## "GOD HELPS THEM WHO HELP THEMSELVES"

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INDHKN INDUSMRIHI SCHOOL, CHRIISIE, P\%., M\%Y, 1895.
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PUBLISEED MONTHLT, IN TEE INTEREST OF inedan education and civilization.

## MKe Mechanical Wonk Done by INDIAN HeYS.

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We wonder if anybody would be suspicious of the loyelty to Americaniem of the great Methodest Church, for instance, if nine-tenths of 就s Bishops and preachers were foreigw born and foreigw edu cated, and most of the remaining centh who though native born, were yet \&oreign educated.
"Put on!y Amaericans on guawd," said Washington.

Holmanism in Indian matters was only the tributary slave of another iswe., which utilizes, burrows deep and ramifies to undermine, weaken and then absorb A mericanism. Thene are plenty of taibutary slaves left.
"Put only Americans on gusmd," said Washington.

The management which sodulously plans and controls Indian tribes intact, inhibiting almost all association of the individual Indian with the outside world until an Oklahoma or other like boom is bred and turned loose upon such tribe is as criminally negligent in dischose of its duty to its helzeless wards as the parent who takes nosteps to train a child, throngh experience, to meet the inevitalle life issues of maturer years. We all know what miserable tailures generally those of our own race are who, during their formative years, are neservated from the association and experiences of actual every day life.

We have heard a great deal and had some controversy about the delectable character of the peculiar civilization and eitizenship claimed to be developing among the Indians at Santee Agency, Neb, and there h\&s been a throwing of stanes at us from that quarter for the past sixteen years. This warrants us in print ing the picture confession we give on another page. The quality of citizen hip that requires to be handled year after year in the manner described seems to us to trend the other way.

We print on another page an editorial from The Indian's Frimend headed "The Next Step," and in connection with it a brief address we made at Ocean Grove, in August 1883, twelve years ago. We are not going to find fault because the Indian's. Friend nuw entertains these ideas, but we do have and have had all the years a slight indignation of at least righteous origin that the moving powers of the Friend have been so long in coming to these conclusions and have so persistently invented and inaugurated divers other plans to hinder the progress of these now accepted views which it puts out with so much positiveness.

The members of foreign tribes of all lands fleeing from hunger and oppression in their nativity find welcome, homes and
plenty in the United States. The invita-
tions to them from the United States are cordial and pressing. How different the treatment of the mative American! He is fed, clad and cared for at public expense if he will only STAY OUT of the Tnited States and be content to live within the narrow limits of reservations fixed by the United States, which are often barren wastes and always under a surveillance enforced by the United Stetes, 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, "Ho? Come here, all yye 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, thee same crier, with louder voice, and great'harshness says, "Get out! Stay away! Kive alone! Die! If you want our civilization and prosperity, make it yourself, but do not attempt to come into ours!' Truly, "The human mind is so constituted ies to make us hate those whom we have wronged." Perhaps if we once began to do right this "human mind" of ours maght also begin to think right.

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

THE CAPT. CLAPP-CAPT. PRATT
CORRESPONDENCE. CORRESPONDENCE.
CAFex

Unired States Sndian Service. Ft. Beratheld Agency, Elbowoov, N. D., April 23, 1895. Dearr faptain Pratet:
Youns of the 15 th instant is just received. I have only this more to say on the subject. It appears that we are entirely
agreed escept as to the possibility of scattering, and so absorbing the Indian among our white civilization. I deem it to be impossible but only because Congress will not sametion it and enact the necessary laws. Inevery sense it is practicable, and would in the end be economieal, but the average moter will not think so, and hence the Holmans and the members from Way Back will saot vote for it. Whenever you can get the legislation necossary, I will assist in carrying out the plan with all my heart. I shall continue to adwocate reservation schools so long as by law and regulation the Iadian is to be kept on the reservation. I find them far more satisfactory and useful than any system, no matter how superior as a means of education, that returns ehildren to the reservation when school days are ended. Doubtless Carlisle is far in advance of any and all other non-reservation schools. It is not sectarian, and the "outing system" is admirable. It is only the return from it and the other schools to reservation life that I deplore, and so long as that returning is the usual suppiement of such education, it makes the final result harmful rather than beneficial. This is firmly my own opinion, and I think equally so of nearly all wh
tions.
Meantime reservation schools are doing
good and their usefulness will doubtless increase. So long as the Indian is to be kept tribally on reservations such schools are the oniy practical way of educating his childrea. In justice to myself and in view of the seeming reflections upon me contained in the published extracts from you speech I ask that this correspondence be published in The Red Man

Sincerely Your Friend,
W. H. Clape

## CAPT. PRATE'S SECOND REPLY

Carlishe, Pa., May 10th, 1895. Capt. W. H. Clapp,
Acting Indian Agent,
Fort Berthold, North Dakuta. Dear Captain :
Thave your further letter of April 23rd and feel called upon to make additional neply.

You say: "I deem it to be impossible "but only because Congress will not sanc"tion it and enact the necessary laws. In 4every other sense it is practicable, and "would in the end be economical, but the taverage voter will not think so; and "hence 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 Lamilies with the consent of their parents, and an approrriation of $\$ 797,000$ made for these purposes. Follow up the bills from that time to this and you will find goractically the same provisions. Then if you will look into Indian management as I have from year to year since that time, grou will find the fault is not with Congress, but is departmental and administrative through the Indian office and its agents in charge of the Indians, manipalating against the wishes of Congress. The influences that have led agents and comsequently the department to this opposition you know well. Tribalizing and reservating is destructive to civilization ared almost a complete baswier to any individuality, but it pays other peopl and combinations and hemee the continuance.

The opposition of Holmanism was only an ewisode. The Indian bill for this yea and next, notwithstanding this episode like the previous bills for the last thirteen yearseontains the declaration of Congress in a special appropriation sufficient to make a good beginning along the line of disintegration which you and I are agreed is best.
You say whenever I can get the legislation necessary, you will assist me with all your heart. This legislation has been in all the bills for all the years because of my influence, so that I may sately say that have the legislation, and I feel enough coufidence in congressional good sense to say that when these appropriations are ful ly utilized and it can be shown that ad ditional means and legislation are neces sary, they will be forthcoming.
Indian sentiment, like all other senti ments, is a thing of origin and growth subject eatirely to the influences in which the Indian may be placed. If the Indian is continued wholly under the experiences of tribalism, he will not grow up a sentiment against that. And, on the contrary ment against that. And, on the contrary
and civilizing influence and association, his sentiment in favor of becoming civ ized and individual will develop, and hurtful tribal sentiment will die.
Wbile returning to the tribe and its imperious and hurtful influences is most deplorable, I think your opinions in regard to the extreme hurtfulness and deplorablehess of even that, are not fully warranted. I have many evidences that returned stu dents are working a ravolution 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" :o industrinusly 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 ab solutely essential to the civilization of the Indians.
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 BIErBower, in The Independent, has elicited pointed comment in the shape of a soliloquy, 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 languages keeps its states small, while the 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 itw population. Existing dicate what the nation will be armies, indicate what the nation will be. Spain and Germany and Russia. In America, how ever, with one tongue we can have one nation, and must have but one. Canada must, accordingly, come into our Repubic, while Mexico must long remain excluded. South America will in time be one power, unless English should so get guage of a great part of the people. tral America, if it becomes all Cpaninstead of divided between native tongues, will be one power and unite with Mexico. The spread of the people of the United States in Mexico may, indeed, make two languages there and ultimately divide the country; in which case it will be added to the United States, The United States and the English language have thus absorbed New Mexico, California and the rest of our territory
In Europe there is only one empire that Austria is threatened with early berment. Those German statesmen were far-seeing who sought to unite in one empire all the German-speaking peoples and leave the restout. The German Empire as a result, is strong and permanent As long as languages speech and blood,


## LET THE, CALAMITY COME

ODD EXPERIENCES OF THE NEW indian citizen, in his Use OF THE WHITE MAN' LAW.

## TOTES FRESHE FzOM RHE FHELD AND THOM ONE GF EXTENSIV DIAN EXPEMENNCE.

## chool, for many rean semer filian gable worker A monnge the CheyWrites:

Dear Red Man:
When the question, "Will you favor the Red Man with an articla relative to your 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 come.

