The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSEVES"

VOL. XIII. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JULY, 1895. NO. 2.

PUBLISHED MONTHLY, IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

The Mechanical Work Done by INDIAN BOYS.

Terms: Fifty Cents a Year.
Five cents a single copy.

Mailed irregularly, Twelve numbers making a year's subscription.

Address all business correspondence to
M. BURGESS,
CARLISLE, PA.

Entered as second class matter in the Carlisle Pa., Post Office.

EDUCATION OF INDIANS.

The kind of education that will end the Indian Problem, by saving the Indian to material usefulness and good citizenship, is made up of four separate and distinct parts, in their order of value as follows:

First: Usable knowledge of the language of the country.

Second: Skill in some industry that will enable successful competition.

Third: Courage of civilization which will enable abandonment of the tribe and successful living among civilized people.

Fourth: Knowledge of books, or education so-called.

In justice to itself the Government can have but one aim in all it may do for the Indians, and that is to transform them into worthy, productive, American citizens. The vital question is, can the material be made to yield the desired product?

The Indian is a man like other men. He has no innate or inherent qualities that condemn him to separation from other men or to generations of slow development. He can acquire all the above qualities in about the same time that other men acquire them, and is hindered or facilitated in acquiring them only by conditions and environment that would equally hinder or facilitate other men in acquiring the same qualities. If the Indian has not had a chance to acquire these qualities he is not to be blamed for not having them. If he is not acquiring them now as rapidly as he might and ought, it is because he is hindered by the contrivances we have forced upon him.

Take the first quality, that of a "usable knowledge of the language of the country." How is a usable knowledge of any language to be best and most quickly learned? Manifestly, by associating with those who use it. All people learn their own mother-tongue that way. Neither books nor special teacher are necessary. Simply such association as will place the person to be taught where he can hear the language constantly in use. Wise American parents desiring their children to become proficient in the German or French language send them to Germany or France to live in a German or French family. Why not then contrive that the Indian have this same opportunity to learn the almost universal language of the country in which he lives and which he must learn in order to be at one with the great body of its people? Thus theory and patois are eliminated, and practical, usable knowledge takes their place.

In doing this service for the Indian in this really necessary way we come to the second and almost equally important quality to be acquired: "Skill in some industry that will enable successful competition." How is this to be gained? The answer is practically the same. The best agricultural school is the agriculturist himself on his own farm. If we want a boy to become a farmer we put him on a farm where the daily pressure of a necessity to get the work done bears upon him, and where a living and something more hinges upon skill and intelligent management. In the same way if we want the boy to become a blacksmith or a carpenter, a blacksmith shop or a carpenter shop with a competent head and surrounded by competent workmen is the place. Associated with the farmer and the mechanic the boy learns what a real day's work is and becomes in every way a very part of the situation. The same factors are needed if the boy has the ability and can reach the means for professional life. To be a lawyer he must associate and contend with lawyers.

If the way to the acquirement of the first two qualities necessary in the education of the Indian is properly indicated above then the way to get the third and most vital quality solves itself.

The courage of civilization, like the courage of battle or the courage of any other phase of life for that matter, is best, and perhaps only to be, acquired by experience.

For the Indian, then, the language of civilization is quickest and best gained, the industry and skill of civilization is quickest and best gained, and the courage of civilization is quickest and best gained by his being immersed in these influences. But the Indian must become individual. The tribes and all tribalizers and tribalizing influences are enemies of the individual, for immersed in the tribe how is the individual to take on successfully anything foreign to the tribe?

Book-education logically comes last. If a man speaks the language of the country, is skilled in some industry of the country, has the courage of the country, and practices these qualities, he is a useful citizen without a knowledge of books. The first are the foundation qualities. Book-education enlarges and embellishes language power, industrial power and courage power. These three qualities being requisite to accomplish the transit of the Indian from tribal to national allegiance, the door of education must open the way to full chance for enlarging these qualities that no slavish restraint on manhood oppress and discourage the ambition to compete and rise.

The school, its aim, quality and location now assume importance as factors. If the language, industry and courage of civilization needed can best be gained in the environment of the civilization in which the subject is to contend, where shall the book-education be given? There is only one right answer, and that is, let all the qualities grow together in the subject. Give him schools in the environment of civilization; but better still, put him into civilization's schools. Do not feed America to the Indian, which is a tribalizing and not an Americanizing process: but feed the Indian to America, and America will do the assimilating and annihilate the problem.

Capt. R. H. PRATT,
in *Public Opinion*.

"I think it high time," said Capt. Pratt recently in a private letter, "that we quit perpetuating tribes and Indians. Agency schools are calculated to do just that. If America, American institutions, American citizenship and American association are not good enough for the Indians, then I am in favor of the Government stopping all of its efforts. We are doing altogether too much to oblige the Indians. They are not willing to do anything to oblige the Government."

NOT A WORD OF TRUTH IN IT.

The ubiquitous reporter not having material to fill his space makes up a little story as follows:

Lassoed a Drowning Boy.

There are quite a large number of young Indian boys who have been placed on the farms in Bucks county, particularly in the vicinity of Penn's Manor, says the Philadelphia *Record*. Every Sunday they are given an afternoon off, and on these occasions it is their custom to get together and give amateur Wild West shows. Last Sunday a party of the young bucks went in swimming in the river, and attracted quite a large crowd of spectators by their antics. The thrilling feature of their programme occurred when they secured a couple of horses from a neighboring pasture, and driving them into the water, mounted them and made the animals swim about. One of the youngsters who could not swim, slipped from his horse when about 50 or 60 feet from the bank, and was in imminent danger of drowning. Previous to going into the water the boys had been practicing with a lasso, and, seeing the danger, one of those on shore started in to lasso the drowning boy. After two or three ineffectual attempts the rope settled down over the struggling youngster's body, and he was safely landed.—[*Doylestown Intelligencer*.

A Lie out of Whole Cloth.

For the purpose of inquiry, letters were sent to patrons of the school living in the vicinity of the alleged occurrence. The first reply comes from a prominent citizen of Fallsington. We omit names to avoid complications which might arise through the publication of a confidential correspondence. Letter No. 1 says:

"DEAR SIR:

Yours received this A. M. In reply, I have to say that after receiving your letter I went to Fallsington and also to Morrisville and made careful inquiry, but found no one who had heard of any misconduct on the part of Indian boys. I will make further inquiry from the manor people when I see them, but I am convinced that the account you quote me from the *Record* is a *lie* out of the whole cloth. You do not say so but I infer that the account came from their Bristol correspondent, and he is about as near the truth as he generally gets. It is nothing unusual for him to write up some sensational article with but little if any foundation in fact. There is an account of the drowning of a negro woman belonging to a band of horse-thieves that were operating in this neighborhood, in to-day's *Press*, that is a pure fabrication with the exception of the black woman being found in the canal just below Morrisville, about a week ago. I imagine this is from the same correspondent.

It is my opinion and observation that the Indian boys in this neighborhood behave themselves better on Sundays and week days too than the white boys do as a rule."

Letter No. 2.

"Thine of the 17th received, containing an extract from the *Philadelphia Record*. I do not know of any congregating of Indian boys on First Day afternoons in our neighborhood. They all appear to be as quiet and orderly as other persons. The extract from the *Record* may be correct, but there are often things published that are very much exaggerated."

Letter No. 3.

"I have heard nothing of the affair you wrote about. Cannot think it true, but our Indian boys are out of it if it is true. J. C. was home all day, and A. went to Sabbath School at Fallsington in the afternoon, so I can speak for them in any case."

Letter No. 4.

"So far as the boys of our neighborhood are concerned I do not believe the report in yesterday's *Record* to be true, as I have heard of nothing of the kind. On First Day afternoons my boys nearly always go to Sunday School, and they have always been at home before night. I have not heard of any improper conduct from any of the Indian boys in this neighborhood."

5th.

"Your letter of the 18th was the first intimation of the affair I had of the communication in the *Record*. I immediately questioned the boys in my employ. They knew nothing of it and have attended Sunday School every Sunday afternoon since they were here. I also mentioned it to several of our vicinity residents, who had not heard of it. I shall investigate further and if I ascertain anything reliable will inform you, as such occurrences reflect so much upon the teaching of the school. The *Record* is a very sensational paper and it takes a very little material to create a whole chapter of incident."

6th.

"I have made considerable inquiry about the matter referred to, but have been unable to find out anything definite; all any one seems to know is what they saw in the *Record* or what they heard, and as I live right in the neighborhood mentioned I am sure I would have found it out if there was any truth in it. I heard that one small boy got out too far while bathing but I heard of no horse or any lasso and I do not believe there was any used, and my boy says he heard nothing of it."

7th.

"In regard to the report that the Indian boys in our neighborhood have been doing as stated I think is untrue. I have not heard of anything of the kind."

INDIAN TEACHERS' INSTITUTES.

THE FIRST AT SIOUX CITY, IOWA.

A series of Indian Teachers' Institutes for the various districts in which Indian schools are in operation have been held during July and will extend into August, under the leadership of Dr. W. N. Hailman, Superintendent of the Indian Schools of the United States.

The first Institute opened at Sioux City on the first of July. From the reports given in the Sioux City dailies we gather the following synopsis covering the main points of the convention:

The Sioux City District comprises all the schools east of the Rocky Mountains and as far south as Kansas City, an area, containing in all 150 schools.

The object of the institute is to gather the different teachers together in order to relate experiences, compare notes, and in general to discuss the Indian question.

The present officers are: Dr. W. N. Hailman, general chairman; John Flinn, general secretary; Miss Thama Ritchie, recording secretary; R. N. Jester, press secretary; F. C. Campbell, chairman of teachers' section; Miss Emma M. Tiffus, chairman of the matrons' section, and Superintendent Davis, chairman of the music section.

Superintendent Leslie Davis of the Indian school at Flandreau was chosen chair-

man of the meeting on the morning of the 1st.

Prof. H. E. Kratz, Superintendent of the Sioux City Schools, made the address of welcome in which he spoke of the appreciation felt by all of the noble work that was being carried on by the Indian teachers, of the sympathy that was felt with them, and how this community, where the representatives of fierce antagonism and cruel extermination lie buried, was eminently fitted for the holding of a council of peace that the white man might plan how to broaden and brighten the lives of their red brethren. In closing he touched upon the importance of the work of the Indian teachers with the sincere wish that their efforts might be attended with great profit.

Superintendent Davis, of Flandreau, responded to Prof. Kratz. He dwelt upon the object of such gatherings, of the benefits derived by the teachers, and of the importance of informing the people of just what was being done.

Congressman Pickler Talks.

Hon. John A. Pickler, United States Representative from South Dakota, made a brief address in which he said:

"I am, as the representative of the state of South Dakota, especially interested in Indian education. Our state has about 20,000 Indians, and while the time was and has been that the Indian could be crowded westward, and be compelled to leave the land of his fathers, that condition no longer exists. There is no longer any west for the Indian, and if these 20,000 Indians must live and remain among us their children must remain, be educated and live as do our children in our own state.

The education, citizenship and disposition of these people therefore becomes a question of great importance to our people.

I hope you will thoroughly consider the question as to what the proper education of the Indian child should be, of what it should consist, and especially consider what this child can find to do after leaving school.

I know you will teach him reading, writing, arithmetic, grammar, etc., but what and how can you teach him, that will enable him to make a living for himself, that will best enable him to become self-supporting, and best enable him to cope with the competition that we now find everywhere in the earning of a livelihood.

As the people of this nation struck the shackles from the slave, made him a freeman, and invested him with a citizenship equal to any of its own citizens, so this same people is now educating and Christianizing by public and private schools the red race of this continent, and investing this race with an equally high citizenship, and you are the heroic, painstaking pioneers in this great work.

History affords no such examples as the great work in which you are engaged."

Rev. M. J. Egan's Paper Provokes Discussion.

Rev. M. J. Egan, of Clontarf, Minn., was the first to present a formal paper and spoke upon the "Industries of Indian Boys' Schools." He attempted to show what he considered the best industries for Indians and said:

"A little study of the character of the Indian will reveal the fact that he is proud, yet diffident, restive under restraint, easy of encouragement, suspicious of his white neighbor, usually wanting in pertinacity of purpose.

In aptness at skilled labor he is much inferior to the average white man. He has, moreover, to contend with a strong prejudice still existing in the minds of his white neighbors. Few white men would, through pure philanthropy, give employment to a less skillful, less congenial Indian, while they may for the same remuneration secure white labor.

