

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XIII.

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CORRESPONDENCE

About a Reservation Hobby.

From letters between Capt. Pratt and
a native Indian teacher, uncle and guard-
ian of a Carlisle graduate still in the
East, we take the following extracts:

June 19, 1895.

R. H. PRATT, Capt. 10th Cavalry,
CARLISLE, PA.

MY DEAR CAPTAIN:

I see that you are on for an address at
Sioux City. I am sorry that I cannot be
there. * * * * *

I should like very much to hear what
will be said about the Day Schools and
the large children attending the same.
My experience from the standpoint of a
Day School teacher is, that a pupil over
14 years of age, generally speaking, is a
detriment to the school. The best results
attained by a teacher of a Day School is
with children from 6 to 14, and even then
the one thing lacking is the power to
compel the children to speak English dur-
ing the five school days of the week.

Now my plan for a Day School is this:
In connection with present commodious
school-room and industrial cottage or
teacher's dwelling, put up a small dining
room and dormitory to accommodate 40
pupils ranging from 6 to 14 years of age,
and keep them there during the whole
of the five school days in the week. Let
them go home Friday P. M. or Saturday
A. M., remaining at home until Monday
morning, when those who do not come to
school will be gathered in by the special
police. This will make it necessary to
engage one more man and one more
woman—both should be returned pupils
from non-reservation schools. In this
way they would get enough of discipline
to make it easier for transfer to a regular
boarding school, either on the reserva-
tion or off, as the case may be, at any rate
the child should leave the Day School at
its 15th year for more advanced educa-
tion both literary and industrial as well
as technical and professional for the more
ambitious and bright.

Now, I will be taking up a good deal of
your time, but the semi-boarding school
system for our Day Schools is my hobby,
and I hope some day to see it in operation.
I am glad to hear that — is well
and doing well, and thanking you for
your friendly feeling, I am, sir.

Yours Respectfully,

Capt. Pratt's Reply.

CARLISLE, PA., July 6, 1895.

MY DEAR SIR, —:

I did not attend the Sioux City conven-
tion, and shall not attend any of them.

You and I are probably not at all agreed
on the school question. I think it high
time that we quit perpetuating tribes and

Indians. Agency schools of all kinds are
calculated to do only and just that. If
America, American institutions, Ameri-
can 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
United States. But you know all this as
well as I do.

— is very well indeed and is here
for a vacation. I give her work at \$.
p-r month. She intends to go on and
finish her work in the Normal next year.

Faithfully, your friend,

R. H. PRATT.

The Indian and Teacher Writes Again.

July 17th, 1895.

MY DEAR CAPTAIN:

Your beautiful catalogue of Carlisle I
received to-day. I can believe that you
have a fine school, and it, of course, has
its place in the education of the Indian
youth. Your plan is all right, or rather
would be if we could accommodate ALL
the children at the non-reservation
schools and then kill off the old people so
that they would not have any more, but
until this is practicable Day Schools and
reservation Boarding Schools are needed
to do their part. Frankly, I hope the
day is not far distant when Carlisle will
be turned into a College for Indian youth
to be supplied by graduates from the other
boarding schools.

"We are doing too much to oblige the
Indians. They are not willing to do any-
thing to oblige the United States" I quote
from your letter. Really I cannot see
what you mean. What is the past history
of the United States in dealing with the
Indians? I think you will find that the
treaty obligations were invariably viola-
ted first, always first by the Govern-
ment. Put yourself in the place of the
Indian, and look at it from his stand-
point, you will see things with a new
light, I think.

Well, this is too large a subject for
a short letter. I am glad — is do-
ing so well for herself. What good is she
doing for her people, as a race, I mean?

Sincerely Yours,

The Second Reply.

CARLISLE, PA. August 14, 1895.

MY DEAR MR. —:

I see "where we are at" in our views on
the Indian question. Let me tell you
that when Morgan was Commissioner
there were not wanting many like your-
self who desired him to build up a system
of Indian primary schools, high schools,
academies and colleges, and that was the
end to which he bent most of his energies
while he was in office.

I urged against it and regarded it then
as I do now, a fatal mistake. No good
has come to the tribes who have had the
longest test along purely Indian school
lines. Such schools do but build the In-
dians out of, instead of into the United
States, and I am not in favor of one dollar
from the Government to Indian schools
which do not build the Indians into the
United States. Indeed I long ago took
the position that it was a great wrong to
the whole people of the United States, the
Indians included, to give the public
money for the sole purpose of educating
them in tribal schools, and building them
up as tribes.

In regard to treaties, my observation is
that the treaty under which the —
people are fed to-day has been far more
destructive of life, health and manhood,
than all the wars and every other influ-

ence combined, and if it follows on in the
future as it has in the past, the — na-
tion is doomed to death, not because of
their inability to meet, cope with and be
a part of our civilization, but simply, sole-
ly and wholly because the treaty will, in
the future as it has in the past, enable them
to continue dependent upon the country,
and so throttle their individual ambitious
and purposes. Individual freedom is the
very essence of all development and pros-
perity to the civilized portion of America.

Carlisle will never be a college if I can
prevent it, and it will die as a purely In-
dian school just as soon as it is possible to
get all the Indians into the school systems
of the country. I am an inveterate enemy
of all Cabensleyizing systems whether
Morganatic, Catholic, Presbyterian or
governmental. To me America is especi-
ally charged with the duty of working out
the brotherhood of man and the father-
hood of God.

I have "put myself in the place of the
Indians" many times, and every time real-
ized how utterly inane both they and
their counsellors were, how utterly unable
to see what was right and best for them,
or that which would give them life instead
of death, and prosperity instead of pau-
perism and degradation.

In regard to —, if she can stand as
a noble woman and an educator among
educated and noble people, and she can,
and demonstrate that the Indian blood
which runs in her veins is no hindrance to
her womanhood and to her usefulness in
the great family of mankind, she is doing
more for her race than a hundred others,
who, with the same chance, equipment
and ability she possesses, fail to do that
and fall back to wallowing in the mire of
reservation influences.

I trust the time is not distant, when
there will be no separate "tribes" or "na-
tions" within the limits of the United
States recognized in any way, shape or
manner, but when my Indian friends one
and all will be healthy, because wisely
and intelligently, developed into a com-
ponent, veritable part of our greater Amer-
ica.

Sincerely your friend,

R. H. PRATT.

A STRONG LETTER FROM A VET-
ERAN MISSIONARY FRIEND
OF CARLISLE.

Barriers in the Way of the Rising Indian
Youth Getting out of the Death Trap of
his Reservation.

Our friend long in the service writes
thus feelingly upon a subject, the study
of which has occupied the best years of
his life:

CAPT. R. H. PRATT,

DEAR FRIEND:

I sincerely wish that you yourself may
be able to come. And, to come with in-
structions and restrictions from the De-
partment very much modified. Even
giving you discretion to act in cases of
non-consent of parents, especially where
older girls and boys are concerned.

In some instances there are no parents
living to be consulted, but the children
are at the mercy of strangers. Some-
times parents would be willing enough
but are overruled by drunken and meddle-
some relatives who wish to keep control
of the children. The larger girls and
boys resent this interference but feel their
own helplessness when they find officials
arrayed against them.

There are girls out of school here who
would be glad of an opportunity to attend
school but their mothers are unwilling to

have their girls in the school here, and
are afraid that if they go away to distant
schools that they will be talking English
and marrying white men.

Since the law of 1888 has been enforced
here calling on white men who have
married Indians since that time to sup-
port their own children—their children
not counted on the pay rolls—white men
are at a discount among these Indians.

There are girls in the boarding schools,
too, who, if a party of their friends were
getting ready to go to school, would glad-
ly go along, if opportunity were given
them.

It would be a much more cheerful
prospect for them than to feel that they
must please their relatives by taking
other women's husbands, if it is only for
the sake of peace.

There is yet another phase and if you
could spend a few hours in some of our
neighboring towns I am sure you would
be out of patience quite as much as I am
with listening to "ifs" and "ans" and
"hems" and "haws" and "I knows" and
"buts," et cetera, in discussing and get-
ting instructions mixed up and putting
barriers in the way of these boys and
girls.

Last week in — two of the
best citizens, sincere and earnest friends
of Indians, came to me asking me to try
to do something. They said:

"Sometimes our streets are filled with
drunken, brawling Indians quarrelling
among themselves, killing each others'
horses and blocking the way of heavily
loaded teams, the uproar increasing un-
til our town is filled with dread. So in-
tense does it become that frequently we
fear that a shot fired, or a blow struck
will precipitate the killing of some of our
own people and the slaughter of all the
Indians, good or bad, men, women and
children, who may be in town at the time,
and the worst feature of all this is that
the predominant and most troublesome
element in this disturbance are boys—boys
who are too big—sixteen years and upward
—to attend any of the schools in this
region."

Please ask the Secretary of the Interior
to run his pen through those many times
useless, and more frequently harmful
restrictions which are sent out with
parties coming to gather up Indian pupils
for the school, and come, if it is possible,
prepared to take with you all boys, and
girls who are willing to go whether in
board-school or not. And for girls and
boys sixteen years and over, let them use
their own discretion when relations for
selfish ends oppose their going.

There are parents here who though they
may not give whiskey to their own chil-
dren are making drunkards and ruffians of
the children of others. These counties
are not prepared to enforce the compulsory
education law and for this reason I ask
that the Government modify very much
its instructions for the bringing in of
school children. Trusting that we shall
see you soon, I remain as ever

Yours faithfully,

FROM THE REPORT
OF THE COMMISSIONER OF
INDIAN AFFAIRS.

Education.

The education of Indian pupils during
the fiscal year just closed has been con-
ducted upon the same lines as those laid
down during the past few years—through
the medium of nonreservation boarding
schools, reservation boarding and day

schools, contract boarding and day schools, and public schools carried on under State supervision.

Every reservation has one or more school plants, many of them well equipped with modern conveniences and fully adapted to their purpose.

The older Indians seem more favorably disposed toward education than hitherto, and agents and superintendents are not now encountering the unreasoning opposition to schools so common in the earlier history of this work. Indians are beginning to recognize that the old order of things has passed away with the buffalo, and that only by educating his children can the Indian compete with the white man in the struggle for life. This fact is disclosed in reports, and is demonstrated in the increased attendance.

This increase of 1,417 in enrollment and 968 in average attendance during the past year has been secured without resort to coercion even to the extent authorized by law. Cases have arisen where force seemed necessary to induce parents to place their children in the schools and to keep them there when enrolled, yet I have refrained from using such means, preferring the better course of moral suasion and convincing arguments, and finding them ultimately effective. It gives me pleasure to note the success of such methods.

Public Schools.

As noted in my former reports, I have endeavored to place as many Indian pupils as possible in the State public schools. Progress has been made, but to a smaller extent and more slowly than was anticipated. The mingling of the races in schools is not looked upon with as much favor as it should be, and prejudice exists upon the part of the whites as well as the Indians. Still the number of Indian pupils covered by contracts with public schools has almost doubled, being 487 for last year as against 259 the previous year. The system will be further urged during the current fiscal year, with the probability that more public schools will be induced to avail themselves of the Government aid of \$10 per capita per quarter for coeducation of Indian children in white schools.

Non-Reservation Schools.

There are 19 nonreservation boarding schools now in operation, one less than last year.

The number of nonreservation boarding schools now in operation I consider sufficient to meet all the requirements of our educational system. At least for the present, no more such schools will be organized, but existing ones will be fostered, enlarged, and more fully prepared to accomplish the work mapped out for them. There has been an increase during the year of 323 in the enrollment at these schools, making a total of 4,673 pupils.