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 other swer to been left undone. $\qquad$ 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 In dians, who were located on the Washit River and its tributaries and the settle nient was known as Seger Colony. Thes Indians were separated from the rest of the Cheyennes and Arapahoes by miles miles from the Agency.

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Our policy in coming so far from the Agency, was to scatter the Indians and in this way to weaken their tribal relations.
Taking as I did a small band from two different tribes and moving them away 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 y 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 over an area of about twenty-five by forty niles including most of the timber and bottom lands. When the allotments white settlers and now most of the vacant land is taken up by actual settlers and the Carlisle policy of scattering the Indians among the white people in our case has taken a flop over and the white poople bave scattered among the Indians, Your readers will doubtless ask with what results.
I might answer the question by saying good or bad as the case might be and the reader would know nothing of the incidents which led to results as we see them, and could not judge whether they 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 the education of their children and I have not seen one drunken Indian for over

They Grapple With Citizenship in a Most Interesting Way
I will now relate a few incidents to show how some of them grappled with the problem of American citizenship when it was thrust upon them.
Soon after the country opened an Indian woman came to me and said her husband had been whipping her and she showed me several wounds or scratches that gave evidence of rough usage
For the six years previous I had settled all troubles between the Indians when brought before me but now as they were citizens I thought the best way for them to learn to be citizens was to come directy under the law.
I informed the woman that she could
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 be 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 trial; the justice told him that if he would consent to Indians acting as jury-
men, the jury could be summoned at once and the trial could go on.

The Indian replied that rather than leave the matter to six Indians to decide he preferred to leave it to one white man. It was finally arranged that the case when a adjourned until the mext day moned jury of white men could be summoned. The Indian was informed that 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, paid himing a great deal of attention paid him
When the court was called to order the Indian was told that if he wished be 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 attomey
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 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 guilty of whipping his wife.
He said he was.
He was then asked if there were any who saw it who could be brought up as
He said there were. That himself and 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 court, which the Indian did.
He was fined five dollars and costs, which were ten dollars.
The question then came up how he would pay the fifteen dollars.
He walked over to his wife to consult with her; she proposed selling one of her cows. The husband nbjected on the ground that in that case she would be paying the fine instead of himself.
He said he would sell one of his ponies 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 have claimed the privileges of American citizenship by using the law to protect themselves against their own people, I will cite but one more.
One of the Indian police of this district was bantering another Indian in regard to a foot race; the Indian flew mad and hit the policeman in the face several times. The policeman offered no resistance but turned and walked away.
Soon alter he came to me and reported the case.
I advised him to have the Indian arrested for assault, which he did and proved a clear case. The Indian was fined five dollars and costs making in all fifteen dollars. It took one of his best ponies to settle it.
In the two cases mentioned and five or six others the Indians have claimed the protection of the law in settling their

| pert troubles and it is taking the place of |
| :--- |
| theivilized customs without any inconven- |
| their "Dog Soldier Rule." | their own "Dog Soldier Rule.

The Indians have been imposed upon by some of the white settlers because of
their ignorance. They realize this and want their child

## in white man's way

The Public Schools Patronized.
A few weeks ago when I suggested sending a few of our bovs to the public schoo and one Indian said
"Our children must grow up and liv by the side of these white children and is good for them to study and play to gether that they may become frien
For several weeks four of the boys of this school have been attending the pub lic school side by side with white chil dren. They carry their dinner, come home at night to milk, split kindling wood, gatber eggs and do about the same work
that the white children do who attend school with them

I intended writing this letter wholl 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 In dian pretty well.

A Real Indicin Sees His Mistake.
There was a Cheyeune chief among th Iudians of this colony, who was a reai In dian. He took great pride in being an Innot be anything else
He suid God made him an Indian and he w
him.

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 procress.
When the school opened, to my surprise as well as delight this chief brought 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:
want you to tell me what to do to better my condition and help me to be-
come more civilized. I want to build a come more civilized. I y
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 no 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 follow ing 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 littie child shall lead them." The chief died soon after this talk. Hi 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 boy was anxious to get back to school as he said he now had bis mother and sis ter to care for and he would need an education to help him.

The Indian Obliged to Suffer

## inconvenience.

Yet in the face of the few incidents that I have mentioned in this letter and hundreds of similar ones that I might relate, some will say this country was dians 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
pointed.

A good Quaker Agent had worked hard for four years in civilizing the Indians under his charge. Before leaving the service he gave the Indians a farewell talk in which he said in substance that he had worked hard to bring them into the white man's ways and had gotten them as far as the white mau's table and no farther. I believe before you will go any farther some great calamity will have to befall you.
Nearly twenty years have passed since the agent made the remark and the Indians are still at the white man's table or he commissary waiting for the calamity Should it be the allotment of theirlands
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 aud treated as a separate and distinct being, requiring different treatment from that accorded to all other people, securing special treaties as with a foreign naion, and having special legislation of varinus kinds passed on his account, instead of simply being regaxded as an ing 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 American, position of our nation towards country
Especially gratifying is it to note that hose who are in power are feeling the anomalous and erroneous relation the In-
dian has been made to hold in our Ameridian has been made to hold in our Ameriand forcibly stated by President Merrill Gates at the last Mohonk Conference:
'What we desire, as a better thing than he 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 axtend over the white childrez and the adian children in the States and Territories which contain Indian Reservations
is the object for which we should strive." "We do not want to perpetuate a distinctive Indian policy of any kind. We want to see the beginning of the end of special legislation and special adminisration for Indians.
We think the next step to be taken 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.
We provide public schools for all other ciasses, 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 cans. The means that has been found most efficacions in the case of all others is the public school. This is the great leveler of differences, the great moulder of youth. This it is that makes good citizens of all the most diverse and often most unus from all over the world. No other agency has ever been found half as effectve 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 ot
try it at least?
We are happy to know that Superintendent Hailman is heartily in favor of doing it, and is working towards this end. He sees that "The specific Indian school is a great drawback, or will become so in the
course of time, even if now it is a help. course of time, even if now it is a help.
In many cases it is already a drawback to the Indian development. In the case of reservations it is not a help any longer." Those who are continually raising the
cry of "economy" in Congress should his higher development. He is at rest, certainly welcome any such suggestion as at peace in the land this that would save hundreds of thousands of dollars, and would at once do away with the unjust contract system that now gives over four millions to one single denomination and violates the fundamental principles of our republican na tional life. Indeed the present system of schools for our brown inhabitants separate from those for the white is itself violation of those same principles o American republicanism. Let us be con sistent. Let us have one system for sentiment of the nation is ready for thi next step to be taken. Logic and justice alike call for it.-[The Indian's Friend

ADDRESS OF CAPT. PRATT, BEFORE THE NATIONAL EDUCA-

TIONAL CONVENTION AT
OCEAN GROVE, N.
AUGUST 11, 1883.
"Indian Civilization a Success" the theme given to me by the directors of
this assembly. I am not instructer to argue for or against. Following my ow inclinations, based upon experience in Yn-
dian work, I shell say that Indian civilidian work, I shell say that Indian civili
zation is not a success. The Negro race occupied our attention yesterday. Com paring their condition, their rights and pion to which many of them have attained in the country with their condition before they came to this country, two hundred have an example to guide us in forming 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 from the other side of the globe, and from 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, clergymen, etc. ; worthy to stand upon the platform with those of our own race in the same professions. We bave in the twenty-seventh as many people as there
are of the colored race. We find among are of the colored race. us but few advanced examples on they have no like diaposition to claim citizenship or equality in the country. The Indians, in fact, have not become in any consicerabo
numbers educater, industrious, self-sup porting, or Christian. There must be strong reasons for the condition of advancement of these seven millions of of these 260,000 Indians. I find these reasons in the greed of the white man brought him into the country as an articie of commerce; scattered him over the land ing influences. Because he was property it was policy to increase his industria capacity, to multiply his numbers, to make him forget his own tongue and
learn that of the country; and so baving learn that or the country; and so baving the demands of his new situation, and ex ended his value rapidly.
On the contrary, the Indian had nothsubmit to slavery him. He would no Finding enslavement impracticable, the White man sought after that which the Indian had which was valuable, and found in the lands he possessed all the comTo get these it was necessary to drive out and destroy the owner, to resort to the cunning arta and cheats of trade. And by because of his education, he did wres from him the lands he possessed, until to day he has temporary rights only to much less than the one-one-hundredth part o his former pnssessions That which the part; while that which remains in the hands of the Indian is mainly of the poor
No association with our higher and bet gree allowed to the Indian. He has been Griven back upon himself, and by all oul course of treatment forcer to compact againt us. It is a very strange condition that of all the nations and tribes npon
this great earth, all are invited to enter this great earth, all are invited to enter ant The Chinaman, the Japanese, and even the Hottentot is welcome, and finds a home wherever he will. But the In-
dian is corralled and imprisoned upon his reservation, and forcibly held aloof from the associations which alone would elevate and civilize him. He meets with
no welcome, no invitation to stay outside of this prison life. The Negro is welcom
everywhere. He finds in most of ou

