit to a spectacle of such magnitude, where the people of the world and the different modes of life thereof will be shown as by a panorama, will mean to these visitors, is beyond the wisdom of man to say. That it will be of infinite good is certain. That it will be of direct value when these same young red men should have returned to their fellows is sure. That it will be of use in showing us the despoilers of their heritage, that they are not outside the pale of civilizing influence, is also certain. What it will teach the representatives of the old countries, who have heretofore regarded the so called savages of to-day as the same as those of the days of the French and Indian wars, is more difficult to say. It must, however, give them a higher idea of the civilization of the new world, it will prove to all one of the strongest missionary forces ever yet attempted in this or any other land. All hail Capt. Pratt and his regiment of civilized, disciplined, industrious and intelligent charges.—[Du Bois, Pa., Courier, Oct. 3

Last week, the Indian special with 500 students and the entire faculty of the Indian Training School, at Carlisle, on board, steamed out en-route for the World's Fair. Capt. R. H. Pratt principal of the institution, does not favor the herding of the aborigines on reservations. This trip is self-supporting, and the first one on record as such. Each individual boy and girl is paying his and her expenses from the earnings of the past six months.—[Media Ledger.

The good conduct of the 550 Indians from Carlisle Indian School while at the

fair last week demonstrated to a nicety what civilization will do for the Indian. These young people mingled with the crowds in their modest blue uniforms and received the favorable comment of all with whom they came in contact.—[Bethlehem Herald.

One of the most interesting incidents that has occurred during the exposition period was the visit of 500 pupils from the Indian school at Carlisle, Pa. They came upon a special train with their teachers, their own band and glee clubs, remained a week and saw all the glories of the greatest fair the world has ever known. What gave additional value to this expedition is the fact that the Indian children paid their expenses with their own money. The school system permits them to earn money. They were no "dead heads"; they paid their way and they got their money's worth in good, round measure. The World's fair is a school on a large, grand scale. Of the millions who have visited it, the majority have been close and careful students of the many departments and subjects. Jackson Park has been transformed into such an immense, comprehensive school room that even the most thoughtless have unavoidably learned something, and those who cared have found it the greatest educational institution they can ever visit.

There will be impressions of countries, their modes, customs, manufactures, habits and conditions of people that all the books on earth cannot convey. Good seed will be sown upon good ground and the harvest will be great.—[Minneapolis Times, Oct 16, in editorial on "Children's Week."

Five hundred students and the entire Faculty of the Carlisle (Pa.) Indian training school attended the World's Fair recently. The boys and girls paid their own expenses out of money they had saved up from the earnings of the last six months. If it is possible for five hundred Indian students to do this is it not also possible for as many white students of any other school to do the same?—[The Dakota Advocate.

One of the greatest sights at the World's Fair this week was not an exhibit. It was a crowd of five hundred visitors who attracted as much attention as any exhibit. Captain Pratt, of the Carlisle Indian School, on Monday morning took to Chicago five hundred of his boys and girls who have been educated at the school. Every one of them pays his or her own fare and all expenses out of money they earned during the past summer on farms or in households. The World's Fair visitors have been seeing Buffalo Bill's wild Indian and Sioux on Midway, but will now have an opportunity of seeing the greatest Indian object lesson in the world.—[Everett, Pa., Press, Oct. 6.

At the exposition last week the Indian boys and girls were the recipients of much attention. Captain Pratt is a fearless, outspoken and earnest friend of the Indian, and has no use for the double-dealing of political and sectarian shouters who have nothing but their own selfish purposes to subserve.—[Harrisburg Telegraph.

Captain Pratt, of the Carlisle Indian School has taken five hundred Indian boys and girls to Chicago, where he proposes to show visitors how much has been accomplished in educating the Indian and in making him a self-supporting citizen. His purpose is certainly an excellent one, and even the most vigorous of the opponents of the plan of educating the Indian must be impressed by such a practical object lesson as this. Of the five hundred pupils of the Carlisle School which make up Captain Pratt's party all are capable of doing some industrial work, and have received what is equivalent to a common school education. Besides this, many of these boys and girls are capable of making use of special talents in various ways. The Indian School at Carlisle is certainly one of the best of

its kind in the country, and the great work it has done is scarcely appreciated by the majority of people. Whether or not Captain Pratt is entirely correct in his opinion that the tribal relations of Indians should be broken up and an end put to reservations, at least the useful band of young people he takes to the World's Fair is a strong argument in favor of that plan.—[Phila. Bulletin, Oct. 2.

