NO. 12

The Mechanical Work Done by INDIAN BOYS.

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We wonder if anybody would be suspicious of the loyalty to Americanism of the great Methodist Church, for instance, if nine-tenths of its Bishops and preachers were foreign born and foreign educated, and most of the remaining tenth, educated.

"Put only Americans on guard," said Washington.

Holmanism in Indian matters was only the tributary slave of another ism, which utilizes, burrows deep and ramifies to undermine, weaken and then absorb Americanism. There are plenty of tributary slaves left.

"Put only Americans on guard," said Washington.

The management which sedulously plans and controls Indian tribes intact, inhibiting almost all association of the individual Indian with the outside world until an Oklahama or other like sboom is bred and turned loose upon such tribe is as criminally negligent in discharge of its duty to its helpless wards as the parent who takes no steps to train a child, through experience, to meet the inevitable life issues of maturer years. We all know what miserable failures generally those of our own race are who, during their formative years, are reservated from the association and experiences of actual every day

We have heard a great deal and had citizenship claimed to be developing among the Indians at Santee Agency, Neb., and there has been a throwing of sixteen years. This warrants us in printing the picture confession we give on anthat requires to be handled year after to trend the other way.

made at Ocean Grove, in much positiveness

lands fleeing from hunger and oppression in their nativity find welcome, homes and plenty in the United States. The invita- land served the conditions of tribalism, he will not grow up a senti- as a result, is strong and permanent, because homogeneous in speech and blood. Meantime reservation schools are doing if he is placed under an individualizing as a result, is strong and permanent, because homogeneous in speech and blood. As long as languages pulled different

is fed, clad and cared for at public ex- are the only practical way of educating his ful tribal sentiment will die. pense if he will only STAY OUT of the children In justice to myself and in view United States and be content to live within of the seeming reflections upon me conthe narrow limits of reservations fixed by tained in the published extracts from your the United States, which are often barren speech I ask that this correspondence be wastes and always under a surveillance published in The RED MAN. enforced by the United States, all of which saps both his manhood and health. To the people of all other lands the door of America is wide open and the cry is, "He! Come here, all ye oppressed and discontented ones! Live here with us! Be of us! Share and enjoy to the full our prosperity and our freedom, for verily, yeare our brethren." But to the Indian, the same crier, with louder voice, and great harshness says, "Get out! Stay away! Live alone! Die! If you want our civilization and prosperity, make it yourself, but do not attempt to come into ours!" who though native born, were yet foreign Truly, "The human mind is so constituted as to make us hate those whom we have wronged." Perhaps if we once began to do right this "human mind" of ours might also begin to think right.

> Steelton was favored with the Harrisburg district Y. M. C. A. convention and our citizens showed that they appreciated it. The sessions were well attended and all of the 125 delegates that were in attendance, were nicely entertained. The 17 Indian delegates from the Carlisle training school were subjects of curiosity to many, admiration to some, and companionship to others, many of our young men seeming to enjoy their company. - Steelton Weekly Advocate, May 11th.

THE CAPT. CLAPP—CAPT. PRATT CORRESPONDENCE.

CASE. CLAPP'S ARSWER TO CAPT. PRATT'S LETTER OF SPRIL 15th.

Published in Last Issue of "The Red Man."

UNITED STATES INDIAN SERVICE. FT. BERTHOLD AGENCY, DEAR CAPTAIN PRATT:

Yours of the 15th instant is just received. I have only this more to say on the subsome controversy about the defectable ject. It appears that we are entirely sition you know well. Tribalizing and character of the peculiar civilization and agreed except as to the possibility of scatimpossible but only because Congress will stanes at us from that quarter for the past not sanction it and enact the necessary tinuance. laws. In every sense it is practicable, and would in the end be economical, but the other page. The quality of citizenship average weter will not think so, and hence and next, notwithstanding this episode, the Holmans and the members from Way like the previous bills for the last thirteen year in the manner described seems to us Back will not vote for it. Whenever you can get the legislation necessary, I will in a special appropriation sufficient to assist in carrying out the plan with all my make a good beginning along the line of We print on another page an editorial heart. I shall continue to advocate reser- disintegration which you and I are agreed from The Indian's Friend headed "The vation schools so long as by law and regulis best. Next Step," and in connection with it a lation the Ladian is to be kept on the reservation. I find them far more satisfac-August 1883, twelve years ago. We are tory and useful than any system, no matnot going to find fault because The Inter how superior as a means of education, all the bills for all the years because of my
tongues, in the becomes all spanish,
instantial Attention, all the bills for all the years because of my
tongues, and unite dian's Friend now entertains these ideas, that returns children to the reservation influence, so that I may safely say that I but we do have and have had all the years when school days are ended. Doubtless have the legislation, and I feel enough deed, make two languages there and ultia slight indignation of at least righteous origin that the moving powers of the Friend have been so long in coming to sectarian, and the "outing system" is additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized and it can be shown that additional means and legislation are necessingly utilized. these conclusions and have so persistently mirable. It is only the return from it and ditional means and legislation are necesinvented and inaugurated divers other the other schools to reservation life that sary, they will be forthcoming. plans to hinder the progress of these now I deplore, and so long as that returning is accepted views which it puts out with so the usual supplement of such education, ments, is a thing of origin and growth, it makes the final result harmful rather than beneficial. This is firmly my own the Indian may be placed. If the Indian far-seeing who sought to unite in one em-The members of foreign tribes of all opinion, and I think equally so of nearly is continued wholly under the experiences pire all the German-speaking peoples and lands fleeing from hunger and oppression all who have closely observed the condi- of tribalism, he will not grow up a senti-

PUBLISHED MONTHLY, IN THE INTEREST OF tions to them from the United States are good and their usefulness will doubtless and civilizing influence and association, INDIAN EDUCATION AND CIVILIZATION.

Sincerely Your Friend, W. H. CLAPP.

## CAPT. PRATT'S SECOND REPLY

CARLISLE, PA., May 10th, 1895. CAPT. W. H. CLAPP,

ACTING INDIAN AGENT, FORT BERTHOLD, NORTH DAKOTA.

DECAR CAPTAIN: I have your further letter of April 23rd.

and feel called upon to make additional You say: "I deem it to be impossible,

"but only because Congress will not sanc-'tion it and enact the necessary laws. In every other sense it is practicable, and 'would in the end be economical, but the "average voter will not think so; and thence the Holmans and the members from Way Back will not vote for it. "Whenever you can get the legislation 'necessary, I will assist in carrying out 'the plan with all my heart."

I claim your co-operation. Go back to the Indian Appropriation Bill approved May 17th, 1882. You will find that Congress provides for the care, support and education of children outside of the tribes in the regular school systems of the states. You will also find provision for placing Indian children in good white Camilies with the consent of their parents, and an appropriation of \$167,000 made for these purposes. Follow up the bills from that time to this and you will find practically the same provisions. Then if you will look into Indian management as I have from year to year since that time, you will find the fault is not with Congress, but is departmental and administrative through the Indian office and its ELBOWOOD, N. D., April 23, 1895. agents in charge of the Indians, manipulating against the wishes of Congress. The influences that have led agents and consequently the department to this opporeservating is destructive to civilization tering, and so absorbing the Indian among and almost a complete barrier to any our white civilization. I deem it to be individuality, but it pays other people and combinations and hence the con-

The opposition of Holmanism was only an episode. The Indian bill for this year years contains the declaration of Congress

You say whenever I can get the legisla-

Indian sentiment, like all other senti-

cordial and pressing. How different the increase. So long as the Indian is to be his sentiment in favor of becoming civtreatment of the native American! He kept tribally on reservations such schools ized and individual will develop, and hurt-

While returning to the tribe and its imperious and hurtful influences is most deplorable, I think your opinions in regard to the extreme hurtfulness and deplorableness of even that, are not fully warranted. I have many evidences that returned students are working a revolution of sentiment in the tribes.

I doubt very much whether your observation, or the observation of any other one person interested in the elevation of the Indian is at all as wide as mine. And though there may be some among the students returned from eastern schools that have dropped back to the blanket, there are none whatever, so far as I know, whose condition warrants the extreme statements of being "worse than before" so industriously published against returned students. My conviction, therefore, is that even though the beginning of the disintegration of the tribes hoped for is not reached through eastern schools, such schools yet form by far the brightest outlook and point the way to what is absolutely essential to the civilization of the

I want to thank you, Captain, for the very courteous and full expression of your views, and am,

> Faithfully your friend, R. H. PRATT, Capt. 10th Cav'y., Supt.

FUTURE OF NATIONS.

## Worthy Comments upon a Worthy Article.

The following article by AUSTIN BIER-BOWER, in The Independent, has elicited pointed comment in the shape of a soliloguy, from our friend Mrs. E. G. Platt, who for many of the best years of her life was a worker among the Indians. Mrs. Platt has also written for the public press. The letter attached below to Mr. Bierbower's article speaks for itself.

Mr. Bierbower:

The fact that Europe has many lan-The fact that Europe has many languages keeps its States small, while the opposite fact in America keeps ours large. One empire can rarely cross lingual boundaries and embrace two tongues. Empire follows the course of language no

less than of mountains and seas.

What a people speaks determines the borders of its population. Existing tongues, more than existing armies, indicate what the nation will be. Spain and France cannot become one State, nor can Germany and Russia. In America, however, with one tongue we can have one nation, and must have but one. Canada must, accordingly, come into our Republic, while Mexico must long remain excluded. South America will in time be ver I can get the legisla-ou will assist me with all with Mexico. The spread of the pe of the United States in Mexico may, The spread of the people California and the rest of our territory derived from Mexico.

In Europe there is only one empire that is conglomerate in language-Austria is threatened with early dismemleave the rest out. The German Empire,

rium in language.

The necessary States of Europe will accordingly, be Italy, France, Spain, Germany, Sweden, Russia and Great Britain. Belgium, speaking French, must return to France, and Mcklenburg to Germany, States of Europe will accordingly to Germany, Sweden, Russia and Great Britain. many. In Holland and Denmark the Germans will soon drive out the Dutch and Danish languages, as the English are driving out the native tongues in Ireland and Wales, and so will annex those countries. In Poland the process of wipcountries. In Poland the process of wip-ing out a language and its nationality is now in clear operation. The territory of that country is too small to maintain an independent tongue or an independent power. Had Poland been large enough to persist in its language it would not now be partitioned between Russia, Germany and Austria. When people are small the dif-ficulty of language as a separator is easily Austria. When people are small the difficulty of language as a separator is easily overcome. The people naturally learn the language of their neighbors, and first become a conglomerate or bilingual people, and when they cease to have one language they cease to have one State. In Switzer-land independence is maintained only by its mountain barriers, which have kept empire from crossing its State lines. A people may be safe because it is too small to be worth conquering.

English is so fast gaining in the world at it may remove the barriers hat it may remove the barriers thich language now offers to union. It has already consolidated England, Wales, Ireland and Scotland. Should a tunnel be constructed to France the two people will so mix as to destroy the permanency of either the English or French in their respective countries, and it is easy to foresee that the greater power of England for conquest will make England the conqueror; so that we may expect France ultimately to have a mongrel language (or two languages' and then the Euglish. The French language has no room to spread, being hemmed in by great and persistent languages—the German, Italian and Spanish. It cannot, therefore, conquer the English. The English, on the other hand, can spread indefinitely westward, having nothing to impede it. Having taken Ireland and es-ablished itself in America, Australia and India, it is already almost a universal language, and has too many feeders to be absorbed anywhere. The English, too, are a traveling and migrating people, with a commerce and sailors in every land; so that their language is in process of rapid propagation, unlike that of the of rapid propagation, unlike that of the stay-at-home French. In the far future France will doubtless be blotted out as a great State and great language. Pressed by Germany on one side and England on the other, and being unable to spread southward on account of the mountains and seas, it has no place for either growth or escape. It tried to leap into Africa, but, besides meeting there the English and other tongues, it finds too little terri-tory and too little wealth to attract or aupport a great people. Algiers must, therefore, remain unimportant until it becomes united to the English fortunes of western Africa .- [ The Independent.

# Mrs. Platt's Letter.

CAPT. R. H. PRATT,

DEAR SIR:

multiplicity of work, it might fail to reach work we shrink from saying it is love's your eye; and it is so in your line of labor in the wrong direction; and then to thought I did not want you to lose the add it was unpatriotic would seem the pleasure of its perusal.

