

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JAN. & FEB., 1894.

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FIFTEENTH ANNIVERSARY AND SIXTH
GRADUATING EXERCISES.

On Wednesday February 28th at 1:27 P.
M., a special train from Washington and
Philadelphia brought a large number of
invited guests to our school to witness
the sixth graduating exercises upon the
fifteenth anniversary of the school.

Among the distinguished visitors were
Hon. J. Sterling Morton, Secretary of
Agriculture; Hon. C. H. Mansur, 2nd
Comptroller of the United States Treasury;
Hon. H. M. Teller, formerly Secretary
of the Interior; Judge D. M. Browning,
Commissioner of Indian Affairs; Dr. W.
N. Hallmann, Superintendent of Indian
Schools; Hon. Thomas Dunn English;
E. W. Whittlesley, Secretary of the Board
of Indian Commissioners; Dr. C. E. Post-
ley; H. M. Brush, of the Interior Depart-
ment; Rev. S. S. Gilson, of the Presby-
terian Bureau, Pittsburg; Prof. Chas. C.
Painter, Agent of the Indian Rights
Association; Mrs. Quinton of the Women's
Indian Rights Association, together with
about 100 of our outting patrons and others.

The exercises of Wednesday afternoon
which were held in the gymnasium con-
sisted of military drill by a company of
Indian boys, followed by dumb-bell and
Indian club work by both boys and girls.
This with the exercise on parallel bars
and vaulting horse, rings, trapeze, rope
ladder, poles and other gymnastic appar-
atus, elicited enthusiastic applause.

Between the close of the gymnastic drill
and supper the shops and industrial de-
partments were inspected by several hun-
dred visitors.

In the evening a musical program was
rendered by the students, which was in-
terspersed with addresses by Lone Wolf,
Chief of the Kiowas; Cloud Chief, Chief
of the Cheyennes; Quannah Parker, Chief
of the Comanches; Black Coyote, Chief
of the Arapahoes; each spoke briefly. These
visiting chiefs had been invited to attend
the Commencement exercises and their
transportation was paid by the Cheyenne,
Arapahoe, Kiowa and Comanche pupils
of our school, the boys and girls con-
tributing from their savings for that pur-
pose.

Lone Wolf, through his son Delos Lone
Wolf, as interpreter said in part:

"Through the kindness of Captain Pratt
we are here to greet each other to-night.
It was not accident that brought us here,
but the purpose of the Great Spirit. He
put kind thoughts in the heart of Captain
Pratt that have caused him to invite us
here to-night. As I look about and see
the faces of Indian young men and women
I am thankful for the privileges given our
children.

I can hardly tell that our children here
in this building are Indians; they are
brought up differently, their minds are
trained. As you see me, an Indian, stand-
ing on this platform in citizen's clothes, I

can neither read nor write. But it is not
my fault. As we look over the past we
see the wild Indian people wasting their
time, and it is their fault that I cannot
read nor write.

The thinking power of the white people
is very great. Mine might have been so
had I trained it.

When there is a great work to be done
the Great Spirit sends a man for it. I am
sure God raised up Captain Pratt and put
within him love for his Indian brethren.
You are many in number, and the whole
Indian question rests on you. While I
am talking, God is listening, and he is
glad, I am sure, for though ignorant I
have the right spirit in me to see the In-
dian children grow up like white people.
I am glad we have the chance to meet
each other here. It was God's will that
we should meet."

Quannah Parker, Cloud Chief and Black
Coyote each followed in turn expressing
much the same thought as the first speak-
er which was warmly received by the
eager listeners.

Capt. Pratt then introduced the Secre-
tary of Agriculture. In his address Hon.
J. Sterling Morton said:

"It was my fortune forty years ago to
become a pioneer on the west bank of the
Missouri River, and for my neighbors I
had all of the Omaha tribe of Indians,
and when I remember the music that they
made in the village during the long hours
of those weary nights, and compare it
with the melodies that we have heard from
these boys and girls to-night I feel certain
that there has been a mightier power than
that of man directing this wonderful in-
tellectual development."

Mr. Morton's address was thrilling in
its cultured eloquence and masterly de-
livery.

Then Dr. English was introduced as
the author of "Ben Bolt," and gave a
finished and most impressive rendition of
a part of that beautiful poem.

Senator Teller made a brief and earnest
address, in which he said:

"Capt. Pratt has built up this school in
spite of obstacles, in spite of opposition,
under discouraging conditions until as
one of the Indian chiefs who addressed
you to-night has said 'It is on a hill
and everybody looks at it.' It is the In-
dian school of the continent. There are
schools in which, I understand, more
money has been spent, but there are no
schools which can return such benefits to
the Indian race and benefits to our own
race as this school can."

The visitors filled one half the chapel
and with the pupils the hall was literally
packed.

Commencement Day.

In the forenoon of the next day the
shops, dormitories and school-rooms were
inspected, and the visitors were allowed
to roam around at will.

The Commencement exercises proper
began at 1:15 P. M. and were held in the
gymnasium on account of the crowd be-
ing so large that the Chapel could not ac-
commodate it. Over 1500 people were
present.

The platform, in the center of the South
side of the hall was decorated with ferns,
potted plants and drapery of National col-
ors.

A little west of the centre suspended in
separate letters hung the class motto:
"Something yet to be attained."

On the platform were the prominent
people above mentioned and many others
including Judge Henderson, President
Reed and Vice President Himes of Dick-

inson College, Rev. Dr. Norcross, Pastor
of the Second Presbyterian church of
Carlisle, Rev. H. G. Ganns, Rector of St.
Patrick's church, Rev. Dr. Edgar, Presi-
dent of Wilson College, Chambersburg,
and others.

The printed program as follows was
carried out: (For graduation orations see
elsewhere.)

Part First.

1. Prayer, Rev. Dr. Norcross.
2. Overture, "Fra Diavolo," Weber, Indian Band.
3. Oration, "Man Alive" with Greeting, Hugh Sowca.
4. Chorus, "Heaven is Telling," Boyds, Choir.
5. Oration, "Reflections," Munroe Vandell.
6. Declaration, "America the Colonies of Nations," New-
ton Booth, Thomas Black Bear.
7. Trio, "Morning's Invitation," Venable, Julia Derric, Lin-
die Thompson, Bellida Archibald.

Part Second.

1. Oration, "Put Yourself in My Place," Martha Nupawat.
2. Declaration, "The Vanished City," R. Gilber, Ida May
Warren.
3. "Our Victorious Banner," B. Koller, Choir and Band.
4. Oration, "Something Yet to be Attained," with Valde-
toey, William H. Denomic.
5. Hymns, "Hosanna to the King," B. yer, Indian
Band.
6. Presentation of Diplomas.
7. Addresses.
8. "God Save Our Union," Gilmore, School.
9. Benediction.

Dr. Hallmann, Superintendent of Indian
schools presented the diplomas to the
graduating class. (For picture with names
of graduates see supplement.)

Dr. Hallmann made some interesting re-
marks on his impressions of the school,
and gave good advice to the graduating
class. After the presentation of diplomas,
Judge Browning, Commissioner of Indian
Affairs, was presented to the audience by
Captain Pratt.

He expressed himself as highly gratified
by the sentiments expressed during the
exercises of the day by the speakers who
had appeared, and by the addresses of the
Indian chiefs the night before. To the
graduating class he said, "The highest
praise has been won by you when you can
point to a record of faithful work in this
school. It is important that you should
have an education. Every one of the hu-
man race is entitled to an opportunity.
Yet do not look on the selfish side alone,
for a selfish man cannot be a useful mem-
ber of society. Captain Pratt knows that
he has my support. May he carry on this
work till every Indian young man and
woman is well educated."

Hon. Chas. H. Mansur then addressed
the large audience, in which he said:
"I feel that I am especially privileged to
appear here to-day." He referred to hav-
ing met one of the Indian chiefs in the far
west some years ago and said "Little did I
think that I would meet him in this civil-
ized assemblage. Two hundred years
ago there were in the United States about
250,000 of them, but the whites have in-
creased to over 64,000,000. What does it
mean? It means that the white man's
race is better than the red man's. We
have come to this. The Indians are on
their last reservations. They have little
more to give, and we must change our
policy."

Of the pupils he said "I will not be con-
tent until they come to Washington and
show the Senate and House what they can
do."

The benediction was pronounced by
Rev. Dr. Edgar of Wilson College, and
thus closed the Fifteenth Anniversary of
the Carlisle Indian School, one memora-
ble for its large number of visitors from
a distance, the encouraging presence of
its operating out patrons, the strength
of its graduating class and the many pow-
erful and enthusiastic addresses upon the
Indian question along Carlisle lines made
by distinguished heads of our Govern-

Graduating Essay by Hugh Sowcea, of the Pueblo Tribe.

"Man Alive." With Greetings.

We have with us to-day, the honorable
representatives from our good govern-
ment,—representatives from our various
religious denominations, and educators
from different institutions of learning,
with our many friends from other parts
of the country. We are proud of your
presence to-day; not because of the high
positions you are occupying, but because
you are alive and the world is better for
you having been in it.

To every one in this vast audience we
extend our cordial welcome.

As rain and sunshine are essential to
all vegetation, and oxygen is the vital
principle of the invisible air, so life is
essential to all mankind. Man, by his
disobedience to his Creator, placed him-
self in a lower realm, amidst many diffi-
culties and temptations.

In mental and physical capacity, he is
weak. Though he may under these
conditions, yet he has ever been an in-
dependent and attractive creature in
every race and clime. By cultivation,
his mental faculties become active; by en-
during hardships he becomes stronger and
grows to full manhood. Man was created
to live and not to exist. Life is a reality,
the motive power that leads the world to
action. Existence is possibility.

In this century of progress, we see
some men are following the tracks of
those who have already opened the way.
Such men are without active principles;
their characters are similar to the tides
of the sea, which are drawn around the
world by the attractive force of the moon;
they are the world's imitators. They only
exist, while others are already standing
on the height of this progressive age,
with fixed principles; with a load of care;
with elements of philosophy and Chris-
tianity; ready to be the leaders of the com-
ing century. They are the world's ad-
vanced thinkers.

Man is a creature of many wants; his
present and future gratifications can only
be obtained by exertion of his muscle and
brain. The annals of the past and the cur-
rent news of the day tell of his difficul-
ties and successes.

His love of freedom is immeasurable;
his goodness to humanity is broad; his
love of knowledge is wider than the sea.
His managing capacity, the investigat-
ing turn of his mind, and the energy of
his will-power are stronger than the
forces of nature; and his quickness of
thought is swifter than electricity. It is
because he is alive.

In the course of human events, he
fights for freedom, for emancipation of
nations; he breaks the chains of slavery,
makes better laws, and better govern-
ments for the lovers of liberty.

When a new era begins, man is no
more a coward, but alive. The sea may
roar, and the waves may dash against
the coasts of the continents, but he will
brave the storm, and will sail on, till he
accomplishes his work.

Thus in the age of discovery, Columbus
made the highway. He was the only
MAN-ALIVE; but those who thought
that he was crazy were only existing.
In the sixteenth century, Galileo gathered
the grains of white sand which lay wast-
ing on the shore of Italy, turned them
into glass, pointed toward the sky and
discovered Jupiter, counted the rings of
Saturn, and the stars in all their circles.
Men wondered with fear because they

did not understand the new era. They were only existing.

Labor is the source of wealth, of progress, the salvation of humanity; but without life, there is no labor, no progress. What the world calls art and science and all that relates to the happiness of humanity, is the work of the living man. We live in an age of progress,—the inventive age. The world about us knows no rest.

