

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XIII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., FEBRUARY, 1896.

NO. 7.

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

The Mechanical Work Done by
INDIAN BOYS.

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

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

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

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

As the time goes on it pays more and
more, in money, to be an Indian.

The cause of Indian civilization has
had no greater enemies than the two
threadbare expressions: "There is no good
Indian but the dead Indian," and "The
Indian Problem."

We make a great pretense of helping,
and do give inordinate sums of money in
purchase of land and for their support, their
schools, for their agricultural and other
necessary development in preparation for
citizenship, but does it accomplish the
purpose?

The Indian is no problem. He is
rather raw material in the mountain and
plain to be brought and put through the
proper refining influences of our civili-
zation mills of today, wrought into shape
in our Cramp's Shipyards and then sent
to work on the great oceans of our in-
dustry and thrift.

We organize and force upon the Indian
through our sustaining of the tribal re-
lation by the congesting system of Indian
reservations, a condition calculated to not
only discourage but to entirely prevent his
obtaining the American language except
in the impractical homeopathic way we
choose to dispense to him by expensive
and theoretical schools established in his
communities.

The Indians in New York State live as
helpless communes on reservations under
the supervision of the United States In-
dian agent, and by this very fact are
helped and encouraged to avoid associa-
tion and competition with us, and to re-
ject the use of our systems of law, schools,
etc. The arguments and devices we re-
sort to to keep up these petty tribal orga-
nizations are unworthy of our civilization.

Of the many demoralizing influences
we have devised for our Indians we can
count upon the money annuities and the
payment per capita of large sums for
lands ceded by them as being among the
most fruitful and disastrous. This sys-
tem was adopted early in our intercourse
with them, and has grown in volume
through the years in spite of all contrary
efforts, until now it is not uncommon to
pay to one tribe millions of dollars.

We have not only turned our own
hands against the Indians to destroy them
with violence, but we have led them, and
continue to lead them, to destroy them-
selves. The most common excuse for these
injurious payments is that they distri-
bute the public money among our strug-
gling western people, as much as to say,
"If in doing that important service it does
happen to destroy the Indians, what is the
odds?"

People claim credit for progress where
only retrogression is found, and are ever
ready with such similes as "Rome was
not built in a day," or "Anglo-Saxon bar-
barians emerged from savagery only
through centuries of groping and we must
not expect more rapid development from
the Indians." For a small fraction of what
Rome has cost a far greater Rome can
now be built, and that too, in a day. It is
significant also that barbarian slaves be-
came citizens of the highest eminence in
Rome, not, however, through being segre-
gated and reserved apart by themselves
as barbarians and slaves, but through liv-
ing in contact with Rome's patterns of
highest eminence. Perfecting the pat-
tern is the problem.

The great ocean racers, St. Paul and St.
Louis, built at Cramp's Shipyard the
other day, were an impossibility a few
years ago, but now, having through cen-
turies evolved the pattern, any of the
great shipyards of the world will under-
take to reproduce and to even improve
upon them. The material always exist-
ed. The problem was to get it together
and in proper place and shape, and then
to launch the product where there was a
market for its energies. This being ac-
complished and demonstrated, there is
no longer any problem, and we may now
have many St. Pauls and St. Louises of
our own material, and they are just as
good as those from England, Hungary or
Africa.

In eighteen years we have paid twenty-
eight millions of dollars for support of
the Sioux, and as much more for lands
purchased from them and Army expenses
to keep them on their reservations. Sup-
pose one-fourth of this vast sum had been
expended in the proper education of their
children and in encouraging and helping
them, old and young, to immigrate into
and distribute themselves throughout our
communities, can there be any doubt that
the Sioux would now be practically self-
supporting and citizens?

Our Indian schools on the reservations,
weak and inefficient because lacking in the
essential elements of practical experience,
association and competition, are not cal-
culated to lift the Indian into the courage
and ability to struggle and compete; but
are rather calculated to educate in him
a fear of these conditions and make him
shrink from the very competition neces-
sary to enable him to reach his place as
an independent man and citizen.

Inviting the Indians to always look to
the Government for support, instead of
continuing to rely on their own right
arm, is another of the great evils of the
system.

Be the sum ever so small the receiving
of it is to them the greatest of all the
events of the year. The payment of \$4.00
or \$5.00 per capita brings a whole tribe to-
gether at the agency, bag and baggage,
men, women and children, tepees, dogs
and ponies, to the entire neglect of their
farm patches, and keeps them in camp
there for weeks, until they run in debt to
the trader, and immediately they get their
money they turn it over to him.

Of the tribes which receive large regu-
lar annual payments the Osages are a
glaring example. The sale of their lands
in Kansas under a treaty agreement
brought them about nine millions of dol-

lars in the United States Treasury, the
interest of which at five per cent has been
paid to them per capita for a quarter of a
century. When the treaty was made they
numbered over 4200; today they number a
bare 1500. The payment of this money
has stifled all energy and industry and
been the fruitful cause of their destruc-
tion. An Agent who had charge of them
at an early day and then again years after-
wards, passing quite an interval, said
that notwithstanding the law and all the
protection he could give, the amount of
whiskey consumed by them in two weeks
during his later administration was more
than equal to that which they got in a
whole year in his first administration.
The idleness, disease and crime which has
thus reduced this tribe composed of the
finest specimens of physical manhood
are all the direct result of our grossly in-
judicious system and mistaken liberality.
The year their treaty was made General
Sheridan engaged a party of Osages as
scouts and carriers and he secured from
them a service of 75 to 80 miles per day on
foot across country. It is doubtful if a sin-
gle Osage could be found now to accomplish
any such feat. Money never has and never
can settle the obligation resting upon
us toward this Indian brother of ours.
We have forcibly made ourselves our
"brother's keeper" and he always has had
far more right to rise against us in judg-
ment and greater cause to condemn us
than the Negro ever had.

Christ sought to save individuals, and
our efforts must take the same direction
else they fail. The individual is the unit,
not the tribe or the race. If we can only
get rid of some of the perplexing, obnox-
ious tribalizing schemes, and go to work
to bring the Indians into our own home
and utilize them, there is hope.

Indian children as well as all other
children need experience and wide ob-
servation. They need to meet good people
congenitally. Experience and association
do more than schools to make strong and
able men and women.