I know it whets the mind to greater ful to meet with harmony of thought.

coincidence when two great minds agree.' Is not this one of the coincidences, only Mr. Bierbower has failed to apply his reasoning to the subject which fills your there need be no more stumbling on in thought. I say fills your thought, not the dark as we try to extricate ourselves meaning to intimate that you are a crank, and that injured people from the difficulbut that you are bound to succeed; for I | ties that have encompassed us? emember hearing a lecturer some years ago commence his speech by saying "In order to succeed we must be willing to be TABOR, IOWA, May 1, 1895. thought persons of one idea."

With the clipping I send a soliloquy which you might have heard had you been near me, for from a child I have had the habit of talking to myself.

pire follows the course of language no less the process. They gather branches from husband had been whipping her and she than of mountains and seas"-"What a the trees and bushes, fastening them at people speaks determines the borders of the water's edge at low tide and when the that gave evidence of rough usage. its population"-"Existing tongues more tide comes in the fish congregate about than existing armies indicate what the the branches to spawn, the tide recedes nation will be"-says, "In America how- and to the delight of the Indians the brought before me but now as they were ponies to settle it. ever with one tongue we can have but one branches are covered with a thick coat-citizens I thought the best way for them nation and must have but one."

result of the public schools here in the askan.

ways there could be no united action. West where no English is taught, but for-All states must find their final equilibeginers are permitted to employ teachers eigners are permitted to employ teachers of their own nationality to teach their ODD EXPERIENCES OF THE NEW children their mother tongue and thus whole communities are growing up in our midst with little or no knowledge of our language. Will not this be found to be The Camel's Head that in the future to the consternation of our nation will bring war into our tent as did the few negroes brought over from Africa?

> But what bearing have these axioms on the Indian problem?

Have that people who are said to be so cunning and wary, been so much wiser than their white brethren as to understand these truths and in this subtile yet simple way, so long held the fort against our efforts to incorporate them into our body politic, or rather succeeded in remaining separate nations while subject to us-a wheel within a wheel, much more difficult to be understood than was the vision of the prophet of old?

We know that each dominant tribe has clung to its own peculiar language, and has persistently refused to speak the English, though with their quick perceptive faculties they soon learn to understand us when they chose so to do.

Even the young people when taught English in the reservation schools feign ignorance of it when meeting strangers. We need fear no such results in our communications with the young men and young women from reservations who are taught in our eastern schools now, as all Indian tongues are confounded there and only English spoken till they love its sound and are proud of using it.

But what can be said of the time and effort and money spent by our missionaries in all the past, to learn and reduce to writing so many Indian languages, in view of Mr. Bierbower's reasoning; instead of bending their energies, to teach at least all the younger portion of the tribes to whom they ministered, the English language, that the world of letters might be open to them instead of being confined to what they gleaned from a few primary text books added to their Bibles and hymn books?

Has it been wise and has it been patri-

The zeal of our missionaries to do good may not be questioned. When we remember the persistent efforts of dear old Dr. Riggs, in the last years of his life to complete his Dakota dictionary, that he might leave it as a precious legacy to his loved people, our hearts fail us in uttering one word of condemnation, for his work; when we know with what love and untiring zeal Mrs. Robertson labored from year to year to finish her translation of Enclosed I send you a clipping from the Bible into the Creek tongue, and the The Independent, fearing lest amid your toils of many others in the same line of unkindest cut of all, but if Mr. Bierbower's sentiments are correct,—and if not where activities when we meet opposing sentilis the flaw?-all who have helped these ment, but it is also pleasurable and help- few thousand people to retain their own language have unwittingly helped to keep You know it is said, "It is a singular them a separate people, thus making the Indian question more and more a problem to our statesmen and philanthropists.

Has not daylight fully dawned now so

Most Respectfully Yours, MRS. E. G. PLATT.

# GATHERING FISH EGGS.

The natives are very extensively engaged now in gathering fish eggs. It is quite Mr. Bierbower after postulating: "Em- interesting to visit their camp and watch dian woman came to me and said her the case. If this is so, I wonder what is to be the time in becoming possessed of .- [The Al- | ly under the law.

### LET THE CALAMITY COME!

INDIAN CITIZEN, IN HIS USE OF THE WHITE MAN'S

LAW.

NOTES FRESH FROM THE FIELD AND FROM ONE OF EXTENSIVE IN-DIAN EXPERIENCE.

The Superintendent of the Seger Indian School, for Many Years an Indefatigable Worker Among the Cheyennes and Arapahoes, Writes:

DEAR RED MAN:

the RED MAN with an article relative to would consent to Indians acting as juryyour work?" confronted me, my thought was, "Yes, as soon as I can find time."

Then I remembered that I had been waiting several years for that time to leave the matter to six Indians to decide

An eminent statesman once said: "The way to resume is to resume." The thought in this trite saying has helped me to do some things that would otherwise have been left undone. So in answer to your question, I will resume.

When I last wrote you the Cheyennes and Arapahoes were what are commonly called Reservation Indians. I was then in charge of upwards of five hundred Indians, who were located on the Washita River and its tributaries and the settlement was known as Seger Colony. These Indians were separated from the rest of the Cheyennes and Arapahoes by a distance of thirty miles and were fifty miles from the Agency.

### A FLOP OVER OF THE SCATTERING POLICY.

Our policy in coming so far from the Agency, was to scatter the Indians and in this way to weaken their tribal rela-

Taking as I did a small band from two from the others of the tribe made it easy to wean them from many of their old tribal customs. I was six years in charge of this district and we got along smooth- guilty of whipping his wife. ly as a rule.

When the time came for the Indians to take their allotments, I used my influence to scatter them as far as possible and thus their allotments at present extend miles including most of the timber and bottom lands. When the allotments were made the country was opened to white settlers and now most of the vacant land is taken up by actual settlers and court, which the Indian did. the Carlisle policy of scattering the Indians among the white people in our case has taken a flop over and the white people have scattered among the Indians. would pay the fifteen dollars.

Your readers will doubtless ask with

what results.

reader would know nothing of the incidents which led to results as we see were brought about by their environments, the management of the Indian or the natural Indian characteristics when brought in contact with civilized life.

The Indians in this district are peaceable, law abiding and are interested in have claimed the privileges of American the education of their children and I have citizenship by using the law to protect not seen one drunken Indian for over themselves against their own people, I three years.

THEY GRAPPLE WITH CITIZENSHIP IN A MOST INTERESTING WAY.

show how some of them grappled with hit the policeman in the face several the problem of American citizenship times. The policeman offered no resistwhen it was thrust upon them.

Soon after the country opened an Inshowed me several wounds or scratches

get satisfaction and have her husband punished for his treatment of her by getting out a warrant for his arrest and having him tried. She replied that she was wholly ignorant of what to do and would trust the matter to me and do as I directed.

I instructed her to swear out a warrant before the justice of the peace, which she did. The husband was duly arrested and brought to trial. The justice informed him that he could either have the case tried by a jury of six men or the justice would decide the case.

The Indian replied that as he was to be tried by the white man's law he wanted all the trimmings and would asked a jury When the question, "Will you favor trial; the justice told him that if he men, the jury could be summoned at once and the trial could go on.

> The Indian replied that rather than he preferred to leave it to one white man.

> It was finally arranged that the case would be adjourned until the next day when a jury of white men could be summoned. The Indian was informed that he should consider himself under arrest until the next day at ten o'clock, when he should appear for trial. At the time appointed the Indian was on hand accompanied by his wife; they were dressed up and sat together evidently on the best of terms.

> The Indian had the bearing of a person, who is having a great deal of attention paid him.

> When the court was called to order the Indian was told that if he wished he could have some one as his attorney to defend him. After the matter was explained to him through an interpreter he chose the writer as his attorney.

He was informed that the writer was the prosecuting attorney and could not do justice to both sides of the question. He at last decided to leave the matter to the different tribes and moving them away writer and he would be satisfied with any one appointed by him to defend him.

A person was appointed, who called the Indian aside and asked him if he was

He said he was.

He was then asked if there were any who saw it who could be brought up as witnesses.

He said there were. That himself and over an area of about twenty-five by forty wife were both present and saw it from beginning to ending as well as their daughter.

His counsel advised him in this case to plead guilty and asked the mercy of the

He was fined five dollars and costs, which were ten dollars.

The question then came up how he

He walked over to his wife to consult with her; she proposed selling one of her I might answer the question by saying cows. The husband objected on the good or bad as the case might be and the ground that in that case she would be paying the fine instead of himself.

He said he would sell one of his ponies them, and could not judge whether they and his wife replied "If you do I will give you one of mine."

In this way the matter was settled and the case ended to the apparent satisfaction of all concerned.

Among other cases where the Indians will cite but one more

One of the Indian police of this district was bantering another Indian in regard I will now relate a few incidents to to a foot race; the Indian flew mad and ance but turned and walked away.

Soon after he came to me and reported

I advised him to have the Indian arrested for assault, which he did and proved a clear case. The Indian was For the six years previous I had settled fined five dollars and costs making in all all troubles between the Indians when fifteen dollars. It took one of his best

In the two cases mentioned and five or ing of fresh eggs, which they lose no to learn to be citizens was to come direct- six others the Indians have claimed the protection of the law in settling their I informed the woman that she could own differences; they have learned to retheir own "Dog Soldier Rule."

The Indians have been imposed upon pointed. by some of the white settlers because of in white man's ways.

THE PUBLIC SCHOOLS PATRONIZED.

A few weeks ago when I suggested sending a few of our boys to the public school near by, the parents approved the plan and one Indian said:

"Our children must grow up and live by the side of these white children and it is good for them to study and play together that they may become friends now while young and ever remain so."

For several weeks four of the boys of this school have been attending the public school side by side with white children. They carry their dinner, come home at night to milk, split kindling wood, gather eggs and do about the same work that the white children do who attend school with them.

I intended writing this letter wholly about the Indians and not about the school and now I have gone and mixed them up. I will make the best of it however as this school is mixed with the Indian pretty well.

A REAL INDIAN SEES HIS MISTAKE.

There was a Chevenne chief among the Indians of this colony, who was a real Indian. He took great pride in being an Indian and declared he could not and would not be anything else.

He said God made him an Indian and he wanted to be just what God had made

He had quite a following during the six years I was Indian farmer. I tried to get him out of the ruts but made no prog-

When the school opened, to my surprise as well as delight this chief brought two children—a boy and a girl—and put them in school. As he did so he remarked that while he could be nothing but an Indian it might do his children some good to learn to read and talk English.

A few months passed by and when spring came the chief came to me and said:

"I want you to tell me what to do to better my condition and help me to become more civilized. I want to build a house and make a home."

He said:

"You may think it strange that I talk this way when you remember how I used to talk. I must tell you what has done it. I love my children better than anything else in the world. I thought their learning to read and talk Euglish would not spoil them for making good Indians. did not think it would change their hearts but I find it does. I find they are not traveling the Indian road but are following a path that is leading them away from me, and if I do not travel the same road I will lose them.

I must be with my children not only in person but in sympathy; this is the reason that I want to build a house that I may talk with my children about it."

Truly, "A little child shall lead them." The chief died soon after this talk. son went home from school to see him die and to be present at the burial.

He returned sooner than I expected and an uncle, who accompanied him said the cation to help him.

THE INDIAN OBLIGED TO SUFFER INCONVENIENCE.

Yet in the face of the few incidents hundreds of similar ones that I might re- try it at least? late, some will say this country was opened to settlement too soon and the In- ent Hailman is heartily in favor of doing dians are not ready for citizenship yet. it, and is working towards this end. He

their ignorance. They realize this and for four years in civilizing the Indians away with the unjust contract system that want their children to become educated under his charge. Before leaving the ser- now gives over four millions to one single great calamity will have to befall you.

the agent made the remark and the In- all. We believe the intelligent public

and the coming in of white settlers among them, I say "Let it come."

JOHN H. SEGER.