The rivers of our land move on forever, carrying our commerce to the sea. The industrial system of the world is increasing, and moves on systematically. Our country is progressing, and our nation is passing in review, from the nineteenth to the twentieth century; while like a magnet it attracts every nation's respect. We speak through the cable wires; the old world tells us of what is going on in that continent. We send the current news of the day through the conducting wires in a short time; we sing into the mouth of the phonograph, it answers us in harmonious tones; and we carry on conversation between distant cities.

We travel from one end of the continent to the other, at the rate of sixty and seventy miles an hour, and reach the other coast in a short time.

We survey the sky with a telescope and count the bands of Orion. It is because Franklin, Fulton, Stephenson, Bell, Edison, and Clark have been and are alive.

From the rising to the setting of the sun, we hear the ringing of the anvil, the sound of the ax in the forest, and the noise of machinery. We see volume of smoke floating above our busy cities. We hear the clinking of the reaper-and-binder on the plains; the thundering of the power-looms in the factories. The sun sets in the western horizon as usual; the darkness falls upon us; we touch the electric button, and the night turns into day. It is because our people are industrious. They are alive to their opportunities.

Not a hundred years ago, yonder peerless Capitol of this progressive nation was swept from the land by a great conflagration. The Star Spangled Banner was floating hopelessly over the Capitol, the nation not knowing whether it should live or die.

But yesterday, in this valley, the honored veterans were fighting for the emancipation of man; to-day, grandeur and peaceful progress are the eloquent witnesses of our times. Our country known as the seat of universal education,—world-wide commerce, and as the land of philanthropy. It is because Mr. Rockefeller, George W. Childs and Philip Armour have been and are alive. Out of their pockets have come our universities, hospitals, and churches. Behold from Maine to the Rio Grande, from Florida to Alaska, from the Great Lakes to the Gulf of Mexico, from the Capitol of the nation by the sea, to Golden Gate of California, all is crowned with the work of energetic men.

Graduating Essay of Minnie Yandell, of the Bannock Tribe.

"Reflections."

As we gaze upward into the azure dome, we behold in splendor that natural illuminating body which is the source of all light and heat. Deprive the earth of these reflecting rays and extreme cold and total darkness will reign. During the day they temper the water and winds and moderate the climate for man's existence.

This glorious sun imparts its light to other bodies. At night the moon and constellations rise in the measureless distance and we behold the starry heavens. Such beauty thrills the intellect with wonder and adoration and we say, "It is the work of an Almighty hand." We recall God's questioning, "Canst thou bind the sweet influences of Pleiades or loose the band of Orion?"

There is no limit to the expansion and development of things in nature. The great scientist, Mr. Tyndall, spent ten

years in the study of radiant heat, and there still remains more for us to learn.

From the unknown cisterns of the sky we catch the flashing of electricity, which is applied as a force, heat and light. We harness the forces of wind, water and steam to run our mills and propel our ships and engines with great velocity and safety.

A genius is not only one who is endowed with natural faculty or talent, but one who perseveres. The deeds of ancient people or past generations are not recorded merely to remind us of their wisdom or folly, but that we may in future advancement improve that which they have left unfinished. Each generation is improving and inventing.

The reflection of the highest scientific skill and ingenious mechanical work is shown in communication by means of the telegraph and submarine cable; the Edison phonograph which records, preserves, and reproduces sounds. Mist, doubts and ridicule, Mr. Cyrus W. Field succeeded in laying the woven wire cable which is a great blessing to all mankind. The great World's Fair, Paris Exposition, and Centennial reflect the thoughts of great minds. The thoughts of the artists are reflected in a beautiful painting which has taken many years of constant careful work before it is worthy of admiration.

The chiselled thoughts of the sculptor reveal themselves in graceful statues and busts of ancient and modern men, while the lowering aspect of the architect are shown in the many beautiful cathedrals, cathedrals, and domes which seem to beckon us heavenward. The mind of the composer is reflected in vibrations of harmonious sounds. We can well say, "We are living, we are dwelling in a grand and awful time."

If the incident beams of light falling on a plane surface are parallel, the reflected rays will be the same; so with the character; if those qualities which make it are in straight lines, the reflections will correspond. When we violate the laws of right, conscience reflects, smites us for guilt and we suffer in consequence. The thought suggests and directs; while the conscience mirrors the desires, ambitions, and meditations of the heart.

Among our great Americans we have brilliant reflections of character and principle—in George Washington as President; of ready eloquence as a lawyer, statesman, and orator in Daniel Webster; of a simple, helpful poet in Henry Wadsworth Longfellow, and a thoughtful essayist in Ralph Waldo Emerson.

Rays of light passing from a rare to a denser medium are refracted or bent, and only a part of the light is reflected, so a noble character passing through discouragements, difficulties, and temptations is overpowered and does not reflect all its good qualities.

If two mirrors are inclined at an angle of about sixty degrees, any object placed between them will reflect several images, which to the observer will appear inverted. It depends entirely upon the position of the reflecting surface. This is the view that many who are not close observers secure of the Indian. The position he now occupies reflects such an impression upon the world that it seems as if he were doing everything which is wrong. If an individual pupil of this school does something that meets with their disapproval, people are immediately convinced that the Indian is a worthless savage.

Convents and boarding schools do not sufficiently prepare him for a life-long struggle with enterprising people. Some say, "Open the Indian Reservations." It would be far wiser to open the whole Reserve of the United States and let the two races mingle and surge together like the waters of the mighty deep. This is the Good Book says, "Let your light so shine before men, that they may see your good works;" then let your light of civilization so reflect that we may see your good works and do likewise.

"True dignity consists not in mere outward show or illustrious birth, but in the higher qualities of the intellect and heart."

Colleges and schools all over this land are developing patriotic young men and women whose intelligence will inspire and guide them to consider wisely what is good for the promotion and progress of a nation. The Indian youth have not the radiance of hope that others of this land have, yet before them lie possibilities. There are heights for us to climb and rugged cliffs of difficulty for us to scale. We will often be cast into the yawning ravine of discouragement, yet as the reflecting rays of other's achievements inspire us, we will tighten our grasp and struggle on.

Graduating Essay, by Martha Napawat, of the Kiowa Tribe.

"Put Yourself in My Place."

You, the children of the great and mighty race, the most enlightened of God's people, living in the midst of all the splendor and refinement of civilization, put yourself in my place. Providence has blessed you abundantly, has given you education, knowledge, power, and all that could be desired to make you a prosperous nation.

Surrounded by such circumstances as these, is it any wonder that you are so great? Would not my people have been equally as great had they the same opportunities and advantages that you have enjoyed for so many centuries?

Some people have claimed that the Indians were your inferiors intellectually, but how could that be possible? Were we not created all alike? All descendants from the same Adam? Many claim that it is only circumstances that make the difference. We have the same intellects, same abilities as you and if cultivated can do just as much.

Since you are so far advanced, is it not then your duty to lend a helping hand to my poor people, living in a mean degraded place, a reservation which is a home for all evils and vices where drunkenness, gambling and disease are reducing them in great numbers?

You, the people of the East, cannot realize what the temptations and hardships of a reservation are. Only those who have experienced them can tell. The student who has spent a few years among the whites finds that it is very difficult to withstand all the temptations and bad influences of the reservation. If, however, he be so fortunate as to possess a strong will to stand for the right in whatever he does he can in some measure overcome them, but otherwise he falls.

Carlisle graduates are always urged when returning home to bring their people out of barbarism. They are watched by people who are not in favor of Indian education, who are so ready to tell the Government what mistakes it has made in wasting money on such worthless beings as we. They are ever ready to sneer and jeer at our slightest failures and mistakes, pointing their fingers at us saying, "Look at that Carlisle graduate! See what good use he is making of his education! It is that what Carlisle teaches her pupils to do? They might as well educate an animal as to try to educate the Indians." Such are the remarks made by people to endure.

You cannot expect all the graduates to become something great. There are always some black sheep in a family it is said, and Carlisle is not an exception. Take for an example the graduates of the colleges and universities of this country, do they all become famous or accomplish great and wonderful things? No! Many have failed. How then if they, who have had a better education fall, can you expect so much of one, who has had a mere cupful of all the oceans of learning which your people possess?

Among the Indians as well as among all other civilized people boys are thought superior and are considered as princes and generally do what they like, while the girls are sometimes treated like slaves. For that reason I think the boys have a better chance in freeing themselves from

the old ways. They are not so much under the parents' control and are therefore more independent.

Some parents, especially among the uncivilized tribes, when hearing that their daughter is coming home hasten to get her Indian clothes and moccasins ready, and a bed is made in the tepee for her. They then think of her future, whom they would like her to marry. They search among the young men whose fathers are the owners of a great many ponies and other property which the Indians consider of great value. When at last they have found a man whom they think is suitable for her, they would make the necessary arrangements without the poor girl's knowledge, feeling sure, however, that she would not disobey them.

When a girl arrives, her parents are very kind and attentive, very careful not to reveal their plans to her until she should get accustomed to her home. The girl, ignorant of the fact that she was soon to be forced back to her old ways tries to carry out the plan of civilizing her people. She finds that it is not an easy thing, for the parents being determined to bring her down again, will not listen to anything she says. They tell her that since she was out of school she must put away her English clothes and stop trying to act like a white lady. If she refuses they will tell her that since she is given in marriage to a man who is uncivilized she must do as he does. Such is the fate of many of a poor girl ruled by parents who care only for their own happiness. The Indians love their old ways too well and will not listen to what we try to teach them; persuading them to adopt the ways of civilization is all in vain.

I have heard them say "The Great Spirit made and placed us in this world just as we are. He has taught us how we should dress, and also the use of the bow and arrow which should be our weapon in war and hunting. We were created as we are now and such we will remain." When we attempt the teaching of the true God, they will say "The white man's God is not the Indian's God. Every nation has its own gods and it is wrong and dangerous to turn against them." My people are still in darkness. Christianity has not shed its fullest light upon them. They have had a few missionaries after having done what they could. The white missionaries did good work but have either left or died. Two lady missionaries are there now who are doing a great service, but what are two or four among so many? They are like two candle flames placed in a dark room, which throw light out as far as possible, but cannot reach the corners. A great many of the Indians have no knowledge of the true God. They are still in their ignorance and superstitions. Like all other heathen people, they have a great many Gods that consist of one Great Spirit, and minor spirits. They even regard some of their own people as Gods and worship them as such. My father who was the Chief of a great dance called "Medicine" or "Buffalo Dance" was considered very holy. My people are sadly in need of missionaries. Would not the United States be doing a greater service to God in sending more missionaries to the Indians instead of sending so many to China, Africa, and other countries? Is not Home Mission Work more important? I believe my people would receive them more cordially than did the Chinese who threatened to kill all of them should they venture too far into their country. It is all very well trying to civilize the Indians, but give him the highest education, which is Christianity, for is not his soul more precious to God than his body? If that is the case, will you send more missionaries to them?

The reservations, as I said, are full of vices and corruption. They have some white people in them who instead of trying to help the poor creatures are constantly doing their best to keep them down. Is it then any wonder that their progress is so slow?

You would not expect a horse to go flying up the hill when at the same time you are pulling him back. In just such a

way the Indians are treated. If they would but send more good people to our reservations how much greater our progress would be! Send people who would be ready to help and encourage us in our efforts to do right, and over hard places willingly assist us, sympathizing and correcting our mistakes.