I am convinced that most of the trades or handicrafts practiced among the whites would not be practicable to the average young Indian, and to induce him to turn his attention to them would be a fatal error, since it would rob him of the most precious years of his life and arouse in him hopes and aspirations that could not be realized in after life and would lead to discouragement and despair, would entail an enormous and perpetual expense and continue the Indian a ward of the government."

The paper provoked considerable discussion, a part of the teachers holding with the speaker that farm life is best suited to the character of the Indians, and others that proper training makes good workmen of them and that there is no reason why their training should not be in that direction. The Sioux City *Tribune* says in the same connection that "A particularly interesting address was made by Superintendent Bakeless of the Indian Industrial School at Carlisle."

The afternoon was given up to a sectional meeting of the teachers. Miss Lucy C. Maley and Dr. W. N. Hailman spoke on kindergarten work among the Indian children. Miss Maley dwelt upon the daily routine and manner of carrying on the work; Dr. Hailman of the purpose and meaning of the kindergarten work.

At the evening session Captain W. H. Beck, of the Omaha and Winnebago Agencies spoke upon

"HIGHER EDUCATION OF THE INDIANS."

"The reservation school," he said, "no matter on what system it may be conducted, is the starting point of the education of the Indian. It is in the school of that description that the young Indian should be taught his or her first lesson in discipline and in the English language. I do not think too much stress can be laid on the importance of reservation schools. The first lessons of civilization are taught in those institutions.

The method of the outing system, to teach the young Indians the manner in which to labor, and the learning of mechanical trades by them, and generally that system by which they can become producers of something, I am sure, is the best which can be adopted and the higher education should be given only to those who indicate their strong desire and undeniable ability to receive such higher course, that pointing toward the professions, arts and sciences. Today we see that the Indians, from middle age upward, cling to the superstitions and ancient forms, as a rule. The medicine dance, the corn dance, the maiden dance, the war dance and others, are still practiced wherever and whenever practicable, and it seems almost impossible to eradicate from the minds of the children, young men and young women, the desire to participate in these amusements. And so long as those dances form a large part of the Indian's life, it appears necessary to separate forever those whom we educate in any degree for work other than that of following the plow, from their reservation associates.

I do not wish it understood that I would abolish all non-reservation schools, for with those of Hampton and Carlisle and others before us in evidence of a great work being accomplished, it would be unjust not to admit that their plans, instructors and environments all tend to the rapid increase of the pupil's knowledge and the outing system of Carlisle is, I think, admirably adapted to the situation; but if our Indians are to be returned to the reservations, why send them away? Would it not be well to have the reservation schools so equipped as to produce from them able mechanics and skilled laborers generally, and in connection with this teaching of the trades, it seems to me necessary to establish plants where those trades could be exercised, that is, plants where the supplies of various kinds used by the Indians might be manufactured by them."

"THE OUTLOOK FOR AN EDUCATED INDIAN,"

was the subject of the following paper by Leslie Watson, Superintendent of the Menominee school, Wisconsin.

He stated at the beginning that his conviction was that the present outlook was not only dark but likewise discouraging. That as long as reservations existed, surrounded as they are by an almost impenetrable wall, with little or no intercourse with the outside world, the Indians will remain the legitimate prey of unscrupulous whites. The reservation should be destroyed, the people set free and granted citizenship, thus bringing them in contact with the civilization and various elements of the white race. After this let them stand or fall like other people. In conclusion Mr. Watson touched upon the grand and noble work that was being carried on by the ministers of the gospel; but added that the environments of each reservation were too dark and gloomy for even them to penetrate and long remain.

The Second Day.

The attendance at the second day's session was much larger than the day before.

Rev. M. J. Egan, superintendent of the little Indian school at Clontarf, again took the platform first on the morning of the second day, and in a rather lengthy debate expressed his satisfaction with Capt. Beck's handling of the "Future of the Educated Indian." He also remarked that he had noticed an undercurrent of feeling antagonistic to non-reservation schools running through the papers thus far presented. He said if this feeling was well founded; if the schools can be shown not to be doing the work well, then the sooner they are discontinued the better. He attributed the waywardness of educated Indians not to the manner of training, but to the unhappy condition of the agency to which they return, thus fixing the blame on the agencies rather than on the non-reservation schools. He closed by saying that the non-reservation schools were one of the most effectual ways of breaking down the prejudices and antipathies existing in the Indian mind against the whites.

Dr. H. B. Frissell, Principal of the Hampton school, of Virginia, said he took exceptions to the dark and gloomy views that had been advanced. He went on to speak of the hopeful side and of the great advancement that had been made. He stated that after careful examination he was able to say that two-thirds of the students from Hampton on their return from school became engaged in some regular occupation.

"WHAT DOES THE INDIAN CHILD BRING INTO THE SCHOOL INTELLECTUALLY?"

was the subject of an address by F. B. Riggs of Santee Agency, South Dakota. "The question is so important," said he, "that unless we can answer it we may as well stop teaching at once."

The speaker then went on to analyze the Indian character. The child usually brings to the school, he said, an abnormally destructive disposition. This he attributed largely to the little one's lack of the sense of ownership. The white child might destroy but it would do so for purposes of investigation. The Indian destroys wantonly. Another reason for the disposition, the essayist thought, lies in the fact that the Indian sees nothing but the immediate use of anything. He also charged many difficulties to the racial exclusiveness and prejudice of the Indians. The child, he said, frequently waves aside some study as well enough for the whites but of no possible interest to him. This, he argued, should be overcome by presenting the study in such a way that an interest is voluntarily aroused. In geography, for example, the study of the large animals rather than the people, in foreign lands, is apt to draw their attention.

In conclusion the speaker reminded his audience that the Indian children were unable to grasp abstract ideas so readily as the whites and that it is consequently necessary to present everything to them as far as possible in a concrete form.

"THE INDIAN CHILD'S POWER OF ATTENTION"

was the topic of a paper read by Oliver C. Edwards, principal of the Shoshone, Wyoming, School.

The paper began with a reference to the difficulty experienced in inducing Indian children to apply themselves to any study for a sufficient length of time to master it. "The primary teacher," he added, "has by far the most difficult part of the work. She cannot, like the teacher of the white child, derive help from her recollections of her own childhood for the conditions are so different that there is no parallel between them."

Harsh or indifferent treatment, however, he went on to explain, invariably discourages the child and makes it difficult ever afterwards to induce it to take any interest in its studies. In addition to this, a lack of attention is frequently due to difficulty in seeing or hearing what the teacher in doing or saying. Many of the text books in use among white children are tedious to the Indian for the reason that they deal with subjects which he either fails to understand or cares nothing about.

A point which the speaker considered of the utmost importance was the careful study of the capabilities of each pupil in order that each may be given a proper motive to encourage it in its work. He referred to the Indian's hereditary tendencies and the difficulty in overcoming them.

The Evening Session.

The programme of the evening opened with a paper by J. George Wright, agent at Rosebud Agency, South Dakota, upon the subject "Organization and Value of Day Schools." Among other things he said:

"I am of the opinion that where day schools have been considered a failure, it is due more to improper management than to a mistaken theory.

In organizing day schools it has been my experience that the best results are obtained by the employment of a man and wife in charge of each. To obtain the most practical and best results from the day schools a man is necessary to instruct boys in general out door and industrial work, to familiarize them with the handling of tools, etc. Industrial rooms should be built with all requisites for sewing; they should also be provided with a cook stove, and instruction given as much as possible in bread making.

Visits of parents to the school room should be encouraged at all times, though they should not be allowed to talk or interfere with the pupils.

The improvements which should be made in the day schools are almost unlimited, but I would suggest, if possible, arrangements should be made whereby children can be given a wholesome noonday meal, for which there is no provision at present, and which would have a lasting influence upon children in preparing food in their own homes after leaving school.

Upon the whole, however, I am not in favor of enlarging or making improvements at schools upon one reservation which cannot be carried out upon another, especially among the Sioux, whose interests are identical, and where discriminations or favors are shown it invariably results in dissatisfaction among other Indians who have an equal interest in money so expended among all."

At the close of the reading discussions were in order. The talk of Miss Greason was of special interest. She spoke of the great influences that the day schools brought to bear upon the homes of the children and particularly on the children's mothers.

"THE RELIGIOUS ATTITUDE OF THE CHILD,"

was the subject of a paper by Thomas L. Riggs of Oahe, S. D. He said in part:

"As a child our Indian is as nearly free from control and restraint as it is possible to imagine, restricted only by the demands of hunger, otherwise he is as free as all out doors. In all his life there is a sense of the mysterious; depths he cannot fathom; heights he cannot climb; puzzles he cannot solve. He gives it up, and is satisfied with the mysteriousness of all things. I shall not attempt to follow out and name this or that characteristic as to the result of this or that influence. Nor shall I regard the child as apart from his father—the religious attitude of the one is that of the other. He is a believer in gods and a worshiper. The deities of our aboriginal races are many and ever present. Sun, air, earth, water and birds and beasts furnish objects of worship. The great characteristic of the pupils of our school is the spirit of reverence. Every act of worship is indicated by the spirit of fear, thus believing to appease the rage of some deity. Another great characteristic of his worship is that of superstition. No place is found in their religion for love. The child knows nothing of loving worship—it is fear. There is also an entire lack of any true sense of sin; theologically it is the lack of the sense of the sinfulness of sin. On entering school they all expect to become Christians, for with them no distinction is made between civilization and Christianity."

The Third Day.

Mrs. Laura E. Lutkins, formerly of the Carlisle force and now matron at Haskell, read an interesting paper on the topic "The School from the Matron's Standpoint." She said in part:

"In order to attain the highest degree of success it is necessary that the teacher should possess not only mental but physical fitness for the work. Another important requisite is a silent tongue. There should be no time for the petty gossip which is the bane of the Indian school.

There are frequently times," Mrs. Lutkins remarked, "when the work is so heavy that it becomes a serious question how to handle it. At such times it is necessary to reduce everything to a system and to let the unimportant details take care of themselves. It is a mistake, too, to deal with the pupils as a class rather than as individuals. The matron must be prepared to give the motherly care so much needed by the children and so necessary to overcome the training received among their own families before they came to school."

In closing, Mrs. Lutkins remarked upon

the necessity of order, obedience and personal cleanliness among the pupils and suggested that military drills might be excellent things for the girls as well as the boys. "The literary societies have also," she added, "proved a great help at the schools where they have been organized."

At the conclusion of the paper, there was a long argument relative to the desirability of instruction in dancing among the pupils of the Indian schools. Some of the teachers thought it tended to make the pupils more graceful and to improve their manners. Others inclined to the opinion that it was apt to lead them into bad company about the reservations after they have left the school. The majority seemed to incline to the latter view and it it was finally decided to appoint a committee to frame a resolution on the subject before the end of the convention.

Mrs. Louise Pilcher, matron of the Uintah, Utah, school next read a paper on

"HOW CAN WE HELP GIRLS AT THEIR HOMES?"

She called attention to the cruelty to the Indian girl, after she has spent a number of years in the school of suddenly sending her back to her people where, finding everything still in a barbarous state, she is finally practically forced to go back to her old way of life. She remarked, too, that the elevation of the girls of a tribe meant the elevation of their families and consequently of the entire tribe. The man, the speaker observed, although he does not always improve from his contact with the whites, at least mixes with them more or less and is at the worst broadened by the experience. The woman, on the other hand, lives a secluded life and remains the same until the end. Another point to which particular attention was paid was the tendency of the Indian pupil when he leaves the school and returns to the native dress from inability to get any other, to think that he is also returning to his old character. "Clothes," said the speaker, "do not really make the man, but they come very near to making the Indian."

The Afternoon Session.