OUR RECORD ON A "HOBBY."

From Our Ancient Enemy, "The Word
Carrier"

Self helpful independence is something
to be diligently labored for in the develop-
ment of the regenerated Indian. One di-
rection in which this has grown is in the
Y. M. C. A. work among the Dakota In-
dians. In the initiation and in the culti-
vation of this work it has been entirely
in the hands of Indians. Over thirty Indian
associations have been organized and at
work in this field. For the reason sug-
gested above, if for no other, it should re-
ceive the favor and encouragement of
every one who is a true friend of Indian
advancement. It is significant of the
baleful effects of a hobby that the dis-
tinguished superintendent of Carlisle
stamps it with his disapproval.—[The
Word Carrier.

The following letters will fully explain
our position on the Indian Y. M. C. A.
work:

CARLISLE, PA., May 28, 1894.

MR. C. K. OBER,
INTERNATIONAL SECRETARY
Y. M. C. A.,
ROOM 609 ASSOCIATION BUILDING,
CHICAGO, ILL.

MY DEAR MR. OBER:

I have had your letter for several days
in regard to a special secretary for Y. M.
C. A. work among the Indians and have
consulted with my young folks and the
members of the faculty interested in our
school Y. M. C. A. about it. We are all
greatly interested in the forwarding of Y.

M. C. A. work, not only among the In-
dians but everywhere. The fraternity and
equality that have existed between the col-
lege and other associations and our stu-
dents has been to me a source of special
gratification.

In regard to your proposition to main-
tain a secretary with special reference to
Indian work I feel it best to give you at
some length my views:

The Carlisle School has for its purpose
the equipment of young Indians with
ability to cope with us and then their ab-
sorption into the body politic of the nation,
and every scheme therefore that militates
against this, however good in its object, is
to me an unfriendly influence to be cor-
rected and overcome. Instead of es-
tablishing principles and schemes that
would operate against our plan I would
steadily break up existing schemes and
evade establishing new ones. All Indian
evangelization, education and civilization
is difficult and requires for success the
most skilful talent and leaders. Indian
schools are decidedly objectionable and
should be done away with as soon as pos-
sible, and yet every Indian boy and girl
should have a fair chance for education,
but these chances for their own good and
the good of the country at large, should be
given them in the general and public
school system of the country. Every In-
dian school, even Carlisle, says to them,
"You are Indians—a separate and pecu-
liar people, and you must maintain your
separation and peculiarities to the extent
of clinging together." Indian schools
must be for a time because of the lack of
a knowledge of the English language
among the Indians, but English once
learned we should place them in schools
with our own children, there to cope,
brain with brain and brawn with brawn
with the children of our own race with
whom they are to compete in business
and the affairs of life generally, later on.

Now your plan is to have an Indian
Secretary especially supervising Indian
Y. M. C. A. work. About that I have
this to say: That if the increase of the
society's work because of the addition of
these Indian societies is so great as to re-
quire a new secretary, then it is right that
our Y. M. C. A. should do all it can to-
wards covering the added cost of such a
secretary. I will go a step further and
will say that if in looking for a Secretary
to do this extra work it should be found
that an Indian is just as capable for it as
any one else I should give God the glory
and employ him. This would be a tribute
to his race that the Y. M. C. A. can well
afford to make. But I would not employ
an Indian to visit and take charge espe-
cially of Indian societies. I would rather
use such Indian in forwarding the work
elsewhere, taking his share, it may be, of
the Indian work, but never for one instant
carrying him or his work as a distinctive
and special feature. It will be better for
the Indians, far better that every move
you make in organizing and pushing for-
ward the work shall carry on its face the
intention of unifying the races.

Now we have canvassed the matter here,
and if your work is to be along these broad
lines you can depend on the Carlisle As-
sociation for at least one hundred dollars
annually towards the support of the added
supervision the society may deem neces-
sary because of the enlargement of the as-
sociation through the Indian Y. M. C.
Associations. I know something of
Dr. Eastman. He may be just your man
for this additional work, but you will
narrow him if you place him directly in
charge of the Indian contingent, and you

will consequently narrow the Indian Y. M. C. A. work. You will broaden him if you appoint him as Secretary and use him for the general purpose of the society not omitting a fair share of the Indian work, and you will broaden the Indian Y. M. C. A. work by letting the very best supervising agents you have get at it. You will understand that I am not saying one word against the employment of Dr. Eastman. If your society should not take the Indian work on these broad lines but is determined to have a special Indian field, our Carlisle Y. M. C. Association and its friends will give further consideration to your request for help based on the lines you propose to pursue.

I cannot see why every Indian Association throughout the whole country should not be part and parcel of the district Association, State or Territory under which they may come, and why they should not fraternize. And young Indians separated from their tribes ought to be encouraged to become members of the local Associations where they may locate, without reference to race.

I am, my dear Mr. Ober,
Most Cordially and Faithfully Yours,
R. H. PRATT.

CARLISLE PA., June 15th, 1894
C. K. OBER, SECRETARY,
ROOM 609 ASSOCIATION BUILDING,
CHICAGO, ILL.

MY DEAR MR. OBER:

Our Association feels willing to stand for \$100 for the ensuing year payable in November or December next. This to help cover the expenses of the Secretary.

There is this expression from our students and those interested in regard to the employment of Dr. Eastman. Indians are not only clannish by nature but the quality is very easily educated into them, and they feel that the chances are that Dr. Eastman will spend his time, energies and resources unduly among the Sioux, and that making an Indian Secretary will have the effect of growing up and adding strength to western influences as against Eastern influences in Indian matters, whereas, we at Carlisle believe that the Indian should be as free a man in the United States as any other. However, we are not going to be petty about it and are willing not only to help financially but to give the encouragement of our endorsement towards what you propose. You can correspond with me as the time approaches, and I will see that the money is forwarded.

Yours Faithfully,
R. H. PRATT.

CARLISLE, PA., January 11, 1895
C. K. OBER, SECRETARY,
ROOM 609 ASSOCIATION BUILDING,
CHICAGO, ILL.