The majority of these schools are equipped for thorough industrial work, and great stress is laid upon this portion of the educational curriculum. While literary branches are by no means neglected, and Indians are found to develop into apt students as soon as they master the English language, the necessity of giving Indian youth an all round training, which shall equip them for earning their own living, is kept constantly in view. To teach the Indian boy and girl to work intelligently, effectively, and hence remuneratively, is the first consideration; but this so involves discipline of mind, as well as skill of handiwork, that neither can be slighted without loss to the other.

The nonreservation school in its peculiar work is a most valuable adjunct to Indian education and civilization, and should stand in relation to the regular Government school as the college to the high school. I have endeavored to give vitality to this idea by a system of transfers from the reservation schools. The brightest and most efficient highergrade pupils are recommended by school superintendents and agents for transfer to nonreservation schools, the same being in the nature of a promotion. It therefore stimulates and encourages those who desire to further enlarge their minds and make greater opportunities for themselves, and leaves more

room for the other pupils from the camps or day schools. The gradual elaboration of this plan so as to finally fill the nonreservation schools with only graduates of the reservation schools will add greatly to the effectiveness of the general system of Indian education.

It is the policy of the Office to give Indian graduates every opportunity practicable to enter the field of life in good situations, and the Civil Service Commission has been exceedingly favorable to the employment of Indians as teachers. In order to give greater latitude in the matter, the President amended the civil-service rules relating to appointments and promotions in the Indian school service by adding the following clause:

Graduates of Indian normal schools and of normal classes in Indian schools may be employed in the Indian school service as assistant teachers or day school teachers without further examination, provided that certificates of satisfactory proficiency, of good moral character, and of physical soundness, signed by the proper officials, be transmitted at the time of appointment to the Civil Service Commission; and provided further, That until the 1st of July, 1896, graduates of the senior classes of Carlisle, Hampton, Lincoln Institute, Chilocco, Haskell Institute, and other Indian schools of equal grade may be included in the provisions of this rule. Such teachers shall become eligible for promotion to advanced positions on presentation to the Civil Service Commission of satisfactory certificates of efficiency and fidelity in their work and of a progressive spirit in their professional interests, signed by their immediate official superiors and by the Superintendent of Indian Schools, and forwarded with his approval by the Secretary of the Interior, the Commission reserving to itself the right to decide as to the satisfactoriness of such certificates.

This modification has enabled me to secure excellent teachers, who otherwise would have been debarred from entering the service. The corps of teachers now numbers many graduates of training schools who have proven themselves worthy employees well qualified for their work. Many other positions in the school service are filled by Indians, and for all unclassified positions agents and superintendents are instructed to give preference to Indians.

Reservation Government Boarding Schools.

There are 75 Government boarding schools situated on various reservations.

The attendance upon these schools is good, the increase during the year in enrollment being 437, notwithstanding a decrease in the number of schools.

The personnel of the various schools has been placed upon a higher plane and a corresponding increase in efficiency can be noted. With few exceptions harmony has prevailed between the agents and superintendents, and in unison they have endeavored to build up the schools under their charge. I note with pleasure the great interest taken in their schools by the agents and their commendable pride in making up in excellent work for deficiencies in equipment.

As teachers and officers become experienced they of course become more proficient in dealing with and instructing the Indians. It is a difficult matter for a new teacher, no matter how efficient in white schools, to at once become a successful Indian instructor. Conditions are so different, language is such a barrier, and individual characteristics are so dissimilar that it takes time to become adjusted and to learn how to invent new methods or to adapt old ones to new surroundings.

Day Schools.

One of the most valuable adjuncts to successful Indian instruction is the day school. These schools are generally situated near the camps, and take the little ones from the very heart of barbarism. Rude, uncouth, and shy, the teacher has a most difficult task in instilling the first principles of knowledge into their brains; but patiently, step by step, this is gradually accomplished. These schools perform serious work in the educational plan. There are now 110 of them, all, with the exception of eight, on reservations, and they have a capacity for 4,145 pupils. This is an increase during the year of 411 in capacity and 10 in number. At a large majority of these schools a noonday lunch is furnished. This is a most valuable addition to their efficiency, and has done much in the way of increasing the attendance.

Government Aid to Contract Schools.

The Indian appropriation act for the

current fiscal year contains the following provision in regard to decreasing and limiting the amount of assistance to be given by the Government to the support of schools for Indians carried on under private auspices, and known as contract schools:

The Secretary of the Interior shall make contracts, but only with present contract schools, for the education of Indian pupils during the fiscal year ending June thirtieth, eighteen hundred and ninety-six, to an extent not exceeding eighty per centum of the amount so used for the fiscal year eighteen hundred and ninety-five, and the Government shall, as early as practicable, make provision for the education of Indian children in Government schools.

The question of making this 20 percent reduction in the amount to be allowed for contract schools, amounting to \$92,701, was a very serious one, as the majority of the schools were doing good work, and it was difficult to decide where the reduction should be made. I took it to be the intention of the Department, as well as of Congress, not to deprive Indian children of schooling, but merely to provide that Indians educated at Government expense should, so far as practicable, be educated at Government schools in preference to denominational schools. Therefore it was decided not to make a uniform "horizontal" reduction everywhere, but instead, (1) To continue without modification contracts with schools at points where the Government had no schools or had very inadequate school facilities; (2) to reduce the number of pupils to be contracted for at points where the Government had already provided good school accommodations; (3) to assume all schools hitherto carried on under private auspices which should be offered to the Government for Indian school purposes; (4) to reduce per capita allowances to schools which had been receiving rates in excess of those allowed the majority of the contract schools.

April 15 last the usual circular letter was sent out by this office to Indian school contractors, asking them to submit a statement as to what provisions for caring for Indian children under contract they desired the Government to make in their behalf for the current fiscal year. From replies received and subsequent correspondence it appeared that the Government could obtain control of the following schools and conduct them hereafter as Government schools—buildings and appliances being sold or rented to the Government for Indian school use:

	Amount of last year's contract.
School at Wittenberg, Wis. (Lutheran).....	\$15,120
Romona School, Crow Reservation, Mont. (Unitarian).....	\$5,490
School at Greenville, Cal. (Woman's National Indian Association).....	\$4,310
Hope School, Springfield, S. D. (Episcopal)	4,860

Also the following school desired no renewal of contract:

White's Manual Labor Institute, Wabash, Indiana (Friends).....	\$10,020
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In this way \$39,810 of the required reduction was easily provided for. It remained therefore, to make the rest of the reductions, to the extent of over \$50,000, contrary to the wish of the contractors (in all cases) and in such a way and at such points as in the judgment of the Office would be for the best interests of the Indians. To bring this about contracts with twenty three schools were reduced either in the number of pupils or the rate allowed per pupil; contracts with four schools were discontinued, and twenty-eight schools had their contracts renewed without change.

The equipment of the Romona School on the Crow Reservation has been purchased and that school will be operated in the future as a Government school under the Crow agent. The schools at Wittenberg, Wis., Greenville, Cal., and Springfield, S. Dak., have been rented from their owners and converted into regular Government boarding schools.

As I said last year, one of the greatest needs in the Indian school service is better water facilities and sewerage. Several schools have been located with apparently but little regard to the water supply, and to meet that want entails heavy expense. A good deal has been done in this direction, but still more requires to be done. Comparatively few schools report good

hygienic conditions so far as the disposal of sewage is concerned, and many deplore their lack of water in case of fire. Good water and plenty of it is a desideratum at every school. In fact, ample bathing facilities, ventilation, sewerage, etc., together with steam heat in the Northern climates, should be considered absolute necessities. Yet for lack of funds there are many schools where such so-called "improvements" are sadly lacking. The matter of lighting schools also needs attention. To light large institutions by kerosene lamps and then give them a scant water supply is to invite fires more costly than would be the "improvements" denied.

There are over a quarter of a million Indians in the United States, and the unquestioned policy of the Government is their civilization and final absorption into the great body of the nation. The most effective means for this end are those exerted through a wise educational plan. It is necessary to provide accommodations for that part of the Indian school population now outside of the doors of the schoolroom. The present plants will not do so, and it will be necessary to construct others and enlarge those already established. They should have modern appliances and be well adapted for their purposes, and this will require increasing and not decreasing current appropriations. Moreover, existing schools must be maintained. While the cost of maintaining a plant when once established is not so great as to establish it, yet the expense is continuous. It reaches on though the years, and though often there is little to show for the yearly expenditure—on buildings, for instance—yet without it the buildings would soon become dilapidated and unsafe. There are 204 different school plants now owned and operated by the Government, ranging from one small building for a day school to the cluster of buildings and acres of ground forming the extensive institutions of Carlisle, Haskell, Salem, and others. To erect and equip them has cost a large sum, nor can they be kept in good running order without other large sums; but the soundness of the work they have accomplished and are accomplishing has more than paid for them all.

To establish such new reservation schools as will be necessary to care for the unprovided school population, and to maintain the older ones, and to see that they not only hold their own but improve, will require a considerable expenditure, but I am confident that such expenditure wisely made will redound to the honor and benefit of the whole people.

Summer Institutes.

The excellent influence upon the Indian school service of the five summer institutes held during the months of July and August, 1894, justified the office in arranging for a series of similar institutes during the summer of 1895. Three institutes were held under the personal direction of the superintendent of Indian schools, respectively at Sioux City, Iowa, July 1 to 6, inclusive; Tacoma, Wash., July 21 to 27, and El Reno, Okla., August 5 to 10. More than 500 employees of the Indian school service and a number of missionaries among Indians, and other earnest friends of Indian education, attended these gatherings.

In the preparation of the institute programmes the superintendent of Indian schools had laid stress upon the paramount importance of industrial training in Indian schools, upon the necessity of gradually preparing the respective States to take charge of the work of Indian education, and upon the importance of conscientious cooperation on the part of every school employee with the Government in its Indian policy. In all these directions the institutes achieved decided success. The papers presented throughout, being by persons of tried experience and judgment, were instructive and inspiring. The discussions were extended, free from every indication of acrimony, and thoroughly helpful. Resolutions passed at the different meetings are characterized by a spirit of wise moderation, coupled with great insight into the needs of the Indian school work, and the comments of the press,

which took a deep interest in the proceedings, are distinguished by a healthful tone of sympathy with the efforts of the Government in behalf of the Indians

Indian School Exhibit at Atlanta.

With the limited fund allowed it has seemed best to undertake in the Indian Office exhibit at the Cotton States and International Exposition to present only the educational side of the work of the Government among the Indians. This was the course also pursued at Chicago. It was believed that as to Indian history, ethnology, sociology, linguistics, etc., a showing could much more satisfactorily and economically be made by bureaus or institutions which give special attention to such matters; for the Indian Office finds its own hands full in trying to improve the present condition of the Indian, to protect him in his rights, and to look out, so far as practicable, for his future.

Over fifty schools in eighteen States and territories were asked to furnish specimens of schoolroom and industrial work which would give a fair idea of the training afforded in the schools and the proficiency of the pupils. Most of them responded with most creditable material for the exhibit. Some of the work sent was of a very high order, testifying unmistakably to excellent ability and conscientious performance on the part of both employees and pupils in schoolrooms and shops.

It is hardly practicable to attempt to show what was also being done in the way of training in housekeeping and farming, especially as space for the exhibit was very much restricted. But if these, too, could have had their fair share in the exhibit the all-round training of head and hand which exists in the various Government Indian schools would have ample showing. As it is I am satisfied that the exhibit will be found to be of great interest, and such as to prove conclusively the ability and readiness of Indian youth to adopt the language and assimilate the ideas and ways of the white man; also that the Indian school service has a corps of competent and successful instructors.