Truly speaking, the condition of the reservations at the present time is what an Indian agent said more like the infernal regions than anything else. You can imagine to what kind of a place I may soon go.

You regard the failures of the Carlisle students as a disgrace to our people and this school but you must bear in mind that all the great people of the world were men of experience. They had their struggles with fate in the hard battle fields of life.

Disraeli, the Jew, failed in his first attempt to speak in the English Parliament, was hissed and ridiculed, but he told them that they would live to see the day when he should deliver a speech, which they would be glad and proud to hear, and so he did. He afterwards became famous and occupied a prominent place as the Prime Minister of England.

Edison, "the wizard" as he is called, gained fame for himself by capturing and harnessing the wildest force of nature—electricity, to be under the control of mankind. He alone can tell of the many failures and discouragements he experienced.

Moses, whom God appointed as the leader of his chosen people, had also the bitter experience in trying to lead a demoralized people to the knowledge of the true God. Even though God was by his side, he often became exceedingly discouraged by the obstinacy of these people. They were so debased and corrupted by the bad influence of the Egyptians that it was very difficult for them to leave their old ways. They used to worship idols at every opportunity.

Moses was often in the state of utter despair and would have given up, had not God's promise repeatedly rung in his ears, "Be strong and of good courage. I will be with thee. I will not leave thee nor forsake thee."

These words are for me also as well as for Moses and his people. Think of all the temptations and influence of my people I have to face. This is the Commencement of a hard life for me. Alone, in the midst of wickedness I have to struggle. Will you then blame me if I fail?

Graduating Essay by William H. Denomie, of the Chippewa Tribe.

"Something Yet to be Attained."

History is the aggregate record of the deeds and the achievements of man, and throughout all time the desire to originate, to attain, to accomplish something has ever prevailed with mankind. Advancement and achievement are the prime factors in the world's history. It is because the rise and fall of nations but they fail to reveal the name of one that has yet attained the pinnacle of development and civilization.

The world is advancing with such marvellous strides in science and development that it is beyond the power of the human mind to picture its political, social and moral conditions a hundred years hence. Man to-day enjoys a standard of civilization of which the sages of the past even in their most sanguine forecasts of the world's future never dreamed. No longer confined to any distinctive portion of the globe, civilization is spreading throughout the world, even penetrating its unknown and darkest corners seeking to alleviate its remaining barbarous races.

Every decade in this wonderful age unfolds some new achievement which astounds and amazes the civilized world. Things that were once considered impossibilities are now common realities. Man is never content with that which is already known, nor with that already accomplished. He

reaches for more and strives to attain something that will eclipse all previous achievements. No heights seem to discourage and no depth dazes him. He does not stop with the adage "What man has done, man can do." He strives to do better, to attain something greater. The past has revealed wonders. What will the mysterious future accomplish?

Echo only answers, "What?"

Revelations will be made in astronomy, chemistry and philosophy, that perhaps are not thought of today. Though the world has already attained a marvellous degree of knowledge and civilization, it is yet far from perfection. The world's metals, iron chiefly, have been important factors in its advancement. In the eighteenth century the printing press and the steam-engine, those mighty factors in the civilization of the human race and now the vital elements in the progress and development of the world were introduced. The former in its modern perfection is the life, the educator and guide of human affairs. The latter is to the commercial world what the human heart is to the body.

"Knowledge is Power," is a wise maxim, and without this power, man is indeed a weakling. In his zealous search for knowledge man delves into the earth, sweeps the heavens with his telescopes, braves all dangers in exploring unknown regions, and thus the world moves on in its advancement.

Even Greece the nation that first established a Democracy, showed the world what real civilization was, and in her brief existence rose to such a marvellous degree of perfection, had something yet to attain. Too late she realized that freedom for all was essential for the life of a nation.

Nothing was ever accomplished without exertion, concentrated effort, the mind co-operating with the hand, the mind commanding and the hand executing.

We need but look at our own glorious country as an illustration of what may be attained by united effort, a land so rich, so productive, that lay hidden from the world until the fifteenth century, has since developed into a country that is a marvel to the world.

This is indeed a wonderful age in which men race to attain the goals of wealth, fame, station and power. The recent development of that wonderful power which has already revolutionized the scientific world has occasioned man to dream of possibilities that now seem incredible.

But there is yet something to be attained by the world and that is a truly Christian civilization. When that is attained a new era will have begun. Then "Peace on earth, good will toward men" will find lodgment in the hearts of all. Nations will then lay down their arms and be pacified by other means than war. When Christian civilization becomes universal the vice, crime and intemperance that now exist will disappear.

Fellow students, dare we falter? Can we stop with such an example before us? An example that is an inspiration in itself?

We upon whose shoulders rests the future of our people must rise and move on with this wave of civilization that is sweeping over the continent or we will be swept like sand aside by its resistless tide.

This good Government has opened the door of education to us by placing us in the heart of the best of modern civilization, that we might drink it in and behold its contrast to savagery. Do we realize our opportunity? Through this open door we may pass into a new sphere of existence. Should we despair? The ingenuity of the Caucasian stops at nothing, even cutting his way through mountains and spanning the chasms and rivers with steel. Such achievements ought to inspire us. God gave us brains which if properly developed will equal the Caucasian's.

In graduating from this institution we have only attained the threshold of knowledge. We have only laid the foundation on which to build our future.

O, so much yet to be attained!

We have been placed in the path that leads to the summit of human attainment,

and we must go on for our future depends upon it.

To you who remain, we extend our best wishes for your future. Self reliance, individuality and the fear of God, those essential qualities in the making of men and women, are taught you here. You are to be the future men and women of your people. Above all be grateful to God and the Government for your opportunity!

To this great Government and its representatives here we extend our heartfelt thanks.

To our honored head and his assistants who have our welfare at heart, not only we, but our whole race are deeply indebted.

With hearts full of gratitude to our loving and unfailing teachers we bid them good bye.

My class mates, you who are about to step into the world, make this motto your guiding star in life. Henceforth make the world your school room, which has molded many of its greatest men and women.

The eyes of Carlisle will follow you just as anxiously as the mother watches the growth of her offspring. Adhere to her teachings, her principles and you will help her to fight for the cause she has undertaken. Aim for the highest in the world but remember that the highest of all attainments is the kingdom and glory of God.

Earnestly wishing this Institution God speed in its efforts, we, the members of class '94, bid you one and all, farewell.

THE TRIBES OPPOSED TO STATEHOOD.

"THE RED MAN," the official publication of the educated Indians at the Carlisle Indian School, takes the higher ground that only through independence can the Indians reach civilization. To quote its language, "the Indian as an individual is helpless in the tribal mass, because then he is organized against civilization and in favor of the tribe which is the enemy of the individual. The Indian as an individual separated from the tribe is all right, for then he truly learns to look out for number one, which after all is the real basis of individual progress."

This is undoubtedly the true view of the Indian situation but it is a view that the Indians will not accept. The tribal relation is an easy one, and long years of dependence have well-nigh destroyed the sense of independence. Present ease is more attractive than present efforts for the benefit of posterity. The Indian mind is not habituated to taking much thought of the morrow. Therein lies the obstruction to statehood for the Indian Territory. Though the tribes may not be able to deny that statehood is inevitable, bringing with it destruction of the tribal relation, yet they are willing to put off the evil day as long as they can, and let others work out the problem, and be thrown on their own resources, where only the fittest can survive.—(Fort Worth, Texas, Gazette.)

THEY REBEL AGAINST BEING FORCED INTO STATEHOOD.

In answer to the serious charge made by the journalistic land grabbers on the borders of the Indian Territory that that country is a hot-bed of crime and hence should be made into a State, the *Cherokee Advocate* gives a long list of crimes reported in a single St. Louis Daily and adds:

The above list is not all the crimes that this one day contained; but sufficient to show that the numerous heinous crimes now being committed in the States are nearly all unknown in the Territory, and we hope that Congress will never be so unjust as to force us into statehood, ere we are prepared for it, and let such heartless criminals come in.

QUESTION: When will they ever be better prepared than now?

The Cherokee Nation is being crossed by another of those great civilizers—a railroad.

A TRUE PICTURE OF INTERRUPTION IN A HOME SCHOOL.

Indian parents have no such opportunity to break in upon the educational work at Carlisle as Miss Jessie Lime Fenton depicts in a letter to the *Home Mission Monthly*. It is claimed by advocates of the reservation school that the civilizing influence upon the parents is so great as to make such school superior as a civilization to the school remote from home surroundings. Is the following picture a striking evidence? Miss Fenton, of Jemez, N. M., says:

One day, shortly before Thanksgiving, we heard the crying going up and down the streets of the pueblo, making some announcement. A few minutes afterwards a woman hurried up to the door of the schoolroom and gave a message to the children and Pueblo tongue. When we asked what she said, they told us they were going to have a fiesta and must go home.

We have discouraged dances by keeping the school open on feast days, but we can not compel a pupil to remain in school when their festivities are in progress. We therefore allowed the pupils to go who wished. Some of the smaller ones left, but the greater part of the children decided to remain.

In a few moments another woman came with a still more imperative summons. *They must all go*. There was no choice in the matter, so we dismissed school and decided to inquire the reason for the urgency about the attendance of the children.

We found that a party of hunters had gone out the day before and had just returned with thirty-eight eagles which they had captured.

The public is divided into clans, one of which is the Eagle Clan. If one takes a walk through the pueblo, on the roofs of some of the houses he will see little pens, and in some of these pens—not all, for the birds have an unfortunate habit of dying—he will find very dejected and bedraggled-looking eagles. They wouldn't do for models for the national emblem at all. Captivity doesn't agree with them.

The eagle dance is celebrated only at irregular intervals. As this was the largest capture of eagles made for years, and they might not get so many again for a long time, they wished the children to be impressed by the importance of the event. The dance was a secret one. An American friend who had been in the plaza and watched them for some time, finding that he was unnoticed a couple of others tried to do likewise, but the governor saw them and got them back to their abode with injunctions to remain there till the dance was over. Of late years, many of their dances have been made secret. The older people do not like the comment that has been made upon them, and the children seem to lack the reverence the occasion demands. The parents attribute this defection on the part of the children to school influence.

The older people, especially the women, cling with the greatest tenacity to their ancient customs. The children learn and like to imitate American ways, but when one of them becomes too deeply imbued with the spirit of progress he is promptly removed from the baleful influence and instructed by his forefathers.

Yet, when the children will voluntarily remain in school in preference to attending a dance, we feel that we need not be discouraged.

INDIANS DYING.

There has been a memorable year for La Gripe in the United States, and hundreds have fallen before its fatal sweep, but our school with a population aggregating 800 has been singularly free from any dread malady. Our good health is largely due to substantial food, comfortable clothing, enforced regular habits and compulsory exercise. In striking contrast is the condition of the Indians on the reservation as gathered from the following clipping:

GUTHRIE, Ok., Jan. 23.—The Cheyenne Indians living in the extreme western part of the territory are dying off in a startling manner, sometimes as many as half a dozen funerals having occurred in the tribe in a single day. For a long time the measles raged among them with singular fatality, and now the gripe has started among them and causes death in a great majority of cases. Unless some means is devised of checking the ravages of disease the tribe will, it is thought, become extinct in the near future.—(The Indian Citizen.)

Resolved. THAT THE NEGRO IS SUPERIOR TO THE INDIAN.

INTERESTING POINTS ON BOTH SIDES OF THE QUESTION MADE BY INDIAN STUDENTS.