Several of the despatches describing the conduct of the Indian pupils from Carlisle while at the World's Fair express the great public surprise at the manner in which the latter have mastered many useful arts. There are still many people in the country who believe the Indians to be incapable of learning; but they are generally those who have not had time to keep track of their actual doings.—[Phila. Bulletin, Oct. 7.

All good Indians are not dead Indians; neither are "all injins pizen," as W. Nye once remarked to Truthful James. The appearance and bearing of the young men and the young women from the Carlisle school are the best answer to the sweeping denunciations which have been leveled at the aborigines by prejudiced or ignorant critics. The young Indians are the equals in manners and education of any similar number of white students. Their presence at the fair will do much to dispel the unreasoning and unreasonable prejudice that has existed in some quarters against their race.—[Chicago Globe, Oct. 5.

One of the interesting events at the World's Fair a few days ago was the visit of the students of the Carlisle Indian Industrial school. The visit to the fair was in line with the policy which Captain Pratt has pursued for years in the training of young Indians. He believes in giving them as close an insight into the workings and the results of white civilization as possible. There is no question that the boys and girls who made this visit to the exposition will return home with broader ideas in regard to the world and the benefits and advantages of civilization. The Carlisle Indian school has been an example in the work of Indian education which has had its effect upon the policy of the Indian department in the management of all other government schools.—[Denver Republican.

The voices of the Indian girls are very sweet, besides being well trained, and the rendering of "The Men of Harlech" was particularly well done, calling forth from an appreciative audience round after round of applause, which only died out to be renewed as smiles gleamed in soft, brown eyes, and the warm blood flowed warmer still into cheeks of nut-brown hue.—[Chicago Inter Ocean.

They are bright, intelligent chaps and each one defrays his own expenses from the savings he has accumulated.—[Chicago Post, Oct. 3.

The five hundred Indian boys and girls of the Carlisle Industrial School left for Carlisle to-night, after a week spent in viewing the wonders of the Columbian Exposition. The Indian visitors themselves have been one of the attractions of the Fair during their stay here and have astonished persons unfamiliar with methods and discipline of Carlisle School by their admirable deportment and the intelligent interest they have shown in the Exposition, which they traveled nearly eight hundred miles to see at their own expense.

One of the unique features of the excursion was that every boy and girl in the party paid his or her own expenses from their individual earnings, and the trip did not cost the government or the school a dollar. They have been indefatigable seekers after knowledge during their stay here, and go back home with a fund of information which will prove of value to them in the pursuit of their studies in the

school room, and their industrial work in the shops.—[Phila. Times, Oct. 7.

These Indians have proved a favorite feature. It seems to please the hosts to see native boys and girls, glib in English and bright in enthusiasm over the beauties of the Fair. In military tactics the five companies show extreme efficiency for young soldiers. The girls are constantly surrounded by groups of women, who are in doubt that the modest misses are genuine, live Indian princesses.—[Chicago Herald, Oct. 5.

The presence of a number of Indian youths from the Carlisle School, at the World's Fair this week, offers an object lesson which ought to make the thousands of pale faces who see them, hang their head in shame at thought of the outrageous treatment which that race has received. An Indian child is no more a savage than a white child. Taken in hand in childhood, they are as tractable as the children of any other race. Policy and duty dictate a radical change of policy on the part of our Government toward its aboriginal wards. There are thousands of good Indians in this country who are not dead Indians, and there may be thousands more if we do our duty toward them.—[Cincinnati Tribune, Oct. 12.

Not in all the wonderful tale of the wonderful White City—if perchance the pen might some day be found to record the achievement forever memorable in human annals—will there be narrated a chapter more distinctively American in its essence and inspiration than that which sets forth the history of the first week of the last month of that mighty product of American genius, pluck and enterprise, the World's Columbian Exposition. For here, in the golden tide of October, when the energy and the splendid American vigor that have brought the Fair to the summit of glory stand out in the radiance of accomplished success, have come the real children of American soil, to add the tribute of their presence and their eager interest in the commemoration of the discovery of a New World.

Who could have seen those five hundred Indian boys and girls, dusky of skin, keen of eye, bright of intellect, and thirsting for knowledge, the aboriginality of the land given to civilization four centuries ago by the Genoese navigator, as they marched into the Exposition grounds on Tuesday morning of last week, without falling in with the thought that

"Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not:
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened."