## THE NEXT STEP.

Probably the most fundamental source of all the troubles our Government has had with the Indian has lain in the fact that from the first he has been regarded and treated as a separate and distinct being, requiring different treatment from that accorded to all other people, securing special treaties as with a foreign nation, and having special legislation of various kinds passed on his account, instead of simply being regarded as an American among Americans. This is being recognized more and more clearly by thoughtful persons; and the whole tendency of recent public opinion and even of much of the recent legislation has been to correct this wrong, and essentially un-American, position of our nation towards one little class of inhabitants of our great

Especially gratifying is it to note thatthose who are in power are feeling the anomalous and erroneous relation the Indian has been made to hold in our American educational system. As was clearly and forcibly stated by President Merrill Gates at the last Mohonk Conference:

"What we desire, as a better thing than the provision of additional schools exclusively for the Indians, is the placing of the Indian children and youth in the public school system of our States and Territories, either in the West or in the East. To have a uniform school system extend over the white children and the Indian children in the States and Territories which contain Indian Reservations is the object for which we should strive.'

should be to make our system of Indian education an integral part of our general system of education. There seems to us to be no adequate reason why this should not be done at once.

possible for the rights and duties of Amer-the many devices the white man possessed icans. The means that has been found because of his education, he did wrest he said he now had his mother and sister to care for and he would need an edupromising material that is poured in upon us from all over the world. No other agency has ever been found half as effective in bringing about the very end we wish to reach with the Indian. Why suppose that it will not do for him what it is doing for all others? Why hesitate to that I have mentioned in this letter and doing for all others? Why hesitate to

We are happy to know that Superintend-

port troubles and it is taking the place of civilized customs without any inconven- cry of "economy" in Congress should his higher development. He is at rest, ience or hardship we shall be disap- certainly welcome any such suggestion as this that would save hundreds of thou-A good Quaker Agent had worked hard sands of dollars, and would at once do vice he gave the Indians a farewell talk denomination and violates the fundain which he said in substance that he had mental principles of our republican naworked hard to bring them into the white tional life. Indeed the present system of man's ways and had gotten them as far as schools for our brown inhabitants separthe white man's table and no farther. I ate from those for the white is itself a believe before you will go any farther some violation of those same principles of American republicanism. Let us be con-Nearly twenty years have passed since sistent. Let us have one system for dians are still at the white man's table or sentiment of the nation is ready for this the commissary waiting for the calamity. next step to be taken. Logic and justice Should it be the allotment of their lands alike call for it .- [The Indian's Friend.

> ADDRESS OF CAPT. PRATT, BE-FORE THE NATIONAL EDUCA-TIONAL CONVENTION AT OCEAN GROVE, N. J., AUGUST 11, 1883.

inclinations, based upon experience in Indian work, I shall say that Indian civilization is not a success. The Negro race Unless we admit our Indians to fullest occupied our attention yesterday. Comparing their condition, their rights and privileges, their numbers, and the position to which many of them have attained in the country with their condition before they came to this country, two hundred and felly years ago it is evident that we conclusion in regard to our Indians.

The Negroes are in the country seven millions strong. Their ancestors came from the other side of the globe, and from a condition as purely savage as that of our Indians, either present or past. They are to-day politically a part of us, our equals. And, in the short space since their freedom began, they have produced senators and representatives, governors, professional men, lawyers, educators, clergymen, etc.; worthy to stand upon the platform with those of our own race in the same professions. We have in the We have tried the sy the same professions. We have in the country 260,000 Indians, or about one education, of mission education at the agtwenty-seventh as many people as there encies and in the tribes. We have even are of the colored race. We find among us but few advanced examples of the red guage for different tribes, and the results race at all equal to them; and they have no like disposition to claim citizenship or equality in the country. The Indians, in fact, have not become in any considerable numbers educated, industrious, self-supporting, or Christian. There must be strong reasons for the condition of advancement of these seven millions of blacks, and for the lack of advancement of these 260,000 Indians. I find these reasons in the greed of the white man. Greed made the Negro property, and brought him into the country as an article of commerce; scattered him over the land, "We do not want to perpetuate a dis"We do not want to perpetuate a diswant to see the beginning of the end of special legislation and special administration for Indians."

We think the next step to be taken should be to make our system of Indian that of his new situation, and expectation and special administration for Indians. The special legislation are special administration for Indians. The special legislation and special administration for Indians. The special administration for Indians are special administration for Indians. The special administration for Indians are special administration for Indians. The special administration for Indians. The special administration for Indians are special administration for Indians. The special administration for Indians are special administration for Indians. The special administration for Indians are special administration for Indians are special administration for Indians. The special administration for Indians are spe

tended his value rapidly.
On the contrary, the Indian had nothing of this value in him. submit to slavery; he gave up his life first. Finding enslavement impracticable, the white man sought after that which the classes, regardless of creed or color. Why make an expensive and anomalous distinction in the case of our Indian? What we most want is to fit them as soon as possible for the rights and duties of the cunning arts and cheats of trade.

into and become a part of the people of this country, except the original inhabitant. The Chinaman, the Japanese, and even the Hottenfot is welcome, and finds a home wherever he will. But the Indians are not ready for citizenship yet. I suppose that it is true on the same ground that the man who was drafted for a soldier during the late war wanted to be excused.

When asked his reason he said he did not consider it absolutely safe.

If we expect the Indian to glide into

at peace in the land.

I am to-day introduced to you by a black man whom we are all glad to welcome among us and listen to, because of his evident culture and refinement. There is reservation for him. He is not told he must go back and live with his people. But my Indian boys, sitting here, are told by every sentiment, governmental, individual, Christian or other, that they must go back to their reservation—to their people. This is the curse, this is the oppression that bars the way of Indiau progress in civilization; and so hard does it bear upon them, that I say to my boys at Carlisle, when you have enough English to understand us; when you have sufficient knowledge of some industry to enable you to stand among us, my advice to you is to take ship, go to sea, and come into the country by the way of Castle Garden. Then you can bide where you will. None will hinder. Then you may be men among us. Then you may feel that the country is yours, that the whole world is yours. I say to them, if you can not get in in this way, then when you start for home, go by way of sunrise, and you will see much people and many na-tions, and you may find a better freedom in some other country. the theme given to me by the directors of this assembly. I am not instructed to argue for or against. Following my own will have gained much knowledge and

liberty and opportunity, we shall continue to fail in our work for and duty towards them, and they will remain savages among us and a blot upon our his-

they came to this country, two hundred and fifty years ago, it is evident that we have an example to guide us in forming a processes of building up and developing our Indians as a separate and a peculiar people. And what is the result? We have in this our own free and Christian America to-day in almost all of our tribes a condition of ignorance and savagery pitiful, disgraceful, shameful to look upon. Only a few days since, the public mind was tortured by statements in the newspapers of the degrading pracof the Sioux Indians at their medicine dance, and of other barbarous and heathenish customs of the Cheyennes, the

We have established systems of schools

We have established systems of schools which make all these foreign tongues English speaking and American.

We do not compel the Germans and other emigrants to locate in one particular place in our country. When they reach place in our country. When they reach the great door-way at New York, they have only to express their desire to go here or there, and they are speedily for-warded to their destination. By every means possible we endeavor to make their interests one with ours. We teach them to revere and respect the old flag; and they do, and fight for it. But these Ind-ian peoples are held off; are told by every influence we bring to bear upon them that they are not of us. They must remain as Sioux, as Cheyennes, as Comanches, etc. And so all their ambition, all their desires are bounded by tribal interests. Educin their tribal schools upon their rese tions, those of them who reach the highest development, desire nothing more than to remain as Indians of their own tribes most efficacious in the case of all others is the public school. This is the great leveller of differences, the great moulder of youth. This it is that makes good citizens of all the most diverse and often most unhands of the Indian is mainly of the poor- results with the Senecas, Tuscaroras and

child of school age, so arranged as to bring the subject as quickly and for the longest

vancement, the Germans went in a body. Thad. Stevens and other statesmen looked upon this dangerous course, and changed it; and the public school funds have since been disbursed to the schools of the state, without reference to language. And so these language lines have about disappeared, and there is a better state of things, because individuals know better and understand better the questions upon which they are called to express opinions.

Now, in our Indian work, if we want to be completely successful, we must go for-ward to a system that will bring our Indian children into the common schools of the country. I believe in Indian schools at the agencies. I believe in mission schools at the agencies. But I believe in them only as the merest stepping-stones, the small beginnings that will start to a reaching after better things.

We must have schools away from Indian reservations, plenty of them; but these should be only tentative, additional stepping-stones, higher in the scale than the agency schools, but still far below the top. Our Indian children must be educated into the capacity and the courage to go out from these schools, from all these schools into our schools and into our life. Then shall they have many teachers. Then will they learn, by comparing their own strength, physical, mental and moral, with our race, just what they lack. Then will they become ambitious to be of us, to succeed as well as we do. Then will they learn that the world is theirs; and that all the good of it their trained conseits will eachly they capacity will enable them to grasp, is theirs as well as ours.

Ethnologists may tell us that it is impossible to change a people, except through generations and centuries of gradual development. This may have been true in the primitive ages when all around was darkness, but it is not true in the light and under the powerful influences of our civilization in this 19th century. I know nothing of their theories and abstractions. My deductions are from practical and not theoretical knowledge. This knowledge is full enough to show me that all our andians need is broad and enlarged liberty of opportunity and training to make them, within the short space of a few years, a perfectly acceptable part of our population, and to remove them from a condition of dependence, pauperism and crime, to a truly civilized condi-

We are made to blush with shame at many of the wrongs, we have as a nation, committed against the Indians. Many of these wrongs could never have been committed but for the ignorance of the Indian. To continue him in a state of ignorance invites further wrong. I say to you what I do know, that two years, under proper training, is enough to give to a young Indian a sufficient knowledge of the English language, sufficient intelligence and sufficient industrial capacity to enable him to make himself acceptable and even self-supporting as a part of our agricultural population;—aye, and proper-ly trained, he will have the desire to do With this two years' start he may be accepted in a farmer's family, and earn enough to pay for his own clothing and food, and secure to himself the advantages of our public school system. I have tried it in hundred. tried it in hundreds of cases, and in nineteen-twentieths of them have found it a success. The Indian is capable of acquiring a knowledge of any ordinary civilized industry. With the same advantages, he may be a carpenter, blacksmith or farmer, by the side of his white brother; but he need not stop with these, he may occupy an houorable place in any professional life. We are very careful in our own civilization to bring to bear upon all our growing youth industrial and educational influences. Why not the same for the Indian children?

The government has charge of our Inthe government has charge of our Indians. It is great, powerful and rich; and it parades before us, as it has here to day, figures to show what it is doing for the Indians committed to its care. They are so stated as to make us believe that about all is being done that can be or ought to all is being done that can be or ought to be done. It tells us that ten thousand children are to be provided with schools next year; but says little or nothing about the forty thousand who are left out of schools. Fifty thousand Indian children are about all we have. Fifty about thousand Indian children growing forward from agency and mission schools at the agencies, to Indian Industrial schools in the midst of our better civilization; and from all these into our own schools, with as much industrial training, and contact with our industrial systems as possible, will speedily accomplish the civilization of our Indians. We must not stop content with any number short of the whole. In working forward to this, there need be no further robbery of the Indian. If we should pay him for his remaining surplus lands what we would pay any other as much industrial training, and contact

plus lands what we would pay any other owner, it would give all the means needed for the education of all the children, and still leave to every individual Indian as still leave to every individual Indian as many acres as he may need to begin life with. This method of covering the expense is only contingent, and presumes on the continued repudiation by the govorther carolina, where all the rest of pleasant to look upon, yielding shade

We have no hesitation in breaking up the tribes of Europe and inviting them to become American. Why should we hesitate at the breaking up of our Indian tribes and in extending to them the same invitation? If we can fairly and honestly show to the Indian that his greatest advantage lies in losing his identity as a Sioux, a Ute, or a Creek, and becoming an American citizen, he is sensible enough to do it, and that is the end.

### ARBOR DAY AT THE CARLISLE INDIAN INDUS-TRIAL SCHOOL.

On Friday, April 26, one of the days set apart by the Governor of Pennsylvania as Arbor Day, our school celebrated the occasion by planting a half hundred choice trees with appropriate exercises connected therewith. On the day before, Assistant Superintendent, Mr. Standing, secured the trees from a nursery between Carlisle and Harrisburg, and holes in who took me to his home and planted me various parts of the grounds were dug for their reception.