At a Public Debate Between the Susan Longstreth Literary Society and the Standard Debating Club.

Opening Address by Florence Miller, Stockbridge.

Since I have learned that one of the young standards whispered to his lady friend, as they were strolling down the gymnasium, that their society possessed natural born orators, it is with fear and trembling that I stand here to give my simple opinion on this great question. And when I find that two of the opposing speakers are collegians, I must be numbered with the great orators referred to, do you wonder that I quake?

And what is still more dreadful to me is that these noble orators are defended by Wolfe, Tygars, Bears, and Turkeys, of which the very names are enough to make me tremble and give up.

But that I will not do. I must stand up for my colors and the honored members of the Susan Longstreth Literary Society.

With all the Standards' menagerie they cannot convince us that the Indian is superior to the Negro.

It would not be just to compare the broad and intellectual mind of the Negro with the narrow mind of the Indian.

The Negro is far too superior intellectually to be placed on the same basis with the Indian. The many examples of intellectual Negroes that I will bring before you will prove to you the fact that the Negro is superior to the Indian. You may despise him because of his unbleached complexion. You may look down on him because he once served as a slave, and because of that fact you may say he can not be placed on equal footing with the whites; yet he is proving daily that he is a man among men and is entitled to all the glorious privileges of humanity.

Let us look on the other hand at the ignorant Indian!

Just as these poor-houses are supported by towns, cities, and states so the Indians are placed as paupers on the reservation to be clothed and fed by "Uncle Sam."

He is the slave to-day of ignorance, beggary, and idleness.

By beggary I mean his constant look to Washington for money, rations or farming implements.

Why doesn't he invent a machine to aid him in working instead of begging?

Did you ever hear the old saying, "Beggars always want more?" Well this proves true among the Indians. The more they get from the Government the more they want.

Now, schools have been established, where the Indian can show his ability to learn if he possesses any such thing as ability.

What more does the Indian want?

Well, I presume one of the next things he will look to Washington for, will be brains to conquer the little difficult arithmetic problems.

Where are there any Government schools for the Negro?

All the Negro ever asked for, was freedom from his cruel masters.

As soon as Abraham Lincoln proclaimed that all Negroes should be free they at once struck for the North, where they soon received employment and proved themselves capable of development, both physically and intellectually. And could all those who sacrificed their lives to free this race from bondage now look at the progress the Negro has made religiously, intellectually, and domestically they would feel repaid for giving their lives for such a noble cause.

Only thirty years since he was liberated, and in that short period of time look at the progress he has made and is making! He has surpassed the Indian and is still

advancing towards the summit of civilization.

We find the Negroes as a race very industrious; where the Indian begs for food, the Negro would black boots to earn it.

Let us now look at the educational progress of the Negro! Thirty years ago they were forbidden, by law, to read and as some writer has said a Negro school teacher at that time would have been considered a curiosity.

Now there are 24,000 colored teachers. There are 66 Academies and high schools presided over and taught by colored teachers. 150 schools for advanced education, among which are seven colleges governed by colored presidents, three of whom were formerly slaves. Statistics tell us that now there are 5,733 colored youth in high schools, 811 college students who have won honors at Brown, Harvard, and Yale.

There are 63 law students, 310 medical students, 734 who are studying for the ministry, 480 deaf, dumb, or blind pupils.

How many of you are studying law, how many for doctors or the ministry?

Not one and yet you affirm that the Negro is not superior to the Indian.

Why don't we have some examples of your noted Indians?

The reason is, when an Indian is just beginning to learn and perhaps reaches the third or fourth reader he gets conceited and thinks he knows just about all there is to know. He then begs to go home where we soon find him again in his blanket, decorated with feathers, with hideous marks of paint on his face, dancing in a ghost dance and going through such ridiculous performances that even an African monkey would be ashamed to indulge in.

The hunting grounds of the Indians have now nearly all been covered with farms and villages so that there is nothing left for the Indian, but to become civilized or perish.

You do not find the Negroes on a small piece of land in the South because it is their home. You find them scattered all over the land working, and making themselves a part of this one great nation.

We find that every Negro who is eligible, and is a natural born citizen has a right to vote, showing that he has a voice in the government.

Where can you find in history any mention of the Indians being given the right of suffrage?

The only suffrage they have is from cold and hunger that is brought on by their own habits of laziness. We find the Negroes talented as orators, musicians, etc., and making good use of their talents.

What talents are given to the Indians? They are like the man who was given the one talent, and went and buried it in the ground.

We also find that the Negroes have proved themselves successful as editors of newspapers. Their first paper was called the "Freeman's Journal."

There are hundreds of their papers and magazines circulating throughout the land. I will not undertake to name any of the books that have been written by colored authors, but simply want to tell you that the books as well as their authors are too numerous to name.

Now let us take a few noted examples where the colored people are filling their places in the world.

To-day the Savings Bank in Washington has a colored man for its President. There are two other banks, one in Birmingham, another in Chattanooga where the presidents are both colored, and were formerly slaves.

Benjamin Bennecker, colored, was an astronomer and philosopher.

Thomas Nuller, a colored man, was a great mathematician.

Frances Parker, another colored person, is superintendent of the Society of Social Purity of the National W. C. T. U. for the colored.

Where is your Indian, male or female, who is working for social purity among the Indians?

Mrs. Lucy Thurman, also colored, of Jackson Co., Michigan, is president of the W. C. T. U. in that state, all the members of which are white ladies.

Dr. Price is one of the greatest Negro ministers known at this present time.

There is not an occupation on the face of the globe in which the Negro has not proven himself successful, and I could bring before you scores of other examples, but hope these I have already mentioned are sufficient to prove to you that the Negro is superior to the Indian.

Philip Lavatta, Skoonone, on the Negative. Mr. President, Honorable Judges, Ladies and Gentlemen:

Before introducing the negative side of the debate, I consider it my duty to give you a more lucid explanation of the question than has yet been given.

In our haste we neglected to have our notes type-written, and hope you will bear with us if we are a little slow in looking over our pried manuscripts.

Though our opponents are of that sex, which a few years since it was thought to possess an inferior intellect, we are honored to say that they are now considered equal to their opposite sex.

This subject which is big enough to be read from the Dark Continent to the United States, is one of great importance to me, and one about which every American Indian should know.

The question is, Resolved That the Negro is superior to the Indian.

What do we mean when we say that one race of people is superior to another race?

We mean that the latent intellectual powers and abilities are greater than those of the other, those powers which when worked upon by civilization make the MAN.

We cannot judge the race by the attainments of a few individuals. We must take the race as a whole.

If I am to be convinced and the race for which I stand that we, the red children of this continent, are inferior in any of those qualities that are necessary to make intelligent citizens of a prosperous government, then am I to learn that I am never able to compete with the average American citizen of this liberty giving nation.

If the Indian is not equal to the white, black, yellow or any of the rain-bow colored races of the globe when the same opportunities are afforded him and under the same circumstances, then I say let this Government condemn him, for he is not fit to become a citizen of a good and prosperous nation. But leaving the condemnation of the Indian, I will prove to you, my hearers, that the natural intellectual powers of the Indian are by far beyond that of the Negro, so much so as to make the wise Caucasian wonder. And as far as the conditions are equal he has proven to the surrounding community that he is not only equal to any of the civilized races but superior to many.

You may ask, "Why the United States Government has been wrestling with the Indian problem so long?" My answer is because the United States Government owes it to the Indian through treaties ratified in the past, treaties made with a nation of people which this glorious people considered their equals in all but education.

The United States officers have for political reasons been keeping the Indians in an uncivilized condition to keep the cash coming into their own hands and for their own interest rather than for the welfare of the Indian.

Compare the actual conditions, past and present, of the Negro and the Indian. On the one hand we find in 1619 the Negro was brought to this country and placed in

to slavery—but slavery of body only.

What a blessing that was to be brought from the darkness of cannibalism and the depth of degradation, and be placed thousands of miles away from their early influences and former modes of life—placed, I say, into that situation of life which meant their advancement physically, mentally, morally, and spiritually—which meant that they would soon become as of a different race.

I say again what a blessing slavery has been to the Negro!

The majority of the Negroes of the south have since the emancipation of that race been living in a debased lazy life. He cared for nothing but the necessities of life. And when election day came his vote would belong to that party which paid the higher price for it.

This proves that his ambition toward the political affairs was small and of no consequence to him.

The Indian has enough sense to know when he is treated right.

I have heard old Indians say, during Cleveland's first administration that they received more from the Government in the line of goods, etc., made in the treaties of the past, and that they would like to see him the Father at Washington again. Now turn those Indians loose and they would vote for Cleveland every time if he helped them as they thought he did. But the Negro on the other hand did that which he knew would be against him in the end. You may ask, "Why is not the Indian a citizen to-day?" I simply point you to the Five Nations of the Indian Territory and show you more Indians within their Government better fitted for citizenship than you can find among all the colored population in the United States. Place one black sheep among a band of white sheep we all know they are sheep. But what one attracts your attention? Why the black one does, though he may not be as fat as the rest.

So it was with the Hon. Fred Douglass whom you may put against my arguments to convince me that the Negro is superior to the Indian. The honor is given him to stand with the great men of the country, and it is honor he is working for. But has he not said that he cared not to be a Negro in the full sense of the term?

I will admit that Mr. Douglass is the foremost of his race and honor him for his attainments.

On the other hand it was but a short time ago that we heard in this very room an Indian who was as superior in his race as Mr. Douglass is to his own race; I mean the Rev. Mr. Wright.

I mention this as but one of scores of such instances for we must not compare the races on a few individuals.

There are native born Africans from the wilds of Africa, that have proven to this and every other civilized nation that visited the World's Fair that they were the very lowest type of humanity, the undeveloped brain and dull countenance proving that they have had no thought of being more than mere walking specimens. Show me the American Indian tribe since the discovery of this continent that this can be said of. Scientists tell us that the North American Indian is as fine a specimen of the human race as can be found on the globe.

Of the numerous nations which occupied this great American Continent at the time of its discovery by the Europeans the two most advanced in power and refinement were, undoubtedly those of Mexico and Peru; Ecuador, Peru, Bolivia and Chili were the locations of their principal settlements. What were found there by the Spaniards at the discovery? A civilized people living in cities of architectural grandeur interspersed with canals, subterranean aqueducts, with great roads and having thorough systems of government. They found a people who were conversant with legislation, arts and sciences and who were in most respects equal to their conquerors and in some their superiors. We learn of the great towers, walls and fortifications. Yes so great were the achievements of the Incas that the world has ever since marveled at it. Speaking of the Negro being superior to

the Indian, I will admit he is in some respects, but they are better heard of than seen.

Statistics prove that the Negro stands champion in this country!

In what?
In all the crimes known in the criminal calendar. In this I will admit that he is equal to any race.

We see by the daily papers that the people of the South are trying to elevate the Negro.

How?
By placing him on the gallows and hanging him three and four every day.

In Alabama Penitentiary there are seven and a half colored convicts in proportion to every white man. Great mental, intellectual and moral power for the Negro this is!

In every community where the Negro population equals one-third that of the whites, the dungeons of the prison walls prove to have a black man for every white man. Now this talks for the race as a whole and not of a few characters who stand up in the eyes of the public.

You do not say the Indians are all warriors because they have had so-called prophets. This class of people known as cranks are found among the whites as well.