Dr. A. L. Riggs, of the Santee training school, was the first speaker and took for the subject of his paper "The Indian Vernacular." After a brief introduction he spoke substantially as follows:

"The Indian vernacular has a certain natural and necessary use in securing real teaching. Real teaching must awaken thought. But how can it do so when the language used conveys no thought? Here is a natural and necessary use for the vernacular as the means for introducing the new dress of thought, which is the English language. The vernacular, too, has a certain natural and necessary use for reaching the moral nature. The higher end of all educational effort is the moral aim, and this aim must be constantly in view. Then,too,the presentation of moral obligations to an Indian child has not the force that it has when expressed in their vernacular. Thus, for leading the soul of the Indian pupil out from evil conditions and into conceptions of purity and truth and the recognition of high moral obligations there is a natural and necessary use of the Indian vernacular. The vernacular is of special value in aiding the teacher to understand the pupil. We now come to the fourth point, which is that there is a use for the vernacular in helping the pupil preserve his self-respect. When an Indian youth knows that his own native language is as wonderful a gift as that given to any man it is to him a revelation of the value of his personality. Let it be understood that this argument is not directed against the widest use of the English language and its most thorough teaching in our Indian schools; but it must also be kept in mind that there is a certain natural and necessary use for the Indian vernacular. It is necessary for reaching the moral nature, purifying the fountain of thought and training the character. It helps the pupil to discriminate between the gifts of God and the fashions of men and to realize that he, too, is the son of God."

CITIZENSHIP DISCOURAGED DURING THE TRUST PERIOD.

Major McLaughlin who, by his many years of experience, was well fitted to address the delegates spoke as follows:

"Having passed many years in active field work among the Sioux, I can speak from some experience, and as I said last evening, I have seen the Indian educational work in its infancy grow to its present magnificent proportions, and from my present field of observation I have had an opportunity to see the work along the whole line and know that the school work is now successfully conducted and steadily growing in importance. Much, however, yet remains to be done.

I leave the matter of discussing methods to those of you who are here for that purpose and will only say that I would advise as few changes as possible in the employee force in all Indian work.

The benefits derived from changes (except perhaps in a few instances) fall short in compensating for the retarding influences thus produced.

There is another matter that I would wish to call attention to as each of you engaged in this Indian educational work have special opportunities to impart to others the opinions you form regarding Indian matters. The matter I refer to is that of citizenship. I would advise going slow in advocating that citizenship be conferred upon the Indians.

I have visited several reservations within the past three months where Indians have become voters, and results thus far are not at all encouraging. I am in favor of allotment of land in severalty, with every family located upon their own individual claims, but believe that citizenship should be withheld during the trust period of the land."

The Evening Session.

Prof. C. B. Gilbert, superintendent of city schools, St. Paul, is said to have addressed a large audience gathered at the High School building, in an interesting and eloquent manner, on the subject of

"WORTH WHILE."

The substance of his remarks was:

"You are endeavoring to overcome a race, all whose tendencies are savage, in a single generation, by education, which is the first regular and systematic attempt to do this in man's history. You have tremendous forces to contend against; first, inheritance; secondly, you have his environments, which from infancy have been prejudiced upon. Much is said in these days of the comparison between the childhood of the race and the individual child, and the conclusion has been drawn by many that the education of the child should follow the lines of the evolution of the race. In considering what is worth while it must be borne in mind that there is no intrinsic value. All values employ relations and comparisons. I use the term "worth while" in comparison with possible good rather than with positive bad. Nothing is worth while if there is a better possibility. What the teacher should first seek to produce in the child is an ideal, one that shall dominate every lesser aim, every effort. The next essential is the cultivation of his will. The third essential is taste, and the fourth, judgment. These all may be condensed into one word, wisdom, which is the right use of all possible powers and means for the attainments of the highest ideal, which is service. As I have said, cultivation of ideals, direction and strengthening of the will, formation of taste and the creation of judgment, are the primary essentials in the education of a race or of a single child. If there is any class of people among whom it is absolutely essential that education be conducted upon the principles of concentration, it is the savage. Not concentration about a study, but concentration about a purpose, and that purpose the development of Christian ideals and the will and wisdom necessary to their attainment. In my mind every school, and especially every Indian school, should have an industrial attachment, by which they may be initiated into the arts by which man has helped man to comfort, leisure and peace of soul. All education is acquired by processes of application, something attached to something. Every step is taken because the child wants to go higher, and the last step brings him to his ideal. Give the child an aim worth while for every effort and the highest ideal for his own good. By such a method I believe that you can lift up the savage race for whom you are working, can outstrip evolution and work a miracle in human history."

At the close of Mr. Gilbert's reading the audience manifested its appreciation by prolonged applause, and Dr. Hailman, on behalf of the institute, thanked him for his words of profit and interest.

HAIL TO THE ADVANCE GUARD.

President F. C. Hill said in his address of welcome:

"We hail you as members of the advance guard in the great work of transformation that has been going on ever since the pale face of the European sought and found a home in this new world; and when we consider the conditions of some of the tribes of people of the old world, and even the people of some sections of the new, can we wonder at the conditions in which the Indians were found when this land was discovered, and the slow progress which at times they seem to be making towards civilization and education? Even our own race, under the most favorable conditions surrounding any people on the face of the globe, made but little progress in the economy of labor and living, until within the last fifty years. If we doubt it, let us strike out of today all of the inventions and improvements of the last fifty years; go back to stage coach, sailing packet, tallow candle; to sickle and hand cradle for harvest and hand flail or oxen for threshing; strike out your sewing machine, telephone and all other inventions that have contributed so much to the comfort and happiness of mankind, and we can then see how slow apparently was the advancement until the age of progress was ushered in.

When we take into consideration the conditions and environments, with evil as well as good influences that have surrounded the Indian, we can the better see the good results of your labors, in connection with those who have preceded you, in the good work of uplifting the Indian from a savage state to the plane of civilization. It is the self-sacrificing work of such laborers as you that are here assembled, that has taken the United States, from the Atlantic to the Pacific, and from the great lakes to the gulf, as the background of a picture, and by skillful touches, as with an artist's brush, that has toned it down into a wonderful development, made possible by such work. In this great scene we catch glimpses of the Mohawk valley, the valley of the Wyoming, the blue Juniata, the Susquehanna, the name of our own beautiful state, and of our own city; these are all ours by inheritance. Our city is located on land once owned by one of the bravest and most warlike of the Indian tribes and almost in the shadow of the great council oak, which stands on the bank of the Sioux and within our city limits. All our industries, church and schools are the growth of forty years—and in the names of all these, and the people they represent we cordially welcome you to this building, the realization of our fondest hopes. The keys of the building are yours, and we trust you may spend a pleasant hour within its walls."

The Fourth and Last Day.

"WHAT DOES THE CHILD BRING TO THE SCHOOL MORALLY?"

This was the subject of the first address of the morning by Bishop W. H. Hare, of Sioux Falls, S. D.

"Right and wrong, as abstract terms have no meaning whatever to the Indian," said Bishop Hare. "All is right that he wishes to do; all is wrong that opposes him. The Indian's appeals to the natural rights of man are surprisingly fine, and,however some may despise them as the utterance of an Indian, they are just those which in our declaration of independence have been most admired. The ancestral laws of the Indians teach them to treat all men as they are treated by them; that they should never break a bargain ;of the disgrace of untruthfulness, and a proper respect for the property of others. Many of their sentiments show the manifestness of a keen sense of moral relation.

Indians are marked with strong natural affection. The parental and filial bonds are real facts. Parental affection supplies care, patience and loving persistence, by which alone the best results can be secured. Be sure to treat the Indian child who comes to your school door as a moral being. This is the only way that good results can be obtained.

As to whether the Indian child will bring to the school what he really possesses in the way of morals: It is moral capacity rather than moral character that that the Indian child brings, and on the school it depends whether or not this capacity shall become character. All depends upon the teacher. Let him lead off in a moral direction and the flock will follow after.

Beware of herding. Do what you would have them do. Create a moral element. What the Seiman philosopher has so well sung of mothers is equally true of teachers:

'To educate their children women should
Do as the ducks do with their plashing brood:
Swim up and down with every son and daughter;
Only, of course, to swim there must be water.'"

Miss Ada Sisson, of Haskell Institute, read a paper upon the topic "An Obstacle to Indian Progress," and was followed by the closing paper of the morning by Dr. H. B. Frissell, of Hampton Institute, Virginia, upon the subject:

"THE ATTITUDE OF THE INDIAN TOWARD WHITE CIVILIZATION."

"It is of great importance," said Dr. Frissell, "to make the Indian feel that he cannot be allowed to be a hindrance to civilization. He should also be made to understand that the reservation, with its separate life, is doomed, sooner or later. He must be endowed with citizenship, and in the meantime he must become educated.

It is a cause for thankfulness that each year brings the Indians more in contact with the whites. This is being facilitated by the railroads to a great extent. Another means of educating the Indians is the ballot, for the only way to bring a people up to citizenship is by turning the duties of citizenship upon them. As far as possible the Indians should also be brought in contact with the whites in trade. Important as is the attitude of the Indian toward other parts of our white civilization, it is perhaps most important of all that he understand that if he is to survive he must adopt the regular habits of labor, which lie at the bottom of all white civilization.

I have been particularly pleased in observing the important plans for giving to the young people of the Indian race that which they have so badly lacked—regular habits of manual labor. I believe that when the Indian shall have gained regular habits of thrift and industry, he will be able to make his way either on the farms of New England or the plains of Dakota.

It is by labor that this Indian race will advance from barbarism into the light and life of our civilization and Christianity."

J. E. Ross, of the Genoa, Nebraska, School, presented a paper on "The Relation of Agent and Superintendent," which was said to have served well as an introduction to one read by W. J. Wicks, of Springfield, Ill., and written by Joseph Clements, of Santee Agency, who was absent.

The next paper, "What Shall I Teach and How?" was given by D. D. McArthur, who said in part:

" 'Human nature is the same the world over,' is an old proverb that may mislead us unless we accept it with modifications. We could as easily maintain that human nature is as diversified as the trees of the forest the world over. So we must educate with due regard to former habits of life.

Before answering the question, 'What shall I teach?' I must ask myself another, viz., 'What do my pupils know?' and still another, 'What will do them the most good?' The first is hard to ascertain, for I cannot rely on my own experience, as I may in dealing with white children. Indians have a great ability to conceal their thoughts and feelings. But we must learn as much as possible about them, for, upon this knowledge must we determine, 'What shall I teach and how?'

Oil and water do not readily unite, but it is possible to form an emulsion. Barbarity and civilization are social extremes, but judicious skill may blend them permanently in an individual's character. I must have for my aim the complete symmetrical development of the child. The printed courses of study are all right,but I must work out these problems for myself. It is easy to get these children to imitate, but not so easy to get them to do original work. The greatest hindrance to their progress in all lines is the continuous use of their native tongue. They must become habituated to think and talk in English. Until this is done much of the teacher's energy is wasted.

In all things appeal to the life of the child. Keep in view the aim of the government, viz.: citizenship and social liberty. Teach everything that you would teach to white children, but in a very different way than if teaching white children reared in cultured homes. Keep these questions ever before you: What? How?"

"Although Mr. McArthur is young both in years and experience," says the *Sioux City Journal*, "his handling of his subject showed him to be a young man of great promise," and in reference to the speaker which followed the same paper said: "As December differs from May, as hoary old winter contrasts with bright and balmy spring, so differed the next speaker from the last. A. F. Geraghty, of Tower, Minn., is a gentleman who has grown old both in public and governmental duties. His handling of the subject showed that he had acquired a great amount of knowledge, during his many years of experience, of the Indian question, which well fitted him for the handling of his paper,

"USE AND ABUSE OF BOOKS."

Among other things he said:

"Books are indispensable to our prosperity, civilization and happiness, and that we grow stronger mentally in the proper use of books, just as we grow stronger physically in manual labor, several good illustrations were given. By reading good standard literature carefully and understandingly we make books our own and they become a part of ourselves.

The evil methods of young teachers were pointed out and better methods suggested.

Books which are not adhered to in teaching are abused because the practice is not consistent with the authors. In assigning lessons note books should be used. Lessons should not be too long or

too short, but enough to employ all the pupil's time."

CITIZENSHIP A CURSE.

Superintendent Campbell, of the Omaha agency, Nebraska, was the first speaker on the regular programme last night. Taking for the subject of his paper, "What Citizenship Has Done for the Omahas," he began by briefly relating their history, and told of their early industry. At the time of their becoming citizens the Omahas were honest, truthful, reliable and virtuous and sober people. But in spite of the encouraging circumstances citizenship came twenty-five years too soon to them. On becoming citizens it appears that those of the worst characters seemed first to realize the absence of authority and a total disregard for the rights of others. That followed the leasing of lands to less fortunate white men. On the revenue thus obtained they were able to live a life of comparative ease, spending their time in drinking, dancing and feasting. Dances which had become almost extinct were again revived. Such gatherings had their effect. Drunken debauchery, fighting and lasciviousness became common. The medicine men are another great source of retrogression among these people. They possess an influence, even over the most enlightened members of the tribe, which cannot be thrown off.