On the following morning, the band opened Arbor Day celebration with tuneful melodies from the bandstand, and at 9 o'clock, the indoor exercises began in the chapel, by the whole school singing in excellent voice and spirit a bright welcome to Arbor Day in these words:

Welcome to Arbor Day! Gladly we sing.
Nature from sleep awakes, Greeting to Spring!
Blossoms with odors rare Make earth a garden
fair,
Sound we thy praises with notes loud and clear,
Welcome to Arbor Day! Bright words of cheer.

Welcome to Arbor Day! Come one and all,
Join in our merry glee, List to our call.
Woods with their tribute ring, Birds cheerful
off'ring bring;
Swelling the chorus in one gladsome song,
Welcome to Arbor Day! Echoes along.

A class of Miss Hamilton's bright little pupils then mounted the rostrum and presented the remainder of the school with sketches and poems, on the benefits of tree planting. Frank Yarlot declaimed the following truthful comments:

"When the white man first came to this country he found it covered with trees. The red man believed it would offend the had created, but the white man had no such scruples. He cut down the trees, used what he needed of them to build and furnish his cabin, to cook his feed. furnish his cabin, to cook his food and warm him, and destroyed what was in his way. His children and grand-children and every generation since have used timber and wood in a lavish manner and made no provision for planting, and now we are beginning to feel the effects of this wastefulness. We are visited by terrible floods every year, because there is no tree overed soil to hold back the moisture. The water rushes down the hillsides, swells the creeks, and floods the country. Then in summer we have no beautiful brooks and rivers as we once had. It has all run off, the earth becomes parched and all run off, the earth becomes parched and our wells become dry. At last we find that trees are a necessity, the people begin to cry "we must have trees." It is a beautiful thing to plant a tree. It was done by the Creator when He made the Garden of Eden. When He planned for man's happiness He planted trees. So we to-day plant trees that the world may be more beautiful and man be happier." more beautiful and man be happier.

A brief sketch of the life of Wm. Cullen Bryant rendered by Annie Denomie was an address and said: appropriately followed by Bryant's wellknown poem on "The Planting of the Apple Tree."

The little voices, twenty in all, spoke very distinctly these words:

What plant we in the apple-tree?
Buds which the breath of summer days
shall lengthen into leafy sprays;
Boughs where the thrush, with crimson breast.
Shall haunt and sing and hide her nest.
We plant upon the sunny lea.
A shadow for the noontide hour.
A shelter from the summer shower.
When we plant the apple-trae.

What plant we in the apple-tree? Sweets for a hundred flowery springs To load the May-wind's restless wings, When from the orchard row he pours Its fragrance through our open doors. A world of blossoms for the bee, Flowers for the sick girl's silent room, For the glad infant sprigs of bloom, We plant with the apple-tree.

What plant we with this apple-tree? Fruits that shall swell in sunny June And redden in the August moon, And drop when gentle airs come by, That fan the blue September sky; While children wild with noisy glee. Shall scent their fragrance as they pass, And search for them the tufted grass At the foot of the apple tree.

Grace Red Eagle presented an original

strong clear tones, personifying the Birch, and continued to the end, as follows:

I used to think that there was nothing in the wide world like being on the mountain side in the warm sun. While I was tain side in the warm sun. While I was yet quite small, I overheard some men talking about taking some of us away from our homes. All the time I k-pt trembling, for I did not like to leave my home. But it was of no use to tremble. because one of them came to me and began to dig around me and to uncover my weak roots, which were yet not very strong at that time. However the man was careful not to burt me in any way. After quite hard work he succeeded in getting me out of my home. There were quite a number of us from the same place. I felt lonely without my brothers and sisters, who were left behind. After they gathered all they cared to take we were examined once again, and concluded that we would do, so we were taken down the mountain and put in a wagon which was there ready to take us to the train and we were shipped to some market-place where we were separated from each other I was so'd to a rich man, in his nice clean lawn, I was taken good care of by the man himself. I grew to be a good sized tree and large enough to stretch out my limbs high in the air. In a few years I was quite grown up and began to help the other trees to make nice cool places for some one to sit and enjoy themselves. I still remain here in the rich man's yard, and will continue to live until some one cuts me down or the wind overthrows me."

Then Mabel Buck rendered an original production, personifying a Maple Tree. It was as follows:

"My mother was a tall stately tree which stood on the mountain side. One autumn day as the seeds fell to the earth I found a comfortable little corner a few yards from the mother tree. remained until spring and not wishing to lie there in the cold. black earth, but creep up and see something of the world. So I crept up through the earth by the aid of the warmth of the sun and moisture and food from the ground. For three years I lived here, each year finding myself higher in the air. One bright day in April three boys came and took me av with many other young trees and I left my many companions on the side. I was meant, but soon a class of manly boys and laughing girls and a teacher came for a maple tree. I was then given to the a maple tree. class. They bore me to a lonely spot, and I was once more placed in the earth. Each boy and girl threw a handful of earth at my feet and when all was done they left me. I at first felt lonely and wished myself back with my mountain companions but I soon learned to like my new home. A few days after my planting a small piece of board was placed at my feet, and I wondered what it was, and in a few hours when a merry string of girls came by I heard them say class 195 I am an attractive tree to class '95. I am an attractive tree to a few and too common for many. I am quiet and modest and not very showy in the spring and summer but when autumn comes I then display my many bright colors, and the school-girls enjoy picking up the bright leaves which I shed.

## Mr. Standing's Address.

Mr. Standing was here called upon for

Of the days which during the year we observe as holidays, all except one are memorials of the past, commemorating observe as holidays, all except one are memorials of the past, commemorating some great person or event. That solitary one comes to us to-day and in its significance and results points us to the future and not the past, hence Arbor Day is not only highly proper for us to observe in common with other schools throughout the state as directed by the Governor, but it is profitable also because the results of our actions to-day, small and ordinary though they may seem, will undoubtedly ly true is astounding in its report: our actions to-day, small and ordinary though they may seem, will undoubtedly yield satisfaction to ourselves in what we lo as well as pleasure and benefit to, we know not how many, who after us, may stand in the places which we now occupy.

However the benefit we look for in the observance of Arbor Day is not that which may come from the few trees planted on this occasion but from the ideas planted in the minds of those who take part in the exercises of the day.

Considering, however, for a few minutes the utility of the trees planted which throughout the country will amount to many hundreds of thousands, we find that it will be great and that we have a notable precedent, as the opening of the Bible history tells of a wonderful garden planted by the Almighty in which were

ernment of its educational treaty agree-ments with many of the tribes. my relations now are living," she read in strong clear tones, personifying the Birch, the earth, retaining its moisture and pre-

Nature, of course, is the great planter; ripened seeds falling to the earth and springing into new life ever perpetuating and extending the growth of the parent

Looking to the utility of the trees planted, our minds will at once travel over the great variety and their uses—these for food, those for use as timber, others again which combine the qualities of the food and timber tree; others which are more ornamental than useful. Have we ever thought of the great variety of food that comes to us from trees

planted either naturally or by the hand of man?

Let us look for a moment at the list, and we will be surprised. Placing first the date palm which feeds so many millions in Asia and Africa, we have then the apple, the orange, the cherry, the pear, the peach, the cocoa-nut, the sugar maple the happy the coffee tree the maple, the banana, the coffee tree, the bread fruit, plum and fig, the nut bearing trees in all their variety, the olive, the sago-palm and we must also class the grape with those trees, which live and flourish under the hand of man, and by which in turn man's life is sustained and health preserved.

Neither ought we to omit the tea tree, or shrub, whose leafy product we all en-

Doubtless this list could be extended but it is enough to remind us of how large a part of the food supply of the human race, as well as of the luxuries and deli-cacies we enjoy, come from trees planted by nature or by man's industry either on Arbor Day or some other day equally good for the tree. But we know that they require man's care to develop their highest productive qualities and therefore very properly come before us on this day, when the 'ree is our special object of thought

The uses of the product of the forest and fruit trees aside from food are more than we can enumerate, but these at once occurs to us viz., as fuel, in building houses, ships, wagons, rail-roads and cars. making samps, wagons, rail-roads and ears, making furniture; in medical and endless other uses, that will show us how dependent we are on trees for our comfort and happiness and lead us to grateful reflection on the fact, that many years ago God or man planted these trees now so useful to us, and that if this planting had not been done we would be deprived of that which is very beneficial to us, and that conse is very beneficial to us, and that consequently it is our duty to provide in a similar manner for those who come after us, and during our lives prevent as much as we can any waste of this valuable

Does some one say—Why! We do not need trees as much as we used to? We use so much metal; this is the age of iron and steel! Let me tell you that without wood or its product, your iron, your silver, your gold and every other metal would be

but as useless stones. What is ore until heat has refined it and Where do we obtain taken out the dross? the heat but from wood or coal, the product of ancient forests stored ages ago against this day, when man would need and use heat more rapidly than the earth could produce it.

Does any one say, well, I am all right, there is wood enough left for my life

That may be true but do not go too fast, for let me tell you that the existence of human life itself on this planet is dependent on the forests. Cut them down wholesale in any district, what do we find? A country deficient in moisture, subject to storm and floods and but poorly

adapted to crops.

We are constantly being told that the climate of this particular district is charg-

Why?

Investigation shows that the common sunflower exhales twelve ounces of water in twelve hours, and an oak tree, with an estimated number of 700,000 leaves, would in the same way give off something like 700 tons of water during the five months it carries its foliage.

I have never counted or estimated the leaves on a large tree and can only leave with you the statement as I read it, but with you the statement as I read it, but taking it as a part truth, and multiplying by millions the trees and the tons, we can see that if these exhalations were to cease, the air would burn, life would be unbearable, and the earth unproductive; therefore by every consideration—for beauty, for profit, for food, for self-defence and by our obligations to generations yet to be, let us plant and care for the trees, not only on Arbor Day, but as a habit of our lives. a habit of our lives.

The Double Quartette-Messrs Flan-

nery, St. Cyr, Wheelock, Campeau, Henry and Misses Linnie Thompson, Edith Smith, Mabel Buck, Cynthia Webster and Rosalie Doctor, sang "Nature's Praise," and were enthusiastically encored, responding with "Merrily Speed Along."

Bertha Pierce recited "The planting of a tree," and Bruce Patterson in his timely selection and manly voice made most emphatic the things we plant, such as a house, a ship, etc., when we plant a tree.

Capt. Pratt then made a brief address. He spoke of the feature of tree culture and tree growth which brought those of different kinds and varieties to dwell in harmony together in groves and forests. Some rich soils produce gigantic trees of great variety. He remembered when a boy going through the woods on his grandfather's farm where there were tall and giant-like trees--the oak, the maple, the shellbark, hickory, blackwalnut, poplar and others, all growing together on the land that the Government had given his grandfather for services in the last war with England. As they cleared the trees away and planted corn, what wonderful stalks of corn the soil produced-some 16 feet high. He thought the lesson to be gained from the great variety of trees all taking root in the rich soil and dwelling together in unity is not unlike the American principle of that point. Robert Hamilton was the taking into the rich soil of its civilization principal spokesman. He said in part: the people from every nation who dwell in unity, the real native American Indians alone standing aloof, keeping themselves separate and apart. The United States of America has been a lesson to States of America has been a lesson to est Indian school in America. If this the whole world, but the lesson is incomplete until we overcome his prejudice weak. If it survives it will because it plete until we overcome his prejudice and our own and incorporate the Indian fully into the American family.

Mr. Standing here gave some directions as to how trees should be planted and urged the importance of doing it well so that they would grow. Some heap the an example for the Standards. It is a earth around the tree which should not great blessing to plant a tree in the name earth around the tree which should not be done. Oats should be thrown in around the roots and a few stones piled around the tree are good to retain moisture. The trees some of which were sugarmaple, sycamore, boxelder, horse chestnut, birch, arbor vitae, juniper, etc., were assigned, one to each of the fourteen school-rooms and one to each of the following named:

Capt. Pratt, Mrs. Pratt, Mr. Standing, Prof. Bakeless, Miss Ely, The-Mau-on the-band-stand, Dr. Montezuma, Miss Nana Pratt, Miss Richenda Pratt, Miss Shaffner, Mr. Kensler, the Invincible Debating Society, the Standard Debating Society, the Susan Longstreth Literary Society, the King's Daughters, the Y. M. C. A., the Choir, Class '96, the Band, the Art Class, the hospital, the Girls' Quarters, the Large Boys' Quarters, the Small Boys' Quarters, the Dining Hall, the Sewing Room, the Alumni. present.