Several schools sent exceptionally good specimens of kindergarten work, and from this up to algebra the papers are just such as might be expected from white children of the same age and same amount of schooling, making allowance for the time consumed in mastering the refractory English language.

THE INDIAN YOUTH MUST BE TAKEN AWAY FROM THE RESERVATION.

Dr. W. N. Dougan, for nearly twenty-five years a servant of the Government in the Indian cause, should be authority on the Indian question, if practical experience is worth anything. He comes out strongly in favor of educating Indian youth through the Outing System.

Before the El Reno Indian Teachers' Convention last August, he said in part:

I have heard so many pretty things said of Indians this morning that I would conclude our own civilization has been a farce and that the Indian should be let alone, if I could forget my own observations. I hold in my hands a few pages which are destitute of varnish. I do not expect their contents to please many present, and they were not prepared for that purpose, but to express convictions of my own instead.

Indians have but little knowledge of civilization today, and desire no greater conception of it. They would gladly see the whites swept from the continent and have the traditional environments of their ancestors re-established. It is our duty, nevertheless, to prepare them as fully as possible for self-supporting industry, for equal citizenship with the other people of our country, and then invest them with its rights and its responsibilities. Many people think the only good Indian is the dead Indian, and that as a race Indians cannot be civilized; and it is true that the Indian problem has been a perplexing one, and that the Indians are not yet civilized, but they are now in the transition period

from savagery to civilization, and the work will finally be completed. The negro is from as low a state of savagery as the Indian, and by association with white people he has lost his language and acquired ours; he has laid aside his former savage life and has adopted characteristics of the most advanced nation on earth. This wonderful change was wrought wholly by contact with civilization, unaided by schools. Similar treatment will Americanize the Indians, and by experience they will learn citizenship.

Intellectually they are inferior to our race. They are many centuries behind us, and for long years to come they will not contribute much to our national life; nor is it necessary that they should. They must, however, become self-supporting citizens or seriously increase the pauperism and lower morals of vast communities. And in our efforts to elevate and perpetuate the Indian race we should keep steadily in view the welfare of our own, and give our best efforts for the good of our country and all its people.

When the Indians shall have become self-supporting, and are found living in orderly obedience to the laws of the country, Indian reservations will have been abolished and the ghost dance will be remembered only as of the past. But until tribal socialisms are broken up and the influence of the old camp Indian over the Indian tribe be in some way counteracted, it is not probable that many Indians will endure contact with modern civilization. And in view of this conviction it seems to me that the process of civilization should not be prolonged for any reason whatever, but that it should be accomplished with all possible speed. Their transition from savagery to a higher plane of life is perilous, and for many of them it is destructive. And while undergoing this change they should have as much protection as possible, and thus rescue the greatest number at smallest cost, though not upon the ground of humanity to the Indians alone, but in the interest of our own race as well.

When I was permitted to enter the Indian service in 1871, Indian Agent Gibson told me within two years he would have all the Osages in citizen's dress and cultivating farms. He was enthusiastic and confident of success, as were many others in those days, but time and effort have demonstrated the impossibility of making sturdy farmers and devout church members of adult and aged Indians. It now seems that our hope lies wholly in the proper education of the Indian youth, with proper environments for them after school days are over; and the experience of a quarter of a century demonstrates the fact that this cannot be successfully accomplished on the reservations. Hereditary habits and inclinations which have been transmitted through lives of progenitors which are greater in length than the written history of man have become almost as thoroughly fixed in them as their color, and cannot be effectually eradicated while in the presence of those from whom they descend. You may continue to fill reservation schools with pupils whose future seems fullest of promise, and let them continue to mingle with their people as they always have and thus perpetuate tribal slavery, and in the light of the past what greater degree of success than has already been accomplished can we hope for?

Reservation Indians are indolent by nature and feel degraded when compelled to labor. They look down upon a laboring white man, and never fail to impress their children with the beauty of paint.

During the many years in which the government and the churches have conducted schools and workshops on the reservations thousands of pupils have received more or less instruction which most of them would deny to a stranger today, because barbarism is more popular with them than civilization. On the other hand a much larger percentage of pupils who have returned from non-reservation schools with outing privileges evidence training by whites. In the absence of home influences the civilization which surrounded them while out gave the opportunities which cannot by

any possibility be afforded them on a reservation. Many of those returned students now live in houses like white men; and they cultivate farms and raise families as citizens. It is true that they do not fully keep up the habits acquired while at school, because reservation influences are antagonistic to progress and to civilization, AND THE INDIAN YOUTH MUST BE TAKEN AWAY FROM THE RESERVATION HOME, AND BE PUT INTO THE FAMILY LIFE OF THE PEOPLE WHOM HE IS TO IMITATE before we can hope for the best results.

Congress should be induced to repeal the law which forbids the transfer of pupils without the consent of the parents. Our friends who make objection to the separation of parent and child in this instance make a mistake. Not being so highly organized it is impossible for them to know pain, grief or pleasure, as we do. As affectionate mothers as ever kissed a babe "Good night" live beyond the oceans while their sons and daughters are in America fighting the battle for life's necessities and some of its luxuries, and our own families are scattered all over the civilized globe.

Take the Indian youth away from the reservation and his people; surround him with the influences of civilization; train him for persistent toil, and if need be keep him in the east where the sound of the sorcerer's drum can never again reach his ear. Such music, crude through it is, costs too much.

I confidently believe that in outing we have the complete solving of the Indian problem. All over the states of Nevada and Idaho, and other states, too, perhaps, may now be found Indian men on stock ranges whose identity have been lost. They have forgotten their languages in some instances as did the Negroes; they belong to no Agency; they talk English and are self-supporting.

The Shoshones and Piutes of Major Hargrove's agency, some of whom are located in Idaho, while the others are on the Nevada side of the line, have no money in the United States Treasury or any where else except as they labor for it in the hay camp, on the stock range, or earn it hauling freight from the railroad to the agency. They are a very poor people but they are the best Indian laborers I have found in a period of twenty years. They are more like white people in many respects, and if favorably located they would become self-supporting, not as agriculturists because dire necessity compelled them to go out among the few whites who live in that country where they have learned to do all that the whites do in those states. Teachers and books and prayers in a reservation school accomplished none of this. It was contact with the kind of civilization which enables one white family to live in that country forty miles distant from the nearest neighbor, which wrought the change. Those Indians cannot read or talk plain English, but each man of them can shear one hundred sheep in a day, ride as many bucking bronchos and brand as many wild steers in a day as the whites, Spaniards and Mexicans who own the stock. And I regard their ability to earn their bread and meat of the first importance. I would teach Indians how to labor first, because they must live before they can die. And the outing system of Indians brings them into close relationship with civilization where their barbarous habits are destroyed by the substitution of civilized manners and moral thought. While outing among white people they are free from the down pull of the reservation, and the very atmosphere about them is uplifting. As Capt. Pratt once said:

"Outing Indians helps them to die as 'helpless Indians, but it helps them to 'rise up among us as capable individuals 'and citizens. The outing system helps 'the outing pupil of the present generation to escape the power of tribal thralldom and become self-supporting, and 'self-respecting, not by reason of religious 'experience, and literary attainments 'alone, but chiefly by his ability to work

"with his hands for a living. The spirit 'of citizenship cannot be transfused into 'a group of reservation ghost dancers, 'but the outing pupil, in the absence of 'tribal socialisms, will find attractions in 'his opportunities for engaging in the industries of the country, he will ultimately merge into the body politic and disappear. But while he is herded on a reservation it matters not how great may be 'your effort to awake his sluggish mind 'to activity by mental training, he is 'familiar only with the traditions of his 'people, he knows nothing and is an Indian still because he has never felt contact with civilization."

INDIANS HAVE RIGHTS.

(Special to the World.)

CHEYENNE, Wyo., Nov. 21.—In the United States court to-day Judge Riner ordered the release upon a writ of habeas corpus of the Bannock Indian Race Horse arrested in Jackson's Hole and held by the State authorities for violation of the Wyoming game laws.

The application for the writ was in the nature of a test case to determine the rights of all parties in the controversy out of which the recent Indian troubles in the State arose.

The decision is a damaging blow to the claims of the State authorities and is a striking commentary upon the recent action of a Wyoming Grand Jury which refused to punish the settlers of the Jackson's Hole country for killing Indians who were, according to this decision, engaged in the pursuit of rights guaranteed them by the General Government.

In his decision Judge Riner holds that the Jackson's Hole region where the game was killed is unoccupied land in the sense contemplated by the treaty which gives the Indians the rights to "hunt on the unoccupied lands of the United States so long as game may be found thereon."

In this connection he used the language of the Supreme Court in a similar case as follows:

"The language used in treaties with the Indians should never be construed to their prejudice. How the words of the treaty were understood by these unlettered people rather than their critical meaning should form the rules of construction."

The claim made by the State, that by the act of admission the preservation of the game came exclusively within the police power of the State, is denied by the decision, which declares that the police powers of the State are subject to the rights of the General Government conferred upon it by the constitution. The claim of the State that the act of admission being of later date than the treaty, the treaty became repealed or abrogated by implication, was also denied, Judge Riner holding that repeals by implication are not favored, except where subsequent enactments are clearly inconsistent with the treaty provisions. In this connection he said:

"Under the division of the powers of sovereignty between the National and State Government I am forced to the conclusion that the act admitting Wyoming into the Union is not so inconsistent with the provisions of the treaty as to make it impossible to give effect to both. The State law being in conflict with the provisions of the treaty it cannot be enforced against these Indians, and the discharge of the petitioner is ordered."

Counsel for the State gave notice of an appeal to the Supreme Court of the United States.—[N. Y. World.]

CHOCTAWS PASS AN ATTAINMENT BILL.

Guthrie, Okla., Nov. 16.—There is great excitement in the Choctaw Nation over the final passage of the bill making it treason, punishable by death, to sell land to a non-citizen; to attempt in any way to curtail the powers of the Choctaw Government, or even to talk up or urge a change of government, or the allotment of lands, or opening of the country to settlement. This law will stop all meetings or conventions in favor of progress or treating with the government and effectually muzzle the press of that part of the Territory.

DEDICATION OF SOCIETY HALL.

On Friday evening November 15th, the new annex to the gymnasium which had been erected during the summer and recently completed was dedicated and named Society Hall. Invitations were sent out by the Standard and Invincible Debating Societies whose rooms are on the third floor of the new building, and the Y. M. C. A. which occupies the entire second floor. Several hundred friends gathered in response, including a good representation of Carlisle's best citizens.

The affair opened by a grand processional entrance through the main hallway of the annex into the gymnasium proper. The procession consisted of the two debating clubs and the Y. M. C. A. each member bearing a badge of his particular organization. This was headed by the band, and they marched around the capacious hall up and down the aisles of the chairs placed for the occasion. The spectators occupied the galleries. The sight was truly an impressive one and unique for us. After this the band gave a concert which was followed by a banquet.

Then came the toasts in the following order, Capt. Pratt being toast master:

The Invincibles.

LEVI ST CYR, President.

LADIES AND GENTLEMEN:

While I feel highly honored in being called upon to respond to the toast which has been announced, it seems to me that my inability to stand the trials and tribulations of a public speaker renders me entirely out of tune with the important occasion for which we are met and the subject upon which I am to speak, so that I should feel better if I could suitably apologize beforehand for not being an orator.