You cannot blame King Philip for his war with the pale faces. No! Had I been placed in his position with just the knowledge that nature gives to the heathen, I would have tried to prevent this mighty wave of people from entering my possessions. I would have thought as he, that this glorious land was never intended by the Great Father to become the home of another race. I would look on the graves of my forefathers and imagine I could see them in the chase on the hunting grounds which they had left me to preserve and protect and I would have tried to do so with all the power I could raise.

Though defeat be given us I for one fail to see the superiority of the Negro over the Indian and will be buried with the thought that we are at least equal to him.

Nettle Fremont, Omaha, on the Affirmative.

The equality or superiority of any race of people over another at this present time is determined by their standing in the civilized arts and customs of the day. The civilization of our time requires that a race to be rated on equal footing with others of civilization, be educated, be able in all ways to meet the demands of such a life, religiously, politically, socially and domestically. To be considered superior, a race needs to possess traits of character that coming in contact with those of another race predominate.

The indisputable fact that we will attempt to make you understand and acknowledge this evening is that as a race the negro is superior to the Indian. So much so that even the pride and prejudice of the Indian cannot withhold the truth from him though in sheer obstinacy you affirm the contrary.

But what is there so weak and tottering as pride and prejudice without foundation, and what is there so strong and convicting as truth when you are evading it?

The first evidence that I can give to you to prove my statement is that as a people their race problem has long ago been settled.

On that day that Lincoln sent his proclamation of freedom through the land, that day the Negro was a people with all rights and advantages of this country.

That was thirty years ago, and in that short period of time, the people who were then thought not as good as their masters' house dogs have risen to prove to a certainty that in every respect they are capable of anything that another human being of intellect and grit is capable of.

From the lowest stage of human existence, that of a slave, the Negroes to-day are men free and equal to the best people of this country. Thirty years ago, an ignorant, despised, humiliated people, to-day citizens of the most powerful Republic in the world.

Can such be said of the Indians?

Although an original inhabitant, master and lord of this country when white man came he has remained in the same state

as then, as is shown by the vice and misery found on a reservation.

The influence that has helped to transform the Negro from a mere beast to glorious manhood has had no effect on the Indian. The lost opportunities of four centuries tell on him. What glorious possibilities might have been his if he only had foresight enough to see into the future and prepare for it!

As it is we can say, "It might have been."

In all communities there are those who are intelligent, more ambitious, willing to do anything that will lift them higher than the common level of their fellow beings, so in the Indian race there are a few that are struggling to live above the degradation that surrounds their people, but they are very few, and in any question where a decision is to be arrived at the majority decides.

The majority as I have said are not further removed from their savagery than when they and their land were discovered, and so decide the question making the verdict concerning the Indian this—a non-progressive people in a land where progress is the leading element of the nation.

If the Indian would alter this he had better be up and astir, for time and tide wait for no man.

If he as a man is superior to the negro let him prove it by striking out for himself and so settle his own race problem ending all discussions for and against him that are continually going on and never arriving at any conclusion.

Happily for the Negro that the Government did not undertake to protect and foster him as it did the Indian.

Left to his own resources he has at the end come out a being of more worth and importance than the red man whom the protecting wing of the Government could keep alive but could not make a man of.

So there is even an advantage sometimes of being despised and scorned. It brings out the metal in a person and determines them to show that they are just as good.

In relating the Negro's progress, if you will notice it is always by comparing him with the white people. This fact alone shows how low down the Indian really is when even a people of former servitude are held too far advanced to hold in comparison with him.

In illustrating our points we have hosts of examples to choose from, but instead of taking the Negro that has attained prominence and note in whatever vocation he has followed we will take those of the more common walks of life for fear we should cripple you too soon and you be unable to give further interesting points in favor of the Indian.

Lawyers, doctors, ministers, orators, professors in all branches of learning, inventors, mechanics, laborers; under every head I have mentioned you find scores of Negroes following their calling as well and intelligently as any white man.

Mr. Jordan, the former manager of our heating system, is a type of man often found in the negro race. When he began he had no knowledge of the business whatever, but by persistent effort, by reading and studying of the subject in books and by experiments of this and that kind, before he left there was no man that could have been better fitted to carry on the work that he did. Some of the young Indian men that have worked under him could not begin to think of carrying on such an immense heating system as there is here, notwithstanding they had the advantages of having Mr. Jordan for an instructor and his experiences to profit by.

Again, take his wife who was manager of the laundry department. What was done by that woman, you gentleman can't estimate. If you ever gave it any thought, it was only that if you would take your soiled clothes back they would be washed and sent back again.

The care that every piece of clothing sent there should be returned and that the respective departments should get clean clothes on the days appointed coupled with the overseeing of the workers and looking after the machinery that ran the laundry, and even fixing the engine

herself when broken, proves that the colored woman as well as the man is equal to any thing she undertakes.

Present your Indians that could compete even with these! There is not an Indian man or woman that could begin to think of it.

Patents issued the Negroes are many. Even in the early time of their freedom, though not allowed to take out patents because they were Negroes they would get them by having a white man apply for them.

The principles of the bridge that crosses the Hudson at Albany were invented by a Negro. The same man made plans for the elevated Railroad that now runs in New York City.

Harry Boyed is another Negro inventor. Engaged in the flourishing business of the manufacture of bedsteads he invented a machine to turn the rails of a bed. It was afterwards known as the Boyed bedstead and sold throughout the United States and was popular for many years. It is needless to ask you to enumerate your inventors, as you have none, but we would here give a suggestion: this being the time when electricity is utilized in every conceivable way, that the Indian better have invented to order an electrical machine that upon being applied to him would shock him out of his languid dependence of the nation and make him brush up on those noble qualities credited to in romance and verse.

As to doctors, I shall have to give to the Indian the credit of having a few that have gone through a course in medicine and are able to practice. But what of that? There are thousands of poor white doctors and scores of ordinary Negro physicians not mentioning those that have attained positions of note and have benefited the world of medicine by their wonderful experiments and theories on different diseases. Here are two examples of such: John V. DeGrasse, an eminent Negro physician of Boston, a member of the Massachusetts Medical Society, an honor not conferred upon every one that has M. D. to his name; through his own intelligence and perseverance has he risen to this.

James Derham, born a slave in Philadelphia, was sold by his master to Robert Dove, a surgeon of New Orleans. By assisting Dr. Dove, Derham learned the profession, becoming a full-fledged doctor, he was given his freedom. He practiced medicine on his own account and in a short time built up a practice that was worth \$3,000 a year. At the age of twenty-five he was considered one of the ablest physicians of the city of New Orleans.

As statesmen Negroes hold their own. Government positions requiring men of brains have been filled by colored men with the same ability and intelligence as shown by white men.

Almost all of the southern states and even some of the northern states, have been represented in Congress at one time or another by colored men, either as Senators or Representatives.

The position of Ambassador, Foreign Minister or Consul to foreign countries have been held by more than one Negro, and in every case they have reflected credit and honor not only upon their own race but upon the whole nation.

It is evident that the color line is not drawn by that potent being, Uncle Sam, as there are employed in the different departments at Washington over two hundred Negroes.

Not only in the national Government but in the State Government as well we find the Negro clearly demonstrating that no matter of what color, race or former standing, men able to cope with the best intellects of the land are given the highest places, tramping your idea of Indian's superiority over the Negro because he was never a slave or because he was once the owner of this vast country, that his is the red and not the black skin. If the Indian cannot claim precedence to the Negro with more reasonable and loftier truths than these, then he is to be pitied for his ignorance and egotism.

I suppose you echo the oft repeated cry "Give the poor Indian a chance."

What kind of a chance do you want? There is not a race of people on the earth now or has ever been that have had the pathway to civilization and manhood opened to them so easily as the Indian.

In spite of all this he has not made any forward move in that direction of any importance worthy of mention.

In histories of America you find this statement, or something to the effect: "Original inhabitants, savage and warlike; no occupation; live by hunting and fishing."

Better that every Indian had died then, when even if they were savages it could be recorded: "The Indian an extinct race; savage, but independent."

To-day, a burden on the Government. It would be nothing more than right if the Government left him to his own resources; then if there were Indians of any worth it would come out.

Sentimental white people say that in its treatment of the Indian the Government casts a blot upon its record that can never be blotted out.

If it has wronged him, it has made amends that can not be equalled by any Government in the world.

In record do you find the appellation of "ward of the nation" applied to the Negro.

That name in itself is sufficient to condemn the Indian and hurl him down to depths that provokes the cry, "All is lost."

The educated Indians are few in number. They can be counted off on the fingers.

Among these we find no master orator; no statesman of so fine a reasoning power as to make laws that govern the destiny of a nation, no brain of strength or brilliancy that finds out the secrets of the infinite and lays them bare before mortal man; no red genius that shall hand down to posterity his achievements in science; no musical talent that holds in awe and admiration the music loving world.

Geniuses such as these are possessed by the Negro race and acknowledged by the civilized world as masters of the art. Compare the past of the Negro to his present state and you can't help but see that success has attended all his efforts.

His star of the future shines clear and bright foretelling more victories for every effort to be put forth.

In the scale of human worth, he balances the white man and therefore is superior to the Indian.

Joseph F. Adams, Siletz, on the Negative.

Mr. Chairman, Ladies and Gentlemen:

It is indeed a bold task to venture to draw into comparison the arguments and sentiments already brought out, and I feel somewhat at a loss to stand up here in a debate against my opposite sex.

The subject I have not the least doubt but that you all now have fixed permanently in your mind, so it is unnecessary for me to repeat it.

By force of circumstances the Negroes are to-day standing higher in association with the English-speaking and civilized people than the American Indians. The Negro is compelled to attain and maintain the attitude of civilized and progressive existence because he cannot very well do otherwise than to follow the pursuit of the white man with whom he is in daily contact and whose association elevates his mind while the Indian has been deprived of such privileges and opportunity, forced away from the association of the civilized people, and not only that but are forced to compact themselves together with their own people.

You can see what disadvantage the Indians have, that which alone would elevate and civilize him, he is deprived of.

Now I think you all clearly understand the situation of the races in which they were placed during the past few years.

I will start my arguments by saying that the Negro is not superior to the Indian in any way. The Indians although deprived of such privileges can do as much if not more than any other race in the same given time.

What have the Negroes done since they were given their freedom to find homes

wherever they will and to take advantage of the opportunity given them?

I say they have accomplished very little, while on the one hand the Indians have accomplished a great deal in proportion to the time since educational privileges were granted and allowed them.

When you glance back a few years you cannot find any system of education amongst the Indians, until lately was this grand opportunity granted to them. The educational system has started the Indians so that now they are making so rapid a progress that it is showing all over the country.

The schools have done a great deal and have started many young Indian men and women out into the world ready to stand side by side with the white people in caring for themselves and holding their responsibilities, just like any other civilized people. You cannot still insist in saying that the Negro is superior to the Indian.

When the Negro is given all the chances that an Anglo-Saxon has, born in the midst of the enlightened communities and are constantly in their association, I do not see why they should not be superior but still they are not. They cannot grasp and take hold of the habits of the civilized people. If they do get hold of it their light does not shine as bright as it ought to shine. His light is dim along side of the Indian whose light shineth out into the world with triumph, and you can trust in every circumstance that may arise.

You start an Indian youth at the foot of the ladder and give him a chance to ascend. It will not take very long for him to gain the topmost part of the ladder. That is just what the Indians of today are doing. They are lingering at the bottom of the ladder; some have ascended; some are longing for the time when they all will meet at the top in triumph.