MY DEAR MR. OBER:

I enclose herewith my check for one hundred dollars covering our subscription towards the support of Dr. Eastman. I regret that the collections were not made more promptly. Most of it was subscribed in good season. Have heard nothing from Dr. Eastman, though by your letter he was to arrive to-day or to-morrow.

Yours Fraternaly,
R. H. PRATT.

CARLISLE, PA., Jan. 23, 1895.
C. K. OBER, SECRETARY, ETC.
ROOM 609 ASSOCIATION BUILDING,
CHICAGO, ILL.

MY DEAR MR. OBER:

Dr. Eastman has spent a week with us, most agreeably to all. He gave four addresses, before the school, and met the Y. M. C. A. boys and other students between times. I was specially pleased to see his apparent good health and to hear the good sense his experience has brought him about the Indian service. He realizes as all must who look the question squarely in the face and from a broad standpoint, that only the destruction of the tribe and the reservation will save. We must build out and not in.

We shall be glad to see the Doctor here at any time.

Yours Faithfully,
R. H. PRATT.

CARLISLE, PA., August 12, 1895.
C. K. OBER,
133 LA SALLE ST., CHICAGO, ILL.

MY DEAR MR. OBER:

I am just back from a month's absence in Colorado to find your letter of the 5th of July. It has led me to go over the whole matter of our transaction in regard to Dr. Eastman.

I invite your attention to my letter of June 15, 1894, in which I placed our posi-

tion fully before you. I see now that the purpose or at least the effect is to Indianize the Indian, and that your society is fully captured by the influences that would do that; that you are not disposed to take into account the lines and thought of Carlisle in the matter; that through your society, reservations are to be the dumping grounds for the charity of a gullible public just as they have been in the past, and are to-day through the church's. I do not believe that it is a God-given work on these lines. It is in open defiance of the principle of the Bible as I understand them. I am not in sympathy with it and shall leave any further contributions from our society entirely to the society itself, expressing to it the views that I have expressed to you in my letter referred to, and these which I now express.

I should esteem the work of Dr. Eastman a thousand times more valuable to his race, to the country and to the cause of Christianity if he engaged in the practice of his profession some place away from the reservation and demonstrated the equality of the races.

Very Sincerely Yours,
R. H. PRATT,
Capt. 10th Cav'y., Supt.

CARLISLE, PA., Nov. 1, 1895.
C. K. OBER,
FIELD SECRETARY Y. M. C. A.,
CHICAGO, ILL.

MY DEAR MR. OBER:

We had a very pleasant visit from Dr. Eastman, and our boys will add something toward his support. I do not think they will give as much as they did last year for they have just moved into their new quarters—a very pleasant room which I had fitted up for them. Having taken upon themselves these obligations, just what they will do I do not know, but feel sure they will do something. I withdraw nothing of my remarks of Dr. Eastman's work, and feel that it is not the wisest and best course. You hold to opinions that pull the Indian back to the reservations. I hold to opinion which would draw them away. You have your views, I have mine. We are not together in it.

Yours Truly,
R. H. PRATT,
Capt. 10th Cav'y., Supt.

We shall continue to ride our "Hobby," Brother Riggs, and, as it has already killed your pet "Vernacular" Hobby and made your other precious tribalizing hobby fatally ill, and you will soon be hobbyless, we reserve a place for you on ours, which grows stronger every day, and will safely carry you to victory and on better lines than you planned.

A NEW BILL.

In the Senate of the United States January 7, 1896, Hon. Henry M. Teller introduced the following bill; which was read twice and referred to the Committee on Indian Affairs:

A Bill to abolish the office of Commissioner of Indian Affairs and the office of Assistant Commissioner of Indian Affairs, and to create in lieu thereof a board of Indian commissioners.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the office of Commissioner of Indian Affairs and the office of Assistant Commissioner of Indian Affairs are hereby abolished.

SEC. 2. That the President, by and with the advice and consent of the Senate, shall appoint from civil life two Indian commissioners, who shall hold their office for the period of four years, unless sooner removed for cause; and shall be from different political parties. He shall also detail an officer of the Regular Army, not below the rank of major, for service in the Indian Bureau, and who, with the two commissioners appointed as above provided, shall be and constitute a board of Indian commissioners. They shall have and exercise such rights and power as are now exercised by the Commissioner of Indian Affairs under the provisions of law.

SEC. 3. That each of the commissioners appointed from civil life, as above provided, shall receive an annual compensation of five thousand dollars, and the officer detailed, as provided herein, shall receive the pay of his rank with commutation of quarters.

The Indian Affairs Committee of the House has agreed to amend the Appropriation bill by providing that all children of a marriage between a white man and an Indian woman shall have the same rights and privileges to the property and annuities of the tribe to which the mother belongs as other members of the tribe. The reverse of this provision is now the law.

GIVE THE INDIAN A CHANCE.

Dr. Carlos Montezuma Says Poor Lo has Been Wrongly Treated.

"The editorial in *The Inter Ocean*" (last page) said Dr. Carlos Montezuma yesterday "suggests the sensible and humane way of dealing with the Indian Territory question." Dr. Montezuma is a full-blooded Indian and an active practitioner, with offices in the Reliance building, State and Washington streets.

"The blunder that the Government has always made," continued the doctor, "has been in regarding the Indians as a people distinct from other citizens, and giving them practically their own way. They have been isolated in an ignorant and superstitious condition, and the dark picture of their lives cannot be exaggerated. Separated socially and politically from the Government under which they lived, they were deprived of forming any ideas of civil law or self-government, and their pitiful and helpless condition to-day may be stated as the result of the government policy toward them. The relation of the Indian Territory to the rest of the country is an anomaly. The territory is in fact a nation within a nation, and has to be dealt with as if it were a foreign country outside the limits of the Union. The national government has made treaties with the Indians as if they were a foreign power, and guaranteed protection to them against all outsiders. And these treaties must be held as binding in the United States until more sensible and equitable arrangements are made. If we wish to do justice to the Indians according to treaties given to them years ago, we must drive out all the whites within that territory and place the Indians, such as they are, under the reservation system, and that would be to foster pauperism, idleness, gambling, and ruin. Besides, conditions are such now that it would be impracticable to drive the white people out; neither would it be for the benefit of the Indians. If we wish to elevate the rising generation of Indians to a higher and more enlightened condition we must give them the same chances as have the sons and daughters of other races. The government ought to be more considerate of the true Americans of this country. The young boys and girls of the Indian race deserve a better fate than to permit them to grow up like their parents, ignorant and superstitious. The commissioners to the territory have indicated what course should be pursued toward the Indian of to-day. The Indian bureau has become an absurd and useless institution and absorbs much public money for the little good it does to the Indian. Congress should formulate as soon as possible measures which would allow Indians their full rights and at the same time place their children in public schools in the territory along with the children of others. Every foreigner that lands here has the privilege of our public schools, but the poor Indian is deprived of the advantages of them. These reservation schools are practically worthless and are but a means to continue the reservation system and keep the Indian in continued ignorance and dependence. It is not too late to save the few remnants of our Indian tribes—not, however, as curiosities, but as self-reliant American men and women. But to do this they must be treated as a part of the people and be brought into the broad daylight of American citizenship and equality. This may be a radical step, but it is their only salvation. Make the Indians citizens, not dependents; give them their rights and privileges of American manhood, and then let them sink or swim in the struggle of life."—[*The Chicago Daily Inter-Ocean*, Jan 29]