Immediately following the chapel meeting the scene upon the campus was most attractive. Groups here and there each conducting special exercises, all at times singing different tunes at once, and yet far enough apart not to interfere with each other.

Boys and girls with hoes and shovels and spades, buckets of oats and young trees on their shoulders, flying here and there, formed a part of the picture.

The ceremonies around class '96 tree were unique and interesting. This song of future yield. The present wishes are along with the academic instruction.

Joy for the sturdy trees, Fanned by each fragrant breeze, Lovely they stand!
The song birds o'er them trill They crown each swelling hill They shade each tinkling rill, Lowly and grand.

Plant them by stream and way, Plant them where children play, And toilers rest! In every verdant vale In every sunny swale Whether to grow or fail, God knoweth best.

Then a few of the class presented some fair attempts at original verses, viz:

The long dreary winter weather With all its bitterness And all its faults together Have come to the days of loveliness.

The Spring with all its beauty Has come to fill its place

And thereby do its duty, So that nothing can displace

It has come with flowers
And the buds of the trees With plenty of showers Which bring the cool breeze JAMES WHEELOCK

Come now thou bright and sunny Spring, While all the birds are on the wing; They too are coming now to sing and try to make the anthem ring.

In the woods the flower doth grow Where all the birds of flight have flown. Along the brook the frog doth leap While all but men are fast asleep.

LEANDER GANSWORTH

Tis not strong in limb as yonder oak. This my little infant tree. That stands covered by nature's cloak, Under the light that is free.

FRANK HUDSON

The frequent showers of April Which so gently fall. To hasten life of spring-time, Are welcomed by us all.

CORA SNYDER

Some of the class gave maxims, such as "Where leaves do most abound, The fruit of sense beneath is rarely found."

"When the tree is fallen, every one goeth to it with his hatchet."

'Such as the tree is, such is the fruit.'

The Band presented its tree with a lively tune, and a moment after, singing around the Standard tree drew many to

"We plant this tree in commemoration of Arbor Day, as a testimony of our respect for the existence of the vegetable kingdom. We plant this tree in the name of the Standards and in honor of the greatwill have utilized every opportunity for development. The lesson will apply to the Standards. Let this tree loom up among great edifices. Let it stand like great mountains which are the works of ages. Let this tree stand here and face the storms and knocks, and let it ever be of our Society and as a monument of our organization. We pray that the 'Woodmen may spare this tree; touch not a single bough. In youth it shelters us, and we'll protect it now,' and as long as the school exists the school exists.

When we plant a tree we are doing what we can to make our planet a more whole-some and happy dwelling place for those who come after us, if not for ourselves. This is a tree of the Standards, and I trust that every member will protect it—a tree of trees, Standards, now and forever."

The Lend-a-hand circle of King's Daughters was a small but interesting group whose voices rang out in appropriate song. The Invincibles attracted perhaps the greatest crowd coming in at the close. William Leighton was their spokesman, and from the office balcony, he delivered an impromptu speech which our reporter failed to get. The Quartette rendered The Old Olden Bucket, around

Did space allow, a telling story might be related of each group, suffice it to say that the occasion all-around was a memorable one from start to finish and many times were heard such remarks as: "Perfectly charming," "This day will be a lasting one in the memories of all who took part," "Peculiarly fitting for an Indian school," the last remark no doubt being based upon the fact that the Indians frequently cut down nut-bearing and fruitbearing trees for the nuts and fruit, to supply present needs, thinking nothing all-sufficient for the average camp Indian writer, the Pawnees almost cleared their reservation of thrifty pecan-nut trees in gathering the nuts found the first year they arrived in the Indian Territory from Nebraska. There would to-day be a great plenty of these trees—sufficient to yield considerable revenue had they been spared the merciless ax of the improvi-

Arbor Day, then, was a day full of useful lessons, and we are sure the benefits resulting from the impressive ceremonies of April 26th, will be far reaching.

If you are not a subscriber will it not pay you to send us fifty cents to have your name placed on the regular Swamp," was the intelligent reply. Two-cent stamps are acceptable. A summary of all Indian news with thoughts and comments from the best writers on the subject is surely worth fifty cents a

### HAMPTON.

Within sight of the historic waters of tation for the Indian.

protecting care and instruction are be- they were carried down to the lumber tween six and seven hundred students yard to be stacked for seasoning or worked some five or six hundred of whom are up into useful articles of furniture. Negro, or according to the more recently accepted appellation for this foreign ele- tured one of the party. ment of color, Afro-American; the rest are Indians, who in the same sense might "day students are not allowed to work. be designated as Americo-Americans in The logging is too dangerous for uncontradistinction to us foreign usurpers, known as Americans.

officers to attend the Twenty-seventh school at night." Anniversary Exercises of Hampton, One of the most notable things to the which occurred on Thursday, the twenty- Carlisle visitors was a small stationary third of May.

Washington and an all-night ride by uel George of Cattaraugus, N. Y. The enthe Chesapeake to Old Point was the piece of workmanship. period consumed in travel to this interesting spot, and to some of the party who ored and Indian students under instruchad not before experienced the swell of tion was next visited. Much of the mathe choppy Chesapeake, at the horseshoe turn where white caps from old Charles and Henry to greet and cavort the good work done the evidence is all with the wavelets of the bay and the surging current of the wide mouthed superior grade. Good work from good James, it was not the least sensational material requires less ingenuity than good part of the journey.

The night on the bay was rough and did not cease their weeping, so that umbrellas and waterproofs were brought inacross the wharf to the electric car.

John Baptiste, Carlisle graduate of class tribe, were the detailed escort of the party from the wharf to Miss Folsom's cosy office on the school grounds, where the lady herself, cordially greeted the travel-

On viewing the grounds and all the sights thereon, they were found to possess the dimensions of a miniature World's Fair, and not unlike the lake front of the beautiful clear sheet of water on which all considerable size were plying, stood the Girls' cottage, for the colored girls, Virginia Hall, Library, Memorial Chapel, Academic Hall and the great Huntington Industrial works. There are above fifty including the Whittier Day scholars who attend the model school.

The object of the institutition is "to for the Indian girls. train young men and women to teach self-

The most of Wednesday morning was logs were in the creek.

asked.

slaughter house. Very little machinery bow. You may not know where the

was visible, so that it seemed to possess intelligence as it moved, but grappling hooks had fastened their fangs in the Hampton Roads, two and half miles from sides of the inanimate object which was old Point Comfort, (Fortress Monroe) and drawn by them to a set of rollers, forced but a few miles from the mouth of the on to a carriage mounted on which were famous James River stands the celebrated two men operating large lever hooks institution of learning known as the which threw the log in position for the Hampton Normal and Agricultural Insti- saw. By the time the party had arrived tute, which soon after the war was opened at the head of the stairway, the log they for the Negro, with the lamented General had seen going up the inclined plane was S. C. Armstrong as Principal, and ten no more a log but a pile of boards rolling years later on Capt. Pratt's earnest solici- in turn to various positions where circular saws trimmed and sliced them into un-Housed within its walls and under its iform size, then on to other rollers where

"I see no Indians at work here," ven-

"No," said our polite gentleman of color, skilled student labor, and the Indians are not strong enough to undertake it. Our It became the privilege and pleasure of training shops lead to this, but here only a small party of Carlisle teachers and experienced men work all day and go to

engine in the course of construction in Five hours by train from Carlisle to the machine shop by an Indian boy-Sampalace steamer down the Potomac and gine is half-horse power and an excellent

The printing office, in which were colterial in this department is old and nearly worn out, which condition was spoken of Atlantic rush at high tide between Capes by the instructor, but when one examines the stronger that the workmanship is of work from poor material.

To describe in detail the shops and enstormy and the clouds in the morning gineering department, the green-house and agricultural experiment department, and all the industries which are carried to use as way was made from the landing on in close connection with the work of the academic department so that the hand and head are being carefully trained to-93, and Samuel Baskin, of the Sioux gether, would require more space then we

The technical room, where a course of manual training in the elementary principles of wood work is given to both boys and girls shows that Hampton is not behind the best schools of the day in this comparatively new way of teaching.

The Indian girls' laundry was a special place of interest. There are so few Indian exposition in appearence. Facing an arm girls, (not more than forty or fifty at the of the bay known as Hampton Creek, a most) that it is possible to give them individual training in the care of clothing, sorts of craft from the oar-boat and sail- each making, washing, ironing and reing yacht to the side-wheeled steamer of pairing her own. It is not such an opportunity however, as the Indian girl in principal buildings, among which are a country home enjoys, where only one Winona Lodge, or Indian girls' Home, in the family she is the center around which revolves the living experience essential to her best individual growth.

The general laundry is an immense affair, as at Carlisle where every week buildings in all, which accommodate thousands of pieces are washed and ironed daily nearly 1,000 students and workers largely by machinery. Winona Lodge School under Miss Richard's untiring supervision and care is altogether a pleasant home

At 4 o'clock on Wednesday afternoon, support and better living to the Negro and Class Day Exercises were held in one of Indian races of the country." Hence the smaller assembly rooms. The essays, each pupil is taught some handicraft, class poem, class prophecy and singing were exceedingly interesting. Rev. Dr. McKenzie, of Harvard college, was called Within the memory of the spent in visiting the industrial depart- upon for an address at the close of the exments of the school. The Huntington ercises. He had graduated from Harvard Industrial works, including a steam saw- in '59, and as this was class '95 and the mill, carpenter shop, technical shops and figures being the same in number he blacksmith shops, came first in order. thought the transposition should not Here the party was taken in charge by a mean a great deal. He paid a high tribute graduate of the works and the full process to liberty and freedom. "We often feel of making a board from the log was wit- that in school we are tied to bells, but it nessed and explained. Large rafts of is so in all the walks of life. The lawyer is tied to the court-house bell, the teach-"Where do the logs come from?" was er to the school bell, the minister to the church bell, and so on. In the matter of "They are rafted here from the Dismal advice he would have the young get advice from people they know best. Ex-Then a great lumberly log was seen to perience is a light in the stern of the walk itself up an inclined plane to its boat. It is best to put the light in the places and keep within those boundaries we shall not suffer."

On Wednesday evening the trustees and visitors at the school held a platform meeting in the gymnasium. The students sang plantation songs, and various members of the board of trustees spoke feelingly. An excellent portrait of Genhandsome bouquet of flowers of mammoth dimensions, and as a back ground to death in his church. the almost life size bust, there was a large evergreen star, from whose center shone through the almost living picture the personal magnetism of the great leader, so filling the spacious room with his presence that it seemed as though he must

At this meeting, Rev. George Curtiss, of Baltimore, formerly of the Hampton faculty, spoke at length. He was followed by Rev. Mr. Dillingham of Calhoun, Ala., and Prof. Hitchcock, of Amherst. The latter is authority on athletics and he said: If a man wishes to become an athlete he cannot smoke, he cannot drink, he cannot dissipate. Prof. Hitchcock advocates foot-ball, for to be successful at foot-ball the young man must cultivate the gentleman, he must learn to control himself, and to obey orders.

Dr. M. E. Strieby, the 1st Vice-President of the Board of Trustees, and Mr. Robert C. Ogden, of Philadelphia, President of the Board, made brief addresses.

Mr. Chas. Mead, of N. Y, would have us build character so broad that if it were ever tipped over it would be higher than and Dr. McVickar of Philadelphia made care which General Armstrong gave to the final address. The meeting was his students. closed by the audience of nearly 1000 singing with much fervor General Armstrong's favorite song, "They look like can, Dr. McKenzie, Dr. McVickar and men of War."

On Thursday the sky was clear preserving, it is said, the yet unbroken record of fair Commencement weather for Hampton. At 8:30 A. M. students were inspected in ranks. The classes in Academic Hall, which department is under the management of Miss Elizabeth Hyde, made a fine showing. Miss Hyde has been at Hampton for many years, and advocates the best methods of practical head, heart and hand training. The display in the Science Building and in the Technical shop provoked hearty commendation. By noon the grounds were thronged with visitors from the towns near at hand, and from Norfolk.