The "drink habit" is by no means confined to adult male members of the Omaha tribe; but its influences have extended to women and children. Owing to these conditions the home life of the Omahas is practically broken up; it has been sacrificed to their insatiable appetite for strong drink. Instead of using the privileges of citizenship for the noble purposes for which they were intended, they are often used as a cloak under which the designing Indians cover their misdeeds. Since becoming citizens the Omahas have rapidly descended until today less than 10 per cent. have proven themselves worthy of its privileges.

Dr. Hailman's Address.

In the minds of the delegates it seemed perfectly proper and fitting that the final session of the institute should be closed by their leader, Dr. W. N. Hailman. The doctor, after expressing the great satisfaction and pleasure it afforded him to speak at the close of this most successful institute, spoke as follows:

"It is with great satisfaction that I speak to you at the close of this institute. I think the work will be attended with great benefit I desire to have these institutes to be a creation and not a machine. I take it that the discussions and papers have convinced you, as with me, that what is good in one place is not necessarily so in other. I desire most of all that all employees be in a measure set free. Freedom in all pursuits is the best condition for success. In aim we must be one; but in laboring toward that aim there must be a great amount of freedom. In the superintendent centers all the various kinds of insights that have been gathered by his employees. These insights he is to control. But still the employee is better able to see the details than the superintendent. He must have freedom. If there is a spirit of co-operation there will not be lack of harmony. It is the fundamental point in our work that the school must be a creation and not a machine. I have noticed in the convention a spirit of devotion to the work in hand. If the work is to succeed we must be harmonious in our aims. Each work has its place in this organization. Harmony must be acquired at all hazards.

The most important qualification is the spirit of congeniality.

My dear friends, while you gain continually more skill and knowledge, do not neglect attitude. In answer to the question as to the position existing between the principal teacher and superintendents, I would refer you to the rule that the principal teacher is to carry out the directions of the superintendent. One thing more before closing: The service as a whole appreciated fully the position of the matron, or school mother; following this idea the superintendent is the school father. This is the relation of the two. My idea of this institute is borrowed originally from Switzerland. Following the Swiss method, I have come to the conclusion that those nearest the work are best able to carry it out. In course of time our institute will grow into this conduct. You will be consulted before changes are made, in regard to the laws, when you have seen clearly that the Indian question is of great breadth and that it affects all parts of this country. The Indian schools have realized that ancient demand of the philosopher that the word should be not for school, but for life. We come together to stand upon the same level, as brother and sister, doing the same work. We have learned not to work for our specific work, but to labor for the whole. I look forward, in spite of all detriments, to great progress and to the ultimate success of our work.

Owing to the fact that the majority of the delegates were desirous of attending the Kirk Towns concert, Dr. Hailman was obliged to curtail his address. With three rousing cheers for the most successful Indian teachers' institute that has ever been held in this district the convention adjourned.

Resolutions Adopted.

At the close of the last afternoon's program, a special business meeting was held in which the committee on resolutions handed in its report, which when adopted read as follows:

Resolved, That we tender the sincere thanks of this institute to Prof. Kratz, the Y. M. C. A. of Sioux City, the board of education of Sioux City, the city press, and the Sioux City Fair association for courtesies and favors extended to us while in the city.

Resolved, That the gratitude of every member of this institute is due to the honorable Secretary of the Interior, the Honorable Commissioner of Indian Affairs and Superintendent W. N. Hailman for the interest shown and advancement made in Indian education in the United States during the past year; and we hereby pledge to them our cordial co-operation in executing the policies they have formulated for still further perfecting this great work; and it is further

Resolved, That the results that have been the direct outgrowth of the institutes of last year and of the present session, justify placing these meetings on a permanent footing and generous treatment in the future.

Resolved, That modern manual training departments be introduced into as many Indian schools as may be found practicable.

Resolved, That we view with favor the employment of field matrons on Indian reservations, believing them to be of great help in improving the home conditions of the Indians and in conserving the work of the schools, in holding up and encouraging pupils on their return to their homes from the various schools; and further

Resolved, That the field matrons should have the hearty co-operation of day school teachers, industrial teachers, farmers and other employees in the discharge of their duties.

Resolved, That in our opinion the best results of school work are impossible of attainment without entire harmony between the several employees and the superintendent, and of respect and deference to the instruction and directions of the matron of the school from those employees over whose department she properly has supervision.

Resolved, That in order to successfully accomplish the proper classification and grading of all classes of Indian schools and to enable all such schools to pursue in a proper and thorough manner the course of study as prescribed by the Indian office, and in order that all Indian children become educated, it is of the highest importance that congress pass stringent laws compelling the attendance of all Indian children in some school; and that said children be required to continue in school until they shall have completed the entire course of study prescribed.

Resolved, That it is the sense of this institute that the ownership of land in severalty for the Indians of the United States is advisable, and that the best good of the Indians demands legislation to that effect, reserving, however, citizenship until the individual Indian is capable of properly and intelligently exercising the right of franchise.

Resolved, That this institute heartily indorses the extension of civil service rules over certain officials and employees of the Indian service, and we strongly recommend that the classified service be still further extended to include the superintendent of Indian schools, Indian inspectors, special agents, supervisors, Indian agents, assistant clerks, assistant matrons, seamstresses, farmers, and industrial teachers.

Resolved, That we hereby express our sincere thanks to Prof. Gilbert, of St. Paul, for his presence at this institute, and for his able and excellent paper read before our gathering.

BUCKS COUNTY THE AVENUE.

DELEGATE SMITH TO BE INVITED.

A Carlisle Indian on a Bucks County Farm Writes his Impressions of the System.

Capt. Pratt receives many letters from his Indian boys and girls in country homes, and most of them are highly appreciated. The following from a very earnest young man full of originality and up to the times speaks for itself and is well worth the reading:

PINEVILLE, PA., JUNE 30, 1895.

CAPT R. H. PRATT,
CARLISLE, PA.,

DEAR SIR:

In obedience to outing rules, I have the honor to write this my first monthly letter.

I have a very nice country home. My lord (employer) and his wife are hard to excel in kindness and generosity. The fatherly and motherly treatment and care I enjoy, leads me to say, I am perfectly satisfied with my situation, so far as I'm concerned. I am strictly in the swim—enjoying the blessings of sweet liberty and the white man's accessible opportunities.

'Tis the Bucks county people who show no spirit of partiality and who regard the Indian as a brother. Quakers do not entirely constitute this neighborhood.

I am doing general farm work.

More labor, more money, more outing system, more white man's ways and less Indian-ism.

The first review lesson on the granger's apparatus I had was

A Walking Contest with Jack (the Mule)

in a corn-field, and then general review on various kinds of farm appliances. A hundred acre farm affords an excellent gymnasium and surpasses all the athletic institutions in the country. Farm life does not only develop the brain and body, but the purse as well.

When it rains, I exercise my literary qualifications and do not occupy my time in the wood-house to practice how to swing the axe in forest as I did where I was before.

On Sundays and in the evenings I conduct myself as the rules provide. Let my lord submit the dark side of my record.

Well, sir, Captain, I must reveal my views to you about the outing system. The right and successful application of your ideas, methods and principles have lead me to say, I have a firm faith in your outing system policy.

This very system will give more rope to those great big calves on tribal sectionalisms, who are constantly bawling for bread and beef. It is obviously evident, that if your idea is carried out on a greater scale, the Red race will be successfully led into national life, through the avenue of Bucks County.

I do not agree with Capt. Clapp

in all that he says about the impossibility of Indian redemption from tribal sectionalism.

I speak from actual experience and knowledge. It is your policy which has trapped the Indian problem by the tail and brought the up hill pulling to a decisive victory.

If Congressman Smith of the Badlands of Arizona, still disbelieves the susceptibility of the Apache; I wish you would tenderly extend him a cordial invitation to Bucks County and let him see for himself. If the Apache can be taught how to skilfully handle table utensils on a stool, I say, he can also learn the balance that belongs to civilization.

From the time Columbus first landed on the Atlantic shores, the white man has been offering us his civilization, which he considers a dear commodity of commerceand has very liberally thrown in a ration system to boot.

The ration system, from knowledge and without dodging, I would emphatically pronounce, a great machinery of pauperism and beggary.

For the last four centuries, we did not want your civilization and citizenship. The fact is we could not reach the advantages of civilized life through allotting us to tribal sectionalisms. But since you, Captain, have brought us into your midst we have realized the good qualities of the white man through the agent of individuality and distribution of the Aborigines, and now we want your best civilization.

More outing system; no more sectionalism! Give us fair play and we shall let Uncle Sam alone!

I say, it is absolutely possible to lead the Red race into civilization and citizenship through the avenue of Bucks County, if the nation would recognize it as the Bucks County people do. The outing advantage is the sole impetus for the civilization of Indians. The Bucks County sentiment is one of your chief supports.

Let the Bucks County people be the jury and all-wise Carlisle the judge!

With sentiments of cherished remembrance and the most affectionate Christian regards, believe me,

Yours very sincerely,
ROBERT J. HAMILTON.

Reports of Indian troubles in the West are almost invariably exaggerated. Nothing helps the average settler better than an opportunity to sell the Government supplies for the troops and to get employed as teamsters, etc. Hence the habit of exaggerating any little trouble, to get United States troops on the ground. This probably explains the "alarming reports" from the Bannock country.

GRADUATING EXERCISES AT HASKELL INSTITUTE, LAWRENCE, KAN.

From the *Lawrence Daily Journal*, we get the following:

The friends of Haskell institute were out in great numbers this morning to attend the commencement exercises of the class of '95. The chapel was filled to its utmost capacity and all the aisles were occupied with chairs. The platform was tastefully decorated with potted plants and the wall behind the graduates was draped in red and white bunting on which was printed the class motto: "Great Principles in Little Things." On the right of the platform facing the audience, sat the Glee club, composed of Indian young men and women. In the center were the seven members of the class of '95, all becomingly attired and looking as though the course at Haskell had been of great benefit to them. On their left were seated Superintendent J. A. Swett, who acted as chairman; Prof. W. H. Carruth, who delivered a very appropriate and thoughtful address to the class; Dr. Marvin, who pronounced the invocation, and ex-Superintendent Meserve, an authority on Indian education and the honored guest of Haskell today.

The class of 1895 is composed of the following young ladies and gentlemen: Rose Dougherty, a Shawnee; May Herron, a Chippewa; Geneva Roberts, a Wichita; Eugene Means, a Sioux: Gus Brenninger, a Chippewa; Robert Block, a Cheyenne; and DeForest Antelope, also a Cheyenne.

After a selection by Buch's Orchestra and the invocation by Dr. Marvin, the Glee club sang "O'er The Waters" in a very excellent manner. Eugene Means then stepped forward and delivered the salutatory. He discussed the development of the world's industrial life and traced its progress from the time the nations of Europe were roving tribes, engaged chiefly in hunting and fishing to the present hour when the principle of the division of labor obtains. He stated that it was necessary for each person to accommodate himself to the changed conditions and choose that occupation for which he was most fitted. Especially was this true of the Indian if he would shake off the remnants of barbarism, and the real aim of Indian education was to enable the individual to take part in the great battle of progress on an equality with people of other races. The speaker mentioned the normal department, recently established at Haskell and welcomed it as a great help in assisting the Indian youth to become competent teachers of their own people, who are greatly in need of instruction.

Miss May Herron talked of "Woman's Work" and showed a lively appreciation of the advancement the women of the nation are making in business, education and philanthropy. She closed with the following slightly altered quotation from Longfellow:

"Lives of great women all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time."

The boy's chorus next rendered "The Red Scarf" in a way that was very pleasing to the audience. DeForest Antelope then spoke on the topic, "My People." He told in a simple and charming manner, what he had learned, from observation and tribal tradition, concerning the customs of his people in the past. He said that they had no laws and mental activity was below par, because labor was regarded as servile. They had good mental faculties, but seldom used them. Superstition, moreover, had fostered ignorance and the "firewater" of the white man had encouraged crime and disease. Contact with the white man had brought some evils, but it had also brought much good. The Indian would not soon forget the grand efforts the white people were making to effect this moral and material improvement. The red man and his descendants would remember these with love.