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 evi dentculture and refinement. There is no must onor him. He is not told he But my Indian boys, sitting here are of by every sentiment orevernmental foll dividual, Christian or other, that they must go back to their reservation-t their people. This is the curse, this is the oppression that bars the way of In diau progress in civilization; and so hard does it bear upon them, that' say to my hoys at Carlisle, when you have enougi sufficient knowle doe of some industry enable you to stand among us, my anvice to you is to take ship, go to sea, and come into the country by the way of Castle Garden. Then you cau bide where you
will. None will hinder. Then you may be men among us. Then you may fee that the country is yours that the whol world is yours. I say to them, if you can not get in in this way, you will see nunch people and many and tons, and you may find a better freedom in some other country. If you do not when you arrive at your own homes airer having passed around the earth, yoin
will have gained much knowledge and more courage to claim the rights of men Un in America.
Unless we admit our Indians to fullest nberty and opportunity, we shall con-
tinue fail is our work for and duty towards them, and they will remain savages among us and a blot upon our his

We have tried the reservation principle from the beginning. We have tried the processes of building up and developing
our Indians as a separate and a peculiar people. And what is the result? We ave in this our own free and Christian America to-day in almost all of our large agery pitiful, disgraceful, shameful to ublic mind was toriured days since, the in the newspapers of the degrading prac-
tices of the sionx Indians at their mediine dance, and of other barbarous and heathenish customs of the Cheyennes, the Zunis and other tribes.
ducation of mission educarion at vation encies and tried system of creation a wrillen language for different tribes, and the result: prove only failure. Wood is it doing? It is simply a literary curiosity; with only one man in the whole
world who claims the distinguished honor of being able to read it
We do not try to continue our Germaz brothers, our Trish brothers, ous French brothers, our Italian brothers as Germans
Irish, French or Italians in this country 0, no! If we did we should have in Amer-
ca a German empire, or a French repub-
We have establisbed systems of schools
yhich make all these foreiga tongues Eng-
ish speaking and American.
We do not compel the Germans and othev emigrants to locate in one particnlar
place in our country. When they reach the great door-way at New York, they have only to express their desire to go warded to their destination. By every nterests one with ours. We teach them to revere and respect the old flag; and
hey do, and fight for it. But these Iudan peopless are held off; are told by every nfluence we bring to bear upon them that Sioux, as Cheyennes, as Comanches, ete. And so all their ambitions, all their desires are bounded by tribal interests. Educated ions, thoge of them who reach the highest development, desire nothing more than to remain as Indians of their own tribes. Cherokees, whom we call civilized, have o desire to be anything else but ChocThe same course of treatment shows like results with the Senecas, Tuscaroras and other tribes in the great Empire state. Their education is so managed that to be an American and a citizen of the whole cuntry does not come within the limit of their inclinations or aspirations. What is the cure for this condition of found in the establishment of it is to be system of education reaching every general child of school a se so arrane ay the subject as quickly and for the longes ime possible into personal contact the masses of our own children
had German schools and English se, they and the public school fund of the stat Was distributed with reference to these
different kinds of schools. It was apparent after years of this system, that they were educating a mass of people inimical
vancement, the Germans went in a body Thad. Stevens and other statesmen looked
upon this dangerous course, and changed upon this dangerous course, and changed been disbursed to the schools of the state, ween disbursed rothe reteree to language. And so
whese 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. which they are called to express opinions.
Now, in our Indian work, if we want to be completely snccessful, we must go for ward 10 a system that will bring our Ind-
ian children into the common schools ian children into the common schools o
the country. I believe in Indian school at the agencies. I I elieve in mission
athents at the agencies. But I believe in
school schools at the agencies. But I believe in
them only as the merest stepping-stones, the small beginninge that will start to a reaching after better things.
We must have schools away from Ind-
ian reservations, plenty of them; but ian 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 the agency schools, but still far below the
top. Our Tndian children must be edu cated into the capacity and the courage to cated into the capacity and the courage to
go out from these schools, from all these
schonls into our schools and into our life. Then shall they have many teachers,
Then will they learn, by comparing theil Then will they learn, by comparing their al, with our race, just what they lack us, to succeed as well a s we do. Then
will thv learn that the world is theirs capacity will enable them to grasp, i capacity will enable
Ethnologists may tell us that it is im possible to change a people, except ual development. This may have been true in the primitive ages when all around ight and under the powerful influence
of our civilization in this $19 t h$ century. I know nothing of their theories and ab-
stractions. My deductions are from practical and not theoretical knowledge.
This knowledge is full enough to show me that all our tudians need is broad and enlarged liberty of opportunity aud trainof a few years, a perfectly acceptable part from a condition of dependence, pauperism a
tion.
tion. We are made to blush with shame at many of the wrongs, we have as a nation,
committed against the Indians. Many of these wronigs could never have been
committed but for the ignorauce of the committed but for the ignorazce 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 Il thence and sumficient industrial capacity
to enable him to make himself acceptable, and even self-supporting as a part of our
agricultural population;-aye, and properagricultural population;-aye, and proper-
ly trained, he will have the desire to do it. 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 advan-
tages or our publie school system. I have
tried it in hundreds of cases, and iu ninetried it in hundreds of cases, and iu nine-
teen-twentieths of them have found it teen-twentectis Thdian is capable of acquir-
sing a knowledge of any ordinary civilized ing a kiowledge of any ordinary civinzed
industry. With the same advantages, he
may be a carnenter, blacksmith or tarmer, may be a carnenter, blacksmith or farmer,
by the side of his white brother; but he need not stop with these, he may occupy an hozorable place in any professional
life. We are very carefuli in our own civinzation to bring to bear upon all our
growing youth industrial and educational growing youth industrial and educationa Indian children
The government has charge of our In -
dians. It is great, p , werful and rich; and it parades before us, as it bas here to day, figures to show what it is doing for the
Iudians committed to its care. They are soll is bed as to make us beaie be or ourht all is being done that cau 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 leit out of schools. Fifty thousand Tndian chousen a Indian children growing for-
thousand Ward from agency and mission schools at the sgencies, to Indian Industrial schools
in the midst of our better civilization; and
ind from all these into our own schools, with as mich industrial trainmg, as possible, will speedily accomplish the civilization tent with any number short of the whole. In working forward to this, there need we should pay him for his remaining sur 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 many acres as he may need to begin life
with. This method of covering the ex-
pense is only contingent, and presumes pense is only contingent, and presumes
on the continued repudiation by the gov
ernment of its educational treaty agree-
mputs with many of the tribes We have no hesitation in breaking up become tate at the braaking up of our Indian
tribes and in extending to them the same invitation? If we can fairly and houestly show to the Indian that his greatest ad-
vantage lies in losing his identity as a vantage lies in losing his iden becoming an American citiz $\sim$ n, he is
to do it, and that is the end.

## ARBOR DAY <br> AT THE CARIISILE INDIAN INDUS- THAAK ACHOOL.

On Friday, April 26, one of the days set apart by the Governor of Pennsylvania as Arbor Day, nur school celebrated the oe-
casion by planting a half hundreá enole trees with appropriate exercises consistant Superintendent, Mr. Standing, se cured the trees from a nursery between Carlisle and Harrisburg, and holes in various parts of the grounds were dug for On the following morning, the band opened Arbor Day celebration with tuneful m-lodies from the bandstand, and at 9 o'clock, the indoor exercises began in excellent voice and spirit a bright welcome to Arbor Day in these words:

Sound we thiry praises with notes loud and clear.
Welcome to Arbor Day! Prightit words of cheer.