You cannot say it is impossible for the Indian. I have no doubt that the Indian will in a very few years be at the high stage of civilization and look down upon his fellow Negroes. By the aid of Ethnology, Archaeology and Philology much has been discovered regarding humanity in its lower stage of progress. In our own times vast amount of inquiry has been made into the condition of the primal races. Interesting studies have been made on the customs, manners, arts, language, intelligence and religions of savage tribes. The Negro habits of dissipation, exhibits that race as being the lowest and brutest division of humanity. The Indian although savage, no matter under what circumstances he has never seek to disgrace his cause by allowing himself to be transported over seas as slaves or in other words as beasts of burden.

The Indian is patriotic. You may doubt this but I say they are. In these times you cannot take an Indian as a slave to torture him with work like beasts of burden. He will face you and fight his way out rather than be so treated. He is not afraid to die for what he considers only cowards would undertake. The negro is different. He does not resist. He is just like another animal. You can do what you like with him. The Indian has never exercised the habits of inhumanity and the spirit of self-assertion.

The Negro is absolutely inhuman. The continent which is known as the dark continent is inhabited by these people.

Why is it called the dark continent? Is it because it is inhabited by enlightened and superior people? No. Its inhabitants are these low and degraded race called Negroes, to whose inhuman appetites many an adventurer and explorer has fallen a victim.

Mankind is a great brotherhood, differing slightly in form, feature and color, but essentially the same, in having like physical and intellectual powers. The Indians are ahead of the black race in the history and record of their race. You cannot show me a historical evidence of the black race where they were superior to the North American Indians. It is impossible to find such an evidence.

Henry M. Stanley, the great African explorer says "The Negro in his native country is the most miserable, worthless

cannibal I have ever come in contact with." In fact you all can see for yourselves that a Negro in his wild state is no more than a carnivorous animal. The Indian in his wild state is at peace. If you have to seek safe refuge among the Indians in their state you will surely be safe, but if you undertake to seek refuge among the Negroes in their wild State, you will not survive very long, especially if you have a tendency to corpulency.

You cannot then, justly speaking, say that the genuine, full-blooded cannibal is superior to the American Indian, because that cannot be.

The anatomist investigating the crania of mankind finds that the Negro race shows that a marked distinction in the formation of their cranium from other races. We all know or at least ought to know that while in the period of childhood the crania is not found so as to render it safe at the top of the skull, where the occipital, the frontal and the two parietals come together there is an opening in childhood which does not close until later years. In the skull of a Negro, this opening closes almost immediately, so that no time is given to the expansion of the brain or other earlier developments. There is, in fact, the conformation of the Negro skull nor in any other solid ground for the opinion risked by some writers and supported either through ignorance or from interested motives by many persons that the Negro forms a connecting link between the higher order of apes and the rest of mankind. Moreover in the skulls of the Negro there is much oily matter and consequently he perspires profusely, which serves to keep him in health, while it diffuses a perfume far from agreeable to bystanders whose olfactory nerves are sensitive.

By these physiological facts the anatomists class him in an inferior division of humanity, while the Indians in their composition, intellectual powers, grasp, depth and versatility of mind are classed in a division next to the civilized race. By all these historical and physiological facts it shows that the Negro is not superior to the Indian.

Florence Wells, Alaskan, on the Affirmative.

Mr. President, honorable judges, ladies, and gentlemen—

All men are created equal in that they possess souls and mental faculties.

The development of these talents is man's, and thereby becoming supreme lies with men individually. True pre-eminence consists not in mere outward show, illustrious birth, or color, but in the higher qualities of the intellect and heart.

I am to prove by true facts that the negro has shown himself superior to the Indian in every way.

As a basis of education, what could be more suited to man's development than a whole continent undisturbed by man's contrivances?

Surrounded by that wonderful picture gallery, nature itself, has the red man roamed centuries unmolested.

What a fine school in which to develop his imagination! A new era dawned upon the red man when that most civilized being, the white man, first set his foot upon the American continent.

About the first thing that the white man did was to translate the Bible into the Indian tongue, and so try to educate this strange red brother of his.

The Indian being a little selfish and wishing to be nothing but a fisher or hunter, war and envy rose between these two races.

It is on account of his disposition that the Indian is put off by himself on a reservation.

The Indian has been neighbor to the white race for four centuries. During this period of time the most wonderful inventions in science have taken place.

This continent is traversed from north to south, east to west by rail roads. Trains at the rate of forty and fifty miles an hour speed over them daily. Tunnels are run through mountains.

No wonder the Indian stands amazed as he sees the obstacle, a mountain left

behind which he thought the train would have to cross, much to his fear.

Why don't he even become a porter on a palace car if he is superior to the negro, instead of wasting his tears at seeing a train go through a tunnel?

Cities are spread from ocean to ocean, from Gulf to Alaska.

That wonderful light-producing power, electricity, lightens the darkest places. Steamboats move through the troubled seas with as much ease as a fish darts through the quiet waters. Civilized man comes in contact with the red man daily. He is free to study and become a man, but alas! he sits with his eyes shut and is content to be nothing but an "injun."

There are only 270,000 Indians and if they had a little gumption and grit, we would not have the Indian problem agitating the people.

Among the many Indian youths sent to school by white people, there are no world-renowned great men, and oh! how discouraging it often is to see the youth go back to low Indian ways which are as Capt. Pratt says, good for nothing.

These fortunate beings sink lower and lower, and no wonder that musical strain "It is no use to educate the Indian" often vibrates against our organ of hearing.

The poor Negro on the other hand is created black for reasons known to Almighty God alone. His color as well as physical features combined with his ignorance has given the handsomer race the courage to tread him as low as man could possibly sink.

The colored people are originally from a continent known as darkest Africa. The climate is hot, and according to the best geographies as well as common-sense little is expected intellectually, from a people who live under the vertical rays of the sun a greater part of the year.

The black man in 1619 was introduced into America, but in servitude. He had to toil under the lash of the whip from morn until night. He had no chance to observe the beauties of the American continent.

There were some things he had to see all the time, cotton being one of these objects, but that was no pleasure for it had that word labor stamped upon it.

To teach a Negro reading or any other branch of study was considered a crime, the more ignorant he was the better.

The black race has not always been in the position we found in at the time of slavery.

These people were once among the people of the world.

Egypt is known in history as the cradle of civilization. Eighteen of the rulers in those days were Negroes.

The type we find in wildest Africa are those who moved away from civilized centers and by being shut out from the outside world, fell into ignorance. It is the same with man no matter what race he is from.

The American Negro was considered a domestic animal and sold as such. If the Indian could be brought to such a servitude, he would never rise again, judging from his present progress under favorable circumstances. There are a few, comparatively few, who will say I love the Negro, and these few say it because the Bible tells them to love thy neighbor as thyself.

In 1863, 4,000,000 of these black people were set free as a herd of cattle would be. They at once found places to work.

There at present, over 6,000,000 of colored people in our land.

To rise from blackest ignorance to such a position of enlightenment, as these Negroes are in since the rebellion, is an achievement worthy of any race.

The majority of Indians in four centuries is just where they were when these centuries were beginning. Inspired by a desire for advancement and having a forgiving spirit toward their oppressors these Negroes are working their way through all obstacles.

When an Indian becomes an ordinary minister, a doctor or a lawyer what a great advance is made over him, because it is such a rare thing. He at once becomes famous, while thousands of Negroes

standing in the same professions are like many a rare flower, born to bluish unseen.

How many Indians can you show me who are self educators? The black man who is self educator is in this for there are hundreds of colored people who stand equal with the white brothers in our highest institutions of learning.

Take Hampton for example. The colored young men and women work their way through, while the Indians are put through by their ever present help in trouble, Uncle Sam.

A graduate of Hampton has founded a home for the colored children in Chattanooga.

With thirteen years existence, where is Carlisle's student who has founded a home for Indian youths.

The negro has proved himself superior to the Indian in music.

How our hearts thrill as we hear negro melodies! These songs are expressive of ideas as well as emotion, and thus they have become universally known.

"Our future music," says a noted white musician, "must be founded upon negro melodies."

Flora Batson, an accomplished singer, is among the great singers of the world. She is called the Patti of her race. Show me the Indian singers and composers. There is only one Indian I understand, who is noted for ever composing a piece of music and his music and photograph already occupy a prominent place.

Even in south Africa there is a colored band leader, so you can't say the Indian is superior in that line.

Jubilee singers give concerts in our large cities, and the white race agree that their voices excel the voices of other races. Uncle Tom's Cabin is acted out in such a way that would bring tears to every eye.

The only plays in which Indians are popular are shows, as Buffalo Bill's.

A white man here shows the condition of the Indian in the early part of our existence as a nation. He himself acts it out in contentment while civilized man looks on in scorn.

The negroes have proved superior by producing good commonplace people.

What a world of good Amanda Smith is doing for the uplifting of her race! Show me the good moral women of the Indian race that equal her!

Negro artists have proved equal even with the white race.

Edmonia Lewis the negro sculptress has won the admiration of the lovers of art on two continents. She has produced many a noteworthy piece of art. Among her best works, are, a bust of Longfellow, a group of the Madonna with two adoring angels and the infant Christ, and Hiawatha's weeping.

Why don't some Indian maiden even paint Hiawatha's weeping?

The colored people have proved themselves superior to the Indian by producing an orator who is a self-made man. Fred Douglass will be known as long as history stands. It has been said of him by a noted American: "What could be said of genius? Could I echo the music of Niagara or the voices of the storm perhaps I could report him!"

Fred Douglass' vote as presidential elector for New York helped to elect U. S. Grant in 1872.

Where the noted Indian orator? Alas! he is still in camp waiting for Gabriel to sound the last trumpet.

In morality, every year since the rebellion the black man has been taking on better and purer traits of character.

The Indians have not yet entered our navy. There are forty Negroes in our navy!

Negroes have written poetry which are worthy of our attention. Miss Charlotte Fortune was in a class of white ladies. She had the honor of writing the class poem. She afterward became contributor to the *Atlantic Monthly*.

The Negroes served in two great American wars. No history has been written, nor can truthfully be written without naming the endurance, heroism, patience, fortitude of the colored soldier. It was

said of them by officers that they learn every thing pertaining to war much quicker than the white soldier. A white soldier wrote very tenderly a poem from which this paragraph was taken:

Hundreds on hundreds fell;
But they are resting well,
Scourges and shackles strong
Never shall do them wrong.
O! to the living few,
Soldiers, be just and true,
Hail them as comrades tried!
Fight with them side by side.
Never in field or tent
Scorn the black regiment.

No history can be written without telling about the low treacherous warfare of the Indian; his night sneaking and killing innocent people in bed. The Indian always gets behind the bushes when he fights.

These are only a few of the noted colored geniuses. The progress in the past promises great results for the black race in the future. The colored man's gentle manners, confidence, hopefulness, benevolence, endurance, affections, and other traits prove that there is no limit to his character. The Negro has proved himself superior to the Indian, therefore I affirm that he is superior.

Mateoin W. Clarke, Piegan, on the Negative.

Mr. President, Ladies and Gentlemen:—Let me not offend you who are the descendants of a noble race, when I say, you show little or no data in constructing your own arguments. In the first place, you must have penetrated the limit of man's knowledge, and have discovered a new science by which you contrive the idea that the Negro is superior when he originated inferior.

Do not gaze only on the fair scenes of the century, but allow your minds to retreat and acquaint yourselves with how and with what benedictions the Negro obtained his color. This itself is sufficient to reverse the subject without argument.