"True Politeness" was the theme of an oration by Miss Geneva Roberts. Good manners, she said, were founded only on

kindly feelings, They were more desirable than wealth and beauty and helped to make life pleasant for oneself and for those with whom he came in contact.

Lucina Frigon and Bell G. Waters played a duet upon the piano. This was warmly applauded and was followed by Miss Rose Dougherty, who spoke of "Little Things" and showed very clearly that they are often productive of the greatest results, although they themselves may for the time being pass unnoticed. Little things also played an important part in the development of human character.

Robert Block delivered an address to the juniors, which was responded to by Peter Lookaround, of the class of '96. Both speakers were humorous and witty, and evoked hearty laughter on the part of the audience. They were followed by the song "Blue are the Heavens," by the girls' chorus. N. B. Herr, of the class of '92. spoke on "Conflict, the Watchword of Progress." His address showed a great deal of thought and was extremely well received. He said this was an age of activity and those who dreamed and vegetated their lives away were little more than useless. The Indians long acustomed to avoid labor, must abandon their old ways if they wished to take a place among the civilized nations of the world. The valedictory by Gus Brenninger was one of the best orations of the day. He spoke earnestly and forcibly and expressed excellent ideas. Education, he said, was the only hope for the Indian and on that account he felt greatly indebted to the liberality of those who had founded such a school as Haskell and so made it possible for himself and his classmates to become useful members of society.

Mr Brenninger is an interesting young man not only because of his evident intelligence, but because he has always had a desire to improve his condition. Some years ago he was in Arkansas, working hard at menial labor for a bare subsistence. His lot did not seem to him a promising one till one day he heard of Haskell Institute. Filled with the idea that he could get there the education he much desired, he set out on foot and seventeen days later reached Lawrence, where he was warmly welcomed by the management at Haskell. He showed unusual ability and rose quickly till he became a leader in his class and in the industrial department of the school. Today he graduated with high honors. During the past year he has filled the position of assistant superintendent of the shoemaker's department.

After a piano solo by Miss Lucina Frigon, Prof. W. H. Carruth, of the State University, delivered the address to the class. It was replete with thoughtful suggestions and wise admonition and was admirably suitable to the occasion. He was followed by ex-Superintendent Meserve who spoke briefly of the bright future that seemed to be in store for the Indians since so many of them were becoming educated. Diplomas were then distributed and the indoor exercises closed with music by the glee club and orchestra.

The school room work from the lowest to the highest grade was inspected, and found to be very interesting throughout.

CHILOCCO INDIAN INDUSTRIAL SCHOOL COMMENCEMENT.

Commencement exercises at this school began Monday evening, June 24th, with the Columbia Cantata, given by all the grades. There were about eighty pupils in this entertainment, all tastefully costumed.

The first on the program was an overture by the band. As the large stage curtain was lifted, it disclosed to view a group of boys, dressed in the garb of the several nations which they represented, all very much excited, each claiming America as his own country, which so enraged Uncle Sam that he put aside his dignity and was soundly belaboring the foreigners with his swallow-tailed coat and star-spangled hat. The tumult was finally quieted by the Goddess of Liberty entering. After this came a group of girls representing the Aztecs, who sang splendidly under their blazing sun-banner. Next were the Mound Builders represented by a group of large girls, with their battle-axes and shields. They gave a good sketch of these famous people, in song.

The Thirteen Original States, represented by thirteen small girls, each bearing a shield on their left arm with the name of a state on it and each wearing a crown, sang "The Grand Rising up of the Noble Thirteen" very creditably. The American Indians now appeared on the scene, not in paint and war-bonnet but manly little fellows in their nice uniforms. They sang a lament for the Red Man and did it well. A band of Yankee Doodles followed and a more comical set would be hard to find. They made the Chapel ring with the grand old national air. The Navy boys with their sailor suits, cheery song and manly bearing were a pleasing feature.

The military then marched in to stirring airs. First were the Cavalry with their bright uniforms and sabers. Then came the Infantry with their heavy muskets who went through the regulation drill to music, and the Artillery with their field piece who sang of the glory of their calling brought up the rear after which "Columbia, the gem of the Ocean" was sung by all with roof-raising effect. Considering the large number of pupils in the cantata it was well rendered. The music by the band, all through the evening was a pleasing feature. Owing to the bad weather there were not many visitors in attendance.

Tuesday evening was devoted to the Eighth and Ninth grades commencement. Though the weather was very threatening, there was a goodly number of visitors on hand. The large stage in the school chapel was tastefully decorated and all the members of both grades were seated on the stage—over fifty pupils in all. Exercises opened with music by the band, followed by a chorus, "Help us On," by all the members of both classes.

A "Welcome address and an oration" was delivered by James Campbell, Pawnee, who spoke up plain and loud. He extended a hearty welcome to all on behalf of the classes, and delivered a short, spicy oration on "Intelligence." David Johnson, Pottawottomie, then came forward in a manly way and gave the audience a good oration on "Character." Eva Beaver, Peoria, rendered a piano solo in a pleasing manner. The "Eighth Grade class history" by May Purdy, Winnebago, was next in order and was well delivered. Lee Big Wing, Otoe, had a good oration entitled "Give us a Chance." He is a full-blood and speaks distinctly, and his appeal on behalf of his class, for an equal chance in the world was well put.

Both classes then sang a lively chorus, "Upi Dee," in good style. "Our Loss of National Character," an oration by Richard Shunnatona, Otoe, embodied much thought and the delivery was splendid. Jennie Bayhylle, Pawnee, and Sussanna Kariho, Seneca, sang a duet, "Far Away" very prettily, accompanied by Ruth Williams on the piano. "Our Class-Ninth Grade" by Ida Stevens, Ottawa, contained words of cheer and encouragement and spoke of the future accomplishments of the class. Eva Beaver then recited "Moth Eaten" very well. Another Duet, "Dream Faces," was rendered by Sussanna Kariho and Jennie Bayhylle, with piano accompaniment by Ruth Williams. "Words of Advice" by J. Roe Young, Otoe, of the Ninth "A" spoken directly to the Ninth "B" as he delivered to them the class-books, was good and contained a great deal of sound sense. Next was a very pretty piano solo by Ida Stevens. "Our Education" by Sussanna Kariho was a sound and well delivered oration. A select chorus, "Where the Wild Winds Sweep" was nicely sung. Peter Barnaby had a good oration on "Truth and Falsehood" and spoke so all could hear. An instrumental solo by Ruth Williams was played in an easy and pleasing style, after which Jennie Bayhylle made a good sensible talk to the Eighth Grade. "God be with You" was sung by both classes with much feeling. The band rendered "Washington Post" in "Gilmore" style and an evening of instructive entertainment to all, was ended.

As was announced on the invitations, the Second Graduating Exercises took place at eight o'clock, Wednesday evening, June 26th. Wednesday was a beautiful day and early in the morning visitors began to arrive. At half past one o'clock, the dormitories, shops and the industrial departments were thrown open to inspection until three o'clock. Long before the hour for the exercises to begin, there were hundreds of visitors besieging the chapel, and when the doors were thrown open they poured in with a rush. The chapel seats eight hundred people, and with the chairs, extra seats and those standing, there were at least thirteen hundred people in the chapel and ante rooms, besides hundreds that could not get in the building at all.

The exercises opened with an overture by the band,after which Rev. Dr. DeLong uttered an impressive invocation. An Oration, "The Benefits of Commerce" by George Pancake, Delaware, was an able talk. He dwelt upon the influence of Commerce on civilization and Christianity and the result of the lack of Commerce. "True Politeness" was the subject of Josephine Wright's oration. Though not loud, it was spoken distinctly and with good emphasis. She made her hearers feel what she said and her portrayal of a truly polite lady and gentleman will be long remembered by all those who heard her. Esther Johnson, Wyandotte, favored the audience with a beautiful vocal solo that would have done credit to many of our professional singers.

"Books as Helpers" was the theme upon which Charles Hubbard, Seneca, spoke. Charles delivered his oration in a free and manly way. He showed the great bearing books had upon the progress of the world and of books as a means and not an end. Effie Long chose as her subject, "Well Begun" and gave her hearers a splendid oration. She advised all to make a proper beginning and build a good foundation in youth. A quartette by Messrs. Duff, Repp, Haygood and Stevens was fine as was evident from the encore they received, to which they responded. "School Friendship" by Cora Beaver, Shawnee, was the next oration. This oration occupied but a few minutes, but made a lasting impression on all who heard it. She spoke of the importance of having friends and the right kind of friends and the great influence that school friendship has on one's after life.

"The Wrongs of the American Indian" by John Kimble, Ponca, of the class of '94, was probably the best piece of oratory of the evening. John has an imposing personal appearance and is a natural Indian orator. Esther Johnson had for her oration, "No Morning lasts a Whole day." Her talk was one that appealed directly to the heart of every young person in her audience. Her comparison of the various periods of the day to those of life and the duties and responsibilities attendant on them was especially good. The necessity of persistent effort in the morning of life was laid before all in an impressive manner.

Messrs. Duff, Repp, Haygood and Stevens sang another selection and were encored, after which Principal teacher Crandall made an impressive talk to the class, and presented them to Superintendent Taylor. Mr. Taylor made a brief but able talk to the class and to the audience. He spoke of the objects of the school and its accomplishments. Mr. Taylor then introduced Dr. DeLong, who presented the diplomas. While the class was standing, Dr. DeLong gave them some splendid words of advice in which he spoke of the necessity of labor, whether Whites, Indians or Negroes and of the benefits of labor. After the presentation of diplomas, the band rendered a stirring piece. Dr. DeLong dismissed the assembly with a Benediction.

CHAS. E. DAGENETT,
Class '91, Carlisle.

ADDRESS BY DENNISON WHEELOCK, CLASS '90,

Before the Epworth League Convention, Kaukanna, Wisconsin. June, 1895.

METHODISM AMONG THE ONEIDAS.

LADIES AND GENTLEMEN:

It affords me great pleasure to address the intelligent and earnest audience such as the one before me upon a subject which concerns the affairs and interests of the American Indian people.

There are two things which the Indian has been compelled to contend with since Columbus discovered America. The first is the white man, the second is the Indian himself. Long ago it was said that when the Puritans landed they first fell upon their knees and then upon the aboriginees which was constituting the first obstacles in the red man's free domain. Contention with this has brought out the utter failure of the Indian as a power against civilization and has thoroughly demonstrated that the Indian's second obstacle is himself.

Where that demonstration has been fully accepted missionary work has always been a success and where that demonstration has been rejected, whether in part or in total, missionary work has failed.

It is a source of gratification, however, to note the strides missionary enterprise has made during the few years in which it has had to do with the Indians. Today it is not only a formative of Christian character but an incentive to civilization of such undoubted magnetism that we are compelled to pride ourselves in looking back upon 57 years of Methodism among the Oneida Indians.

The first conference on record as having convened at Oneida is dated in 1838. But in order to fully understand the circumstances under which Methodism came into existence among these people a brief historical review will suffice:

The Oneida Indians came to Wisconsin from the state of New York in the years 1820,'21 and '22 and settled along the banks of the Fox River. At that time the Winnebago and Menominee Indians were the sole occupants of all the tract of land north of the now city of Milwaukee.

From these Indians the Oneidas purchased a tract of land 40 miles square along the Fox River, and until the treaty of 1838 made in Buffalo Creek, N. Y., when their land was reduced to the present size of their reservation, they used all this vast territory, reaching westward to Shawano and southward to Fondulac as their hunting grounds. Many a tale is told, even today, of frightful hunting experiences with bears and wolves which then abounded in great numbers.

Of course this territory which they had purchased was one vast and dense forest of pine timber and became valuable, subsequently, as a means of gaining a livelihood, yet, having come from a country where farms were already in extensive cultivation, the Indians found it quite a formidable obstacle towards securing a livelihood of the character which their advancement in civilization demanded. Many of them were often obliged to go as far as Chicago to find work, and it was a common occurrence for them to carry their baskets and other marketable articles to Milwaukee where they traded for flour, pork, and sometimes a little tea.