## 

## welling the chorius gi 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 Great Spirit to change anything that he had created, but the white mail had no such scruples. He cut down the trees, used what he needed of them to build and
furnish his cabin, to cook his food and furnish his cabin, to cook his food and
warm him, and destroyed what was in his warm. him, and destroyed what was in his
vay. His children and grand-children way. His children and grand-chilaree imber aud wood in a lavi=h manner and made no provision fur planting, and now ve are begimning to feel the effects of this floods every year, because there is no tree envered soil to hold back the moisture. The water rushes down the hillsides,
swells the creeks, and floods the country. swells the creeks, and floods the country,
Then in summer we have no beautifui Then in summer we have no beautiful all run off, the earth becomes parched and
our wells become dry. At last we find hat trees are a necessity, the people bepin to cry "we must have trees." It is a 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,
more beautiful and man be happier.
A brief sketch of the life of Wm. Cullen Bryant rendered by Annie Denomie was appropriately followed by Bryant's wellknown pnem on "The Planting of the Apple Tree."
The little voices, twenty in all, spoke

| What plant we in the apple-tree? Buds which the breath or Boughs where the thrush, with crimson brea Shall haunt and sing and hice her nest. A shadow for the noontide hour. <br> A shelter from the summer shower. When we plant the apple-tree. <br> What plant we in the apple-tree? To load the May-wind's restless wings When from the orchard row he pours Its iragrance through our oped ac Flowers for the sick girl's silent room, For the glad in eant sprigs of bloom, We plant with the apple-tree. <br> What plant we with this apple-tree? And redden in the August moon June 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 apple tree. |
| :---: |
|  |  |
|  |  |

Grace Red Eagle presented an original

## My native home is in the mountains

my relations now are living," she read in strong clear tones, personifying the Bir
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
yet quite small, I overheard some men talking about taking some of us away
from our h"mes. All the time I k-pt trembling, for I did not like to leave my because one of them came to me and be gan to dig around me and to uncover my weak roots, which were yet no: very
strong at that time. However the man
was careful not to hurt was careful not to hurt me in any way.
After quite hard work he succeeded in geting me out of my bome. There
were quite a number of us from the same were quite a number of us from the same
place. I f felt lonely without my brothers
and sisters, who were left behind. After and sisters, who were left behind. After ed that we would do, so we were taken down the mountain and pution a wacon
which was there ready to take us to the train and we were shipped to some mar-
ket-place where we were separated from ket-place where we were separated from
each other I was so'd to a rich man who took me to his home and planted me
in bis nice clean lawn, I was taken good in his nice clean lawn, I was taken goo stretch out my limbs high in the air. In a few years I was quite grown up and be cool places for some one to sit and enjoy rich man's yard, and will continue to live until some one cuts me down or the wind

Then Mabel Buck rewdered 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 yards from the mother tree. And there remained until spring amd not wishing to
lie there in the cold. black earth, but ereep up and see something of the world.
So I crept up through the earth by th aid of the warmoth ot the sun and moisture
and food from the ground. For three years Ilived here, each rear finding my April three boys came and took me a way with many other young trees and I left taken to the Iudian School at Carlisle and it was a day for planting trees which they of the Guard House and felt rather out of place for we had always been standing I had begun to wonder what this al meand laughing girls and a teacher caime for a maple tree. I was then given to the
class. They bore me to a lonely spot, and I was one $\rightarrow$ more placed in the earth. earth at my feet aud when all was doue
they loft me. I at first felt lonely and wished myself back with my mountain
companions but I soon learned to like companions but 1 soon learned to like
my new home. A few days after my planting a sman piece of board was
placed at my feet, and I wondered what it was, aud in a few hours when a merry class 195 . I am an attractive tree to a quiet and modest and not very showy in the spring and summer but when autumn colors, and the school-girls enjoy picking
up ihe bright leaves which I sned,

## mr. Standiag's Address.

Mr. Standing was here called upon for 1 address and said
Of the days which during the yeur we observe as holidays, all except one are
memorials of the past, commemorating memorials of the past, commemoratiug 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, bu
it is profitable also because the results of it is profitable also because the results of
our actions to-day, small and ordinary though they may seem, will undoubtedly do as well as nleasure and benefit to, we know not how many, who after us, may
stand in the places which we now occupy. However the benent we look is not tha 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
the utility of the trees planted whies throughout the country will amount to throughout the country will amount to many hundreds of thousands, we find that
it will ba great aud that we have a notable
precedent, as the opening of the Bible precedent, as the opening of the Bible
history tells of a wonderful garden
planted by the Almighty in which were planted by the Almighty in which were
all manner of trees-those which would
yield food for man and those which were
pleasant to look upon, yielding shade
grateful to the persons, and benefical to
the earth, retaining its moistare and prethe earth, retaining its moistcree a
serving and renewing its fertility, Nature, of course, is the great planter ripened seeds falling to the earth and and extending the growth of the parent tree.
Looking to the utility of the trees
planted, our minds will at once travel over the great variety and their usesothers 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 Have we ever thought of the great
variety of fod that comes to us rom trees
plated either naturally or by the hand of Let us look for a moment at the list and we will be surprised. Placing first ions in Asia and Africa, we have then the apple, the orange, the cherry, the
pear, the peach, the cocoa-nut, the sucar maple, the banana, the coffee tree, the trees in all their variety; the olive. the sago-palm and we must also class the lourish 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 race, as well as of the luxuries and delicacies 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 highproperly come before us on this day, thought.
The uses of the product of the forest and we can enumerate, but these at once occurs us viz, as fuel, in building hnuses,
hips, wagons, rail-roads and ears, making furniture, in medical and eardless onting re on trees for un us how dependent we and lead us to grateful reflection on the fact, that many years ago God or man planter these trees now so usefnl to us,
and that if this planting had not been done we would be depriver of that which
is very beneficial to us, and that conseis very beneficial to us, and that conse-
quently it is our duty to provide in a quentiy it is our duty to provide in a
similar manner for those who come after us, and during our lives mrevent as much as we can any waste of this valuable material.
Does some one say-Why! We do not ase so mees as much as we used to?' We and steel! Let me tell ynu that without wood or its product. your iron, your silver,
your gold and every other metal would be but a 1 seless stones
What is ore until heat has refined it and taken nut the dross? Where do we obtain
the heat but from wond or coal, the product of ancient frrests stored ages ago against this day, when man would need ould 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 ast, for let me tell you that the existence pendent 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 ing. Why?
Because the timber is being cut so rapidly. Within the memory of men not yet about 10 feet of water in average depth. Why? Because the pine forests of Minneof timber rapiring. Districts cenuded nderstand why by the following statement taken from a newspaper which in-
deed seems hard of belief, but if only party true is astounding in its report
Investigation shows that the common sunflower
exhalest twelve ounces of water in twelve hours.
nd an oak tree. with an estimat

I have never counted or estimated the leaves on a large tree and can only leave taking it as a part truth, and multiplying by millions the trees and the tons, we can see that if these exbalations 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-deence and by our obligations to genera-
tions yet to be, let us plant and care for he trees, not only on Arbor Day, but as

The Double Quartette-Messrs. Flan-
nery, St. Cyr, Wheelock, Campeau, Henry and Misses Linnie Thompson Edith Smith, Mabel Buck, Cynthia Web ster and Rosalie Doctor, sang "Nature's Praise," and were enthusiastically en-
cored, respondiug 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 growisg ogrther on the land that the Government had given his grandfather for
services in the last war with Eugland. As they cleared the trees away and planted corn, what wonderful stalks of corm the soil produced-some 16 feet higb. 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 taking into the rich soil of its civilization the people from every nation who dwell in unity, the real native American ludians alone standing aloof, keeping themStates of America has been a lesson to the whole world, but the lesson is incomplete until we overcome his prejudice and our own and incorporate the Indian fully into the American lamily
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 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 chesthut, 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-baud-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 Hail, the Sewing Ronm, 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 by Samuel Smith, author of America was first rendered:

## Joy for the sturdy trees, Fanned by each fragrant breeze, Lovely they stand! Lovely they stand! The song birds orer them trill They crown each swelling hill They shadee each tinkling rill, Lowly and grand. <br> 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 som fair attempts at original verses, viz:

The long dreary winter weather
With all its bitterness
And all its fautts together
Have come to the days of
The Spring with all its beauty
Has come to fill its place
so that nothing can displace
has imo mimbamix


James Wheelock

Ome now thou bright and sunny Spring
Vhile 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 fio
Along the brook the frog doth leap
While all but men are fast asleep. Leander Gansworth



## The frequent showers of April Which so gently faal., 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,

## When the tree is fallen, every one goeth to

The Band presented its tree with a live
tune, and a moment after, singing around the Standard tree drew many to that point. Robert Hamilton was the principal spokesman. He said in part: "We plant this tree in commemoration spect for the existence of the vegetable kingdom. We plant this tree in the name or standards and in honor of the grea est Indian school in America
weak. If it survives it will becance
will have utilized every opportunity for development. The lesson will apply to the Standards. Let this tree loom up among great edifices. Let it stand likt great mountains which are the works of
ages. Let this tree stand here snd face the storms and knocks, and let it
an example for the Standards. an example for the Standards. of our Serciety and a tree in the name organization. We pray that the of ou organization. We pray that the Woodsiugle bough. In youth it shelters us, and we'll protect it now,' and as Inng as 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 trus This is a tree of the Standards, and I trust of trees, Standards, now and forever."
The Lend-a-hand circle of King's Daughters was a small but interesting group whose voices rang nut in appro-
priate song. The Invincibles attracted perhaps the greatest crowd coming in at the close. William Leighton was their spokerman, and from the office balcony, he delivered an impromptu speech which our reporter failed to get. The Quartette rendered The Old Olden Bucket, around this tree.
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: "Per-
fectly 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 fruit bearing trees for the nuts and fruit, to supply present needs, thinking notbing of future yield. The present wishes are all-sufficient ior the average camp Indian writer, the Pawnees almost cleared their reservation of thrifty pecan-nut trees in gathering the nuts found the first year 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 improviArbor Day
ful 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 list? Two-cent stamps are acoeptable, A summary o
all Indian news with thoughts and comments from the
best writers on the sabject is surely worth fifty cents a
year.

## HAMPTON

Within sight of the historic waters of Hampton Roads, two and half miles from old Point Comfort, (Fortress Monroe) and but a few miles from the mouth of the famous James River stands the celebrated institution of learning known as the Hampton Normal and Agricultural Instifor the Negro, with the lamented General S. C. Armstrong as Principal, and ten years later on Capt. Pratt's earnest solicitation for the Irdian.
Housed within its walls and under its protecting care and instruction are between six and seven hundred students some five or six hundred of whom are Negro, or according to the more recently accepted appellation for this for i gn element of color, Afro-American; the rest are Indians, who in the same sense might be designated as Americo-Americans in contradistinction to us foreign usurpers, known as Americans.
It became the privilege aud pleasure of a small party of Carlisle teachers and officers, to attend the Twenty-seventh Anniversary Exercises of Hampton, which occurred on Thursday, the twentythird of May.
Five hours by train from Carlisle to Washington and an all-night ride by palace steamer down the Potomac and the Chesapeake to Old Point was the period consumed in travel to this interest-
ing spot, and to some of the party who had not before experienced the swell of the choppy Chesapeake, at the horseshoe turn where white caps from old Atlantic rush at high tide between Capes Charles and Henry to greet and cavoit with the wavelets of the bay and the surging eurrent of the wide mouthed James, it was not the least sensational part of the journey.
The night on the bay was rough and stormy and the clouds in the morning did not cease their weeping, so that umbrellas and waterproofs were brought into use as way was made from the landing across the wharf to the electric car.
John Baptiste, Carlisle graduate of class '93, and Samuel Baskin, of the Sioux 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 travellers.
On viewing the grounds and all the sights thereon, they were found to possess the dimeusions of a miniature World's Fair, and not unlike the lake front of the exposition in appearence. Facing an arm of the bay known as Kampton Creek, a beautiful clear sheet of water on which all
sorts of craft from the oar-boat aud sailsorts of craft from the oar-boat aud sail-
ing vacht to the side-wheeled steamer of considerable size were plying, stood the principal buildings, among which are Winona Lodge, or Indian girls' Home, Girls' cottage, for the colored girls, Virginia Hall, Library, Memorial Chapel, Academic Hall and the great Huntington Industrial works. There are above fifty buildings in all, which accommodate daily nearly 1,000 students and workers ncluding the Whittier Day School cholars who attend the model school.
The object of the institutition is "t rain young men and women to teach selfsupport and better living to the Negro and Indian races of the country." Hence ach pupil is taught some handicraft long with the academic instruction
The most of Wednesday morning was spent in visiting the industrial departments of the school. The Huntington Industrial works, including a steam sawmill, carpenter shop, techaical shops and blacksmith shops, came first in order. Here the party was taken in charge by a graduate of the works and the full process of making a board from the log was witnessed and explained.
logs were in the creek.
"Where do the logs come from?" was asked.
"They are rafted here from the Dismal Swamp," was the intelligent reply.
Then a great lumberly log was seen to slaughter house. Very little machinery
was visible, so that it seemed to possess intelligence as it moved, but grappling hooks had fastened their fangs in the sides of the inanimate object which was drawn by them to a set of rollers, forced on to a carriage mounted on which were two men operating large lever hooks which threw the log in position for the saw. By the time the party had arrived at the head of the stairway, the log they had seen going up the inclined plane was no more a $\log$ but a pile of boards rolling in turn to various positions where circular saws trimmed and sliced them into unform size, then on to other rollers where they were carried down to the lumber yard to be stacked for seasoning or worked up into useful articles of furniture.
"I see no Indians at work here," velltured one of the party
"No," said our polite gentleman of color, The stadents are not allowed to work. - logging is too dangerous for unkilled student labor, and the Indians are not strong enough to undertake it. Our training shops lead to this, but here only experienced men work all day aud go to schonl at night."
One of the most notable things to the Carlisle visitors was a small stationary engine in the course of construction in the machine shop by an Indian boy-Samhel George of Cattaraugus, N. Y. The engine is hall-horse power and an excellent piece of workmanship.
The printing office, in which were colored and Indian students under instruction was next visited. Much of the material in this department is old and nearly worn out, which condition was spoken of by the instructor, but when one examines the good work done the evidence is all
the stronger that the workmanship is of the stronger that the workmanship is of material requires less ingenuity than good work from poor material.

To describe in detail the shops and engineering department, the green-house and agricultural experiment department, and all the industries which are carried on in close connection with the work of the academic department so that the hand and head are belng carefully trained together, would require more space then we have.
The
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. Thare are so few Indian girls, (not more than forty or fifty at the most) that it is possible to give them individual training in the care of clothing, each making, washing, ironing and repairing her own. It is not such an opportunity however, as the Indian girl in a country home enjoys, where only one 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 aftair, as at Carlisle where every week thousands of pieces are washed and ironed largely by machinery. Winona Lodge under Miss Richard's untiring supervision and care is altogether a pleasant home for the Indian girls.