At the Whittier School, one-half mile distant, where 300 little Negroes attend as day scholars under the supervision of the Principal and of the Normal Teachers from the Institute, visitors were delightfully entertained with singing, gymnastics and kindergarten work.

Specimens of students' work in drawing attracted a great deal of attention, also an exhibit of the products of students' labor in shops, farm, garden, tailoring, dressmaking, laundry and cooking class and the printing office.

One could have spent hours in this exhibit. The articles here displayed are to fall, under the special management of the great exposition.

the young ladies of the school all in neat cotton dresses, marching by twos.

The Anniversary exercises were held in the gymnasium, and were the central event of Commencement week. People were admitted by ticket and long before the hour, 1:30 P. M., the house was filled to overflowing. On the platform were Rev. Dr. McKenzie and Prof. Peabody, of Harvard University; Prof. Hitchcock, of Amherst College, Rev. Dr. Strieby, Mr. Geo. Foster Peabody, Mr. Charles Mead, Mr. Arthur James and Prof. Harvey of New York City; Hon. Amzi Dodd of New Jersey; Rev. Dr. McVickar and Mr. Robt. Ogden of Philadelphia; Rev. Mr. Dilling- that when left in an ignorant, wild, uncivham of Calhoun, Ala.; Rev. Geo. Curtiss lized state, an Indian or any other person Many Indian schools as

danger points are, but if we know the safe of Baltimore,; Rev. Stafford Brooke, D. is helpless to better himself unless he D. of Boston; and Mr. Thos. T. Fortune, of New York.

. There were also colored gentlemen of There were also colored gentlemen of well-regulated human being. Those liveminence and as a central figure of the ing without the right knowledge of God entire group sat Rev. Dr. Frissell, Principal of the School, who conducted the exercises.

The Rev. Dr. Parkhurst of New York eral Armstrong was suspended over a attended the trustee meeting on the preceeding day, but was called home by a

> Here, as in the meeting of the evening before, indeed, every where on the grounds, the spirit of the school's great founder pervaded the very atmosphere. The love and devotion of the Hampton workers to the memory of General Armstrong is a touching tribute to his great-

The vast assembly repeated the 23rd Psalm and were led in prayer by Rev. M. Curdy (colored).

The graduating essays of both colored and Indian students were worthy efforts and portrayed a practical training for a useful life for which the Institute is noted.

The Indians tendered diplomas were David R. Hill, Onondaga, N. Y., Irene B. Jamison, Cattaraugus, N. Y., Ella Powlas, Green Bay, Wis., Geo. J. Frazier, Santee Agency, Nebr., Placidus R. Higheagle, Standing Rock, N. D., and Phoebe M. Skye, Tonawanda, N. Y

Mr. Robert C. Ogden, of Philadelphia, presented the diplomas, referring feelingly to the fact that the class of '95 would be the last class to go out, who had rebefore. Prof. Peabody of Harvard spoke, ceived the personal touch, strength and

> Addresses were made by Mr. Fortune of the N. Y. Age, who is an Afro-Ameri-

At the close of the exercises, many of the visitors left by boat for points in the North, and with them the Carlisle party who were full of gratitude for the opportunity of having witnessed the great occasion.

PENNSYLVANIA KING'S DAUGH-TERS AND THE INDIAN GIRLS.

May eighth and ninth will long be remembered by the Pennsylvania King's Daughters as the meeting time of the first Convention among the members of the Church, Philadelphia, was the place where the delegates gathered from different parts of the State, the majority however coming from East of the mountains.

The meetings on the afternoon and evening of the eighth were rich in enthusiastic addresses from eminent men and women and in musical treats.

was increased by the arrival of fifty four Carlisle Indian girls; all of them King's Daughters. Forty nine came from their Daughters. Forty nine came from their country homes near Philadelphia, and five came from the School. They marched in a body from Broad St. station to the church where they took the Convention by surprise. Their reception was most cordial. The exercises had begun when they arrived but the committee insisted upon conducting them up the main aisle and be sent to the Atlar ta exhibition in the prise. Their reception was most cordial. Miss Folsom, whose World's Fair record rived but the committee insisted upon as an exhibitor of ability is remembered by all who saw the Hampton display at clusion of the preliminary business they clusion of the preliminary business they people of this period are too prone to serve people of this period are too prone to serve their bodies that we have comparatively suffering.

The line of march to dinner was one of when by request they together sang few thoroughly wise teachers? It is Those we found profitable in many The line of march to dinner was one of the blought lot ward and the sights not to be missed. The battalion headed by the band was followed by here of the Operative rendered one of its their bodies that we have compactable in many few thoroughly wise teachers? It is more disappointing when we note that we have compactable in many few thoroughly wise teachers? It is more disappointing when we note that we have compactable in many few thoroughly wise teachers? It is more disappointing when we note that we have compactable in many few thoroughly wise teachers? It is more disappointing when we note that we have compactable in many few thoroughly wise teachers? It is more disappointing when we note that we have compactable in many few thoroughly have an incentive to a more disappoint in the first taught the most perfect purity, in the first taught the most perfect purity, in the first taught the most perfect purity. selections of sacred music.

An address by Dr. Pauline Root upon "A King's Daughter's work in India" was followed by reports of circles and open parliament in methods of work.

Emma Johnson, of the Pottowatomie tribe of Indians and Fleety Payne, Shawnee, reported in part the work done at Carlisle. Though each speaker was limited to three minutes the Indian girls were granted an extension of time. Emma Johnson spoke first as follows:

Friends and Co-Workers:

To be present and speak for my race gives me no little pleasure. We all know is given light and knowledge to lead him up to an intelligent love for the high moral laws which must always govern every whether from choice or necessity, always live in the dark valley of superstition and foreboding fears, out of which have grown many foolish, wicked beliefs and practices.

Take the western Indians with whom I am acquainted. Many live in this way. The one great reason is because, in general, the lowest class of white people have always been among them, and the Indian has not only his own suspicions and queer thoughts, but has gathered many others from these associating white people. Liquor is indeed the great destroyer of the whole race. Although there are a few laws concerning it, still it is smuggled in and gotten to the Indians some way, in order to get the small amount of money the Indians receive. It isn't only the payment money the liquor dealers and gamblers get, but often money which is the price of what few productions the family may have raised. I recall to mind an Indian who sold the furniture of his house, his horses, and in a certain way a part of his land, in order to get more of this man slayer, after using the money paid to him to help support his family.

Not only do men take this destructive "Fire-Water" but women both single harvest is indeed great, but the laborers are few."

The missionaries' labor is not all in

vain I am thankful to say, for I note improvement in some way or other, when on my summer visits home. Many school children who return to their homes do good work there, while others are weak and fall into the old beliefs and ways for the Indiana have their ways ways for the Indians have their way of worship and are faithful to it. Still so far as I can learn the religion is but notions which they have gathered or inherit- else has

Speaking in general to my notion the Indians are far from leading Christian lives to say nothing of many of the white people living in the Territory. Some who are back-sliders themselves, try to Christianize the Indians and are no more fit for the work than the Indian in his savage state.

live in than the untaught, unawakened man, the untaught for his evil deeds can-not be classed with those who have seen the light, but choose darkness and shameful works, because of their greater love for the worldly possessions and "divers

Does not God, the Father of all, re-Keystone State. Chambers Presbyterian quire every enlightened child of His to prove His power and their truth, by their wise and constant efforts to spread abroad the light of the Gospel? As we look at the Indian in his native state not forgetting to have the light turned into its brightest pitch, we see his wants are numerous and they relate to all three, the head, heart and body.

The head needs to be cleared of fog and nd women and in musical treats.

On Thursday morning the delegation errors, and given instead good simple lessons of every day truth, such as he can at once begin to practice and prove are for his own good; at the same time, his heart should be brought under the influence of these lessons, together with an ever deepheart and actions and his immediate disciples finally understood, and taught the same high standard to all classes no matters desire to possess those lovely char-

depraved Gentiles, then surely there is hope and salvation for the Indian but he needs help all through, around and all I know of some, who in their haste in the slow process of this three-fold salvation of head, heart and body. They do not practically teach that, to worship God in Spirit and in truth means to live in

have various organizations, such as the King's Daughiers, Young Women's Christian Association, Christian Endeavors, Temperance Leagues, etc., in order to cultivate more rapidly the individual growth which comes from healthy actions

I found in our Y. W. C. A. and King's Daughters' work, as well as any other kind of work attempted where unity was needed, that it was very necessary to word hand to hand, and heart to heart, in order to develop sound characters. necessary to develop a tender consciousness for truth, purity, good temper, good reading and good company

In the King's Daughters at Carlisle, everything is in harmony. There are four circles in which the number of attendance range from twenty to over one hundred in each. Various parts of the Bible are studied. The lives of Christ, Bible are studied. The lives of Christ, Abraham, Isaac, Jacob, Joseph, Paul, Barnabas and others are well known. The Circles have their mottoes and watch-words. Scripture is committed to memory and the same is studied in class, besides, questions are brought in with answers. The girls are taught to understand the scripture and many have awakened to the new life, and many are try-

ing hard to live it.

There is a flourishing Y. M. C. A. at

Guide for the boys. They hold meet-Carlisle for the boys. They hold meetings and have Bible study every Wednesday and Sabbath. The boys are not beand married have been seen on the streets hind the girls in Christian work. The of the little town six miles from my home, as drunk as any man. Are not more true Christians needed among them? "The harvest is indeed great, but the laborers are few."

Normal Sunday School class, composed "We missioneries" lebor is not all in the Chapel. A teachers' Normal Sunday School class, composed "We missioneries" lebor is not all in the Chapel. A teachers' normal Sunday School class, composed the missioneries' lebor is not all in the Chapel. A teachers' normal Sunday School class, composed the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. The boys are not contained to the streets hind the girls in Christian work. of girls and boys study under an excellent instructor, and fill vacancies when teachers are absent. Any one who has read the *Indian Helper* knows the spirit of the pupils for giving instead of receiving. All the work is done I. H. N. pot leaving out the experiment of grube. not leaving out the sweeping and scrubbing of a floor. The pupils may not have thought why they like to do their work, and go about it so happily, but some one

The older Indians, and most of those at their homes now, are like little children, who have been allowed to choose their own play-mates, as it were, they have become self-willed and have grown into bad habits, until it is too late, almost every time to convince them they are wrong. I for one wish to express my sincere appreciation of all the good work that is being done and I house to see the day when the Surely those who have learned to be God-tearing, and know they are doing wrong when they cease to love our Heavenly Father, and lead other lives, say there is a darker valley for them to be more sympathetically how much more lives in the understand the lead of the love the Indians have to contend with than you do? All this past training has been against them. In many cases they do not see clearly, the practical meaning of God's law and love, and before they can they must be taught the right care of the , the heart must be purified, the mind enlightened and awakened, and then, they will be able to know God, the wonderful Counselor, the Prince of Peace.

Fleety Payne next responded with an address in which she said!

Sisters and Friends:

I-will try to bring before you a part of the work that has been done at Carlisle school, in the past three years.

Our circle holds its meeting every Sunday afternoon at 2 o'clock, when one hour is devoted to the study of the Bible lessons. Our leader explains our lesson to us, and with the help of a map we can readily

understand their meaning.

Our circle is divided in two divisions known as the Junior and Senior divisions. The Juniors hold their meetings on Wednesday and also lead the singing for the Seniors on Sunday afternoons. We do not close our meetings during the summer months.

The work accomplished two years ago consisted of weekly lessons upon the topics outlined by Mary Lowe Dickinson as found upon the Calendar of that year, namely: Life's warfare, Lov Peace, Gentleness, Goodness,

poor, helpless and degraded they were.

Note the changes the Gospel of Christ as taught by Paul, Peter, James and John did for the lives of many learned yet wicked Jews and many more ignorant depraved Gentiles. ing of those virtues which characterize true followers of our King.

Last year we had forty lessons upon

the lines of the Major Prophets; each was to enroll new names to some favorite taken up as a separate character and Church-book, overlook certain vital steps studied with reference to the relation he bore to the period in which he lived; influence upon the people who lived at his time, as well as those who lived after him. This in turn would lead to a study he same Spirit and truth.