Mr. Chairman, I hesitate not in saying; that the Negro has actually been dragged into civilization. The achievements of slavery, a capital foundation upon which his mental and physical capacities were expended, seems unconsidered in your estimation.

This race had but a single course to follow during its bondage. The threatening jaws of death and the aggregating clouds of eternal destruction warned it on one hand, while on the other, the lofty prospects of the future and the demands of the present, not only cherished, but actually involuntary utilized themselves in it. The tender sense of Christianity freely flowed upon them as the gentle winds of the Atlantic once fanned my race. The art of labor, which is the principal salvation of man, was drilled into them, and above all their posterity were the offsprings of America instead of Africa; thus the demands for perpetuation, and the necessities for existence were born in them as in their white neighbor.

The domestic fire-side enclosed the love of their posterity; while the native born passed away to heavenly regions. The Indian of to-day is not an offspring of true America, but of a miserable tract of land called a reservation.

Show me a reservation that entices Mr. Negro from civilization! Show me the baneful bands that unite him in desolation and a deprivation of justice.

What unfathomable depths restlessly intercept me and that asylum of subversion? My friends, the weight of your judgments are unequalled, when you judge the advantageous and circumstances of my race equal to those of the Negro. The unsealed records of the past, upon whose truths we estimate the future, reveals the fulfillment of the Negro's curse, while the present in its accuracy is emphasizing the same.

His natural tendency is, and always has been, to be the servant of man. In his native land he exercised it with will, and today amidst the highest developed liberty with the ample folds of civilized manhood extended over him, yet that tendency seems inseparable.

Our land which is an aggregate of hu-

manity, wherein all specimens of mankind are represented the Negro represents himself the superior in debasement. In his own sphere, he exhibits no trait of natural intelligence nothing but that of brutal character, so much so as to be compared with animals only.

On the other hand the Indian is naturally keen, sagacious, possessing an unquerable affection and generosity, as well as vengeance, and still more, his noble structure inclines that instinct of eloquence. It only needs new series in the mathematical process of the Indian problem, rather than the demoralizing system of the reservation, when this problem will no longer exist, or when the possessors of these precious endowments can even approximate true civilization and have their consolidations abolished; then the problem will solve itself.

What anticipations can be had for this race to enter the white man's domains, when raceality, and war have been his main policy with them. What methodical action can be resorted to for a solution when aggregation penetrates its light through scores of years and is still in preservation.

With no such canker has the negro been inflicted but on the contrary, has been bound down in civilization since 1619, and still he is a negro. The laws of nature even reverse upon him. Our geologists,—Livingstone, Burton, Speke and Grant have all come to the belief that southern Africa has not undergone any great subterranean depression, that have affected Europe or America during the secondary and modern periods. Under this condition it should have been a civilized country if its inhabitants were the least progressive. Sir Roderick Murchinson says: "If then the lower animals and plants of this land have gone unchanged for a very long period, may we infer that its human inhabitants are of like antiquity? If so, the Negro may claim as old a lineage as the Caucasian or Mongolian races. If the unquestioned work of man should be found to be coeval with the remains of fossilized existing animals in Southern Africa, the traveled geographer who has convinced himself of the ancient condition of its surface, must admit, however, unwillingly that although the black man is of such very remote antiquity, he has been very stationary in civilization and in attaining the arts of life. If he be compared with the Caucasian, the Mongolian, the Red Indian of America, or even with the Aborigines of Polynesia."

The small population of the Red Man has produced scores of worthy men: men who have achieved success amidst the obstructions of the Indian sentiment, yet the names of whom ring not in our ears. Why? Is it because this race is unworthy of a sustaining sentiment, or because we have passed beyond the possibility of redemption and that our destination is predetermined? No: it is simply the political capital upon which this is based, and the overwhelming sentiment against the defraying of the ponderous debt which the government owes to the Indian. As the Indian has no vote for the politician who awakens the sentimental life of the land for a political capital, and whose hope for office largely depend upon the preservation of the Indian Department, cares only to keep the Indian in as ignorant a state as possible. On the other hand, the Negro's obstinacy in adherence, is so infirm and controllable that eulogizing comments and sentiments are continually aroused simply to obtain his vote and to cherish him from being a pauper. You cannot picture before me ex-queen Lily as a brilliant specimen of her race; who once held in her hands the destiny of men. She was a queen of what? Simply of a sandwich on the Pacific. What comparison can be made of the inhabitants of this island and of Africa, with the Indians of Mexico, Central America, and South America, up to the period of fifteen hundred. A race whose attainment in civilization was found to be simply marvelous, and one which the continent of Africa remains desolate. A race who were subjects of a civil government, with executed laws, and the ruins of whose marve-

lous achievements yet remain to confirm the nineteenth century of their superiority to the Negro. What comparison can the Negro produce with these attainments, or what inventions has he to equal theirs? If he ever possessed any they are yet to be found.

You may ask for Indian statesmen, lawyers, doctors, or even citizens, but I will ask you what is the President of Mexico, not only him but some of its most prominent statesmen, lawyers, and doctors? Statistics give these as Indians also one-half of its population as pure Indians and a great part of the other half as mixed; while the whole are citizens comparable with any Negro citizen existing, though the sun may reflect on him and not on the Indian.

Hon. Judges, lend me your hands while we wade through the figures contained in the census of 1880 and 1890 and the recent Indian Commissioners' Reports. What will we see when we compare the great statistics?

We will see that the per cent. of illiteracy among the Negro is 70, while among the Indian it is only 40; thus giving the enormous difference of 30% in favor of the Indian though he has been born with a foreign language and practically in a foreign land and has not had 10 years of real education, while on the other hand the Negro has been born in the midst of the great civilized white race and has never known any language other than the English; add to this fact that he has already had twenty-nine years of schooling from the government, and yet a handful of Indians exceeds him by 30%. Do not these facts, with the restless arguments in the Red Man's paper, which advocates that we are equal to most intelligent race, (the white race)—show, that we are at least equal to the Negro, who has not yet proved himself equal to the white man? Hon. Judges you need not answer this question it is indisputable, it gives its own answer and that is,—"The Negro is not superior to the INDIANS."

Closing Remarks by Florence Wells, on the Affirmative.

Our worthy opponent said that the Indian was superior to the Negro because the Negro's skull came together very soon after birth. It is not the skull but what is in it that makes the man. I think it would be better for the Indian if his skull came together sooner than it does.

As to crime, give the Indian a chance and he will commit crime as often as chance affords.

I think these are enough to convince you that the Negro is superior to the Indian.

KINDLY WORDS OF ACCEPTANCE AND REGRETS FROM FRIENDS OF THE SCHOOL WHO RECEIVED INVITATIONS TO THE FIFTEENTH ANNIVERSARY AND SIXTH GRADUATING EXERCISES, HELD MARCH 1ST, 1894.

Letters from friends expressing pleasure in the anticipation of attending this year's Commencement exercises or regrets that press of circumstances prevented them from attending the same have been many. From a few of these letters we take the following kindly words of appreciation:

Hon. JNO. M. REYNOLDS, Assistant Secretary of the Interior:

"I am yet uncertain as to whether I will be able to attend but will do my best to go as nothing would give me more pleasure than to be with you on that occasion."

Hon. D. M. BROWNING, Commissioner of Indian Affairs:

"Please accept my thanks for the very cordial invitation extended by you to Mrs. Browning and myself to attend, etc. It will give us great pleasure to do so and we look forward to the occasion with much anticipation and interest, and I trust that the weather and other accessories will be such as to make it an unusually satisfactory occasion to the Carlisle people. It will assuredly be to their visitors."

Hon. J. STERLING MORTON, Secretary of Agriculture:

"I am very much gratified by your

kind invitation of the 12th instant to attend the Commencement of the Carlisle Indian School on the 28th, and have to inform you that unless something unforeseen and unexpected intervenes, I shall be pleased to avail myself of the same.

My first neighbors in Nebraska, in 1854, were Omaha Indians. All of that tribe lived within one mile of my cabin. It then numbered about 1500 men, women and children. They were my friends and I was their friend and our relations were always kindly and agreeable.

In 1858, as you will observe by reference to the Statute Books, I was a witness to the treaty made at North Table Creek, Otoe County, Nebraska, between the Government of the United States, represented by the, then, Commissioner, J. W. Denver, (from whom the City of Denver derives its name) and the Pawnee Indians, the four bands of which were represented by their chiefs, headmen, and braves.

In view of my experience and contact with the aboriginal inhabitants of the Continent, I shall be very much pleased to observe how modern civilization has affected the race under the wise guidance and kindly environments of the Carlisle school."

U. S. SENATOR, WM. F. VILAS, ex-Secretary of the Interior:

"It has been a hope of mine for years to visit your school and understand more intimately what you are doing in your benevolent work. So far as I can judge at present, however, I cannot hope to do so this year."

MISS ROSE E. CLEVELAND:

"It is very hard that I am just so placed that I do not feel justified in leaving my snowdrift again so soon and must miss this year's Commencement in Carlisle. I hope you will give me another chance and that I shall then be able to improve it."

Hon. C. H. MANSUR, Second Comptroller, Treasury Department:

"Your kind and courteous invitation etc., is at hand. It will be my pleasure to attend, and unless something now unforeseen shall interfere to prevent my attendance, I will gladly avail myself of the opportunity to see your noted Indian School. Thanking you for the invitation, I am, etc."

HON. REDFIELD PROCTOR, Washington, D. C.

"I would be very glad indeed to accept your invitation to visit your school next week, but it does not now look possible for me to do so. I have, you know, visited you once, and that only increases my desire to go again under so favorable auspices, but with my duties here fear it is impossible, but thank you very much for the opportunity."

GEN. J. M. SCHOFIELD, Headquarters Army of the United States:

"I am very much obliged to you for your kind invitation to attend the Commencement Exercises, and regret exceedingly that I will not be able to do so. I shall hope to have the good fortune of being able to visit you at some future time."

Hon. H. M. Teller, of the Senate:

"It is possible that I may not be able to get away, but I hope I will, and if not will send Mrs. Teller and daughter."

Senator CHARLES F. MANDERSON, of Nebraska:

"It would afford me great pleasure to visit your school on an occasion so interesting. My duties here, however, will not permit my absence."

Hon. T. R. STOCKDALE, of the House.

"The present prospect is that leaves of absence will not be granted and I will not be able to attend the exercises, which I would very much like to witness. Thanking you for your kind invitation."

Hon. THOS. LYNCH, of the House of Representatives:

"I want to go. I have been anxious to see that school for two

years past. I will certainly if the business before the House is in such condition that I can get excused."

HON. F. E. BELTZHOVER of the House of Representatives:

"Your favor of the 9th, etc. Unless something new absolutely unforeseen interferes to prevent I will take great pleasure in being with you on the occasion."

HON. J. A. PICKLER, of South Dakota, of the House Committee of Indian Affairs:

"Your favor inviting me with friends to be present at your coming Commencement Exercises received and considered. My wife and I are quite desirous to attend the exercises and will be pleased to do so if the business of the House is so I can leave. However, I hope it may be so that Mrs. Pickler and myself may do ourselves the honor as well as the pleasure to attend."

GENERAL ARMSTRONG, Assistant Commissioner of Indian Affairs:

"Accept my thanks for your kind invitation. The business of the office will make it impracticable for me to be absent especially as the Commissioner is to be with you at that time and if one of us leaves, the other must stay by the staff. I trust everything will go off successfully and that the Commencement will mark the usual annual progress which Carlisle makes. With best wishes for the occasion, the school and yourself."