At 4 o'clock on Wednesday afternoon, Class Day Exercises were held in one of the smaller assembly rooms. The essays class poem, class prophecy and singing were exceedingly interesting. Rev. Dr McKenzie, of Harvard college, was called upon for an address at the close of the exercises. He had graduated from Harvard in ' 59 , and as this was class ' 95 and the figures being the same in number he thought the transposition should not mean a great deal. He paid a high tribute to liberty and freedom. "We often feel that in school we are tied to bells, but it is so in all the walks of life. The lawyer is tied to the court-house bell, the teacher to the school bell, the minister to the church bell, and so on. In the matter of advice he would have the young get advice from people they know best. Experience is a light in the stern of the boat. It is best to put the light in the bow. You may not know where the
danger points are, but if we know the saf
plades and keep within those boundarie places and keep wi
we shall not suffer
On Wednesday evening the trustees and visitors at the school held a platform meeting in the gymasium. The students sang plantation songs, and various members of the board of trustees spoke feelingly. An excellent portrait of General Armstrong was suspended over handsome bouquet of flowers of mammoth dimensions, and as a back ground to the almost life size bust, there was a large evergreen star, from whose center shone through the almost living picture the per sonal magnetism of the great leader, s filling the spacious room with his presence that it seemed as though he must speak.
At this meeting, Rev. George Curtiss, of Baltimore, formerly of the Hampto 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 ath-
lete he canpot smoke, he c-rnnot driuk lete he canvot smoke, he cunnot driuk,
he cannot dissipate. Prof. Hitchcock advocates foot-ball, for to be successful a foot-ball the young man must cultivat he gentleman, he must lea

## imself, and

Dr. M. E. Strieby, the 1st Vice-Presi dent of the Board of Trustees, and Mr Robert C. Ogden, of Pbiladelphia, President of the Board, made brief addresses. Mr. Chas. Mead, of N. Y, would hav us build character so broad that if it were ever tipped over it would be higher than before. Prof. Peahody of Harvard spoke and Dr. MeVickar of Philadelphia made the final address. The meeting was
closed by the audience of nearly 1000 singclosed by the audience of nearly 1000 sing ing with much fervor General Armmen of War."
On Thursday the sky was clear preserving, it is suid, the yet unbroken recor of fair Commencement weather for Hamp-
ton. At $8: 30$ A. N. 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 ha been at Hampton for many years, and tical head, heart and hand training. Th display in the Science Building and in the Technical shop provoked hearty commendation. By noon the grounds wer thronged with visitors from the
near at hand, and from Norfolk.
At the Whittier School, one-half mil distant, where 300 little Negroes attenc as day scholars under the supervision o the Principal and of the Normal Teachers from the Institute, visitors were delight ully entertained with singing, gymnas tics and kindergarten work.
specimens of students' work in draw ing attracted a great deal of attention, also an exhibit of the products of students' labor in shops, farm, garden, tailor ng, dressmaking, laundry
lass and the printing office.
One could have spent hou
One could have spent hours in this ex hibit. The articles here displayed are to be sent to the Atlas ta exhibition in the Miss Folsom, whose World's Fair recora as an exbibitor of ability is remembered by all who saw the Hampton display a he great exposition
The line of march to dinner was one of the sights not to be missed. The battal ion headed by the band was followed by 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 becore the bour, $1: 30 \mathrm{P}$. M., the house was fliled
to overflowing. On the platform were Rev. Dr. McKenzie and Prof. Peabody, of Harvard University; Prof. Hitchcock, of Amherst College, Rev. Dr. Strieby, Mr Mr. Arthur James and Prof. Harvey of New York City; Hon. Amzi Dodd of New
Jersey; Rev. Dr. MeVickar and Mr. Robt. Jersey ; Rev. Dr. McVickar and Mr. Robt,
Ogden of Philadelphia; Rev. Mr. Dilling ham of Calhoun, Ala.; Rev. Geo. Curtis
of Baltimore, ; Rev. Stafford Brooke, D D. of Boston; and Mr. Thos. T. Fortune of New York.
There were also colored gentlemen o minence and as a central figure of the entire group sat Rev. Dr. Frissell, Priniipal of the School, who conducted the xercises.
The Rev. Dr. Parkhurst of New York ttended the trustee meeting on the preceeding day, but was called home by a death in his cburch.
Here, as in the meeting of the evening before, indeed, every where on the grounds, the spirit of the school's great ounder pervader the very atmosphere The love and devotion of the Hampton kers to the memory of General Arm strong is a touching tribute to his great

The vast assembly repeated the 23 r d Psalm and were led in prayer by Rev. M. urdy (colored)
The graduating essays of both culored and Indian students were worthy efforts and portrayed a practical training for a 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.

Mr. Robert C. Ogden, of Philadelphia, presented the diplomas, referring feelingy to the fact that the class of '95 would be the last class to go out, who had received the personal touch, strength and his students.
Addresses were made by Mr. Fortune the N. Y. Age, who is an Afro-Ameriothers.
At the close of the exercises, many o the visitors left by boat for points in the North, and with them the Carlisle party who were full of gratitude for the oppor tunity of having witnessed the great occasion.

TERG ND THE NVDIN GTPIS
May eighth and ninth will long be re membered by the Pennsylvania King' Daughters as the meeting time of the first Convention among the members of the Chureh, Philadelphia, was the place where he delegates gathered from different parts of the State, the majority however coming - East of the mountains.

The meetings on the afternoon and evening of the eighth were rich in enand women and in musical treats
On Thursday morning the delegation was increased by the arrival of fifty four (Varlisle Indian girls; all of them King' Daughters. Forty nine came from thei 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 ar rived but the committee insisted upon riving them front seats. At the conclusion of the preliminary business they were brought forward and introduced when by request they together sang "Nearer My God to Thee" and the members of the Quartecte rendered one of its selections of sacred music.
An address by Dr. Pauline Root upon "A Kiag's Da'rgater's work in India 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 tim

## Friends and Co-Workers

gives me no little pleasure. We for my race
gnow hat when left in an ignorant, wild, unciv-
is helpless to better himself unless he is given light and knowledge to lead him up to an intelligent love for the high nor-well-regulated human being. Those living without the right knowledge of God whether from choice or necessity, always ve in the dark valley of superstition grown many foolish, wicked beliefs and practices.
Take the
Indians with whom Th acquainted. Many live in this way al, 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 rom these associating white people.
Liquor is indeed the great destroyer of the whole is indeed the great destroyer of the. Although there are
whole race. laws concerning it, still it is smuggled in and gotten to the Indians some way, in
order to get the small amount of the Indians receive. It isn't only the pay mont money the liquor dealers and gam-
blers get, but often money which is the price of what few productions the famil may have raised. I recall to mind an In dian who sold tbe furniure of his house,
his horses, and in a certain way a part of his land, in order to get more of this man him to help support his family.
tive "Firt-Water" but women both singl and married have been seen on the streets of the little lown six miles from my home, as drunk as any man. Are not more true Christians needed among them? "The harvest
'The missionaries' labor is not all in vain I ain thankful to say, for I note imon my summer visits home. Many school children who return to their homaes weak and fall into the old beliefs and ways for the Indians have their way of far as I can learn the religion is but notions which they have gathered or inherit
Speaking in general to my notion the In dians are far from leading Christian lives 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.
Surely those who have learned to be wrone when, and know they are doing venly Father, and lead other lives, say there is a darker valley for them to live in than the untaught, unawakened
man, the untaught for his evil deeds canman, the untaught for his evil deeds can-
not be classed with those who have seen not be classed with those who have seen ful works, because of their greater love lusts."
Does not God, the Father of all, re 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 forgetling to have the light turned into its
brightest pitch, we see his wants are numerous and they rela
The head needs to be cleared of fog and
 once begin to practice and prove ure fo his own good; at the same time, his hear should be brought under the influence of these lessons, together with ay ever deepplied to the eatire sum of his belief and actions. Again he must be taugh What seems to be among all people, in an
ages, a hard lesson, namely; the proper care and control of the body. Pare ai nlenty of it, all paid for by the honest work of head, heart and hand have more woman kind, than many Christian workers seem to fully admit. Is it because the people of this period are too prone to serve their bodies that we have comparatively
few thoroughly wise teachers? It is more disappointing when wo note tha heart and actions most periect purity, immediate dis ciples finally understood, and taught the same high standard to all classes no matter how rich, mighty and corrupt, or how
oor, 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, then surely there is hope and salvation for the Indian but he over. I know of some, who in their haste

have, various organizations, such as the King's Daughers, Young Women's ors, Temperance Lagues, etc., in order to cultivate more rapidly the individua in any which comes from healthy action. I found in our Y. W. C. A. and King' Daaghters' work, as well as any othe
kind of work attempted where unity was kind of work attempted where unity was word hand to hand, and heart to heart, in order to develop sound characters. It is
necessary to develop a tender consciousness for truth, puriry, good temper, good In the King's Daughters at Carlisle everything is in harmony. There are four circles in which the number of at hundred in each. Various parts of the Bible are studied. The lives of Christ Abraham, Isaac, Jacob, Joseph, Paul The Circles have their mottoes and nemory and. scripture is committed to besides, questions are brought in with answers. The girls are taught in with stand the soripture and many have awak ned tore new life, and many are try There is a flourishing Y. M. C. A. a Carlisie for the boys. They hold meetday and Sabbath. The boys are not be-
hind the girls in Christian work. The King's Daughters and Y. M. C. A boy take turns in conducting the Sabbath assembled in the Chapel. A teachers
Normal Sunday School class, composed of girls and boys study under an excellent instructor, and fill vacancies when eachers 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. bing of a foor. The pupils mayd Ecrubbing of a floor. The pupils may not have a:d go abont it so happily, but some one a lid go a
The older Indians, and most of those at heir homes now, are like little children Who have been allowed to chonse their
own play-mates, as it were, they have become self-willed and have grown into bad halits, uutil it is too late, almost every
time to convince them they are wrong. I or one wish to express my sincere appredone, ond hope to see the day when the chance for, and the right living between as they ans and wite race, whom ber more sympathetically how much more you do? All this past training has beell against them. In many case they do not see clearly, the practical meaning of they nust be taught the right care of the enlightened and awakened, and then, they will be aite to know God. the wo
derful Counselor, the Prince of Peace.
Fleety Payne next responded with an address in which she said!
I.wisters and Friends