The Invincible Society of which I am only a member, was organized in the year 1888. Its history reveals to us that the aim of the society has been ambitious. That it has always aimed to carry out the purpose and intentions as declared in the preamble of its constitution as follows: "The object of this society shall be the improvement of its members in the art of public speaking and conducting affairs in a deliberative assembly." Whether it has accomplished much in the working out of these objects independently of free educational departments of the school remains yet to be seen. But there is one thing certain. The members of this society have invariably received benefit and have been aroused to higher aims and have been compelled to find their own possibilities. This may be an ideal conception of the work of the society, still I believe no organization of this kind can be useful without attempting to reach those things which cannot be had by the mere asking. I believe that the one thing necessary for our race more than any other we might mention, is development of our own self-respect, so to speak, and the compulsion of each of us to work out our own future. We may study hard and long at our books. We may work diligently on the farms or in the shops and yet if our self-respect arising from a knowledge of our own powers, as tested in the debates and exercises of these societies, does not aid us in finding a better future, then, it is my opinion, we have utterly failed in obtaining proper results.

We are working on this line and it is our intention that with the beginning of this new home for the societies, we shall move forward and use all the power there is in us to reach higher and to obtain the best results possible from a standpoint of literary improvement as well as the improvement of the ambition and aspirations of the members. Certainly, such an auspicious beginning as we have to-night should mean the greatest encouragement to all of us, and the future should not suffer for lack of effort and enterprise among us.

The Y. M. C. A.

TIMOTHY HENRY, President.

MR. CHAIRMAN AND MEMBERS OF THE LITERARY SOCIETIES OF THE INDIAN SCHOOL:

It gladdens my heart to see this beauti-

ful new building just erected in part at least by the students of the Carlisle Indian School. It will be a great benefit to the three organizations of the school who today by this demonstration take formal possession of their halls. The Young Men's Christian Association of this school has been a growth and is still developing in its Christian work. The school records show that in the beginning of its organization, the membership was small. The Association held its meetings weekly in the old chapel located formerly where Captain's office now stands. Its services were not like the meetings we now have. It had a prayer meeting on Sundays. Later on, it held its meetings in the new school chapel and sometimes in one of the school-rooms.

A few years ago the quarters of the black-smith was moved to another place, and the old shop was given to our Young Men's Christian Association. Then we first felt that we had a home in which to worship. Though lonely and out of the way it was a permanent place of worship. It makes no difference wherever we may be situated Christ will be with us as He says in the scripture "Where two or three are gathered in my name, there am I in the midst."

This beautiful room was given to-day, consecrated to the noble work of the Young Men's Christian Association and by the united voice of students and those in authority, and I know we as Christian workers do heartily appreciate the room given us. I know the band of young men leagued together in work for young men will make use of this hall. And I do hope that all the young men in this school will join us in one accord to uplift this school, to elevate character and strengthen the courage of those in charge. It is sometimes asked why there should be such an organization.

The Young Men's Christian Association is an organization that is known the world over. It is an organization that promotes the spiritual interests of the young men of the country. It is an organization that labors to elevate Christian character. It is an organization that helps the churches. It aims to keep the young men in a continual mindfulness that Christ is with them and they should do as he desires them to do.

I am so glad to stand here and in part express my gratitude for the favorable conditions given to us in which to do our Master's work. I thank the Lord that we have this Christian organization in this school and that He has put it into the hearts of those in authority, and those for whom this building was erected to give the best to the Master's cause. May all our boys go one step farther and give themselves to His service and work.

The Standards.

ELMER SIMON, President.

LADIES AND GENTLEMEN:

Back of this occasion is a purpose, a noble purpose, a lofty purpose which gives it a character of grandeur, and in our jollification should we overlook this the all-important foundation of this occasion? Why are we here? is a question each one of us ought to answer. We are here not simply to boast, but to realize; not only to have a good time but to dedicate, to consecrate this goodly building to the various purposes for which it has been built. Nay, more than that; we are here to-night to prove that we the so called savages of this age, do not forget kindness. If their revenge was terrible, their fidelity and generosity were unconquerable also. If death ended not their hatred neither did their love stop on this side of the grave.

Civilization, Christianity are supposed to have crushed our savagery, but I fear at times that civilization has crushed these virtues also to a great extent, for in its attempts to civilize us it has made paupers of some of us and a pauper cannot appreciate kindness. Give him an inch and he'll want a yard, nevertheless, hold on! Hold on, with a firm grip to at least what there is left of these virtues which characterized our forefathers, for every moment in our lives we are called upon to exercise them, especially this

moment. The purpose of the occasion demands them.

We have invited our white brothers and sisters and they are welcome, not to an ambush or to the deadly tomahawk and terrible scalping-knife but to share peacefully with us in our joy and sincere gratitude for what has been done.

This goodly structure was built for us. What an improved opportunity! What kindness! What blessing has been bestowed upon us!

First an improved opportunity because it was built expressly to aid us in our advance in civilization. Heretofore the societies held their meetings in one of the school rooms, but the erection of that edifice has shortened the former distance by two thirds, and if you are any kind of a man at all, you would sooner come here to a meeting than to walk all the way to the school house, for you save time, and time is money, says some great man. Nay, it is more than money, it is character when properly used.

Now we can have a room to ourselves, we can fix it as comfortable and as attractive as we like, besides, too, room to ourselves simply means more freedom and individuality—two essentials to success in anything.

Heretofore our Y. M. C. A. has had a back seat away back there by the shops. It looks very much as though we have been giving our kind heavenly Father, the best friend we have, a secondary place in this great institution, and I believe in my heart, that He knew it and as a result of His infinite wisdom the Y. M. C. A. has now been blessed with the best room on the grounds, even if they did get it in a roundabout way, but that's God's way of making things any how, never too direct, and I thank and praise Him for remembering the Invincibles and Standards.

Yes, it is indeed an improved opportunity—ready for use with a wider door and a greater capacity, with these words upon the arch of its door, "Young man know thy opportunity, come hither, take, and grow in body, mind and soul, for upon your future worth and character suspend the destiny of a down-trodden race."

And secondly it is a blessing, just in proportion as we realize and heed this entreaty. But it is going to do us no earthly good if we do not take advantage of it and make it ours.

People may tell us that there's no use trying; that we are weak—unable to cope with the formidable Anglo-Saxon. But when shall we be stronger?

Will it be tomorrow? Next week? Or the next century?

Boys and girls, I tell you that there is no such a thing as weakness, if we make a proper use of the means and opportunities which God has placed in us. It is high time we understood life's meaning, for our battle in life is inevitable, and let it come.

I repeat it, boys, let it come, but I tell you we must fight.

Preparation must begin now! Or else like the American bison, the Red Man will be no more.

Ah, boys we've no time to think of home. We can afford to idle no longer. Oh, how can we resist at the thought of a "Century of Dishonor!"

Time has come for us to awake from slumber, to move from degradation, to run for life, and to fly and soar into the atmosphere of intellect, culture and civilization, nay, into the very gates of heaven itself.

The Susans.

LEILA CORNELIUS, President.

I shall attempt to say a few words although I think the former speakers have already covered the grounds. I am sure that all the members of the Susan Longstreth Literary Society will agree with me that we have had an unusual good time this evening, and we extend our hearty thanks to the young men for their kindness. Three or four years ago when the electric lights were first introduced to this school I thought then that this institution had reached its highest point of improvement, but since that time other improvements have been made equally as

important, among the last of which is the enlargement of this building. It now consists of several apartments each of which will be used for beneficial purposes for the boys. The reading room which is now a part of this building is a place where boys can go to entertain themselves by reading. You must not think though that only boys have reading and society rooms. If you will come over and visit our quarters you would find a reading room and society room. It is true that we have no fund to supply our reading. Our society room is decorated with portraits of famous women whom we study about. Our Society now known as the Susan Longstreth Literary Society was organized in 1884. Since that time the number on our roll has greatly increased. We work and mean to keep abreast with the other societies in improvement, for our motto is "Labor Omnia Vincit."

The New Building.

MR. STANDING:

It would be very pleasant on this occasion to give free rein to imagination and to some extent forecast the future and the good results that may reasonably be expected from the efforts of the fraternities whose guests we are to-night, but my topic forbids this and limits me to the New Building. This as you see is of no mean proportions and furnishes a hall 50x60 for the use of Y. M. C. A. and ample halls for the two boys' societies, a reading room, bathroom and dressing room for use in connection with the gymnasium.

It may at first thought be considered a little extravagant for an Indian School to provide such a building as this for the use of the School Societies only, but let me tell you that this building is a monument of economy.

The Government appropriation for the support of this School for the fiscal year 1894 and '95, not only was made to serve the purpose for which it was intended, but in addition to care for about 100 pupils more than the terms of the bill provided for or required. Notwithstanding this it became apparent as the end of the fiscal year drew near that there would be a surplus.

Now a surplus is not always a source of danger and is generally a very convenient thing to have.

It is a well known rule of the Government that all unexpended balances of appropriations must at the end of the fiscal year be covered into the United States Treasury. Therefore the only way to save this balance to the School was to spend it. This Capt. Pratt decided to do in the purchase of material for this building.

To this amount the students have added by subscription upwards of \$1,000 and the Government authorized a further expenditure for mechanics' labor in laying the brick, plastering, etc. The carpenter work was done by our own carpenters and apprentices.

I therefore maintain that the building is evidence of economy and not extravagance.

The building as it stands fills a want long felt in providing a home for the school fraternities. Familiar as I am with the history of the societies from their inception I well know the difficulties they have had to contend with in having no certain dwelling place. Tenants at will in this or that room placed at their disposal, they only had the use of them at such times as would not conflict with other school arrangements.

Under these circumstances the Y. M. C. A. began casting about for a home of their own, the first suggestion being a log house if nothing better could be had. But events favored them; back in the rear of the school premises stands an old stone building which four years ago became so dilapidated that it was deemed unfit for further use as a blacksmith shop and was abandoned for that purpose; but eagerly accepted by the Y. M. C. A. as offering them a chance for a home.

But now the day of small things is past; established in a comfortable home, recognized as a permanent and important factor in the work of the school, all the

societies enter upon a new and enlarged field of activity and usefulness, and I am sure all who are here will join with me in wishing the greatest possible success to the fraternities who now, and hereafter, may find their home in Society Hall.

The Ladies.

PROF. BOWER, of Carlisle:

Our worthy toastmaster in assigning to me the subject of "The Ladies" has evidently had in mind Emerson's doctrine of compensation or equilibrium; picking out the very best of all his topics he selects me to speak upon it trusting that the question will enable the speaker to attain a fair average. Let us hope for the sake of the ladies that it will.

I know there are persons (but I trust none of them are here to-night) mean enough to say that the ladies don't need any one to speak for them, that they can talk enough for themselves and a great deal more than enough. We all know this is false, unutterably false.

Looking around upon the fair representatives of my toast here this evening, the thrilling words of our great orator rise spontaneously to my lips, and with slight modification I can truly say, "The Ladies; they need no speeches, there they sit, behold them."

Amid the countless and ever varying phases of this subject my attention has been especially drawn recently to one. As I go into the great business offices of this country, I see on every side women in increasing numbers. They are not there for ornament either, although a great many of them are decidedly ornamental, but for work. And day after day they perform work which requires care, attention, accuracy and brains. And to their greater credit be it said that most of them do it without losing that delicacy and delightful charm which distinguishes true womanhood.