Soon after their arrival in Wisconsin, the Oneidas revived their Episcopal religion which they had received while still in New York state, and erected a small Church. The Church prospered for several years, its members and organizers being highly enthusiastic, and there seemed abundant reason to have supposed then, that the Oneidas in time would all become Episcopalians. But such evidently was not destined to be, for a disagreement soon arose among them when a large number left the Episcopal and organized the Methodist Church. They built themselves a small meeting-house of roughly hewn logs and were holding meetings in it when the Episcopalians, who were determined that no other Church should

ever find a foot-hold among the Oneidas, tore down the Methodist Church and threatened violence to its members if they proceeded further to disregard the voice of the "only true Church."

Undaunted by the attitude of their brother Christians and encouraged by the fact that about this time, their pagan Oneida brothers had started Methodist meetings of their own, they rebuilt the Church and joined themselves with the new Methodist party, thus increasing their membership to such dimensions as to successfully defy all intended violence. The pagan Methodists, as they were called, built themselves a Church, also, and for many years there were two Methodist Churches, meetings in each being held alternately.

When the Government by the treaty of 1838, secured the Oneidas the right to occupy their present reservation, the Methodist people were among those who accorded permanency of habitation great value and at once gave evidence of it by starting in the direction of a new Church. They sent out delegates to New York and the East to secure necessary aid and while they were gone, festivals and other means of raising funds were given full trial. But this commendable earnestness with which the Indians took hold of the matter was not destined to be rewarded until after many years, for not until about 1845 or '46 did they find a Church to their taste erected in their midst. The story of the growth and prosperity of the Church from the erection of their place of worship to the present is in common with all Churches, with very little variation, and so I need not further particularize.

Possibly no people, ever so ignorant and unambitious, are without that instinct which concludes that there is a possibility of something better in the future. The un-Christian Indian looks up to the sun and the stars and into the fire which he builds and hopes for a future happy hunting-ground. The Chinese solemnly bows before his idol, made with hands, and hopes for a future happiness. The Christian fervently prays to God that through the saving grace of Jesus Christ he may become heir to the Kingdom of Heaven. The former two are led by natural instinct, the latter by divine inspiration. Yet they are the ever-convincing evidence that man's mind is so created that he always feels the existence of a greater and better being than himself, whether that being be concluded to exist in the sun, in the fire, in the idol or is in Heaven, and hopes by that being to find better times and future contentment. The influence of that instinct, feeling or whatever else you may be pleased to call it, is to make man exert himself for the pleasure of that being in whom the hope of his happiness is concentered.

The deduction may then be made that progress and improvement is always the natural, while retrogression the unnatural condition.

It is not at all strange, therefore, when the Oneidas became Christianized under Methodist influence that progress and improvement consistent with Christian hope, were at once in evident activity. The pursuit of Indian life or "Injun life" no longer satisfied their ambition and the Indian dancers and idlers were soon replaced by the busy Indian farmers; the bow and arrow makers by the hoop and stave cutters; and the root diggers, the hunters and fishers by the wagon-makers, blacksmiths and storekeepers.

Their reservation, once a dense forest of pine, oak, and elm, quickly turned into a vast farm, and their houses and barns, the best evidence of the skill of their carpenters, not only show taste but a knowledge of locating farm buildings with reference to convenience.

Going into their new church, today, we behold them a congregation of truly Indian people, yet, attired in the latest fashions and interested in the discussion of all the leading questions of the day. Their Epworth League, of recent organization, at once the most definite expression of their high and lofty ambition for their young people, promises not only to become instrumental in the salvation of many, but in bringing the Oneida Church and people into closer relationship with other churches and peoples, thus, still further, broadening the way for improvement and progress.

Contact with civilization with all its diversified accompaniments necessarily is education.

This leads me to the discussion of that portion of the "Indian question" which has been the means of bringing out so many diverse judgments and opinions from our representatives in Congress and also from the press, usually cited under the caption of "Indian education."

I speak from a knowledge of the opinion of the Oneida Indians (and also of the expressed aims of the government,) upon the subject, so that in saying what I am going to say is simply voicing their sentiment in regard to education. And indeed, Methodism would be of little value if it had failed to make of them, independent thinkers as well as independent Christians. It would have failed of giving the greatest benefit if it had made them only good husbandmen and not good judges of thought.

Indian education, as we understand it, is the preparation of Indian youth and Indians for the duties and responsibilities of American citizenship. For a long time the question was whether Indians were human beings and capable of learning or whether they were on the other side of the line which divides man from the wild beasts. That settled, the question has risen whether the best place to educate him is on the reservation or off of it.

The position of the Oneidas on that subject, is illustrated thus:

A farmer gives his son an ax. The value of that ax to the son is in proportion to his knowledge of its proper use. The farmer knowing this sends him to the choppers to learn how it is used. The farmer could have taught him, but the training he receives by seeing the choppers work and the experience he receives with them fits him to successfully compete not with the farmer only, in the farmer's way, but with all choppers.

Education gained on a reservation is necessarily a theoretic education. A theoretic education is never a preparation for competition with practical business people of the character we find throughout our land.

In this age, when a man must plan his warfare while aiming his gun at the enemy, education of the most practical kind is demanded. It is not sufficient that the Indian youth be given the ax of education, but they must be sent where education is in practical use so that they may see and know how one's knowledge may best be used to advantage.

Like the Japanese, the Oneidas believe in sending their children away from home to get education. They believe, that in studying anything at a distance, it must depend largely on the vision whether that thing becomes correctly impressed in the mind; or, in studying it by literature that it depends on whether or not the mind is accustomed to study and can grasp the description, for the degree of benefit it receives. Therefore, the natural conclusion is that the only sure and profitable way is to send the learners to where the invention is that they may study it there and know the manner of its use.

In conclusion, I wish to say that a short paper like this must necessarily be brief in its references to the different topics suggested, and only an outline of the questions that are most important given, and while a fair idea of the condition of the Oneida people is had, I should have been more satisfied if more space and time could have been had in the discussion of Methodism among the Oneida Indians, for the achievement which brings a nation out of ignorance and superstition and into that of culture and Christianity, deserves to be placed with the greatest achievements of the age, and therefore merits more than a passing mention. But I am proud to say that of all the aid, Governmental and philanthropic, given the Oneidas, more benefit has come to them through Methodism, and if the good work is continued we shall see them in the near future not only marching in the procession of the Methodist church but a part of the Government which is "of the people, by the people and for the people."

DR. HAILMAN,

SUPERINTENDENT OF INDIAN SCHOOLS, ADDRESSES THE DENVER CONVENTION UPON

Education of the Indians.

The *Denver Republican* thus sums up Dr. W. N. Hailman's talk before the National Convention of Teachers at Denver, on the 7th of July. After speaking of his jurisdiction, he said:

"It is a difficult proposition, this one of civilizing the Indian. He has so many different traits. Instead of adapting himself to customs of the schools, schools have to adapt themselves to his inclinations. The Navajo is nomadic and the Pueblo lives in a town, and there are two entirely different traits. The Apache and the Sioux differ quite as much. We have 250 schools, in round numbers, and scarce two of them are alike. We educate an Indian differently from a white. His literary education is practically an incident to his education. To my mind far more important to him than reading, writing and arithmetic are lessons in how to use the industrial arts. Every Indian boy in all our schools learns to at least mend his own shoes if not to make them entirely, and every girl must, *must*, mark you, mend her own clothes. We teach them that much and from that they go on to making clothing, harness, wagons, smithing, and so through the useful arts. Talk about work, but that is work which is satisfactory to know it is done."

"It is often charged that graduates of your big institutes soon recover their former ways on returning to their tribe," was suggested.

"So we know. Sometimes it is true and sometimes it is not. Our worst enemy is the old Indian. The youngster is all right, is willing to learn and learns. He likes civilization. The old Indians see that with civilization their own methods and customs must be obliterated. They do not like this, so as soon as they get their children back from school they proceed to unteach them, as it were. When the student gets back in his tribe, there is no possible means for him to exercise the lessons he has learned at school, and the result is evident.

But, after all, we gain by it, the effect of the little learning is appreciable through the whole tribe. Young graduates now are banding themselves together in associations for self-protection, realizing the plans of the older Indians and determined to resist them. Patience is required in this work. A generation will not civilize all the Indians, but it can be done."

"It takes an Eastern man to suggest extermination, I believe," a delegate who had accompanied the commissioner remarked.

"No," was the retort, "not extermination, but assimilation. We have turned out lots of Indian students who have settled outside of their tribe and are making most excellent citizens."

A BALD-FACED FRAUD.

A *Gazette* news dispatch from Minneapolis on Saturday reported an Indian uprising narrowly averted at Rolla in North Dakota, which had been provoked solely by the scheming of United States officials whose vocation is to arrest reservation Indians on trivial or trumped up charges of misdemeanor, for the sake of the mileage and fees involved.

The story might just as truthfully have been written of North Wisconsin as of North Dakota, and applies equally to every United States marshal's district in the country within which Indian reservations are maintained.

On any pretext and often on no reasonable pretext, Indians of North Dakota are placed under arrest and transported to Bismarck, or Indians of Northern Wisconsin are shipped to Milwaukee, where sometimes after trial they are released without penalty; sometimes fined a dollar or five dollars; and sometimes, in cases of extreme gravity, sentenced to one day or possibly to ten days in jail.

The expense to the United States government in each case may have been anywhere from fifty to five hundred dollars or even more; but the Indian doesn't mind, a whole bevy of United States government officers get fat fees, the deputy making arrest gets good wages and subsistence and mileage and everybody is happy—everybody, that is, except the general public which pays the bills.

The system from end to end is as bald a fraud as was ever perpetrated under the guise of law. The marshals and deputies and court commissioners who reap money benefit from every arrest effected, cannot be particularly blamed, as the fraud-provoking law was enacted for the fees it would yield; and while they are incumbents of office they have the legal right to do as their predecessors have done, and rake in the shekels.

The blame of the thing rests upon Congress; also the responsibility for a modification of the law that shall stop or at least diminish the present extravagant outlay in fees to United States marshals and their associate officers. The fundamental wrong is in the provision of the law which makes an officer's emolument dependent upon the number of arrests he shall make. Arrests of Indians whose offenses are slight, who are undeserving of severe penalty, and who as a matter of fact rarely have any penalty worthy of the name imposed upon them, are better abandoned than continued; the more especially since such arrests always involve heavy expenditure of public money which yields no material return save to line the pockets of men fortunate enough to be United States officials.

The fee system of compensation for public service is an abomination at best; but nowhere is it more grossly abused than in the administration of the subordinate offices of the United States courts. —*The Green Bay Weekly Gazette.*

THE SHOSHONE TROUBLE.

The *Semi-weekly Statesman* published in Boise, Idaho, being near the seat of the Shoshone trouble is in a position to see things in their true light. We take the following editorial from its columns, which is very different from some of the sensational reports published elsewhere. Other accounts throw the blame of the trouble upon the Indians. This coming from a western paper is quite remarkable in its fairness to the Indian:

The Editorial:

Wyoming has a game law that permits residents of the state to kill game at any time of year for their own use and prohibits non-residents from hunting at any time. Those people over in Jackson's Hole who are so solicitous about the slaughter of game make a business of piloting tourists from all parts of the country in there to hunt. They object to the Indians coming there because it interferes with their own plans for breaking the law. The Indians certainly should not be permitted to roam about the country slaughtering game, but their punishment should not be left to people who make a business of breaking the law.

In the same paper we glean the following which is quite corroborative of the editor's statement:

Ben E. Rich, of the St. Anthony *Silver Hammer*, is in the city. When asked about the trouble in Jackson's Hole between the settlers and the Bannock Indians, he stated that the Indians had not been treated properly. An Indian who had returned had explained that he had killed three elk and was arrested, while the white man arresting him had killed five. The Indians, Mr. Rich said, could have been brought out without trouble if it had been gone about right; but the settlers took matters into their own hands without appealing to the agent.

They descended upon the Indians and arrested a number of them. These

were tried before a justice of the peace and fined heavily, the aggregate amounting to some $1200. The Indians could not pay it and were herded by armed men in a manner calculated to arouse their resentment. One batch were escorted by a body of armed men after having their guns taken away.

They were passing over a trail where the Indians had been accustomed to ride in freedom. It was too much for the Indian nature and the captives made a break for liberty. The guards at once opened fire at the fugitives and killed several. They reported, Mr. Rich said, that they had killed only one, but five riderless horses went over the trail. As a result the Indians are very mad and may make trouble.

EXHIBIT OF A SISTER INDIAN SCHOOL IN THE WEST.