R. V. BELT, ex-Assistant Commissioner of Indian Affairs:

"I very much regret that I cannot come, but my best wishes are as ever with you and the whole school; and I hope that the occasion will be, if possible, more interesting than heretofore, and will inspire not only the faculty and the pupils with higher courage and greater zeal for attainment of the special results sought for in the training of the Indian youth under your charge, but also the public at large with greater faith and brighter hope in the ultimate and speedy civilization of our whole Indian population. The excellent work done at the Carlisle school has had great influence in awakening public sentiment to a sober concern upon the subject of Indian education and in holding it to a steady progress in the work. May the banner of Carlisle continue to wave until every reservation shall have disappeared and the last proud Indian shall have become a prouder American citizen."

J. W. BUCKLEY, of the *Christian Advocate*:

"It would afford me very great pleasure to be with you because I am deeply interested in your work. Surely you have many reasons for encouragement in your work."

EDNA DEAN PROCTOR:

"With congratulations and sincerest regards."

THOS. S. HASTINGS, President Union Theological Seminary:

"It would give me great pleasure to accept this invitation for I am sure it would be exceedingly interesting to see the fruits of the good work which is being done in your school, but the condition of my health is such that I am obliged to be exceedingly careful about exposure. With the very best wishes for the work in which you are engaged, Yours Very Truly."

L. C. SEELYE, President of Smith College, Northampton, Mass.:

"I greatly regret that I am unable to accept your invitation. I wish, very much, I could, by personal inspection gain a still clearer idea of your interesting work."

CADWALADER BIDDLE, Philadelphia:

"When I accepted your very pleasant invitation to be present on Wednesday and Thursday of next week I looked forward to a most enjoyable season when I could witness the results of a work which was accomplishing so much for a

much abused people. Unfortunately, since then I have been attacked with a severe cold, which is still troubling me and which will not allow me to leave home at the time designated. I know of no work with extreme regret as I know of no this which promises such good results as does your Carlisle efforts, and I desire to be with you to bear witness to my thorough confidence in it. I hope soon to be in the Cumberland Valley, when I will stop and personally thank you for your kind remembrance of me."

PAUL COOK, Troy, N. Y.:

"If with I could tell you how much I would like to be present and to see you and your scholars at home. Some day I may look in upon you. You know that my heart is with you in your work, and that I wish you great and entire success in it."

L. W. COOKE, Capt. 3rd Infantry, Acting U. S. Indian Agent, Blackfeet Agency, Montana:

"I regret that pressing official duties will prevent my being present upon that occasion. May God's blessing and the people's support attend you in your efforts to solve the great problem of Indian civilization to which you have devoted so many years of your life."

S. S. GILSON, of the *Presbyterian Banner*:

"Your delightful letter has just arrived and I assure you will greatly rejoice Mrs. Gilson. She addresses the women and will come home full of ammunition to make good white men of all enemies of the Indian."

REV. J. G. CRAIGHHEAD, Washington:

"It is with much regret that we feel obliged to deny ourselves the gratification and advantages you so pleasantly planned for us. We do not need a fresh exhibition of your wonderfully successful work for the 'wards of the nation' to heighten our interest in the cause, and trust that your declination will leave place for others who will be stimulated by what they see and hear to become earnest friends of the good cause and particularly of your special work."

PHILIP C. GARRET, Philadelphia:

"I would enjoy being with you, but expect at that time to be in Bermuda, and am obliged therefore to forego the pleasure. You and Carlisle are always a sort of inspiration and we would not want any Civil Service Reform if you were the appointing power."

W. C. SEIDEL, Pastor Second Lutheran Church, Carlisle:

"I shall take pleasure to be present on the occasion if not prevented by unavoidable pastoral work. My interest in your work and zeal for the culture of the children of our Indian tribes is increasing with the increased acquaintance with it. May the Lord give you yet many years of usefulness in that blessed work."

MAL. W. F. TUCKER, War Department:

"Much as I would be pleased to accept I find it will be impracticable to do so. Allow me to express the wish that you may have a large number of visitors to see the good work you are doing."

HERBERT WELSH, Corresponding Secretary of the Indian Rights Association:

"I regret that it is impossible for me to accept this invitation owing to engagements and duties in the city, but I desire to express my appreciation of the marvellous work which Carlisle has accomplished during the fifteen years of its existence, and I trust that Carlisle may continue its benevolent work until the last Indian has been transformed into an independent and respected American citizen."

EMIL S. COOK, of the Indian Offices:

"Thank you heartily for the invitation. Wouldn't I like to be there? But I can't, still as I have said before, I enjoy being invited. It gives one a feeling of being in touch with the work with which one is in entire sympathy, and to which one would like to be helpful. I know the Commencement will be like all its predecessors, the best one yet, and I am much pleased that you are to have Commissioner and Mrs. Brown with you. With thanks, regrets and very best wishes, etc."

GEO. GAGE, Beaufort, S. C.:

"We are of those whom you have convinced that the Indian is like an engine, bound to go backwards as long as the excitation is upon the wrong side, but that he will go ahead when you reverse it. We think that the machinery has been reversed at Carlisle, and the lever so fixed that there can be no back motion."

N. C. SHAEFFER, Superintendent of Public Instruction, Pennsylvania:

"I regret that it will be impossible for me to attend. Wishing you abundant success in your noble work, I remain."

MISS ALICE BYINGTON, Stockbridge, Mass.:

"I am sorry I cannot be present, etc. By the way, we have an Indian Indian School, too. One boy from South Dakota, and a very good, studious and industrious boy is a son of Rev. Amos Ross, of Pine Ridge Agency."

MRS. ANNA S. SMITH, Brooklyn:

"It would afford me very great pleasure to personally comply with your kind request for the approaching Anniversary but circumstances compel my absence. You will readily understand that my interest in the work is neither new nor transient in view of the fact that I was born in and belong to the denomination that can claim a Zelsberger and a John Henry Kilbuck."

JOHN T. MALLAVAL, Supt. of State Industrial School for Boys, Nebraska:

"Nothing would give me more pleasure than to comply with this request. I spent four years at Dickinson before the Indian school was established, and have since had the pleasure of visiting your institution. I was very much interested in your method of placing boys and girls in homes, because I am a strong believer in the family method of training children."

MRS. QUINTON, of the Indian Rights Association:

"Thank you very, very much for the kind invitation. I've long desired to see the school again. It is years since I had that pleasure. With all best wishes for your great work, etc."

MISS ELLEN COLLINS, N. Y. City:

"I was very much in hopes I could avail myself of the invitation to attend your Commencement but I cannot suitably be away. I hope you will have many visitors. That the pupils will acquire themselves well I do not question."

MRS. E. G. PLATT, Tabor, Iowa:

"It is very pleasant to be remembered each year in an invitation, etc. It awakens many memories and some regrets—regrets for failures to do more exactly while with you and that it is not my privilege to witness the progress that has been made since I left. But be assured that my desire is for your higher success and for this I do not forget to ask."

MISSSES STANTON and WOOD, Haskell Institute, Lawrence, Kansas:

"It would give us inexpressible delight to accept your invitation but circumstances render it impossible. We will be with you in thought. We often make Carlisle such visits, and a happy recreation it is for us. Wishing that many graduating classes under your leadership may follow, we are your friend, etc."

DR. DIXON, Carlisle's former physician, now at Haskell:

"While we must be absent as at the body, we shall be with you in spirit with a hearty Godspeed for yourself and the workers and the boys and girls of the class of '04."

MISS L. E. DITTES, Travere, S. Dak.:

"Few things would give me greater pleasure than to be with you at the Commencement Exercises but I shall have to forego that pleasure. As I look over the names of the class of '04 I feel that they give great promise for the future. It is a class of which Carlisle may be justly proud both of its size and quality."

O. H. GATES, Supt. Ft. Stevenson School, N. Dak.:

"Your invitation to the Anniversary and Graduating Exercises has been received. That I cannot be with you is a source of regret. Ft. Stevenson sends greetings and best wishes. May the class of '04 not only remember their motto, but keep 'everlastingly at it.'"

Telegram from ROBT. A. MCFADDEN, Andover, Mass.:

"Long live Carlisle, the Indian gateway to civilization and citizenship."

ALICE C. FLETCHER, Washington, D. C.:

"Only the stern mandates of duty prevent us from running away and joining you tomorrow. My heart and my thoughts are with you. May God prosper the day and win many friends to your noble work! How noble that your years have only those who can know who the influence upon the Indian and upon our own race."

"It is hard to accumulate evidence when it is most needed—that is to pour it in upon those in authority, for those in power are constantly changing, and each one must be convinced in his own mind. The battle is a long one, but truth, justice and humanity are on the side of Indian education. An education that helps the Indian to find his own powers and to try save him as a man among men; and victory is sure in the end."

"How I should like to look in the faces of the boys and girls that I have led toward Carlisle! I shall later, God willing."

SLAVERY STILL EXISTS IN THE INDIAN TERRITORY.

Annual reports from various workers in the Indian field always claim great advancement in civilization, which is true perhaps in a sense, but the darkening pictures as described by Jeanette Wilkins in the *Home Mission Monthly* are still performed under the very eye of the missionary is it not? It is high time that a radical change be made in the methods of education? The writer says:

"An incident which occurred during the last of September, the dust flying, has made an impression upon my mind that years cannot efface."

"It was one Sunday morning, one of those hot, weary days, the dust flying, the sun scorching and almost blistering our faces."

"We had driven to the Agency to church, and had been there but a short time when a messenger came for one of our little Indian boys, 'Tom,' whose little sister was dying."

"The child went with the man."

"After dinner, Mrs. Tait and myself set out for the home of our little pupil, about two miles distant."

"Before entering the camp we could hear loud weeping and wailing."

"A sad sight greeted us on going into the tepee."

"The aged grandmother held the little sufferer in her arms, a little babe about one year old, a bright, sweet and attractive child when in health, and of whom we were very fond."

"The young mother sat before her, clasping the little feet of her darling between her hands, chafing them and pressing her lips right to the tiny hands and then to the feet."

"We saw at a glance that the little one was fast nearing the river of death."

"After a time the grandmother consented to surrender the dying infant to our care, though she still kept up a dreadful wailing."

"The little tepee was filled with friends and relatives of the family, who in turn lamented, crying out to the 'Great Spirit' to save the child."

"The little one lived about an hour after our arrival, and then followed a scene, the like of which I hope I may never witness again."

"The grandmother, as soon as she saw that the babe had breathed its last, drew a knife from her belt, and baring her left arm, began at the shoulder drawing the sharp blade first across the upper and then the under part of her arm, making stroke after stroke (from which the blood flowed freely) until the entire arm and wrist were cut in long gashes."

"She then turned to the mother of the dead babe and tried to have her express her grief."

"The mother refused to do this I think our presence perhaps influenced her, as she well knew our disapproval of such barbarism, and long herself collecting all the little belongings of her dead child, preparatory to destroying or burning them."

"The old woman failing in her efforts to induce her daughter to cut herself, she gratefully bared her own right arm and lacerated it as she had already the left."

"One who had been struck of her knife said, 'There were over one hundred.'"

"We remained with the family until near night and when we left the poor creature was completely exhausted."

"From homes of this sort come the children that we are, with God's help, striving to Christianize and to save the souls of this same home association that I have been trying to describe we have one of the brightest, most promising Indian pupils—our dear little Tom."

"God grant that Christian principles and Christ's love may so permeate his young life that as he grows to manhood, his influence among his own people may be a great power for good."