Now a word to the young men: Let me say unto you that we ladies, (identification with one's subject is especially desirable at this time) are going to make you hustle to hold your own. You have no time nor energy to spare. Whenever I see a young man loafing on the street corner smoking a cigarette, I know that some young woman has his job, and whenever you are inclined to be careless or lazy just remember that some young woman will get your job very quickly unless you brace up and attend strictly to business.

As I said, this is only one small phase of "The Ladies." Time itself would fail if even a tithe of their excellencies was to be considered. Our ideals may differ but I thank God to-night for five great blessings which he has given me all at one time: a good mother, two good sisters, a good wife and a good daughter; with these before me, I say to you all sincerely in the language of that immortal but unknown author "Here's my heart and here's my hand" and looking into the shining faces of these young men, I know they all will sing with that other illustrious poet, "So say we all of us."

Indians in Court.

JUDGE BIDDLE, of Carlisle:

With "Indians in court" I have had no experience as I have never seen an Indian in the court house. To speak therefore upon the subject which has been assigned to me would be quite like speaking upon such a topic as a mathematical point which has no existence except in the imagination and of which I have not any real knowledge. In the matter of never being in court, the Indians afford a striking contrast to their predecessors, the United States soldiers, who lived upon this property during many years when it was used as a national barracks.

During that period I am sorry to say the soldiers were frequently summoned before the bar of the criminal court in Carlisle to answer for their misdeeds. Whilst nothing can be said except in a negative way upon the subject on which I have the honor to speak, yet upon the opposite theme of "Indians out of court" scope would be afforded for a very protracted speech.

About two weeks ago the children of one of the schools of a neighboring town-

ship visited this Indian school, and were kindly conducted through the various buildings, and were shown many interesting things.

On their way home they stopped in Carlisle, and a friend of mine met several of the girls on the street and asked them how they were pleased with their visit.

One of the girls spoke out enthusiastically and said they had been delighted with the school, every thing there was so nice.

"Indeed," she said, "we all wish we were Indians."

Now think of that! How flattering those remarks were to the boys and girls of this school, and how complimentary to the honored head of the institution and the corps of able instructors who have their training in hand! All hail to the educators who are in charge of this noble work and who in the past have succeeded in developing the Indians intellectually and morally in such a way that THEY NEVER GET INTO COURT!

My Neighbors.

JUDGE HENDERSON, of Carlisle.

MY NEIGHBORS—Yes, these are my neighbors, and I am proud of them. Born and raised within call—within a stone's throw of this building, and for sixty years and more familiar with these grounds and the shifting scenes upon them, I recognize these Indian boys and girls, ladies and gentlemen, as my neighbors to-day, and bear witness that in all the years that have gone by I NEVER HAD BETTER. This fact I wish to emphasize.

But—I am somewhat handicapped here to-night. I do not think Capt. Pratt noticed the lights (some of them) go out, or he would not have announced "His neighbor." Perhaps he expected in the lateness of the hour to side track or cut him short by this FLANK MOVEMENT. It only compels a change of front.

A few evenings since—the other evening—two bright Indian boys called at my home to invite me and mine to be present at the dedication of these beautiful Halls and Gymnasium. And as they withdrew, one, turning, hat in hand, with a polite bow said, very considerably:

"Please say to him to come prepared. He might be expected to say something, and then he will not be surprised."

There was no ambush in this.

I fear the ladies and gentlemen who preceded me have been surprised.

I come prepared. Oh, yes, I come to speak to the magnificent possibilities of the Indian—you boys and girls—in the unmeasured and immeasurable opportunities, which have been thrown around you by Captain Pratt. But he has turned me aside.

Well, my neighbors! I am glad to hear Judge Biddle, the President Judge of our Court, say he doesn't know anything about the Indian in Court for he has had no experience with him in Court. Good Indians don't trouble the Courts. I can say for them that I do not recall that any one of my neighbors has ever been in jail; you know the jail is the open door to the Court house. No; you have not even been charged with crime.

I have known this Post as the "Carlisle Barracks" in former days under some of the best and most accomplished officers of the United States Army in its palmy days. I have known it under Sumner and Washington and Ringold and May and Philip St. George Cook and others; and never has there been such discipline, such order, such freedom from cause of complaint, under any of them as to-day under Captain Pratt and "HIS INDIANS." [Applause.]

Their earnest efforts, to accomplish this high purpose stimulated by pure motives, to develop and educate Indian life and character, arrest the attention and command the respect of all good and thoughtful citizens.

Think of it! At Appomatax, the educated soldier, one of the great field generals of the War, trained in his profession, surrendered to the Field Marshal of the World. This of itself was of little moment. Simply defeat and success. But it punctuated the mighty strides of a de-

termined people to a higher and purer civilization.

It told of slavery, asserted the rights of man, and declared in favor of freedom.

Behold the NEW MAN! Look back and behold the slave—the contraband—the freed man—AND NOW THE CITIZEN! What a lesson! Must this lesson be repeated?

What have we here to night?

Savages? Reservation Indians in their blankets? Men and women cursed by the blight of tribal relations, without education, without a history and without a hope?

No, no! We have before us the sons and daughters of the Carlisle School—boys and girls—ladies and gentlemen—MY NEIGHBORS, and of them I am proud.

Why these Icelanders are my neighbors, too, (referring to Miss Ackerman, Miss Shaffner and Miss Pratt). I am not a W. C. T. U., but if I had been, I should have been ONE of the three noble LADIES who planted the first Post of their order in Iceland last summer.

Some one remarked this evening that this Gymnasium was finished. That the societies represented on this floor each had its most comfortable Hall. Much, to accomplish this, was done by the mechanics of the school, and the pupils furnished a good part of the money to pay for the material.

"But" said he, "the good work shall not stop."

I look around me to see what all this means. IT MEANS ANOTHER LESSON. And that lesson is being taught in the Carlisle School.

Let the Congress of the nation SURRENDER its theory and policy on the Indian question, to the accomplished results of the "Carlisle School"—to Captain Pratt, who has put heart and soul into his work. The Indian problem will be solved only when he is secure in his home—in the enjoyment of life, liberty, and property. When secure in all the rights of citizenship can he be A MAN. Then in the hour of his education HE WILL LIFT HIMSELF UP by the skilled labor of his hands. Mark you, this is an industrial school. To this end the good work inaugurated here by Captain Pratt must go on. It will go on until the great problem of humanity is solved in the endless hereafter.

Neighbors—good night.

Miss Ackerman, Mr. Mason Pratt and others also responded, very briefly.

The Evening Sentinel of the following day in a full account of the occasion said:

That the spirit of progress and development which has characterized the Carlisle Indian school from its inception is not dead was made manifest to the friends who last night attended the exercises formally opening the new gymnasium annex.

The exercises incident to the dedication of this new building were arranged and provided for by the members of the various societies, and it is worthy of note that they not only did the work but paid the expenses incident thereto.

MURDERERS NOT INDICTED.

No Action Taken Against the Jackson's Hole Offenders.

Cheyenne, Wyo., Nov. 16.—The United States Grand Jury for Wyoming yesterday finished hearing testimony in reference to the Jackson's Hole Indian troubles of last summer, in which several Indians were killed or wounded by white settlers. The jury failed to indict any of the settlers, and the homicides will go unpunished.

Washington, Nov. 16.—Little surprise was manifested among the Government officials here that the Grand Jury of Wyoming has failed to indict the men implicated in the murder of the Bannock Indians last July. It was not expected that the jury would find indictments for reasons of a local character, but it is expected that the United States Circuit Court will uphold the treaty rights of the Indians, as this is not a matter for the Grand Jury to decide, but for the Judges. —[N. Y. Tribune.]

"I told you so," says a prominent man of the country who watched with shame and mortification the trend of the Bannock trouble.

MEMORIAL SERVICE OF HERBERT LITTLEHAWK.

In the death of Herbert Littlehawk, which took place on Tuesday, Oct. 29, Carlisle Indian School lost a valuable officer, a trusted companion, a most promising young man. His fine carriage, straightforward manner and clear, courageous eye, bespoke him a man of honor, and one whose influence would be felt by those about him. Tall and straight as an arrow, his sinewy frame had never been preyed upon by disease, and many years of life seemed to lie before him.

When he entered the school at sixteen years of age, on Sept. 12, '85, his father, Little Hawk, was a chief of the Ogalalla band of Sioux in South Dakota. Having had but twelve months' previous schooling, he had scarcely any knowledge of English, but from the first was studious in school and diligent at work, proving himself fully entitled to his Indian name, Hok-si-la wash-te, which means "Good Boy."

He learned the trade of harnessmaking and was counted a good workman. Several winters and more summers he spent on farms, attending district school and working for board in winter, and doing a man's work during the summer. For at least one "farm father" he had an abiding affection.

Wherever he went he gained the confidence and held the respect of his employers by his faithful performance of duty. In the school battalion he rose rapidly to the rank of captain, holding that position for several years past. He was a member of the Invincible Debating Society and active in the Y. M. C. A., of which he was president for this year. In all relations, unselfish manliness characterized him.

In July, '92, after nearly seven years' absence, he went to visit his parents and people in South Dakota, returning to Carlisle in November of the same year. The needs of his people appealed strongly to his affection for them, and he applied himself with renewed energy to his studies, an energy quickened by an intense desire to fit himself for usefulness to his fellowmen. The difficulties of the English language were very baffling and it was often plain that he knew and felt more than he could express; but he was never disheartened, and as each year developed his mental powers and showed him wider reaches of knowledge, his eagerness to acquire became more keen.

He loved knowledge for its own sake; that it was a potent means to help others, made it precious to him.

From "First Grade" he had toiled on unwearingly until the next school year would place him in the highest class, and "Graduation," that proud goal, was almost gained. His heart beat high with hope and courage.

His was a sanctified purpose. In the spring following his arrival, on April 3, 1886, he was baptized by the Reverend William C. Leverett in St. John's church of Carlisle, and a year later was confirmed in the same church by the Rt. Rev. Dr. Howe, Bishop of Central Pennsylvania. Bible study was his delight and he was an illustration of the truth that "The entrance of Thy words giveth light; it giveth understanding to the simple." With his whole heart he received the gospel message, and the peace and joy of accepted atonement filled his soul and shone forth in his life.

When pneumonia seized him and it became evident that his days were numbered, there was no need of preparation for death. His life had been a preparation, and, though it was a bitter disappointment that he should not be permitted to do the work that lay so near his heart, he calmly accepted the dispensation and yielded up his spirit to God who gave it.

In every department he is sadly missed, and his death has made a profound impression upon the school.

On Sunday evening, November 17th, a memorial service was held in Assembly Hall Timothy Henry, President of the Y. M. C. A., presided. The meeting was

opened by a selection of the Y. M. C. A. quartette, and prayer by Professor Bakeless followed by addresses according to a regular program previously arranged. Capt. Pratt spoke upon "The Character of Herbert Littlehawk;" Prof. Bakeless, "His Religious Life;" Mr. Thompson, "His Every Day Life;" Miss Luckenbach and Alexander Upshaw, "His Social Life;" Delos Lonewolf, "His Y. M. C. A. Work;" Howard Gansworth, "Application of his Life to Ours," followed by a closing prayer from Mr. Spray.

These are the addresses in part as they occurred:

His Character.

CAPT. PRATT:

The most prominent traits of Herbert's character were excellence, strength and growth. To those of us who knew him during the whole ten years of his Carlisle school life, these qualities were especially plain.

It seemed as though he had indelibly and inflexibly woven into his rules of life "I will be a gentleman," and then proceeded to carry out his purpose and to strive for all that goes to make a gentleman.