The versatile Julian Ralph, whose facile pen writes entertainingly on almost every subject under the sun, has contributed a long article to *Harpers' Weekly* of a recent date on the Five Civilized Tribes, in which he attacks the motives and methods of the Dawes Commission and gives an account of the state of affairs in the Indian Territory directly contradictory of all that has been reported by the Commission. The question raised is simply one of veracity between Mr. Ralph and the honorable gentlemen of the Dawes Commission. This makes the matter easy to decide, and leaves no room for doubt or hesitancy in the minds of well-informed people.—[*The Indian's Friend*].

CARLISLE OUTING EXEMPLIFIED IN THE GREAT CITY OF CHICAGO.

The following from the *Chicago Record* is in a line of our work and speaks for itself. Carlisle will add some illustrations:

Blanket Indians are not numerous in Chicago. When they come it is usually in connection with some "wild-west" show or a company of patent-medicine peddlers. The reservation accommodations are not satisfactory here.

But there are some who are not blanket Indians, but civilized ones. And the man who happens on them in his casual wanderings will find a surprise awaiting him.

Chippewas, Apaches, Sioux, Wyandottes and Metis are employed in ordinary pursuits here, and they come from such remote regions as Minnesota, northern Michigan, Arizona, North Dakota, and the Saskatchewan country of the Canadian north-west. Some of them have been educated in colleges, others at the Indian School of Carlisle, Pa., others in the less pretentious schools maintained by the government on the home reservations. But they have chosen to live in the city because they want to learn more and adopt the ways of civilization.

One of the great manufactories of ready-made clothing has a room at the top of its building where more than 200 girls sit at sewing machines stitching away at the seams of overalls. The room is clean and bright and well ventilated, for this is one of the best of the factories.

Out of all the girls the favorite of the foreman is Rosa. And strangely enough his favoritism doesn't offend any one of the other girls, for they are just as enthusiastic in their own admiration of her. In fact, she is the pet of the room. And Rosa, whose other name is Petoskey, came from northern Michigan, where she was born in the forest, a full-blood Chippewa Indian. She is learning to be a clever worker in the factory, and says she is glad she came.

In the office of one of the most eminent lawyers of Chicago sits a student who attracts attention from every caller. His hair is long, straight and black. His cheekbones are high. His eyes are keen and piercing. This Indian is one of the Metis who made trouble for the Canadian government ten years ago. He figured prominently in that uprising which centered around Battleford and Duck Lake and Prince Albert's landing on the Saskatchewan.

When the leader of the insurrection, Louis Riel, was captured and executed his friend came to Chicago. Now he is studying law, and expects to make the legal profession his life work. Until recently the one who is now a law student has been known as a contractor and a radical labor agitator, but the new departure seems more congenial.

Dr. Carlos Montezuma, a practicing physician in Chicago, is an Apache Indian who was educated at the University of Illinois and at a medical college. He says of himself: "When 5 years old I was taken captive from the most warlike tribe in America—the Apache—by the Pima tribe, who were friendly to the whites. They sold me as a curiosity to the whites for \$30." Dr. Montezuma has been the government physician at the Carlisle Indian School, and is a man of force and ability.

West side parks and boulevards have seen some surprising sights in the months of last summer while bicycle riding prevailed. Curious riders and queer costumes were on wheels. But the most interesting riders of all were two Indians—a young man of 20 years and a girl perhaps two years younger.

It was evident that they were in comfortable circumstances, for they rode good wheels, and sometimes appeared on a tandem.

The two were brother and sister, children of one of the richest men in the Wyandotte tribe, which is known for its wealth and its individual wealth. They had finished the schooling accessible in the village near their own home in In-

dian Territory, and were sent here for further instruction at a well-known academy.

Every one who reads Chicago newspapers and who was familiar with the details of the World's Fair has heard of Anonio Apache. Mr. Apache is a cultured young man, who was of valuable aid to the officials of the Fair, and since then has been of great assistance in the Field Columbian museum, where he has been employed.

His knowledge of Indian affairs, gained by his own life at home until recent years is used in many ways in such an institution as the museum.

Probably the most novel employment for an Indian in Chicago, however, is that of a young Sioux from Dakota, who sits in the office of a firm of lawyers in the Rookery building and hammers the keys of a typewriter for several hours daily.

He is a product of the school at Carlisle and was given this position as he was graduated there. He is using his spare time to read law, and his employer takes personal interest and pride in directing and advising him.

One of the general officers of a great railway, who knows the employer of the last-mentioned red man, has been greatly interested in the young American. He has watched his advance with gratification, and has suggested that when the student goes to Indian territory to begin work he would be able to turn a good deal of local business to him from their line which crosses that region.

The same railroad man, whose name is Smythe, made a discovery for himself the other day which he delights in telling. He was sitting in his office when a young man walked in and stood respectfully awaiting a fentence.

Mr. Smythe looked at the stranger and saw a tall, slender young fellow, whose bearing was that of a railway man, but whose features and hair were unmistakably Indian.

"What can I do for you?" he asked. "I'd like to get a job on the road," was the reply in good English.

"Tell me something about yourself then and what you can do."