Nowhere else could the presence of those Indians have been more appropriate than at this memorial of the progress that has been made toward a higher sphere of enlightenment since that October day when Columbus planted the standard of civilization before the wondering gaze of the progenitors of these same dark-hued aborigines.

It was interesting to note the points of chief attraction for the young sightseers, and a most significant proof of the deep impression made upon their minds by the thorough industrial training they receive at Carlisle was furnished by the partiality a very large proportion of the boys seemed to show for the Agricultural and Machinery buildings, where they were enabled to witness the highest exemplification of the arts in which they are such faithful students and apprentices. The mighty engines which move the machinery of the wondrous Exposition appeared to fascinate many of these thoughtful and alert young minds, and the product of mechanical genius in every form gave impulse to undeveloped ideas that have been implanted by the precept and example set before them at the model institution of which they proved themselves such worthy representatives. Scores, if not hundreds, of those Indian farmer boys carried home with them food for thought in the obser-

vation and study of the latest and most improved methods of cultivating the soil and fructifying waste places which they gained in the hours spent in that magnificent white structure devoted to the exhibition of the triumphs of Agriculture. The palace of Mechanic Arts; the Electricity Building; the marvelous and indescribable exposition of Manufactures and Liberal Arts, these and all the other great features of the Fair claimed the closest and most intelligent attention and interest of these visitors of swarthy skin; while the Indian girls, by no means behind their brothers in their study of the severer arts and industries, found their summit of delight in the Women's Building, where their eager faces shone with the pleasure afforded them in the inspection of the achievements of their sex, opening as it did to them a vista of possibilities that brought color to their cheeks and a brighter sparkle to their liquid black eyes.—[Lancaster New Era, Oct. 12.

EDUCATING THE INDIAN.

INCREASE IN THE NUMBER OF PUPILS IN ATTENDANCE.

Roman Catholics Receive More Than Half the Sum Given for All Religious Bodies.

WASHINGTON, Sept. 23.—Commissioner Browning, of the Indian Bureau, in his annual report to the Secretary of the Interior submits estimates for the year ending June 30, 1895, aggregating \$6,931,756, which is \$193,639 less than the present appropriation. In Indian school work the number of pupils enrolled in 1891 was 17,926; in 1892, 19,907, and in 1893, 21,138.

As a further step toward increasing the efficiency of non-reservation schools it has been decided not to force the attendance of children against the will of their parents. The Indian child should, however be taught at least to read, to write, and to speak English, and how to earn a living in a civilized way. Upon the reservations day and boarding schools should be provided.

Special efforts have been made and will be continued to secure the admission of Indian children in the public schools where there are now only 268. The commissioner regrets that for the first time since 1888 the appropriation made for the support of Indian schools has been decreased. The amounts set apart for various religious bodies for Indian education aggregates \$502,635 of which these are a few of the items:—

Table with 2 columns: Religious Body and Amount. Roman Catholic: \$365,845; Presbyterian: 30,090; Lutheran: 15,120; Congregational: 8,950; Friends: 10,020; Unitarian: 5,400; Episcopal: 7,020; Mennonite: 3,750.

During the last year cash payments were made to Indians aggregating \$3,171,211, of which \$975,147 was for services and articles purchased from them, and \$2,099,064 in fulfilling treaties, interests, etc. The report shows that the several Indian tribes have now in the United States Treasury trust funds amounting to \$23,067,861.—[Phila. Press.

THE LIGHT SIDE OF COUNTRY LIFE.

An Indian Boy's Letter to his Brother.

Now let the asparagus grow, let it grow just as high as it want too boss, Now my poor back pretty now play dont now, I can hardly cut any more, but any how I try hard.

The other day we had a snap turtle soup, first time I did not like eat but any how I eat little bit. And boss ask me, You want some more? I told no thank. Do you like? not much. O my this better than anything else what we eat here. And he say I rather have a snap soup all the time, I like it better than ice cream, make us laugh all over. And second time we had snap soup again we help him two of us, this time we eat three of us, him and Howard and me.

Like it very much this place but one thing dont suit me that is to live on this island and pretty hard to get cross so I have to stay at home all the time like all hen setting.

Every night miskatoes pretty now eat me up. I wish I pull his teeth off.