No one ever saw him in places a gentleman should not be, or doing things a gentleman should not do, nor heard him using language a gentleman should not use. That he constantly grew stronger in these qualities, we are all witnesses. It has been a sore trial to us to give up the high hopes we entertained that after his graduation next February, he would enter on a career of unexcelled usefulness, but the wisdom of Him who "doeth all things well" we may not question.

His Religious Life.

PROF. BAKELESS:

I. HIS WAS A DEEPLY SPIRITUAL NATURE.

I first met Herbert in the country two years ago. A very short conversation with him, a study of his strong, restful face with the expression of peace and contentment upon it told that he had found the peace that passeth understanding.

His was a deeply spiritual nature. His being was lost in God and God dwelt in him. He put himself constantly under good influences, under influences that would uplift and refine his religious life. He was the first boy to lead in the movement for purity of life among the boys, the first to advocate higher and holier living, always an earnest associate worker.

II. HIS RELIGIOUS LIFE WAS UNOBTRUSIVE AND SINCERE.

At a committee meeting for arranging the Bible work of the year in September, the question of leaving the old hall for the new and better equipped one came up. The matter of its more public and favorable location was mentioned. He said that was the chief objection he had to the change. It put the association in the position of the Pharisee upon the street corner, whereas the location of the old hall was retired and secluded, and the earnest devotional soul must seek it, not be attracted to it. This little incident shows the principle that actuated his entire life. Not display, but quiet unobtrusive work. He won the boys to better ways by his consistent life. His teaching was daily example, not formal precept.

His Every Day Life.

MR. THOMPSON:

It seems like a dream to me when I think that Herbert is no longer with us; that he has passed from the trials of this world to that Heavenly abode where sorrows are unknown. Yes, he has gone home to God. It is almost impossible for me to realize that I am no longer to see him in front of his company at any formation.

After what has been said of his character and religious life, little remains to be told of his every-day life, for it was a repetition of his religious life and of his sterling character.

Were I able to leave this world and to go above to that Heavenly home, and could I look in the Recording Angel's book, I would find under Herbert's name something like this written: "He was prompt in responding to all calls for duty."

His first thought on arising was to sink on bended knee and to thank God for His care over him during the night and to ask Him for His guidance and care during the day. He did the work assigned him thoroughly and carefully and when the time for retiring came his thoughts again were laid before God, whom he asked to watch over him during the long night.

When he had no work on hand and I wished to find him, I had but to go to his room where I always found him studying his Bible, reading some good religious paper, or his head bowed in deep meditation and prayer. He worked with Christ. Such was Herbert's life every day. He did not have one kind of religion for Sunday and another for the other days. For him every day was Sunday. Every day he was God's man.

Once after inspection at night, I had occasion to go to his room. As I neared the door I heard prayers that hardly seemed to be from man but from above. And as I stood in the doorway waiting for him to finish I felt that peculiar spiritual air about me that one feels when he enters a vacant church. His influence was such that his room-mates were always to be found uniting with him in his prayers to God. If we wish to reach that Heavenly home where he now is, then we shall have to possess an every day life such as his was.

His Social Life.

ALEX. UPSHAW:

The social life of Herbert Littlehawk was Christ like. His conversations were based on true Christian principles. His object in communicating with his fellow students was to make their lives better and noble. He never said anything that helps degrade his friends, but always elevating them. His every day social life was not like many other Christians whose lives are arranged according to the weather, some days cold and some days hot, but Herbert's was always the same.

He often repeated that sacred verse which is found in the 13th Chapter of Hebrews: "Jesus Christ, the same yesterday and to-day and for ever."

One time he told me of a certain occasion in Bucks County when he was attending a large picnic. While in the midst of fun and enjoyment he left the grounds to go off in the woods alone. As he walked, his attention was arrested by two texts on the rocks written in large letters, (I have forgotten the exact words) but one asked if "you should die at once where would you go to?" He stopped and read them over and over again and pondered over their meaning. They made such an impression that he did not go back to the picnic ground again but left immediately for his farm home. He there sought his room and shut himself in for meditation. Herbert claimed that that was the start of his real Christian life.

He often told me that he had no time to spend in the criticism of others' ways of worshipping God, all aiming for that great good which is above, as if to say "Let the brotherly love continue among all men"

MISS LUCKENBACH:

One could not spend many minutes in conversation with Herbert Littlehawk without discovering that the pervading principle of his life was love to God. This made him too a strong lover of his fellow-men, which he showed himself to be in his thoughtful courtesy and his constant wish to help those about him.

Young men, for your happiness and salvation his whole soul yearned, and he welcomed every hand stretched out to help you. He never spoke unkindly of any of you nor thought one lost because he had done wrong. Your evening devotions were the fulfillment of a long cherished plan of his and he was so happy that the "boys took interest in them." I can never forget the strong burst of earnestness with which he said to me at one time when he was distressed because of a penalty which the duties of his office obliged him to impose.

"Oh, if only the boys would take up Y. M. C. A. ways, we wouldn't have such troubles."

I said, "You mean, Herbert, that if only

each would ask God for a change of heart and then study God's word and make it his business to do God's will, things would be better?"

"Yes," he said, "that is what I mean. Then we would have no more such troubles."

It was only "such troubles" that made him unhappy. His nature was deeply religious, but not in the least gloomy. On the contrary, he was a very cheerful Christian, and, though his talk was oftenest on serious subjects, he was not without a quiet humor that sometimes took his listener by surprise, and he keenly enjoyed a joke.

An evening during the summer just past comes to my mind, when he was one of a lively little company. He gave himself to the fun of the hour with a heartiness that made him the companion of the youngest and most thoughtless, and yet, in a lull in the frolic, sitting in an open window he turned to some one near him with a question which God had spoken to his soul through the stillness of the starry sky into which he had for a moment been looking.

His mind always seemed to be reaching out on all sides for more knowledge, so that he never hesitated to ask questions about the simplest things around him and always gave intelligent thought to the answers received. His visit to Northfield last June intensified his whole spiritual nature, and his account of a meeting on Little Round Top and an address by Mr. Moody showed him a deeply interested and appreciative listener and never lost its charm for his hearer even through frequent repetition.

Natural consideration for others gave him the tact which makes up politeness, and he was grave or gay as might suit the time or company; though never making light of serious things. Too self-forgetful to take offense easily, he was too generous and modest to feel hurt if others were preferred before him to fill prominent places.

Brave, courteous, hopeful, helpful, charitable, Herbert Littlehawk was one of nature's noblemen.

In a letter received this week from a friend who knew him well she says:

"I see by the last *Helper* that Herbert Littlehawk has been laid to rest and I am sad. There was steadfast stuff in him. I used to wonder what he would grow to be as a man. I recall many little happenings and nothing to his discredit.

Ah, well; he has been taken early and spared much. How they scatter! Even to the other side where the mansions be."

Application of His Life to Ours.

HOWARD GANSWORTH:

We have seen Herbert in his daily life at Carlisle. We have seen what he was when he came here and what he was when God called him unto Himself. We have seen how in his daily life he was ever the same cheerful young man; ever ready to make others happy as he himself was happy; ever ready to do his duty as a man; how in his social life, he ever tried to raise higher and higher the standard of Purity; he ever tried to keep his thoughts pure and to keep his mouth from saying things that we so many times carelessly allow to pass our lips; how as a religious young man he knew that he should work in his Father's vineyard, and this he did to his end.

Amid discouragements and drawbacks, he was ever faithful to his duties as a Y. M. C. A. worker. Just so sure as I heard the Y. M. C. A. bell ring I knew Herbert was there and that it was time for meeting. We have seen too, how in his life and even in his death his influence has always been for good.

Now, boys and girls, there are many lessons that come very forcibly to each one of us. Most of us came here confronted by the same obstacles, surrounded by the same influences, tried with the same temptations as Herbert had when he came. We, like Herbert, can, by God's help, whip all these down, we can come out more than conquerors through Jesus Christ our Lord. We can do the daily duties that come to us as he did and so do glory to God our maker. Our social life perhaps is not what it ought to be; we think on base things, and allow these lips

that God intended to sing His praises unto Him, to say base and vulgar words. Now boys and girls, if there is any one who has this habit pray to God "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer," remembering that Christ says "Blessed are the pure in heart, for they shall see God."

When Herbert became a Christian he became a Y. M. C. A. worker. Now, friends, if there is anything that I would have you learn, it is this, Work in your Father's vineyard. Each one of us who are called Christians should be workers. God forbid that we as Christians, should stand still. Christianity is like a man riding a bicycle, you must work or fall. We as Christians are supposed to watch and warn our strayed friends.

"When I say unto the wicked, O, wicked man, thou shalt surely die; if thou doest not speak to warn the wicked, from his way, that wicked man shall die in his iniquity; but his blood shall I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity: but thou hast delivered thy soul." We will have to give an account if we fail, etc.

Gideon with his three hundred select men conquered a great army, but, boys, Christ and his three hundred Indian select men can CONQUER THE WORLD. Herbert was in this army. Shall we enlist?

Last of all, let us look at Herbert's influence. It was for good in his every day life, and in his death his influence is still the same. One boy, one single boy influences many. We are all influencing some one around us. It is for good or bad.

Paul says "A little leaven leaveneth the whole lump." Never before have I felt the truth of this until lately. Herbert's quiet, noble Christian life has been an influence to many. His influence led some to noble living. Just now comes to me in connection with this, a character who was once in this school. He cared nothing for his Maker. The only time he used God's name was when he used it in vain. He ridiculed those trying to be Christians. Two years have passed since that one left us. Today, I know that the influence that boy planted in this school is still felt. Now, boys and girls, what is your influence—for good or evil? "A little leaven leaveneth the whole lump." Boys and girls, the influence you are making today, is to be felt long after you are gone. It may either be the means of leading others to Christ or it may be the means of leading your best friends down into everlasting punishment where there shall be weeping and gnashing of teeth, and you shall be brought to account for this.

Herbert has gone but his influence still lives. We may say this of him:

"Life's race well run;
Life's work well done;
Life's crown well won;
Now comes rest."

May this be said of each one of us when we shall have departed this world!

FOOT BALL.

The Naval Academy Game.

The game of Oct. 20th, at Annapolis, resulted in a crushing defeat. The team was weakened by the absence of two of its best players and put up a listless game. A touchdown secured by the cadets on a fumble within a minute after the play started and a questionable decision of the umpire, a cadet, by which the ball was taken back after we had made a twenty yard gain and given to the cadets, seemed to discourage the boys and 30 points were rolled up in the first half against them. They braced up in the second and the cadets only got four points. When time was called to catch the train, our boys were rushing the ball down the field and would probably have scored. The game was the roughest we have played this season, the slugging, unfair treatment and kicking of the cadets being in striking

contrast to the clean game they played last year. The umpire could not see fouls and we suffered in consequence. This was the first game we played under Yale-Princeton rules and this operated to our disadvantage.

The *Baltimore American* says: "A noticeable feature was the cleanliness of the Indians' game. Slugging and fouling seems to be civilized arts which they have not learned."

The Yale Game.

The Annapolis defeat seemed not to discourage our boys, and they worked all the harder to retrieve that disaster.

When they met Yale on the 6th of November, they put up probably the best game they have ever played, only 18 points being scored against them. Yale made 6 points in the first half by the hardest kind of work, the playing being in Yale territory most of the time. In the second half two more touchdowns and goals were made. Twice we had the ball on the Yale ten-yard line. A 45 yard run around the end by Cayou and the line bucking of Metoxen were the features, while Capt. Pierce excelled himself in the line. Yale's gains were all short ones, 15 yards being their longest.