Many Indian schools as well as others tance or the rejection of God's truths as

We were much interested in searching out the fulfilments of those prophecies which carried us practically through the entire Bible and through subsequent history down to the present time. This year has been devoted to a comprehensive study of the first five books of the Bible or the Pentateuch with special reference to the principal characters. Each member these were followed closely, and with most encouraging results. The early history is so nearly identical with the American Indian that these lessons bore lessons bear and indiant that these lessons bear and indiant that the officers of the white race it is equally true of the equally needful for the other. divided into tribes with their leader and head men. They were a migratory people largely dependent on the natural produc-

life.
Their customs and habits were indeed almost the same as you have found among all our people, and as you may still find in some localities.

We, like them, have been in boudage. Not to an Egyptian Pharoah, but in the bonds of ignorance. Education is our great emancipator; though some of our people still murmur against the physical restraint and fatigue attending our long sojourn into the land of civilization and citizenship. Yet! striving to forget the things that are behind and reaching forth secret sessions in Carlisle for the purpose to the things that are before, we press toward the mark for the prize of God, in Christ Jesus, our Lord and King.

The morning session closed by singing "In the Cross of Christ I Glory." During the noon hour the name of the girls with the tribes, states and territories they represented were secured upon the Register. The basement of the Church was at their disposal where they ate their lunches brought with them from their country homes while they rested and compared experiences of the past few months since leaving "dear Carlisle."

A delightful Bible Reading by Rev. Chas. Rhoads of Philadelphia opened the afternoon meeting. Ten minute addresses upon special lines of work followed each other in quick succession. Hospital Work, Prison Work, Work Among Seamen, Work in the Slums, Mission Work, were topics that brought out many interesting and some thrilling experiences.

Work among Indians, as conducted at Carlisle, was the subject assigned Miss Shaffner. In her remarks she gave a history of the influence the work of the Order had upon the girls. She said "As conducted at Carlisle the work is included under three general heads of Devotional, Bible study and Missionary.

Regular weekly meetings are held for prayer and praise. The members are pledged to daily private prayer and taught that all duties, however humble, are to be performed 'In His Name'. Systematic and thorough drill is given in Bible study; from two to three o'clock every Sunday afternoon is devoted to this part of the work. An attractive feature of the work is the Junior Branch, composed of fifty little girls who are allowed to wear the cross and are graduated into the regular Circles. A valuable part of the work is coming to be that of regularly corresponding with girls who have left the school and returned to their homes. A letter may seem a small thing to those living in the heart of progress and enlightenment, but to those pent up within the narrow confines of the western reservation surrounded by ignorance, degradation and stagnation, it is a welcome messenger of light and leading.

The work of the Order has a peculiar charm for the girls. The simplicity of its obligations, the modesty of its purpose, India, all through the holy land and valley all find a ready response in the timid but many are won for the Master's cause who would hesitate to make a public profession of a more formal nature."

Miss Bourassa, Carlisle graduate, class '90, followed Miss Shaffner and said:

"Since I have been listening to what the women, it makes me feel more and more

revealed through his chosen ambassa- generation must be taught to be earnest tions made in different countries and the knees do not knock together now. (Laugh-Christians and willing workers for the King. They must also be taught how to interpret the Bible so that they can go out and become leaders among their peo-

Much, very much is being done to prepare the young white women, to become good daughters, sisters, wives and mothers, for it is said that in their hand lies the future welfare of the race. If this is true

can Indian that these lessons have been the Order put themselves in communi-of peculiar interest to us. They were cation with the teachers of the different Indian schools, and get them interested so that they will organize circles and in this way many King's Daughters circles on of the land for their necessities of will spring up among the Indians in the west. I trust that some action may be taken on this line, to-day. We need your help in this great work.

#### DISTINGUISHED BISHOPS OF THE M. E CHURCH.

On Monday afternoon, April 29, it was suddenly announced throughout the of intelligent Indian faces before them. grounds that some of the sixteen Bishops of transacting the business of the Church, were to honor the school with a visit, and that there would be addresses. Upon receiving this word, work was immediately closed down, boys and girls hastened to quarters, doffed work apparel, donned school clothing, and soon were seen marching to chapel. Bishop Newman came out from town in advance of the the various school rooms and were in waiting, the good Bishop kept all in cheerful attitude by a preliminary talk.

He began by giving a little incident connected with the meeting of about 60 of our boys and girls who attended the and admonished his Indian friends not to Bishops' reception at the M. E. Church a few evenings before, when "they had the pleasure of shaking hands with the Indians and the Indians had the pleasure of shaking hands with the Bishops."

On that evening he said Bishop Foster seemed a little more inquisitive than the rest, and frequently asked "To what tribe do you belong?" as the party passed in a single file. One would answer "Sioux," another "Cheyenne," and so on, till finally "I am a Crow," sounding loud and clear provoked a generous smile on the part of the Bishops.

Following these came two well-dressed American girls, no prettier than the Indians, but the Bishop facetiously put the same question to them.

"We are Chippewas," they said laugh-

Bishop Newman who was standing by took a more serious thought and asked himself, What makes the distinction? We say it is civilization.

"What is civilization?" he asked. "Did we ever define the word? Some day a teacher may write the word upon the board, and we may learn the meaning from its derivation, civitas, a city," but the Bishop believed the great difference was in the religion.

Bishop Newman advocates Christianity because of its morality, its virtue, its beneficence. He has travelled all over the world. He has been to Greenland, where for six long months is perpetual day. He has been through the Strait of Magellan, city of the world. He has travelled of the Euphrates. He has seen and minbooks, and asked himself many times, What makes the difference? He has always come to the same conclusion, it part: is the religion.

condition of women in countries not Christian.

In China he saw two Orphan Asylums. one for girls and one for boys. He asked, him that the boys were taught to be use-

"What do you educate your girls for?" "To sell," they replied.

He asked at what price, and they told im some could be bought for a dime.

serious side was immediately presented, and thoughtful attention was the result.

With two or three more illustrations giving power to his argument in favor of the Christian religion as the greatest force to raise men of low condition to that of a higher sphere, he turned and said to the other Bishops who had by this time platform, "I want you to look upon that magnificent sight," referring to the sea This is an age of progress, and it strikes

Bishop Bowman was next asked to say a few words. After endeavoring to persuade his brother bishops to speak he turned to the audience saying:

"You see, I can't make these boys mind

This produced hearty laughter.

Bishop Bowman has been a lecturer for twenty-seven years, and has talked to the school before. He has recently visited the Indian Territory in the interests of Church work and said if he lives till July rest, and as the pupils had gathered from he expects to go again. The Bishop congratulated the Carlisle boys and girls on the superior advantages they were enjoying, and claimed that he had no such opportunities when he was a young man. He spoke of the body God has given us, damage the body. God has given us hearts to purify. God holds us responsible for the opportunities we have. Bishop Bowman is a graduate of Dickinson College, and he has been a Christian since he was sixteen years of age.

Bishop Merrill had but a few remarks to make. He was glad to see so many here, but not in the sense of the good brother who when invited to speak before a penitentiary audience began by saying he was glad to see so many of them there. Bishop Merrill presumed that that audience was not of the same mind. As he had no doubt that we were frequently entertained with moral lectures he would not detain us on that score, but closed with an eloquent appeal for the Gospel of Truth and a bearty "May God's blessing rest upon you all."

Delos Lonewolf gave an impromptu address of welcome to the distinguished visitors. Capt. Pratt explained in detail the purposes of the school; there was singing, and a very enjoyable meeting came to an

### ADDRESS BY EDWARD MARSDEN, ALASKAN.

ward Marsden, of Marietta College, delivered an address, which was taken down stenographically. He is a young Alaskan and as far south as the most southern heathenism. A student of Marietta College for four years, he will finish the course in June, and expects to remain all do this. East three or four years longer to take honest nature of our Indian sister. Thus gled with the various people of these dif- a theological course and to master law. eivilized and have been made to stand on ferent parts of the earth, has stood in the Mr. Marsden chalked as he talked, sim- an equality with any man, would carry heathen temples, has read the sacred plifying his language as much as possible the torch-light of industry where it has so that all could understand. He said in

The congregation of dark skinned, able to be with you this evening. I re- world-wide civilization. speakers have said about the good work the King's Daughters have done and are doing among the different classes of fore him that day seemed to impress this school. I remember how previous to him deeply. "What a magnificent sight that time when I spoke in public, that as anyone else. In this age, friends, we

Ever since I met the superintendent of this school, my heart has always been with you. I have been homesick some-What were the uses of these? They told times, but I think it is better for me that I did not go home when I so much wished to, two or three times, for I do not know that I would have made my standing in college. My people wrote for me to come home several times. The majority of our people do not understand this as we do. This produced an audible smile, but the These men who have learned better have made the country what it is today

I wish to speak to you tonight on a very hard subject. I do not know whether I can succeed in presenting it to you very well or not. We live in a very wonderful age. The last time I was here with what little knowledge of history I had, I tried to show the difference between the arrived and seated themselves upon the heathen world and the Christian world

> me that any educated man, any well informed man, can see that this is an age of world-wide exploration. This is one of the characteristics of our age. You hear of men trying to find the North Pole. Perry went far north. You hear of others trying to go under the South Pole. Others from America and Europe have explored to the very heart of Africa; some into the ocean, others are trying to go into the earth as far as they can go. Men are always searching for something, and indeed there are still many things to search for. The more of this world-wide exploration there is going on, the better it will be for us who live in this age. You know wherever a civilized, educated man goes, he leaves his mark whether for destruction or enlightenment, whether for good or for bad. It rests with us as students, whether we shall have a part in this great movement, or not.

> This is an age of world-wide communication. If you went to another place, very likely you would make it known to your friends. I have come to this place. Perry went toward the North Pole as far as he could go. Stanley went to Africa. When a man finds out something that has never been known before, he makes it known to some one else. This is a sign of the times, a world-wide communication. When you hear of something better, you wish to try it. When some of the ladies over in France get up a new fashion, some of the American ladies wish to follow it. If they get a new bonnet, some of our fair ladies like to have the same. It has been by means of communication that the world has been brought closer and closer together. Not long ago I was going to Arlington Heights. We had just heard of the victory of Japan. As soon as the victory was gained, the news was sent out. to London, Paris, New York, indeed over all the world. One of the men said to me "You're whipping them, aren't you?"

Another fact is that we live in a worldwide civilization. You all know very well wherever a civilized man goes, he On Monday evening, May 20, Mr. Ed- leaves his mark for good or for bad. The civilized man makes things; he does not only find them. He finds iron ore. He makes it into steel, sewing machines. He teaches the uncivilized man how to do so. Indian, two generations removed from He teaches him how to think and how to work; how to read and how to write. Our American schools, our Chinese schools, our Japanese schools, our Indian schools

I do wish those of us who have become not been lighted. I wish to emphasize this fact and impress it upon you, that we have something yet to do and it rests with I am very glad, my dear friends, to be you to finish what you have begun, a

Then there is a world-wide assimilation. Assimilation means to make you the same women, it makes me feel more and more the need of your help in increasing the work among my people. You have already heard what has been done at Carlisle, but we are such a very small part of the Indian population, that it seems what we do is, as it were, but a drop of water in the great ocean. Before this great work can be a success the young of this women, it makes me feel more and more the need of your help in increasing the this is increasing the this increasing the this increasing the this age, friends, we may knees knocked together and they nearly knocked me down. The next time I came here I was a Junior. I spoke on Astronomy, my knees did not knock so much. This time I come as a from Carlisle, there was another man from Alaska. The extremes of the earth explosion. An educated Chinaman, American, Russian, Indian, all may be on a level. We may be black, white, yellow, green, but we have the same soul, the same body.

Then I want you to notice another characteristic which is very important. It is a world-wide emancipation. I remember one time, Captain Pratt put the question, what should we do with the Indian aside from civilizing him? The first thing of course is to Christianize him. I remember Robert Hamilton arose and said "Emancipate him." What does it mean? To cut the bonds of heathen law that have always held you down in bondage. When we are all civilized, when we are all educated we can go forward as any other men on the face of the earth. I care not where you take civilization it always brings good results. I hope all of you are now free: free from the old customs. One of the hardest things to do is to get the Chinaman to break away from the past. I do wish when you go to your homes from Carlisle, if you go home, you will not go back to the old life. I hope never to do it. We need to set our people in the right. Help to do it. Move them forward until they are emancipated.