"Well sir, I am a Chippewa Indian, my name is Moses Madwayosh, and I was born at Grand Marais, Minn. I got my schooling at the reservation school at Grand Portage. When I got old enough I went to work for a fisherman, and in a year or two got a job on a fishing boat that sailed to Duluth and Port Arthur. I got tired of sailing, and a man who knew me gave me a job as brakeman on a freight train on the Duluth, South Shore & Atlantic railway. I ran from Duluth to the 'So.'"

In the early summer of 1894 I got out of work, and I haven't had a job since. I went back to Grand Marais and tried to support my family fishing and hunting, but I can't do it. We aren't used to living that way. So I have come to Chicago to try for work."

Mr. Smythe was amazed, no less at the facility with which the story was told than at the facts themselves.

"My wife is sick and we have a little baby," spoke the Indian after waiting a moment.

"Why can't you get work on the roads where you are known in Duluth?" asked Mr. Smythe.

"Well sir," answered Moses Madwayosh rather shamefacedly, "I was a member of the American Railway union and I was in the sympathetic strike of July, 1894. We all struck together, and there are a lot of us who can't get work up there."

Mr. Smythe found a brakeman's job for the fin de siecle aborigine. He says he would be ashamed of himself to let an Indian suffer for want of work when he had been placed in his difficulty by a sympathetic strike to support white men.

THE RED MAN could cite many other instances of Indians helping their people by helping themselves. In the same great City of Chicago there is another Apache Indian working in a clothing es-

tablishment at the trade he learned here—that of tailoring.

During the World's Fair year a young Pawnee was earning from fifteen to twenty dollars a week in a job printing office, having learned his trade at Carlisle. Before that he had worked in Washington City, and earned first-class wages.

On the *Inter-Ocean* in Chicago there is at present a Carlisle graduate who occasionally furnishes a two or three column article. She will be here during our Commencement of '96, to write it up for the same great paper.

In Hartford, New Haven and vicinity there are three Indian girls all graduates of schools of nursing, who are quietly plying their profession in a manner that brings to them enviable reputations and professional wages—from fifteen to twenty dollars a week. There are others in the Hartford and Philadelphia hospitals taking the course.

In Philadelphia, one of our girls, a graduate from the Woman's Hospital, is in constant demand receiving the highest pay such service calls for. Another, who for years after her graduation from the Penna. Hospital and a post graduate course from a maternity hospital, served successfully as a nurse in New York City and Philadelphia. She is just now at her home in Oklahoma resting and taking care of an aged mother, but she intends to return and follow her profession.

We have an Indian trained nurse with us, a graduate from the Methodist Hospital Philadelphia, who is assistant nurse at our school. She has had several critical cases in the city of Carlisle which she brought through successfully, and would have all she could do could we spare her.

In Massachusetts there is a Comanche Indian, a Carlisle boy, now a man and an adopted citizen of that Commonwealth. And so on, ad infinitum. Enough has been cited in the selected article and our addition to prove Carlisle's long established claim that all that the Indian needs is a chance to work as other people work. He never can get the necessary experience to make him equal to cope with professional people if he is tied down while young to the limited opportunities afforded by a reservation school.

DO EXTERNAL INFLUENCES MAKE THE MAN?

Indians Debate the Question With College Students.

On January 17th three representatives from the Gamma Epsilon Literary Society of Dickinson College Preparatory School met three from the Carlisle Indian School Standard Debating Society in answer to a challenge of the latter for a public debate in the Assembly Hall of the school, upon the question: Resolved, that external influences make the man.

A large audience consisting of townspeople, students of Dickinson College, and students of the Indian School greeted the speakers. Thomas Marshall, Standard, of Pine Ridge Agency, South Dakota, opened the debate on the affirmative.

Thomas Marshall, First Affirmative Speaker.

He spoke substantially as follows: It is necessary for us clearly to understand the question before we put forth any arguments to establish our position. In the first place what is influence?

Of all the meanings of the word "influence" catalogued in our dictionaries, I am sure that in the present instance we all agree on its meaning that given by Webster—"power whose operation is known only by its effect."

The power of books and of associations is an influence because we know of the operation of that power only by its effect.

Next, what is a man?

He may be a mere human being, or he may be a member of the human race; or he may be an adult male. It is not necessary to say that the meanings of "man" we are not to discuss tonight. It is that loftier and nobler conception of what man

is that will engage our attention—Shakespeare's the "man."

"The elements were so mixed in him That nature might stand up and say to all the world 'This was a man.'"

Webster describes him as one possessing in a high degree the distinctive qualities of manhood; Worcester as one possessing the qualities of manhood in an eminent degree—Intellect, piety, love, resolution, constancy—these are some of the distinctive qualities which God has placed in every man, in a greater or less degree of development. These are a part of himself. And just in the proportion that these are developed just in that proportion is man "the man" as we understand him in this question.

Therefore whatever develops these qualities makes the man.

Now honorable judges, it is granted by both sides that influences make the man. Therefore, the affirmative speakers will prove to you that those influences which make the man are "external" influences. And the negative speakers are going to try to disprove that and substitute the argument that "internal" influences make the man. Our opponents will have to admit that man comes into this world absolutely helpless and dependent upon others for nurture and culture although he may be endowed with all the distinctive faculties—qualities—of manhood. They must admit that ideas come by observation, that we can not form a single idea without the aid of concrete objects. They must admit that we cannot conceive of a circumstance where a person can have the knowledge of anything unless he comes into contact with it through one of his senses. The faculty of knowing anything is inherent in the person—it is a part of himself. But for him to have the knowledge of anything, some outside, some external influence must touch and arouse that inherent quality.

A savage does not know that the earth is round. In these words, he is less of a man to that extent. But if you tell him this fact then he will be possessed of this fact. In other words his intellectual faculty is developed just to that extent. There was a power in your telling him this fact, the operation of which power we know only by its effect—that the savage knows that the earth is round. That power is an influence which develops in the savage his intellectual quality. Since your telling him is something outside of him if, we must conclude that an external influence develops his inherent intellectual quality.