"The Indian backs were superior to Yale's and the well drilled team work was a revelation to the 2000 spectators who expected to see nothing but war dance playing and to hear war cry signaling."—*The Phila. Record*.

"In quickness and in bucking they were superior to Yale. If they had been as skilled in interference they would have scored twice. The Indians out-classed Yale in the centre. H. Cross, (Yale center) alone showing up favorably. The backs were also superior."—*The New York World*.

"Although having much the lighter line, the Indians repeatedly got through and broke up the interference, and their center men played 'horse' with the big Yale men against them. Their backs were first class. All ran hard and fast and their interference was well-formed and effective. For the first half they had decidedly the best of it."—*The Public Ledger, Phila., Pa.*

"They are intelligent, agreeable men and made a favorable impression."—*New Haven Morning Journal*.

"All three of Yale's center men were out played by the Indians. Metoxen, the Indian full back, played fully as well as any full-back seen on the Yale field this fall. The visitors, though much lighter than the Yale team, succeeded in stopping most of Yale's center plays."—*The New Haven Morning News*.

"As a whole, it was clean foot-ball and a splendidly fought contest."—*Yale News*.

A clipping from one of the prominent dailies, the name of which we failed to get says:

"Yesterday was a red-letter day for Yale and Yale athletics. Yale has fearlessly met all comers in all sports and has adorned the walls and the cases of her old colonial Trophy Room with the symbols and insignia and trappings and paraphernalia of victory. There are crimson flags taken from the sons of old John Harvard, cups from the striped tiger of Princeton, banners from Pennsylvania and so on, and so on. No flag nor emblem of victory is absent. Every available college in the land has contributed to the glory of Yale. But until yesterday, Yale never vanquished a team of real American athletes. She has hitherto been contesting with the sons, and the grandsons and the great grandsons of emigrants from England, Holland, Scotland, Ireland, France and Germany, who came to these shores to find and establish a home and government of their own. Yesterday the Yale boys contested on the football field with the real article, the original American, the child of our forests and mountains and rivers. It was then, too, that the Yale players encountered a dose of real American grit, alertness and endurance. It was an entertaining sight, and the interesting feature of it all was that the Americans fought like the chiefs of a half century ago, and Yale had a hard task on her hands to pull out a victory. Bully for the American football players from Carlisle!"

The Bucknell Game.

On the 16th of November Bucknell downed us to the tune of 18 to 4 at Lewisburg. The team showed a distressing slowness and lack of team work and could not stand the heavy mass plays of the Collegians.

Bucknell made all its points in the first half on 3 touchdowns and goals. In the

second half, our boys learned how to break up their opponents' interference and Bucknell could not get the ball into our territory. Jamison made a beautiful run of 25 yards on a criss-cross and got over the line for a touch-down.

The York Game.

The game at York with the Y. M. C. A. team was very one sided. They worked hard, but were no match for us, four touchdowns being made in the first half and 3 in the second. Pierce kicked all the goals, leaving the score 42 to 0.

"The Indians play a fast, snappy game. The game was free from any disputes and the Indians showed themselves gentlemen as they always do."—*York Age*.

The Last and Greatest.

Manhattan Field, New York, was the scene of our Thanksgiving Day game, the Y. M. C. A. of that city being our opponents. The Association team had four of the Crescent players and did good work. They worked the line for short gains, their few end runs resulting in losses. Our team ran the ends and bucked the line for good gains, and scored two touchdowns and goals in the first half. On the third kick off, an excusable fumble gave the Y. M. C. A. the ball near our goal line and by mass plays they got the ball over the goal line, but could not kick the goal. In the second half, another touchdown and goal resulted for us, and the score stood 16 to 4 in our favor.

They play hard and fast foot-ball, but that recklessness to tackling and danger, so essential to success is lacking. To speak plainly, the Indians play too fair."—*The New York World*.

"There were no serious accidents and the game was unusually free from slugging."—*N. Y. Tribune*.

"It has been said that 'the only good Indian is a dead one,' but yesterday at Manhattan Field there were eleven native North Americans who were very much alive, and also very good at the business they were at. They played a very fast game and made their plays after the line-up very rapidly. Their interference was superb, and the man with the ball followed it magnificently. They play a gentlemanly game and know the points thoroughly."—*The New York Advertiser*.

"The Indians were a workmanlike crowd, capable of playing the game on its merits, without any attempt at roughness."—*The New York Sun*.

We could fill several columns with complimentary notices of the fine playing of our team, but space forbids. The newspapers have been generous in their accounts, quite a number being illustrated. Cuts of the team have appeared in the *Chicago Inter-Ocean*, *New York Tribune*, *Pittsburg Bulletin* and *Harper's Round Table*. An article by Captain Bemus Pierce with cut of himself, was printed in the *Philadelphia Press*.

When we remember that we started this year with but six old players, the others being subs or altogether new, our record of 4 games won and 4 lost is a good one. When we consider too the very little coaching received, it appears still better. But we are especially proud of the fact that our boys played a clean, gentlemanly game throughout and showed themselves men of grit, endurance, self-control and brains under the trying conditions of a foot ball game. The Indian is not dead yet, but alive and able to compete with the world, if allowed to use his God-given faculties. "A fair field and no favor" is all he asks and he will render a good account of himself, whether in business, music, art, education or athletics.

The Banquet and Other Features of the Trip.

Mr. Thompson, in charge of the party says:

We arrived in New York Wednesday evening, reaching our hotel, "The Ashland," about eight o'clock. We were welcomed by its genial proprietor, Mr. Brockaway, who had a most appetizing supper awaiting us. Our meals were served in a separate dining room, and our wants were well looked after.

On Thursday morning, breakfast was eaten about eight o'clock, after which a visit was made to the Eden Musée where a most interesting time was spent. After lunch, we went to the Y. M. C. A. rooms

which were but half a square away, where our boys donned their jeans.

Promptly at 12:30, both teams left the Association rooms for Manhattan Field. Each team was conveyed to the grounds by a tally-ho.

This drive of an hour and a half, by way of Fourth, Fifth and Sixth Avenues, was a most delightful and interesting one, giving, as it did, a view of the most magnificent dwellings and the greater part of Central Park. On our way we passed Dr. Parkhurst of whom we had read so much.

The game was called at 2:30 in the presence of about 4500 people, about 3000 of whom viewed the game free from a very high viaduct just south of the grounds. Our game, as is always the case, was entirely void of all objectionable features—the highest complimentary remarks for our boys' playing and gentlemanly conduct being heard on all sides.

The game over, we were again conveyed to the Association rooms where shower baths, etc., were indulged in. Then followed a light supper at the hotel. Seventy-three that evening again found us at the Y. M. C. A. We attended the prayer meeting after which a most enjoyable musical and literary programme was given.

Our boys were welcomed by the many officers and members of the Association and the greatest interest was shown by them; nothing being left undone to make our visit a memorable one.

After this entertainment, the members of both teams and the officers of the Y. M. C. A. adjourned to the spacious banquet hall, where an elegant spread awaited us.

During the evening many toasts were responded to by officers and members of the Association. Among these were Delos Lonewolf, William Leighton, and myself. I described the school and its work.

Delos spoke feelingly of his interest in Y. M. C. A. work. He said he had been urged to stop playing foot-ball as it was not proper for him to be a member of the Y. M. C. A. and to be playing foot-ball. He closed his remarks with these words: "I play foot-ball because I like it, because it has taught me how to control myself as I never could before. It has strengthened me physically and so helped me in my work for God. We do not put off our Christianity when we go to the foot-ball field. We play not only for the good benefits of the game to us as individuals, but for the advancement and glory of our school."

William Leighton's remarks were well received. His words were to the effect that Indians were the same as other people and should have the same opportunities.

"You notice," he said, "we like what you like; we eat what you eat, and we eat just as you eat."

The Physical Director of the Association remarked that their Indian friends by their manly conduct and gentlemanly playing had given them a lesson that would never be forgotten; that if the Y. M. C. A. team played with the same spirit as the Indian team, then foot-ball would not only be unobjectionable, but a power for good.

Mr. McBurney, one of the first officers engaged in Association work, gave the closing remarks. He said that in the early days of Association work if football or other athletics were mentioned to the Board of Directors they would have expected every one to go to perdition. We have advanced but we are none the less conservative. That football can be played by Godly men has been shown by our Indian friends to-day and we can not fail to profit by their example.

At 12:30 our boys retired for a well earned rest. Early Friday morning after checking our baggage, we called upon Mr. Wasson of the *New York Tribune* who was present at our commencement last February. Through his kindness and by him personally we were shown through every department of that great paper and were given mementos run off by their wonderful type-setting machines.

Our next visit was to the great Brooklyn bridge, over which we walked.

On our return, we visited one of the

largest and most important engine and truck houses of the New York Fire Department. Here the horses were turned out and hitched up for us, and every detail of the great work of life and property saving and the various apparatus used was fully explained to us. Our next visit was to the great operating rooms and offices of the Western Union Telegraph Company. Through the courtesy of the Assistant Superintendent, we were shown through one of the operating rooms, where we saw over a thousand operators at work, sending and receiving messages from all parts of the world.

The different kinds of machines and their uses, the wonderful pneumatic tubes, through which packages were forced for miles and, as it appeared to us, almost in the twinkling of an eye, all these were explained to us. After satisfying a well earned appetite, we took the train at 2 o'clock for Carlisle.

All returned to school having had a most enjoyable and profitable trip.

SOME OF THE RESOLUTIONS ADOPTED AT THE EL RENO CONVENTION OF INDIAN TEACHERS, LAST AUGUST.

Resolved, That we urge upon Congress the necessity of a compulsory education law requiring the Indian children to continue at school between the ages of four and sixteen.

Resolved, That we deprecate the present indiscriminate returning of trained children to reservation and its enforced idleness and attendant evils, instead of urging them to become self-supporting citizens by finding employment away from the tribe, and further urge that the various Boarding Schools in connection with the associations interested in the Indian education establish Bureaus of Employment to assist such young people in finding employment and to live moral upright lives.

Resolved, That we deem it of the utmost importance to the success of our work that steps be taken to abolish the tribal relations of the Indians and the antiquated customs connected therewith, and to induce the Indians to live on allotments and to do away with the fatal influence of the ration system which has a tendency to undermine the health of both minds and bodies of the Indian, and further, that the money held by the government in trust for the various tribes be distributed per capita to be expended under the supervision of the Secretary of the Interior for the development of their allotments, thus removing forever the last vestige of paternalism.

Resolved, That it is the sense of this convention that social dancing should be prohibited in the Indian Schools.

Resolved, That we urge upon all friends of the Indians the necessity of a united effort in prohibiting the sale of intoxicating liquors to Indian youths.

KINDERGARTEN IN THE INDIAN SCHOOLS.

Miss Griffith Richards in her address on the above subject, before the educational convention held last August, at El Reno, said:

Would that we might realize our great responsibility and feel that the child looks to us as their example. How important then that we strive to lead a model life. The evil tendencies of these children can only be overcome by a constant presentation of the right and through the influence of right living. In the civilization of their character we should think more of the probabilities of the fruits of the harvest than of the possibility of weeds. Having had little or no home training these little Indians come to our school Nature's true children. How much more in sympathy with the kindergarten are they than many a spoiled and petted white child. It is true their dispositions are not always as nature would have them, but making no comparison between white children and Indians, who truthfully speaking have nothing back of them, surely a hope for the future will be proof enough and we may say with Whittier:

"Let Justice hold her scales and Truth divide between the right and wrong, but give the heart the freedom of its fair inheritance. Let the poor prisoner cramped and starved so long, at Nature's table feast his ear and eye with wonder."