There is a world-wide organization, a word-wide Christianization. Christianity elevates and makes good. I do not mean that you must put on a long face, have nothing to do with sinners. Be humble and meek and help the weak as well as the strong. The more the truths of Christianity are taught, the better for our homes, our districts, our country. This is one of the great characteristics of the advantage in view. age. The lifting up of the human race is one of the missions of Christianity.

I have just one other, and then I will keep silent: A world-wide Salvation!! I want to put two exclamation marks to that. It means to save. There is something in me, there is something in you, in everyone that tells us to destroy the Kill the Indian but save the man. Take away the superstition of the Chinaman and leave the man. Go down to Mexico and take away their beathen ways but do not destroy the men. I am very glad to say that many of us have been saved, and I do trust that all of us may go away and be the means of saving others, whether we save them from heathenism, or lift them up to the common level of citizenship. The Indian must work and work until he solves his own problem.

On the 10th of June I hope to have my reward, and if no physical weakness prevents, I intend to take the examination to be admitted to the bar in Ohio before three years pass. If I fail, do not make up your minds that you will fail. If I fall do not be discouraged. Do not make up your minds there is no use for an Indian to try.

## THE DAWES COMMISSION.

### Letters From the President and Secretary of Interior Touching Their Work.

President Cleveland and Secretary Smith have written letters touching the work of the Dawes Commission, and the Commission has transmitted them to the chiefs, together with a formal notice of their presence and mission. The Commission began active work Monday. The letters impress the friendliness and fairness of the administration towards the Indians, and while they do not direct a course to be pursued, they carry the impression that it would be better for the Indians to treat with the Commission than to take chances with Congress.

## President's Letter.

EXECUTIVE MANSION, WASHINGTON, MAY 4.

HON. HOKE SMITH,

SECRETARY OF THE INTERIOR.

MY DEAR SIR: -As the Commissioners to negotiate and treat with the Five Civilized tribes of Indians, are about to resume their labors, my interest in the subject they have in charge induces me to write you a few words concerning their work.

As I said to the commissioners when they were first appointed, I am es-pecially desirous that there shall be no

sitting upon the same platform, and no reason, in all time to come, to charge the umbus and his followers had on the east- the building, passing through a room commission with any unfair dealing with the Indians, and that whatever the result of their efforts may be, the Indians will not be led into any action which they do not thoroughly understand or which is not clearly for their benefit.

At the same time I still believe as I have always believed, that the best interests of the Indians will be found in American citizenship, with all the rights and privileges which belong to that condition. The approach to this relation should be carefully made, and at every step the good and welfare of the Indian should constantly be kept in view, so that when the end is reached, citizenship may be to them a real advantage instead of an mpty name.

I hope the commission will inspire such confidence in those with whom they are to deal that they will be listened to, and that the Indians will see the wisdom and advantage in moving in the direction as I

If they are unwilling to go immediately so far as we think desirable, whatever steps are taken should be such as point out the way, and the result of which will encourage those people in further pro-

A slow move of that kind fully understood by the Indians, is infinitely better than swifter results gained by broken pledges and false promises.

> Yours very truly, (SIGNED) GROVER CLEVELAND. Secretary's Letter.

HON. HENRY L. DAWES, CHAIRMAN FIVE CIVILIZED TRIBES COMMISSION, MUS-KOGEE, IND. TER.

DEPARTMENT OF THE INTERIOR,

WASHINGTON, MAY 6, 1895. \ MY DEAR SIR:—Enclosed I hand you copy of a letter from the President, which he discusses the work of the commission of which you are the chairman. I hope it may aid you to convince the Indians that this work has really their own advantage in view. The impossibility of permanently continuing the present form of government of the Five Civilized Tribes, must be apparent to those who consider the great difficulty already experienced. perienced, even by an administration favorable to the enforcement of treaties, in preserving for them the rights guaranteed by the Government. As the time teed by the Government. As the time must come when they will change their present system, how much better for them to inaugurate with you, now, under an administration favorable to their rights, the plan by which the rights, the plan by which this change will be accomplished.

Very truly yours, HOKE SMITH, Secretary.

## The Commission's Letter.

DEPARTMENT INTERIOR, COMMIS-SION TO FIVE CIVILIZED TRIBES. MUSKOGEE, I. T., May 13, 1895. TO THE HON. L. C. PERRYMAN, PRINCI PAL CHIEF OF THE MUSKOGEE NA-TION, TULSA, INDIAN TERRITORY.

DEAR SIR:—The Commission to the Five Civilized Tribes have been directed to present again to the several nations for further consideration the matters upon which they are authorized to confer, and are in receipt of a letter from the Honorable Secretary of the Interior in which he encloses one from the President of the United States disclosing his great inter-est in the success of this Commission in coming to some agreement with your people, which shall sanction all your just rights and promote your highest welfare, as well as contribute to the best interests of the whole country.

By direction of the Commission I enclose to you copies of these letters with the hope that you will make them known to your people and commend their spirit and purpose to the favorable considera-tion and co-operation of your nation.

I am, with the highest consideration,

Truly yours, (SIGNED) HENRY L. DAWES, Chairman. - [The Indian Journal.

### A SPIRITED DIFFERENCE BE-TWEEN THE CITIZEN AND NON-CITIZEN.

We would be pleased to know what interest the non-citizens living in this Ter-What is the true reason the nonritory? What is the true reason the non-citizens are so anxious to see the Indian Territory made a state? If they are so anxious to live in a state why don't they go to the states? The Indians have always conducted their own affairs without their

conducted their own affairs without their aid, and why do they meddle with the Indian's affairs without being asked?

The above four questions are simple, and we especially select the managers of the Indian Chieftain, Claremore Progress, the editors of the State Herald, Minco Minstrel and Muldrow Register to give us housest answers. Don't dodge but

We have the same right here that Col-

ern shore—the right of civilization to ameliorate and sweep barbarism. A bet-ter right than the Cherokees had in Georgia and Alabama when they overran that country and possessed it for them-selves, as we make no such robbing claims to the soil. A better right than any merely Indian title to any soil, for theirs was a bloody code of driving off by force and extermination. Dislodging an inferior tribe by arms and claiming the land without redeeming the country from barbarism or their own acts by a civilizing mercy. The Indians have never "conducted their own affairs without the aid of the white man" except when raiding and plundering in barbaric ferocity upon other Indians and the whites. The editor of the Advocate has been raised under the rule of the white man and never knew anything else, and in all probability if the blood of the white man that runs in his veins were let out there would not enough left in him to supply a jay bird. He knows that his laws are the white man's laws, that his clothing, houses, printing press, his comforts and privileges, his religion, safety and protection, and all the civilization and most of the brains he has, all come from the white man; and he knows that the Indians, as Indians, never conducted nor produced any of them without the white

We are here because the Indian governments prepared the way and then invited us to come, in opposition and violation of their own "sacred treaty" with the U. S. government; and we stay because we prefer to make a state here rather than to move to another; and we stay because the

vast majority of your own people ask that we stay, as they ask that we come.

We want to see the country made a state because that is the civilized method of government, and affords the greatest opportunity for progress, safety, enlight-

enment and individual liberty.

We do not want to rob you of your land, as you robbed others and sold it for what you now possess; nor do we want anything that is yours except by fair com-But we do want civilization, progress, peace, law, justice and liberty and we want them because they are right

Can the Advocate notice any dodging in this reply.—[Minco Minstrel.

### ISSUE DAY AT SANTEE.

Naturally the annual issue of clothing to the Indians, at the various agencies, ceases to be an occurrence of interest to those who have witnessed it often, or even to those whose long residence among them has worn off the novelty of seeing so many Indians together. A few of us, however, who cannot yet be classed among the wise, went down to the Agency, one cold morning in December, when the yearly supply of clothing was issued. From all over the reservation, far and near, the Indians their teepees in sheltered spots along the river bottom. At one place there was the genuine Indian camp of years ago. inside of a teepee, we boldly walked up and to command such large wealth. to one and begged admittance.

same time signifying her willingness that we should enter.

brightly without any visible smoke, for tilated the tent. Around the sides of the go where they please teepee, blankets were spread making comadvantages of the new. But all this is a posely started out to see.

In front of the "issue house" we found a crowd of Indians-men, women, babies, game of shinny.

We were admitted by a side door into Columbia. -[Muscogee Phænix.

stacked high with beef, into a room where the clothing was being issued. A counter ran about three sides and on the fourth was a door opening directly into the road, through which the Indians passed in and out as their names were called. At the desk near the door stood the Indian clerk, and by his side, the government inspector.

The clerk called out a name, for instance, Mary Jones. Mary Jones is allowed to enter, the clerk reads, "one blanket," (one or more according to her family). One of the six or seven clerks behind the counter responds "one blanket," and immediately throws the same into the center of the room, where it is used as a receptacle for the other articles, which in their turn are also thrown over the counter.

No attempt is made to fit the clothing to the men and boys (the women's dresses not being made up), but the clerk calls out, "one pair shoes, boys," or "one hat, men's." Should the article not fit, the owner may exchange, if he finds an opportunity, or else he must wear the garment as it is.

After seeing one or two lists completed, we felt satisfied with our knowledge on the subject of "annuities," and so turned our faces homeward, leaving behind us, the men and women, the babies, dogs and ponies still waiting patiently in the cold.

W. O. NASH, in Word Carrier.

### AN INDIAN COLONIZATION MOVE.

Last week a number of prominent Cherokees met at Tahlequah and formed a colonization plan for such Indians as will join them in colonizing in Mexico or South America, and they are now in conference with President Diaz, of Mexico, through the Mexican minister at Washington, for the purchase of the state of Sinaloa, a strip of land about 300 miles long by 100 miles wide, in western Mexico, on the coast of the California Gulf.

Hon. Bird Harris, a brother to Chief C. J. Harris, of the Cherokees, is one of the chief promoters of the plan, and says that a definite understanding from Mexico is expected within a few days. The state of Sinoloa, he says, has a long chain of mountains running along its extreme eastern border, and the California Gulf on the West. Between them is low fertile land. which is given up to grazing, and but few people occupy the state. He says that he came pouring in and many of them pitched thinks nearly 100,000 Indians from the several tribes and nations would be glad to go there, and would carry with them quite a camp, not unlike, we were told about \$150,000,000 of wealth, and that Mexico would be glad to sell them the desired As two of the party had never seen the tract to have it occupied and developed.

A number of prominent Cherokees are The inevitable dog gave us scarcely a interested in the scheme, and say that it hospitable greeting, but an Indian woman is in response to a demand from a number soon appeared and silenced the dog, at the of full bloods, who want to continue their present customs and government. A number of Indians say that if the nation In the center we found a fire burning is to relinquish its present government and systems they favor selling completely the opening above in the canvas made a to the United States and getting the perfect draught and at the same time ven- money, to do with it as they please, and

Mr. Harris says that in the event they fortable seats or couches. Indeed, for fail to agree with Mexico they have a site comfort, cleanliness and ventilation, the in view in the United States of Columbia, miserable, one roomed houses, many of in South America, where the conditions the Indians live in, can not be compared will be quite acceptable. The land there with these teepees. Still the houses are is held in common and the population is no doubt, one step towards civilization. largely an Indian population of the vari-The next must be to teach them how to ous degrees of civilization. They will be live in them. Now is the transition pe- glad for a small consideration to receive riod, and the transition is more apt to show this American colony within their comthe evils of the old and the new, than the mon family. In that tropical clime exertion is not essential to livelihood, and a digression from the issue, which we pur- weary warrior would not have to move from under the shade of his palm tree to get fruit for his sustenance. Mr. Harris thinks there is no doubt that they will children, dogs and ponies-waiting their succeed in the plan. It has been suggestturn. The men stamped their feet to keep ed before, but never before has it assumed them from freezing; the women wrapped anything like tangible shape, nor have their babies up snug and warm under negotiations been begun with other natheir blankets, while the boys took com- tions, as now. Within a few days, he give us honest answers. Don't dodge, but answer truthfully.—[Tahlequah Advocate.] for tin that solace of the Indian youth—a says, definite understanding to the says, the says, definite understanding to the says of shippy. with Mexico and the United States of