Again our opponents must admit that, we cannot conceive of any circumstance where a person can be pious unless he comes into contact with God. The faculty of being pious is inherent in the man—it is a part of himself. But for him to become pious something must touch and arouse his inherent quality of piety. That something we all agree is the spirit of God. And since the spirit of God emanates from the God-head, and the God-head is not supposed to be in any man we must conclude that an external influence develops in man his inherent quality of piety.

Again our opponents must admit that we cannot conceive of any circumstance where a person can love, unless there is something to love. The fact that there is something to love is the primary cause of that person's loving. We all know how intense and devoted a mother's love is for her child. There is a power in the relation between a mother and her child, the operation of which power we know only by its effect—that the mother loves her child. That power is an influence which develops in the woman her inherent quality of love. Since that relation is something outside of the woman, we must conclude that an external influence develops in her the inherent quality of love.

Again our opponents must admit that we cannot conceive of any circumstance where a person can be ambitious unless there is something for which he should be ambitious. The fact that there is something for which he should be ambitious is the cause of that person's being ambitious. All of us are familiar with the historical

fact that Julius Caesar was ambitious for supreme authority. To a man of Julius Caesar's position it was a possibility to secure absolute power. There was a power in that possibility, the operation of which power we know only by its effect—that Julius Caesar was ambitious for supreme authority. That power was an influence which developed in Julius Caesar his inherent quality of ambition. Since that possibility was something outside of him, we must conclude that external influence developed in him his inherent quality of ambition.

Again, our opponents must admit that we can not conceive of any circumstance where a person can be persevering unless there is something to be gained by such perseverance. The fact that something is to be gained is the cause of that person's persevering. Recall to mind the dogmatic perseverance with which our Revolutionary fathers fought against the mother country. There was a power in that fact that liberty was to be gained by perseverance, the operation of which we know by its effect—that our Revolutionary fathers persevered. That power was an influence which developed in them their inherent quality of perseverance. Since the fact was something outside of them, we must conclude that an external influence developed in them their inherent quality of perseverance.

Now honorable judges, in the same way I can prove to you that external influences develop in man his inherent qualities of resolution, patience, discretion, honesty, fidelity, hard, etc. I don't want you to understand me as saying that external influence alone can make man out of nothing. Place before me a human being endowed with all the distinctive qualities of manhood, and with external influences I will make you "the man." But place before my opponents a human being endowed with all the distinctive qualities of manhood, and do they dare to tell me that without external influences they can make "the man?" No; man's inherent qualities must forever be dormant unless called out and developed by external influences.

First Argument for the Negative.

F. WARREN ROHER, GAMMA EPSILON.

The question for debate has been explained satisfactorily. The man that we are to talk about is that inner, ever-living part of the human being.

My worthy opponent has just told you that piety, love, ambition, perseverance and all other faculties of the mind are caused by external influence, and climaxed by saying that external influences alone make the man. You see, Honorable Judges, that piety, love, ambition, etc. are all internal qualities of the man. All the arguments of our opponent rest upon the assumption that external influences make these internal qualities which constitute the man. But these internal qualities are not made by external influence. This hypothesis is wrong and hence his argument must fall. It is impossible to conceive of a man without environment; it is equally impossible to conceive of environment, or internal influence, as related to this subject, without man.

In order to win this debate, our opponents must prove conclusively that external influence alone make the man. If we show that external influences do not make the man, even though we do not attempt to prove what does make the man, we are yet entitled to the decision of our Honorable judges. But we propose to prove clearly and conclusively that external influences never did and cannot make a man, and also to convince any unprejudiced mind that man is made by something else than external influence.

Man owes his origin to a Divine Creator and to human progenitors. From the Creator man receives that inner part or principle which comes from God and must return again to God,—that which makes man different from other created animals,—that which makes man responsible to the Creator for all his actions and thoughts. From his ancestors man receives his physical organism and certain traits of mind and character which mark

and influence his life to a greater or less degree.

The factors which go to make up the individuality and the distinct personality of each and every man are found within himself and under his own control. These faculties, which every child who is not an idiot, possesses at birth, may be divided into three general classes, viz: Intellect, Sensibilities and Will. The sensibilities mark the home of the feelings, emotions, desires and passions. The intellect furnishes ideas, thoughts, reasons. The will is that which decides what we shall do or what we shall not do. The will is the executive of the mind. As a nation with a weak executive is unable to control its own subjects or command the respect of other nations, just so a man who does not have a strong will is unable to accomplish his purposes or to command the confidence of his fellow men.

Man has the power of choice. He may choose or refuse to choose which is still choice. His will is free, and it is because of this fact that man is a free moral agent. Man is responsible for all his doings. The parent holds the child responsible for his actions in the home; the teacher makes the pupil responsible for his conduct at school; the law punishes the citizen for wrong doing; and God holds man responsible for his moral conduct. "If a man does wrong he is blamable for he might have done right."

The speaker for the affirmative has referred to the Bible claiming that had it not been for the external influence of that book that God could not have revealed Himself to humanity. But let us go back to man's origin, and we find that man possesses a part given by God through which God makes known His will to each man. The law of God is written in the hearts of men as well as in the holy book. To prove conclusively that the Christian is not made by the external influence of that book let me call your attention to the fact that many persons read that holy book and yet are not Christians; whereas if it is the *book* that makes the man a Christian, then every man who reads the Bible must be, of necessity, a Christian. Since God reveals Himself in the hearts of men as well as in the Bible, and since God holds man responsible for his doings it must be true that man is a free moral agent.

Man not only possesses the power of choice but also has power to execute that choice. He has a will which makes him all powerful. Let me read from J. Baldwin's "Art of School Management" page 128, concerning the will. "Will is the mightiest of all forces. * * * Law is but the expression of will. In all ages it has been the iron will that has mastered the world. To succeed well in anything there must be iron in the soul—resolution, force, manhood."

Second Argument for the Affirmative.

HOWARD GANSWORTH, OF SANBORN, N. Y.,
STANDARD.

Our opponent asks the question "If external influences make the man why don't they make all men alike?" It is because there are two influences—good and evil. And the man will be good or bad accordingly as the influence that acts upon him is good or evil. We cannot expect an evil influence to make a good man nor can we expect a good influence to make a bad man.