L-will try to hring 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 Sunisy afternoon at 2 'dock, whell one hour Our leader explains our lesson to us, and anderstand their meaning.
Our circle is divided in two divisions known as the Junior and Senior divi-
sons. The Juniors hold their meetings on Wednesday aud also lead the singing We do not close our meetings during the We do not close
The work accumplished two years ago consisted of weekly lessons upon the
opics outlined by Mary Lowe Dickinson as found upon the Calendar of thas year, namely: Lile's warfare, Love, Joy,
Peace, Gentleness, Goodnens, Faith, Meekness, Temperance, Advent and Long, uffering.
Those
Those we found profitable in many Ways, especially as an incentive to a more
thorough devotion to duty. No one can very long study about the fruits of the spirit, but they become filled with an intense desire to possess those lovely characteristics, and once possessed, they soon become manixest in our actions. I think rear's work was a deeper work of Grace in the heart. A rooting out of old and
perhaps cherished sins and an implantperhaps cherished sins and an implant-
ing of those virtues which characterize true followers of our King.
the lines of the Major Prophets. each was taken up as a separate character and studied with reference to the relation he
bore to the period in which he lived; his influence upon the neople who lived at his
time, as well as those who lived after
him. This in turn would lead to a study Many Indian schools as well as others
revealed through his chosen ambassa
dors. Were much interested in searching out the fulfilments of those prophecies
which carried us practically through the which carried us practically through the tory down to the present time. This year has been devoted to a compreherisive
study of the first five books of the Bible or study of the first five books of the Bible or
the Pentateuch with special reference to the principal characters. Each member was furnished with a printed outline, and
these were followed closely, and with most encouraging results. The early his mory is so nearly identical with the American Indian that these lessons have been
of peculiar interest to us. They were
divided into tribes with their leader and head men. 'They were a migratory penple largely dependent on the natural production
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 in some localitie
We, like them, have been in boudage.
Not to an Egyptian Pharoah, but in the Not to an Egyptian Pharoan, 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 restraint and fatigue actendilization and
sojourn into the land of civile to forget the
citizeuship. Yet! striving to to the things that are before, we press toward the mark thr the prize of
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 rep the tribes, states and territories they rep-
resented were secured upon the Register The basement of the Cburch was at their disposal where they ate their lunches brought with them from their country experienees of the past few months since experiences of the past
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 Work, Prison Work, Work Among Seamen, Work in the Slums, Mission Work,
were topics that brought out many inwere topics that brought out many in-
teresting 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, 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 regof the work is coming to be that of reg-
ularly correspozding with giris 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 weldegradatiou and stagnation, it is a
The work of the Order has a peculiar charm for the girls. The simplicity of its obligations, the modesty of its purpose, its creed, that it is better to be than to do,
all find a ready response in the timid but honest nature of our Indian sister. Thus 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, cla 90 , followed Miss Shaffner and said:
"Since I have been listening to what the speakers have said about the good work
the King's Daughters have done and are the King's ang the difftrent classes of
doing among the
women it makes me feel more and more the need of your help in increasing the work among my people. You have alwork among my people. You have al-
ready 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

Ceneration must be taught to be earnest King. They must also be taught. how to King. They must also be taught how to out and become leaders among their peo out a
ple.
Mu
pare the very much is being done to preyood daughters, sisters, wives and mothers, for it is said that in their hand lies the future welfare of the race. If this is true The white race it is equally true of the
Red race. What is needful for one is equally needful for the other.
I would then suggest that the officers of
the Order put themselves in communithe Order put themselves in communi-
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 will spring up among the Indians in the
west. I trust that some action may be west. I trust that some action may our
taken on this line, to-day. We need your help in this great work.

DISTINGUISHED BISFOPS OF THE M. E CHUROH.
On Monday afternoon, April 29, it was
uddenly announced throughout the suddenly announced throughout the of the M. E. Church who were holding secret sessions in Carlisle for the purpose of transacting the business of the Church, were to bonor the school with a visit, and that there would be addresses. Upon re-
ceiving 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 cast, and as the pupils had gathered from he 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 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 eemed a little more inquisitive than the rest, and frequently asked "To what tribe
do you belong?" as the party passed in a ingle file. One would answer "Sioux," another "Cheyenne," and so on, till finally "I am a Crow," sounding loud and clear provoked a g
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 rom its derivation, civitas, a city," but the Bishop believed the great difference
was in the religion. was in the religion.
Bishop New
Bishop Newman advocates Christianity ecause or its morality, its virtue, its beworld. He has been to Greenland, where for six long months is perpetual day. He has been through the Strait of Magellan and as far south as the most souther city of the werld. He has travelled
throughout Europe, been to Africa, China, India, all through the holy land and valley of the Euphrates. He has seen and mingled with the various people of these diflerent parts of the earth, has stood in the heathen temples, has read the sacred
books, and asked himself many times, What makes the difference? He has always come to the same conclusion, it is the religion.
The congregation of dark skinned dark haired and black eyed people before him that day seemed to impress him deeply. "What a magnificent sigh this is!" he exclaimed and "What has
produced the splendid picture that meets my sight today. Was it Government? What is then back of the Government? It is Christianity."
He then spoke of the wonderful distine
tions made in different countries and the condition
Christian.
In China he saw two Orphan Asylums. one for girls and one for boys. He asked, What were the uses of these? They told him
"What do you educate your girls for?"
"To sell," they replied.
He asked at what price, and they told
him some could be bought for a dime.
This produced an audible smile, but the 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 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 arrived and seated themselves upon the platform, "I want you to look upon that
magnificent sight;" referring to the sea of intelligent Indian faces before them.
Bishop Bowman was next asked to say a few words. After endeavoring to per suade his brother bishops to speak he urned 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 he expects to go again. The Bishop congratulated the Carlisle boys and girls on the superior advantages they were enjoy ing, and claimed that he had no such opportunities when he was a young man He spoke of the body God has given us and admonished his Tndian friends not to damage the hody. God has given us hearts to purify. God holds us responsiBishop 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 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 au-
dience 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 vis itors. Capt. Pratt explained in detail the purposes of the school; there was singing, end.