SUMMARY OF LOCAL HAPPENINGS.

Population—754.

One of the pleasant excursions of the month was a trip to the Battlefield of Gettysburg. 336 members of the school formed the party which went by special train. The whole trip was a wonderful revelation to most of the happy company and an inspiration to all. It was one of those profitable treats of which the pupils of Carlisle so often have the advantage, located as we are in the midst of advantages.

The November school entertainment was conceded the best for many years.

All through the unprecedented dry season, the school has had an abundant supply of water, and of the best. Taking our large cisterns, which are kept clean and full of pure water for drinking purposes, we do not have to depend upon the supply from the town reservoir, and we have better water.

A long needed and well-appointed library is getting a start in the Principal's office in the Academic Department. Professor Bakeless is sparing no pains in classifying and arranging the books of reference and other works in the most accessible and convenient shape.

After long and oft repeated labor which amounted almost to pastime the leaves are at last cleared from the campus, and the trees stand bare and rugged, ready for the wintry winds.

LaGrippe has had several victims at our school this Fall. All recovered.

The school band gave a concert in the Harrisburg Opera House on the 22nd. of November.

31 new pupils have been added to the school since November 1st.

The Assembly Hall platform has been enlarged to accommodate increasing demands for histrionic display.

We have had charming Fall weather, thus far.

Our school was represented at the Y. W. C. A. State Convention by delegations from our four King's Daughters' Circles.

Among the pleasant and profitable features of our Saturday-night English Speaking meetings this Fall have been the talks by Miss Jessie A. Ackerman, who has been around the world twice in the interest of Temperance and Mission work, and is full of happy as well as of trying experiences which she relates in a most entertaining way.

The opening exercises of the daily school sessions have been fraught with profitable and interesting discussions on the part of the teachers and pupils during the month. Such subjects as Rice Culture; The Use of Clothing; The New Illuminant—Acetylene gas; Lieut. Peary and his Arctic Journey; Mrs. French Sheldon and her Travels in Africa; Milton; and other topics have been ably handled.

Interest is still at its height in the Sloyd department. The display at the November and December exhibitions showed a marked step in advance of the first. A pity it is that every small and half grown boy and girl in the school has not the opportunity to learn to become handy in the use of such common-place tools as are used in Sloyd and which every man and woman should know how to use, no matter what his or her calling in life.

Carlisle Alumni recently heard from: Arthur Johnson, '93, is employed at the Government school at Wyandotte, Indian Territory. Laura Long, '95, is laundress there. Susie McDougall, '95, is assistant teacher at Genoa, Nebraska. Flora Campbell, '94, is a teacher at Haskell, Kansas. Benjamin Caswell, '92, is teaching at Ft. Belknap Boarding School, Montana. Charles Dagenett, '91, is at the Atlanta Exposition, in charge of the Indian exhibit. George Buck, '95, died recently at his home in Montana. Belinda Archquette, '94, is teaching at Tomah, Wis. Harry Kopay, '91, is teaching in the Government school among the Kaws of Indian Territory.

The Standard Debating club has appeared with a new silk banner of beautiful de-

sign in orange and black, the club colors. On the summit of the standard is mounted a brass eagle with wings extended, and on the banner are the words Standard and En Avant, the latter being the club motto.

On Thanksgiving Day the school was privileged to listen to Mr. Robert Tempest, the eminent pianist of Philadelphia. Mr. Tempest is one of the greatest pianists of this age. His touch of the keys made even the souls of the untutored thrill with pleasure. His rendition of classical music was far in advance of the understanding of some, but the music was none the less appreciated especially the popular pieces. Mr. Tempest plays 2000 selections from memory.

Our stay-at-homes were so elated at the New York victory on Thanksgiving Day that on Friday evening when the team arrived, half the school turned out with the band and the four-horse Herdic without horses. They met the victors at the train in town, piled them into the Herdic and literally dragged them out to the school, while the band played them in, in grand style. Their yell "Hello! Hellee! Who are we? Hello! Hellee! Who are we? Hello! Hellee! who are we? INDIANS! C-A-R-L-I-S-L-E!" was repeated time and again with a vim that must have been heard for miles around.

Santa Claus is looking this way.

The students enjoyed their usual Thanksgiving dinner of turkey and accompanying vegetables and desserts, it requiring 64 turkeys to go around.

The King's Daughters held a fair and festival on the last evening in November, at which a small amount of money was made to assist in purchasing Christmas necessities for our wee ones.

The Ladies' Violin Quartette of Chambersburg favored the school with an entertainment of delightful music on the evening of the 4th of December.

The regular Thanksgiving service was carried out in the Assembly Hall on the morning of Thanksgiving day. The platform was prettily decorated with fruits, produce and plants of various kinds. Rev. Mr. Wile was the speaker of the occasion and gave some very excellent lessons in his short address. Capt. Pratt spoke briefly, the band discoursed music and the day was again made memorable.

Do not hesitate to take the RED MAN from the Post Office, for if you have not paid for it some one else has. It is paid for in advance.

CORRESPONDENCE.

TO THE EDITOR OF THE RED MAN:

My letter in the *The Living Church*, under the heading "From Carlisle to the Wigwam" is printed in your September and October issue, and then in the remarks following, the inference is drawn that I and other Christian workers are expending our energy "all in the direction of keeping the Indians together as Indians."

Permit me to say that I have no quarrel with Carlisle's effort "to get them out of and away from their tribes." So far as it can be accomplished, this is a wise course.

But the fact remains that many educated Indians do return to the reservations. In many cases, it would be better, if they never returned to their tribes.

But they do return.

It would be better for them if they would stay away from the wild Indian life.

But they do not.

It is for those who do return, that "civilizing and Christianizing influences should be brought to bear upon the Indians in their homes."

Shall we neglect those, who, in spite of good advice persist in returning to the reservations?

Well, what can be done? For it is not easy to bring all the surroundings of the East to our Western Territories where the Indians are found.

Now it is frequently remarked that the trades learned in eastern schools are of no use to returned students.

If in some way better opportunities for labor at moderate wages could be opened to our educated Indians, to all who are willing to work, probably many would em-

brace the opportunity, who are now in idleness.

We venture the suggestion that the establishment of broom factories on the reservation would not only give employment in the factories, but also encourage the cultivation of the soil in the raising of broom corn.

In education, schools on the reservations are an object lesson to the tribe, and besides, they give employment to a few of the returned students.

Here in Oklahoma in many places, religious privileges are scarce. The habit of going to church learned in the east too often becomes impracticable here, because there are no opportunities for them to go to church. I am of course well aware of the indisposition often manifested toward any form of civilized labor, education, or religious privileges;—but until we hold before them the opportunities, knowing their unfavorable disposition, we can scarce expect them to embrace the opportunity.

In conclusion, let me say there should be no quarrel between eastern and western schools, between reservation and non-reservation schools, between civilizing influences in the east and civilizing influences in their homes.

Let those, who can be induced to do so, separate from their tribes, but at the same time let us do what is possible for those who return to the reservation.

Here especially the influences of the Gospel of Christ are needed to hold them up from the flood of vice and barbarism with which they are surrounded.

REV. D. A. SANFORD,
Missionary to Indians.
EL RENO, OKLAHOMA TER.

HOW THEY CARRY MONEY.

One of the queerest sights is to see how different immigrants carry their money.

Most English immigrants carry their coin in a small case, attached to a chain, which they keep in a pocket as they would a watch.

Irishmen always have a little canvas bag in which notes and coin are crammed together. Irish girls, on the other hand, generally have their money sewed on the inside of their dresses.

Germans carry their money in a belt round their waists, and the belt is usually an elaborate and costly affair, no matter how poor the immigrant may be.

The French mostly carry a small brass tube in which they can place forty or fifty twenty-franc pieces, and remove them very rapidly, one at a time.

There are a very few Italians who do not carry a large tin tube in which they keep their paper money or silver coins, and this tube is hung round their neck by a small chain or cord.

Swedes and Norwegians are sure to have an immense pocket book that has generally been used by their fathers and grandfathers before them, and which has in it enough leather to make a pair of boots.

The Slavonians and Hungarians carry their money in their long boots, together with a knife, fork and spoon.

How does the Indian carry his money?

The old Indian punches holes in his silver and wears it on a sinew string around his neck or dangling as ornaments from leggings, blanket, breech-cloth or shirt. But a few years since, and some still adhere to the custom, they changed the money at the trading store for German silver ear-bobs and filled the great holes in their ears cut for the purpose with the sounding silver pieces, each worth five cents. The women frequently tie their money in the corner of an under garment and the men sometimes in the end of the shirt.

The "new Indian" carries his money the same as any civilized American—in a purse or pocket book.

A BAD SCHOOL FOR SOME.

"I came here about a week ago and I like this school very well. It is a good school for any one who behaves himself, but for any one who does not it is a bad school."—[New pupil in home letter.

THE CALF PATH.

One day through the primeval wood
A calf walked home, as good calves should,

But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way.

And then a wise bell-wether sheep
Pursued the trail o'er vale and steep.

And drew the flock behind him, too,
As good bell-wethers always do.

And from that day o'er hill and glade
Through those old woods a path was made.

And many men wound in and out,
And dodged, and turned, and bent about.

And uttered words of righteous wrath,
Because 't was such a crooked path;

But still they followed—do not laugh—
The first migration of that calf;

And through his winding wood-way stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;

This crooked lane became a road,
Where many a poor horse with his load

Toiled on beneath the burning sun,
And travelled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swift feet;
The road became a village street.

And this, before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis;

And men two centuries and a half
Trode in the footsteps of that calf;

Each day a hundred thousand rout
Followed the zigzag calf about.

And o'er his crooked journey went
The traffic of a continent;

A hundred thousand men were led
By one calf near three centuries dead;

They followed still his crooked way,
And lost one hundred years a day.

For thus reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach.

For men are prone to go it blind
Along the calf-paths of the mind.

And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in, and forth and back.

And still their devious course pursue,
To keep the path the others do.

But how the wise old wood-gods laugh,
Who saw the first primeval calf!

Ah! many things this tale might teach,
But I am not ordained to preach.

SAM. W. FOSS.

Even so with Indian management.

The *New York Tribune* of November 7, says:

"The exhibit of the Carlisle (Penna.) Indian School at Atlanta Exposition is especially fine, and shows how thorough and practical is the training given to the boys and girls at that excellent school. Over the exhibit floats the Carlisle banner, with its motto, 'Into Civilization and Citizenship.' This motto has really been the fundamental principle of the school, and a large proportion of its graduates have been living examples of it. Fifteen other Indian schools also have interesting exhibits at the exposition."

TENACIOUS OF OLD CUSTOMS.

The Indians about the Pelican Lake Mission are very tenacious of their old customs and heathen ceremonies, and exceedingly suspicious and alert lest Christianity should gain any adherents from among their number. They have taken up a modified war-dance, and are practicing the dance and a series of songs composed by one of their chief men, to the neglect of everything else. Men, women and children take part, and our missionaries report that some who have utterly refused to join heretofore have now united and are unapproachable, though no opportunity is lost to repeat the "old, old story," with the hope that it may yet find lodgment. These people desire, Mrs. Gheen says, "all the good things arising from Christianity, but to be left to live and act as they please—human nature, perhaps."—[*Home Mission Monthly*.