He brings forth the argument that "the will is the executive of the human being and that is *the will* that makes the man." Man has no will. If he has any it is controlled by external influences. Boulieau *willed* to be a lawyer. In pleading his first case he broke down amidst a shout of laughter. The sense of shame that came to him influenced him to try the pulpit. Here again he failed. This drove him to poetry. This time he succeeded. Now, if he had a will he would have been a lawyer and nothing else. But external influences controlled his will and made him a poet.

You all know the life of Dr. Montezuma. Do you suppose that even if he had had a will to become a doctor he would have become the man he now is if he was kept in

that Apache camp where all the external influences tended to tear him down? The fact that he was placed in the midst of civilization brought him under good influences arising from the association he came in contact with, from the books he read and from the experience he gained. These external influences made him a man. Frederick Douglass in a lecture on "Self Made Men" says:

"Properly speaking there are in the world no such men as self made men. That term implies an individual independence of the past and present which can never exist. * * * We have all either begged, borrowed or stolen."

In the course of life, man necessarily comes in contact with associates. They become his models and their examples become influences. The mother of the Wesleys was an ardent lover of truth, a gentle, simple, affectionate lady who always did everything by a method. She moulded their characters to the likeness of her own and made men of them by her example. They adhered so closely to her doctrine of "method" that they became known as Methodists.

The late Gen. Ely S. Parker was a full blooded Seneca Indian. Born on a reservation, raised amid the superstitious belief of his people, taught that the white man's ways were disgraceful to the red man, he would have died not only bearing his Indian name Do-ne-ho-we-gah, but the sun of life would have set upon his Indian habits, belief and ignorance. But placed in the midst of civilization in early youth, seeing the facilities of civilized life he was influenced to live with them; coming in contact with educated men he was influenced to become educated; hearing of the great lives and deeds of distinguished men he was influenced to emulate them. Now, these influences *made* the man Gen. Parker. He was a man as a civil engineer, a man as a Colonel on Grant's staff in the great struggle for the unity of our country, and a man as a Commissioner of Indian Affairs.

Right here I ask the question: Why does Capt. Pratt so emphatically say that the only way to civilize the Indian is to bring him into civilization and not to take civilization to him? It is because of the fact that if we place the Indian amidst civilization the external influences arising from sights, association and experience are elevating, and therefore would make him a man; but take civilization to him it has no effect upon him because the external influences arising from the camp-life and ghost dances are degrading and therefore would tear down all that civilization could build up.

Again, we contend that the influence of books makes the man. Samuel Smiles whose authority cannot be disputed says, "While books are the best companions of old age they are often the best inspirers of youth. The first book that makes a deep impression on a young man's mind often constitutes an epoch in his life. It may fire the heart, stimulate the enthusiasm and by directing his efforts into unexpected channels permanently influence his character."

Sir William Napier became a man of such distinctive qualities through the influence of Plutarch's lives of great men, —Alexander, Hannibal and Caesar.

And there is the Bible. What has done more to make men than the influence of this "volume of the biographies of great heroes and patriarchs, prophets, kings and judges, culminating in the greatest biography of all—The Life embodied in the New Testament?" Have not the sterling qualities of Daniel, the courageous determination of St. Paul and the sacrificial life of Jesus Christ been influences that have made men in all ages? Did not the influence of the Bible make Luther *the man*, in his defence before the Diet, to utter those memorable words: "Here stand I; I cannot do otherwise: God help me!"

The influence of the Bible *has moulded* the character of the people of all countries where it has been accessible.

Now in concluding we contend that there has never been a human being who became a man without external influences. "Poets are born not made?" We say No.

No man ever became a poet without being influenced. Homer would have never become a poet if there had been no Trojan war to influence him; Shakespeare would never have become a poet if he had not been influenced by the great diversity of human character.

And now having proved that external influences have made the lives of these individual men we contend that external influences and not the will make *the man* of every human being.

Second Argument on the Negative.

EDWARD CLINE, GAMMA EPSILON.

My opponent, who has just left the floor, has presented his arguments for the affirmative side of this question. Let us, for a few moments, consider them. He said that man had no will but was made solely by external influences. In other words he said that man was not responsible for his acts or for his condition. Now, Honorable Judges, you who are acquainted with the laws of the land and of the commonwealth, if such is the case why is a man punished for his deeds? Why does the law hold him accountable for that which he does? If external influences make the man why are not the influences condemned and punished instead of the man? Because the law recognizes the fact that man is a free moral agent and is possessed of a will and is therefore responsible for his deeds. A judge in any court always takes into consideration the motive or motives and the intentions of the prisoner, in sentencing him. This proves that man's will is recognized by law.

My opponent also said there were good and bad influences which made or unmade the man. Gentlemen, influences do not make the man; they are only an aid. It rests with the man which of the two he will follow and here comes in the power of choice. Just here I am reminded of an illustration which, to my mind, fits in very appropriately. You may walk by the side of the Su-quehanna River, or any other stream, and see numbers of dead fish floating with the tide, in whatever direction the current carries them. But, gentlemen, you and I know that it takes a live fish bristling with energy to swim against the tide and to make his way against the tide.

My opponent also spoke of Dr. Montezuma: he asked why did he come East, how did he become what he did? The questions are easily answered. When he arrived in the East he realized there was something for him which he had not as yet had. His will decided that he was to have it, and by means of his will he did reach the place where he had set his hopes. My opponent mentioned Susanna Wesley, how she had trained her sons, what men they became and to what heights they had achieved. If external influences make the man, why is it that many sons of ministers of the Gospel, born and bred in an atmosphere of religion, reared in a way which would apparently make them the best of men, why is it that such men very often, instead of following the path of the right, take the other course, and many of such men to-day are filling drunkard's graves. Honorable Judges, if external influences make the man why did they not make these men. External influences never did, never can, never will make a man.

Further, my opponent also spoke of books, the Bible, and the life of Jesus Christ, the Saviour of men as external influences. We know very well that we are affected by the books which we read, whether they are good or bad. But here again the will plays a prominent part. Do we not decide and choose what books we shall read? And, if so, are we not responsible for the good or bad influences which come to us? It was our intention to leave the Holy Book and the Saviour of men out of the question, but as they have advanced it we shall consider it. We know very well that the gospel and religion of the Lord Jesus Christ is God's greatest blessing to mankind; we also know that the Bible is the best book ever written. It is the will of God and as such we honor and revere it. But, Honorable Judges, we know that is within our power

to accept or reject the offer of salvation, that we may sit and read the Bible from the time when we are able to read until the day of our death and yet if we do not apply the recorded truths to our lives, what benefit is it to us? If the Bible and the salvation of Christ alone can make men, why is it so many years have been spent in Christianizing the heathen world? That should have been accomplished long ago. But alas, such is not the case. Men are spending their lives and societies are spending great quantities of money to convince and persuade men that the gospel way is the best and true one.