The Carson City, Nevada, *Morning News*, has this to say of a recent exhibit of handiwork done by the pupils of the Carson City Indian School:

Those who visited the Indian School yesterday were astounded at the display of the handiwork of the pupils at that place. Eight long tables were filled with specimens of work that would do credit to an artist or artisan.

The younger children are under the supervision of Miss Mack and have made astonishing progress under her instruction. Clay modeling, paper folding, paper cutting, weaving, sewing and designs in parquetrie are all skilfully and neatly done. The Indians have marked ability to follow examples set them and they display considerable talent in the combination of colors and the grouping of forms.

Miss Ford has charge of the sewing department and her pupils do beautiful needlework. Darning, tucking, hemming, felling and ruffling; all are exquisitely done and would make many a "pale face" maiden turn green with envy. Six sewing machines are at the disposal of the Indian girls and they are extremely skilful in their use; but hand sewing is not neglected.

Mrs. Rankin is principal of the school department and ably instructs the pupils in the common school lessons as well as in drawing. All the work done is practical. Every problem in mathematics is illustrated by drawings upon the blackboard or by actual use of the articles mentioned, and the boy or girl has no difficulty in comprehending his work. The pupils are exceedingly fortunate in having been under Mrs. Rankin's tutelage.

Mr. Goshorn is also instructor and appears to have the knack of imparting his knowledge to the pupils in a most skilful manner, as his pupils show a thorough familiarity with all they have done.

John Howe, one of the pupils, displays several pictures of locomotives and trains that are perfect in every detail, yet they are not drawn from a copy. The young man has frequently visited the Carson depot and he has reproduced the passenger train from memory with perfect faithfulness. Nothing has escaped his eye; even the hydrant at the east end of the platform is in the drawing.

Jack Hurd, the little hunchback who was a familiar sight on our streets for a long time, is also particularly skilful with his pencil as well as with his carving tools.

The penmanship of the majority of the pupils is nearly as good as copper plate. Ruby Winston, well known in Carson, leading, perhaps, in practical business script. Tiffney Bender and Polly Hicks are also expert with the pen.

The pies, cakes and bread made by the Indians were tempting and appetizing and the visitors gazed at them longingly.

The blackboards contained specimens of map drawing, free hand drawing, penmanship and arithmetical problems that were very interesting. A pleasing feature of the entire work is the extreme neatness and care manifested in everything specimen.

We are glad to learn that an exhibit has been sent from this school to the Cotton Exposition at Atlanta, Georgia; and Mrs. Rankin, who has viewed scores of displays of Indian work, says that the Carson exhibit will compare more than favorably with that of any other Indian school in the United States.

Ruby Winston exhibits a dress bought and selected, cut and made all by herself. It is a rich, dark red, made with Eton jacket, and trimmed in white braid. Ruby will make some dressmaker an able assistant one of these days.

Superintendent and Mrs. Mead have made many changes in the surroundings of the school and the assistants' sitting room has been transformed from a cheerless, dreary cell into a cosy, comfortable room that is homelike and cheery.

We have not told half that might be said regarding the exhibit, but all will have an opportunity to view it today, as the Superintendent and teachers have been urged to keep the display on exhibition one day longer. Do not fail to go.

THE CARLISLE INDIAN SCHOOL SOUVENIR.

What is Said of the Book by Those who Have Examined it.

FROM CHAS. A. WALKER, SUPERINTENDENT OURAY SCHOOL, UTAH.

"I have looked it over, and find it an interesting and instructive pamphlet, giving one a very clear idea of the extent and amount of work carried on at Carlisle."

FROM AGENT J. P. WOOLSEY, PONCA AGENCY, OKLAHOMA.

"It is a beautiful and artistic piece of work, and I have examined it with interest and much pleasure. If you can spare them I wish you would please send me a half dozen more copies that I may put a copy in each of my schools at this Agency."

FROM W. C. POLLOCK, OF THE INTERIOR DEPARTMENT.

"Please accept my thanks for the same. I had expected to visit the school before this but have that pleasure still in anticipation with the hope that the expectation will be realized sometime during the coming school year."

"Permit me to acknowledge the receipt of, and thank you for, the interesting pamphlet descriptive of the Indian School at Carlisle. With best wishes I remain

Sincerely yours,
G. L. WELLINGTON."

CUMBERLAND, MD.

FROM MRS. LYDIA SPENCER, CLASS '92, SENECA, MO.

"I received the book of Carlisle views. They are very good I think. It was so kind of you to send them to me. Thank you so much."

FROM ROSY METOXEN, EX-STUDENT, SAGOLE, WIS.

"My brother and I were greatly pleased to received the beautiful gift from you. We appreciate very much looking through Carlisle pictures. I am sure we both thank you to the bottom of our souls for you kindness and remembrance."

FROM EDWARD MARSDEN, ALASKAN INDIAN, MARIETTA COLLEGE GRADUATE.

"The beautiful book of the Carlisle School views came to me sometime ago and I was very grateful for it."

FROM HONORABLE MATTHEW GRISWOLD, ERIE, PA.

"It is certainly a very interesting work that you are engaged in, and the groups of students, as illustrated, could easily be mistaken as representing classes in any of our white colleges."

FROM H. B. FREEMAN, ACTING AGENT, OSAGE AGENCY, OKLAHOMA.

"The receipt of the illustrated pamphlet is acknowledged. It does you great and deserved credit."

FROM ANNIE THOMAS, EX-STUDENT, FORT LEWIS, COLO.

"Received the pretty collection of pictures of the dear School. Thank you very much for the same."

FROM DEWITT S. HARRIS, SUPERINTENDENT PIPESTONE INDIAN SCHOOL, MINNESOTA.

"It speaks well for the work and I shall be glad to call the attention of our advanced pupils to your school."

FROM J. C. KEENAN, SUPERINTENDENT OF NEAH BAY BOARDING SCHOOL, WASHINGTON.

"I have the honor to acknowledge the receipt of your beautiful book of the Carlisle Indian training school, you may be justly proud of it."

FROM ANSON GARLICK, EX-STUDENT, SANTA FE, NEW MEXICO.

"I was enjoyed it to look over the pictures and reminds me what a good time I used to have when I was there, and was learning harness trade "

FROM SUPERINTENDENT ANDREW SPENCER, MT. PLEASANT SCHOOL, MICHIGAN.

"Accept my thanks for the very neat little pamphlet of pictures of Carlisle, the receipt of which is hereby acknowledged."

FROM R. E. L. NEWBERNE, IN CHARGE OF INDIAN SCHOOLS IN THE VICINITY OF TACOMA, WASHINGTON.

"Thank you for these nice little books, I have the honor to be, etc."

FROM LAURA LONG, CLASS '95, WYANDOTTE, IND. TER.

"Thank you very much. Cassie Hicks was to see me when the mail came, we sat right down and looked our book over and was in Carlisle for about one hour. It is all so natural, I looked it over a dozen times."

FROM SARAH N. ANTONE, ONEIDA, WIS., WHO WAS FOR A SHORT TIME A STUDENT OF CARLISLE.

"Dear School father, thankful to you of sending me this book of the school building and views of all the grounds. I feel as if I have seen the Carlisle School on my own eyes. But it is only specks of it, and it looks just as nice as ever. You dont know how glad I was to receive this book and to think that you remember me yet. I always hope that you school will keep as long as the world can stand for the Indians. I did not get to know much from the school. But thank be to God how much I do know."

FROM W. A. COFFIELD, ASSISTANT POSTMASTER, PINE RIDGE, SOUTH DAKOTA.

"I take pleasure in acknowledging the receipt of the beautiful book you were kind enough to send me, descriptive of Carlisle Indian Training School; it is a credit to everyone connected with the getting up of the same."

FROM JOHN MORRISON, CLASS '93, RED-LAKE, MINN.

"I am just in receipt of your compliment—the paper covered souvenir which, to say the least, is just lovely. I feel very grateful for it. With many wishes for the welfare of the school and thanking you again."

FROM WILLIAM HAZLETT, CLASS '95, MIDVALE, MONTANA.

"Thanks for the catalogue. It is a very good representation of the school."

FROM FRANK TIREY, SUPERINTENDENT CHEHALIS BOARDING SCHOOL, WASHINGTON.

"I was much pleased to receive by mail to-day a copy of your album of Carlisle. I appreciate it very much and thank you for it."

FROM CAPTAIN JNO. W. BUBB, ACTING AGENT, COLVILLE AGENCY, WASH.

"I have this day received two copies of your beautiful souvenir of the Carlisle Indian School, for which I thank you very much. I will immediately forward one copy to Tonasket Boarding School. I have always been very much interested in the school at Carlisle, and am trying to persuade several of the Indians to send some of their children to you. I am much pleased to notice that your institution is backed by those who stand for educating the Indian. There are so many who are satisfied to see them remain in ignorance, so they can continue to use them for personal interests, as they have done for years.

I tell the old Indians out here that it is time they should know what is going on about them, and that the only way to protect themselves is to educate their children. At Miss Clark's school on chief Sat's reservation, married men and women are going to school with their children, and I am under the impression that even the old chief takes private lessons. He is a grand old man."

FROM WILLIAM A. LUFKINS, CLASS '95, WHITE EARTH, MINN.

"Received the booklet, 'A new Idea.' I feel at home (Carlisle) looking over it. Thank you very much."

FROM DAISY ESAU, EX-STUDENT, OMAHA AGENCY, NEBR.

"Your book of photographs of the school has been received and was very glad to get it and have enjoyed looking through and it seems as if I was at Carlisle yet, as I saw some of the faces of my friends."

FROM HENRY NORTH, A FORMER STUDENT OF CARLISLE, SEGER, OKLAHOMA.

"Dear sir:—I wish to state to you that I am very much thankful to you, and the Institution for the nice book, which makes me think of the school and all I remembered. I am here in this country working for the Government as assistant farmer among these Indians."

FROM J. R. JEWELL, U. S. INDIAN AGENT, NEW YORK.

"I am in receipt of your very fine catalogue of the Indian School at Carlisle, Pa. I hope sometime to be able to visit it. Thanks for your courtesy."

FROM HUBBEL BIG HORSE, ONE OF THE EARLY PUPILS OF OUR SCHOOL.

"I have show all Cheyenne's Chiefs at Seger Colony, Okla. and also I have to show Mr. J. H. Seger, Supt. Seger School, were glad to see it, and some other teachers too. Every thing is new to me as I am seen Carlisle pictures and I am can say to United States Indian Training School at Carlisle, Pa. is a great deal help Indian children's those who been at Carlisle studies and I can say myself very very much thank that as a great help to learning at the Carlisle, Pa. as I am getting along nicely on my farm on my allotments in Washita Co. Okla. Ty. my old people of Cheyennes are getting along very well on their allotments have a good farm and worker."

FROM MARGARET T. O'BRIEN, SUPERINTENDENT GRANDE RONDE, OREGON.

"I think it is a perfect gem. Please accept thanks."

FROM J. H. SOUTHARD, ATTY., TOLEDO, O.

"I think the effort a good one and in the right direction. It will serve to effectually refute the saying that 'The only good Indian is a dead Indian.' Education, such as afforded at this school will weaken and ultimately destroy tribal influences and make men and good American citizens of the Indians."

FROM THOS. H. SAVAGE, U. S. INDIAN AGENT, GREEN BAY, WISCONSIN.

"I have the honor to acknowledge the receipt of your interesting and artistic pamphlet which you sent me containing views of the Indian Industrial School at Carlisle, Pa., where so much is being done for the mental, moral and physical betterment of the Indian youth. Permit me to congratulate you upon the deservedly enviable reputation of your school and to extend to you my wish that your efforts may continue to meet with success."

FROM S. L. HERTZOG, SUPERINTENDENT KEAM'S CANON, ARIZONA.

"It gives me pleasure to acknowledge the receipt of the neat album of the Carlisle school. I think it will be a great help to place it in the reservation school to show to the less favored Indians the possibility of change in their condition, and still be Indians, but intelligent and useful men and women, an honor to their race, and tribe, and a help to the Government to change the Indian into a useful citizen.

I thank you very much for the album and shall make good use of it in my school."

FROM FRED A. WILSON, A FORMER CHIPPEWA STUDENT, OF MINNESOTA.

"I am in receipt of your book, the Carlisle Indian Industrial School, illustrated and think it fine. As I glance over the pages and see the familiar faces, buildings,etc.,it brings many pleasant thoughts of my stay at Carlisle, especially the band and printing-office pictures."