ADDRESS BY EDWARD MARSDEN ALASKAN

On Monday evening, May 20, Mr. Edward Marsden, of Marietta College, delivered an address, which was taken down stenographically. He is a young Alaskan Indian, two generations removed from heathenism. A student of Marietta College for four years, he will finish the course in June, and expects to remain East three or four years longer to take a theological course and to master law Mr. Marsden chalked as he talked, simplifying his language as much as possible o that all could understand. He said in part:
I am very glad, my dear friends, to be able to be with you this evening. I remember the very first time I was here at his school. I remember how previous to that time when I spoke in public, that
my 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
knees do not knock together now. (Laughter.)
Ever since I met the superintendent of this school, my heart has always been with you. I have been homesick sometimes, 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 peoole do not understand this as we do. 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 an 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 heathen world and the Christian world and the characteristics of the present age. This is an age of progress, and it strikes 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 wenl 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 to ward 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 ver in France get up a new fashion, some of the Arcerican 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?" (Laughter.)
Another fact is that we live in a worldwide civilization. You all know very well wherever a civilized man goes, he 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, He teaches him how to think and how to work; how to read and how to write. $\mathrm{Ou}_{\mathrm{r}}$ American schools, our Chinese schools, our Japanese schools, our Indian schools all do this.
I do wish those of us who have become civilized and have been made to stand on an equality with any man, would carry the torch-light of industry where it has not been lighted. I wish to emphasize
this fact and impress it upon this fact and impress it upon you, that we have something yet to do and it rests with you to finish what you have begun, a world-wide civilization.
Then there is a world-wide assimilation. Assimilation means to make you the same as anyone else. In this age, friends, we are being assimilated. This is going on over the whole world. At the Convention in Pittsburg there was a colored man from Savannah, Ga., there was Dr. Norcross from Carlisle, there was another man
sitting upon the same platform, and no explosion. An educated Chinaman, Amer-
ican, Russian, Indian, all may be on a level. We may be black, white, yellow, green, but
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 remem"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 edwe are all civilized, when we are all ed-
ucated we can go forward as any other ucated 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 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 age. The lifting up of the human race
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 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 wrong. 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 aud 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 work and
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 Prestdent and Secre 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 Smithe,
Secretary of the Interior.
My Dear Srr:-As the Commissioners to negotiate and treat with the Five Civiltheir labors, my interest in the subject As I said to the commissioners when they were first appointed, I am es-
pecially desirous that there shall be no
reason, in all time to come, to charge the
commission with any unfair dealing with commission with any unfair dealing with 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 in-
terests of the Indians will be found in terests of the Indians will be found in 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 step the good and welfare of the Indian
should constantly be kept in view, so that when the end is reached, citizenship may when the end is reachen, citizenship may
be to them a real advantage instead of an - mpty name.

I hope the commaission 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 that the Indians will see the wisdom and
advantage in moving in the direction as I have indicated.

If they are unwilling to go immediately steps are taken should be such as point out the way, and the result of which will encourage those people in further progress.
A slow move of that kind fully under-
stood by the Indians, is infinitely better stood by the Indians, is infinitely better pledges and false promises.

> Yours very tru (SIGNED) Secretary's Letter. Hon. HENisy L.DAWES, CHATR

Civilized Tribes Commission, Muskogee, Ind. Ter.

## Departmeni of the Interior,

$$
\begin{aligned}
& \text { RYMENY OF THE MNTERIOR, } \\
& \text { WASHINGTON, MAY 6, } 1895 \\
& \text { DEAR SIR:-Fnclosed }
\end{aligned}
$$

My Dear Sir:-Enclosed I hand you which he discusses the work of the commission of which you are the chairman I hope it may aid you to convince the Indans that this work has really their own
advantage iu view. The impossibility permanently continuing the present form of government of the Five Civilized Tribes, must be apparent to those who consider the great difficulty already experienced, in preservin the enforcement of treaties, in preserving for them the rights guaranteed by the Government. As the time present system, how much better for hem to ministration under rights, the plan by which this change will be accomplished.

## Very truly yours,

## The Commission's Letter.

## Department Interior, Commis

sion to Five Civilized Tribes
To the Hon. L. C. Perryman, Prinel
pal Chief of the Muskogee Na
tion, Tulsa, Indian Territory
Dfar Sir:-The Commission to the Fiv 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 Honor-
able Secretary of the Interior in which able Secretary of the Interior in which
he encloses one from the President of the United States disclosing his great interest in the success of this Commission in coming to some agreement with your people, which shall sanction all your just 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 know to your people and commend their spirit
and purpose to the favorable consideraand purpose to the lavorable considera
I am, with the highest consideration,
Truly yours,
(SIGNED) Henry L. Dawes, Chairman

- [The Indian Journal.


## A SPIRITED DIFFERENCE BE

NON-CITIZEN.
We would be pleased to know what interest the non-citizens living in this Ter ritory? 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 aid, and why do they meddle with the In dian's affairs without being asked?
The above four questions are simple
and we especially select the managers o and
the
ress, Minco Minstrel and Muldrow Register to give us houest answers. Don't dodge, but
answer truthfully. - Tahlequah Advocate.
We have the same right here that Col-
umbus and his followers had on the east-
ern shore--the right of civilization to ern shore-the right of civilization to
ameliorate and sweep barbarism. A better right than the Cherokees had in G-orgia and Alabama when they overran that country and possessed it for themselves, as we make no such robbing claims ly Indian title to any soil, for theirs was bloody code of driving off by force and extermination. Dislodging an inferion without redeeming the country from bar mercy. The Indians have never "con ducted their own affairs without the aid of the white man" except when raiding and plundering in barbaric ferocity upou
other Indians aud the whites. The editor other Indians aud the whites. The editor
of the Advocate has been raised under the of the Advocate has been raised under the
rule of the white man and never knew anything else, and is all probability if the
blood of the white man that runs in ti blood of the white man that runs in his
veins were let out there would not be enough left in him to supply a jay bird enough left in him to supply a jay bird. man's laws, that his clothing, lauguage, houses, printing press, his comforts and tection, and all the civilization and most of the brains he has, all come from the white man; and he knows that the In dians, as Indians, never conducted no
man.
We
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 e stay, as they ask that we come.
We want to see the country made of government, and affords the greatest opportunity for progress, safety, enlightenment 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 any-
thing that is yours except by fair compensation. But we do want civilization progress, peace, law, fustice and liberty; Can the Advocate notice any dodging Can the Advocate notice an
in this reply.-[Minen 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 came pouring in and many of them pitched their teepees in sheltered sputs along the $\therefore$ ver bottom. At one place there was quite a camp, not unlike, we were told the genuine Indian camp of years ago. As two of the party had never seen the
inside of a teepee, we boldly walked up to one and begged admittance.
The inevitable dog gave us scarcely a hospitable greeting, but an Iudian woman soon appeared and silenced the dog, at the same time signifying her willingness that we should enter.
In the center we found a fire burning brightly without any visible smoke, for the opening above in the canvas made a perfect draught and at the same time ventilated the tent. Around the sides of the teepee, blankets were spread making comfortable seats or couches. Indeed, for
comfort, cleanliness and ventilation, the comfort, cleanliness and ventilation, the the Indians live in, cau not be compared with these teepees. Still the houses are no doubt, one step towards civilization. The next must be to teach them how to live in them. Now is the transition period, and the transition is more apt to show the evils of the old and the new, than the advantages of the new. But all this is a digression from the issue, which we purposely started out to see.
In front of the "issue house" we found crowd of Indians-men, womeu, babies, children, dogs and ponies-waiting their turn. The men stamped their feet to keep them from freezing; the women wrapped their babies up snug and warm under their blankets, while the boys took comfort in that solace of the Indian youth-a game of shinny
We were admitted by a side door into
the building, passing through a room stacked high with beef, into a room where the clothing was heing 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 sarne 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 Cherokpes, 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 giveu up to grazing, and but few people occupy the state. He says that he thinks nearly 100,000 Indians from the several tribes and nations would be glad to go there, and would carry with them about $\$ 150,000,000$ of wealth, and that Mexico would be glad to sell them the desired tract to have it occupied and developed, and to command such large wealth.
A number of prominent Cherokees are interested in the scheme, and say that it is in response to a demand from a number of full bloods, who want to continue their present customs and government. A
number of Indians say that if the nation is to relinquish its present government and systems they favor selling completely to the United States and getting the money, to do with it as they please, and o where they please.
Mr. Harris says
Mr . Harris says that in the event they fail to agree with Mexico they have a site in view in the United States of Columbia, in South America, where the conditions will be quite acceptable. The land there is held in common and the population is largely an Indian population of the various degrees of civilization. They will be glad for a small consideration to receive this American colony within their common family. In that tropical clime exertion is not essential to livelihond, and a weary warrior would not have to move from under the shade of his palnt tree to get fruit for his sustenance. Mr. Harris
thinks there is no doubt that they will thinks there is no doubt that they will
succeed in the plan. It has been suggest ed before, but never before has it assumed anything like tangible shape, nor have aegotiations been begun with other nations, as now. Within a few days, he
says, definite understanding will be had with Mexico and the United States of