ALEX. TALL CHIEF, AN EX-STUDENT OF GRAY HORSE, OKLAHOMA.

"My dear Captain:— The two books received and thank you very much for

them; I find a great deal of pleasure and enjoyment in looking over them and it brings up many pleasant memories to my mind of the days when I was attending school.

I am holding the office of Treasurer of this tribe and I have a large farm with a great many good improvements on it and am trying to fix myself so that in a few years I can be perfectly independent and enjoy some of the pleasures of this life."

FROM REV. JOHN ROBINSON, SISSETON AGENCY, S. D.

"I write to say thank you for the little (what shall I call it?) picture gallery or album which has so recently arrived. The RED MAN brings us much helpful information that would be impossible for us to obtain without it.

Through the *Indian Helper* we are enabled to catch glimpses of the pleasures, the work, and of the social side of life in Carlisle school. These papers and their supplements—like these now at hand—constantly bring before us visions of old friends with whom we rejoice that they are still able to hold up their ends of the great mind-cultivating work which you have so successfully directed through these many years; not only directed the school but you have also convinced the people of our country that, in the performance of their duty of uplifting the Indian, Carlisle school is a necessity demanding their hearty sympathy and cooperation.

With warmest regards for yourself and family: and, for the old friends who are with you yet in the school work, I remain, etc."

FROM F. HELEN TONKIN, FIELD MATRON, MT. PLEASANT, MICH.

"Nothing which you could have sent us would have pleased us more. The views are fine and I think it would be difficult for any school either red or white to produce a greater number of noble looking young men and women. We shall prize the little book not only for itself, but more because of your remembrance of us. Thank you very much."

FROM WILLIAM TIVIS, CLASS '90, COMANCHE AGENCY, OKLAHOMA.

"I Thank you very much for the little book you have so kindly sent me. When I look at the pictures of Carlisle I regret very much that I indeed was foolish enough to waste such a great opportunity. As I realize the fact of this matter it brings to me the sad reflection for the chance which I wasted. But I have a great hope that I may reform myself into some useful purpose."

OUR NATIVES INTELLECTUALLY AND MORALLY CONSIDERED.

The natives of Alaska are a people peculiar to themselves. While the different tribes possess many traits of character in common, each tribe has its marked characteristics that distinguish it from all others.

Though each of the several tribes speak a different language they seem to have mingled considerably in the past and have a sort of common jargon of a language by which they can converse with one another to some extent. This language (Chinook), if language it can be called, was given to the people of S. E. Alaska at an early day by the Hudson Bay Company in order to enable them to carry on trade with them. None of these people have any written language, and they do not seem to have had any written characters by which they communicate with one another. All communication between them seems to be oral. In intellect it has been claimed that the Alaskans are superior to the North American Indians, but that is a very indefinite and unsatisfactory statement, for there is a vast difference between the different tribes of Indians. Originally it would seem to us that the Alaskans were not a grade superior to the Indians of the plains in point of mental grasp. True, they have had but little opportunity to show their capability, while with many of the Indian tribes the work of education has been carried on for generations. Besides very many of the younger class of Alaskans are half-bloods and the reader may judge as to whether this amalgamation with mediocre white men has tended to improve or diminish their calibre. In eight years of schooling the young people complete all the work of the grammar grade except that they are not thorough in the English. This weakness in acquiring anything like an accurate knowledge of language seems to be common to all Indians and others whose native tongue is simply an oral vernacular.

In disposition the people of S. E. Alaska are more lively, cheerful and joyous than the plains Indians. The latter are notably sober and sedate while these people are more like the colored people of the South, rollicking and fun loving. We have more Thlingets at Sitka than of any other tribe and our remarks will apply more strictly to them than to others.

One peculiar trait of the Thlinget disposition is that of mental depression as a result of trouble or perplexity. When in trouble a Thlinget will totally abstain from eating for days. We have know boys and girls who have gotten into trouble of some kind, that would absolutely refuse to take food for four or five days.

The moral sense of this people is not very acute, but this can be accounted for in part by the fact that many of the white people with whom they have mingled for many decades have been grossly immoral and impure.

The Alaskans have no particular heathen system of religion. They originally believed in good and bad spirits, venerated their dead heroes, had many superstitious beliefs such as witchcraft, shamanism, and such things. The people accept readily the teachings of the Christian religion and are as consistent in their lives as could be expected, when we consider the degraded condition of home life to which they have been accustomed and the low standard of morality placed before them by white people who adhere merely to religous forms and have not the spirit of Christ. It is no wonder that our Christian missionaries sometimes get discouraged when they see so much tending to counteract their efforts to lead these people to Christ and to a holy life. Notwithstanding opposition from wicked men, and inconsistent Christians, the work of Protestant missions and schools in Alaska has produced marvelous results, and, upon the whole there is perhaps not a more promising field for Christian work on the continent than we find right here in Alaska. —[*The North Star*.

SOME REASONS WHY WE SHOULD GO TO A TRAINING SCHOOL.

An Address Before a Gathering at Fort Simcoe, Washington, on the Fourth of July.

BY EDWARD DICK, A PROMISING YOUNG INDIAN.

The idea that education makes a person worthless, is foolish. When one gets a good education he cannot lose it. Any other possession a man has may be lost; his houses may be burned, his stock die, his money may be lost,or some one might cheat him out of his farm; but as long as he is in his right mind he has his education.

When boys get their education from a training school and go home, they can use it and make a good living, or they can be idle, and thriftless; but it is not education that makes the difference—it is the man. Laziness stops some from using what they learn. Most of the people of all civilized nations are educated; some make use of their education, and some do not, because they are foolish. If an educated man is not foolish, he has a great deal to do, and is always in business.

If it were not for the education the people get and put into use, there would be no towns, cities, railroads, steamers or telegraphs. So it is education that makes these things. It also makes the different kinds of manufactories and machines.

If there is anything in a person, education will bring it out. It makes a farmer a better farmer, a merchant a better merchant, a man a better husband, or a woman a better wife, and everybody a great deal happier. But if the man or woman is foolish, there is an end to usefulness.

Some education is good, but more is better. Our boarding schools do the best they can, but they are not the highest Government schools.

Here we learn to read, write and spell well, they give us the fundamental principles of geography and arithmetic, and have some drilling in house and farm work. We also have some shops but this is not enough for us. We want the best, and while we can get it so cheap and easily, we are going to have it, as it is for our benefit to get the highest education possible.

The training school is the highest Government school; the pupils who have finished at the boarding schools should go to the training school and let the younger children fill their places in the boarding schools.

There we can have higher studies and finer shops, military companies and brass bands are organized. The pupils learn how to print and get paid for their work. Typewriting and office work are taught also.

Not only well educated farmers and mechanics come from the training school but clerks, teachers and orators as well. Pupils from Carlisle, (which is the highest Government school) are now teaching in some of the boarding schools. Some are matrons, seamstresses, carpenters and some doing other work; and some young men are now band leaders. In the training school they have more and better buildings, better apparatus, better shops. Government furnishes these schools more things and higher studies than it does the boarding schools. There are more employees and a great many more pupils, the majority good and industrious.

Now friends, seeing these grand opportunities would we not be lacking in courage and ambition if we did not take advantage of them? Certainly we would.

And should we let this chance pass, another may never come.

ALLEGED WIFE OF SAM HOUSTON.

She is an old Squaw and Lives in the Territory.

In a rush tepee, on the banks of the Washita river, lives "Granny Houston," a hideously wrinkled old Washita squaw who claims to have been the wife of Gen. "Sam" Houston of Texas. Tribal tradition says "Granny" is over 100 years old, and she certainly looks it. Her skin is wrinkled by age until it looks like fire-crackled potters' ware; her teeth are gone, her eyes dim, and her head is covered with a thick mat of coarse white hair. The privations of a wild life have had full effect upon whatever mental faculties she once possessed, and, while the members of the tribe revere her as a "great medicine squaw," the casual observer sees in "Granny Houston" as she sits by her tepee in the sun, mumbling her insane vagaries, nothing more than a crazy old hag. And there is evidence to show that in the days when "Sam" Houston, still a young man, was cutting his name in the niche of fame in Texas, this now toothless, demented old squaw was young and beautiful and intelligent. She was plump, black eyed, and bewiching, and young Houston, in one of his forays, met and fell in love with her. It was a common thing in those days for white men to take Indian wives, and Houston asked the squaw's father, a Wichita chief, for the girl. With Indian avarice the old man fixed her value in blankets and trinkets. The deal was made, and Houston took his squaw bride to Texas, where they lived together for years. One day the longing to rejoin her tribe became too strong to resist and Mrs. Houston ran away from frontier civilization to the tepees of the Wichitas. Houston never reclaimed her and there she has been ever since, freezing, starving, or feasting in turn with the rest of her tribe.

What makes the old squaw's story of greater interest is the fact that at Woodward, Ok., only 150 miles away, lives Temple Houston, youngest son of the famous Texan. Mr. Houston is a bright lawyer, with a large practice, and has an army of friends in the best social, business and professional circles. That he knows of the old squaw's existence and history is doubtful. At any rate there has never been any communication between them.—[Special correspondent to *The Wichita Daily Eagle*.

The Muskogee mission school in the Indian Territory, under the care of the Presbyterian church, has developed into a college, and receives the name of Henry Kendall college, after the well-known, highly honored man, who was for so long secretary of the home mission board.—[*El Reno Eagle*.

LANGUAGE DIFFICULTIES.

The following from the *Ho Mission Monthly*, reminds us of a similar story told long years ago of an ignorant white person who placed a plaster on an old hair trunk, and the incident is not unlike what one meets in teaching the Indian in the first years of his school life. So White, Mexican, Indian and all have the same difficulties, for we are all human and progress only as fast as opportunity permits.

The story goes that Miss Beekman in her five minutes address,told us of some of the difficulties which the Mexican pupils experience in understanding our language.

"One of our boys was taken seriously ill—a boy of seventeen.

(He was in the primary department, as he had to enter that department because he did not understand our language.)

I asked the matron to prepare a mustard plaster, and prescribed some medicine for him, and told him to take the medicine and to put the plaster on his chest.

Just before retiring I thought I would go and see if he had followed my directions.

I said to him,

'Did you take the medicine as I told you?'

He said, 'Yes, ma'am.'

'Did you put the mustard plaster on your chest?'

He replied, 'Yes, ma'am.'

I looked down and saw that he had drawn his trunk close to the side of his bed, and had spread the plaster over it.

He had heard the trunk called a chest, and as he had never studied physiology he did not know chest was any part of the body, and hence the very natural,if somewhat absurd, mistake."—[*Home Mission Monthly*.

DR. SHELDON JACKSON

is here working early and late on the new museum building. He puts into practice the scriptural injunction "Whatsoever thy hand findeth to do, do it with thy might," and is the busiest man in Sitka. The Doctor's life has been and is one constant service to benefit mankind, and he is one of the most liberal givers to all worthy objects. He has labored so long and earnestly for Alaska's welfare that we are apt to conclude that his interests and works are confined solely to Alaska. But we have before us a copy of the *Salt Lake Tribune*, of May 16, where we find a long article setting forth the fact that as he passed through that city on his way here he contributed fifty-thousand dollars toward the building a new University there for higher Christian education.

This sum of $50,000 is his own personal contribution, in addition to this he guarantees the salary and traveling expenses of the president of the college for a few years, and will use his influence to secure donations of sufficient funds from other Christian men of means to swell the fund up to a quarter of a million dollars. —[*The Alaskan*.

THE RED MAN, a paper published at Carlisle, Pa., in the interests of the Indians, and which has probably assisted that race as much, if not more than any other similar publication,correctly preaches the doctrine that to teach the Indian the ways of the white man, schools for their young should be instituted among the whites. It would seem that this proposition is so plain that no argument would be required to support it; but never-the-less, it is true that the government has generally located such schools where the surroundings were of a semi-barbarous, rather that a civilized nature. Time, however, has so advanced the settlements of the whites,that many of these schools are surrounded by industrious farmers earnestly employed in building for themselves, homes. Nor is the effect of the working white lost on the red man, for in many cases, the latter tries his best to imitate the former, and some of them are making a fair success, and as bravely handle the plow or the seeder, as they were wont to the use of the scalping knife or the tomahawk of long ago.—[The Cloud-Chief, Ok., *Herald-Sentinel*.