Now, from our standpoint man is composed of the original spark of life, which he receives at his birth, and of his hereditary tendencies. These two taken together make the ego or the man. Now what does man do with these external influences with which he is surrounded? He decides which is the best for him and reaches out and seizes them, and they are assimilated into his nature just as food is assimilated into the physical being. Let me illustrate by taking the country of Turkey and its inhabitants. A Turk is born with these attributes which I have mentioned. Why then does he remain as the other Turks? Simply because he chooses to do so, he does not will to rise above and resist evil forces. If external influences make the man why do they not make the missionary, who spends the prime of his life among them, like the Turk? Because he has a will and uses it to rise above these forces. Our literature is replete with the thoughts of the poets on this question. Shakespeare, in his play of "Julius Caesar," put these words into the mouth of Cassius,

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Again he wrote:

"There is a time in the affairs of men,
Which taken at the flood, leads on to fortune."

Longfellow has said:

"Lives of great men all remind us,
We can make our lives sublime."

The students of the Indian school here before me may be claimed as a proof that external influences make the man. But how do they come? They are asked and persuaded, if old enough, to come to the East, and if not of proper age their parents decide for them, just as any parent sends a child to school. After they have arrived it depends upon themselves how they will use their advantages. They themselves decide how much effort shall be put forth, and so in that case they, and not the influences, make them what they are. They have opportunities and use them.

My opponents claim that external influences make the man, but yet the motto of the RED MAN, a paper issued and published here at the Indian School is, "God helps them who help themselves."

Third Argument on the Affirmative.

ELMER SIMON OF MICHIGAN,
STANDARD.

My opponents, you admit that whatever develops the dormant qualities in man makes the man, and that influences make men, whether these influences are external or not; hence our contention is what influences make the man and internal or external?

The last negative speaker asked the questions "Was it not through the will of Dr. Montezuma that he came to the East?" "Was it not through his own will that he became what we know him to be?"

The words of a good authority are as follows:

"A travelling photographer who happened to be in the Pima camp taking photographs, became interested in the boy and offered (\$30) the price of a horse, which the Indians accepted. He brought the boy East and had him with him in his gallery in Brooklyn, Boston and Chicago. He sent him to the public schools and finally through the interest of a lady of means he entered the Illinois Agricultural College, etc., etc."

I, therefore, answer that it was not the will of Dr. Montezuma that brought him to the East.

In answering the second question, I ask

my opponent, do you not suppose that the Doctor was born like other children—with a dormant will? He must have been or even more so, and you know that a child has practically no strength of will. The will may be there, but it must first be developed or it avails nothing to man, and, too, it is the developing of man's dormant qualities that we are talking about and not so much of their power after they are developed. The will requires something outside of itself to incite it to ambition, and it was because Dr. Montezuma was placed, not by his own will, in the midst of the proper external influences that his dormant will and other latent qualities were awakened, moved, and developed. Therefore through the influence of things external, he is what we know him to be.

To oppose external influences as the developing powers whereby man is made is as much as to say that man is made without external influences, but, my opponents the result of an experiment once tried by French scientists plainly shows how utterly dependent, the qualities of man are on external influences for nurture.

To see what language would appear they isolated a child for eight years under the care of a mute, and at the end of that time they found the child to be as dumb and as mute as ever. This fact, gentlemen, proves that had the child grown to manhood deprived of the powerful influence of language he would always have remained a mute, no matter what abilities he may have had for acquiring languages or what his internal influences were.

Furthermore you observe that the scientists were experimenting with a child endowed with all the qualities of man, but the fact that they developed not is an evidence showing that deprived of external influences man's intellect must starve, and if his intellect decays then all his other inherent qualities must needs decay with it.

Therefore we must conclude that the mere possibilities of the man in man become realities only when he is placed in the proper atmosphere of external influences.

My opponents, in opposing external influences do you realize their magnitude? Look around you, and behold your environments are influences to you. I quote Noah Webster to prove this statement. He says: "Environments are the surroundings, influences or forces by which all living forms are influenced in their growth and development." You traverse our vast country, this immense continent or the whole world, and you will find nothing but external influences. I care not where you go, go beyond the limits of the Solar System if you will, you cannot escape environment; hence you must come to the conclusion—this whole spacious universe is one vast realm of external influences.

Now with the fact in view that influences produce effects, can you conceive of any logical reason why God ever created all these influences and placed them in a man with dormant qualities afterwards, if He did not intend that these influences should develop him?

I tell you that God's infinite wisdom is truly manifested in the creation of these influences and man. If He intended that these influences should not develop man then there would have been no necessity for their creation, and instead of a dormant man, He would have created in the first man, Adam—the lofty ideal man of this question. And to-day men would be born highly developed, like the angels. But alas! to me man is only boasting vainly, when he tries to place himself equal with the angels by saying that he is developing independent of external influences.

We cannot for a moment doubt the importance of the physical man in discussing this question. We must have him first before we can reasonably look for the man of intellect and character, therefore shall we rule him out? No, for as man develops physically he grows mentally. The very constitution and physical make-up of man shows his dependence on external influences for development,

If external things were not created to develop man by their influences then it would be just and reasonable to conclude that he ought to have been created without nerves, nostrils, ears, mouth, and without eyes; but gentlemen, the existence of these organs on the external parts of man plainly indicate that they were created there for some purpose connected with external influences or they would have never been placed there. As for instance, food is taken in through the mouth to the stomach, and there it digests, but just how it changes into the various functions of the body and produces growth, we know not; but since "an influence is a power whose operation is known only by its effects," we must admit the validity of food as an external influence, since we know its operation "only by its effects," and conclude that we grow because of the influence of food.

In like manner does pure air affect the life and activity of the human body and intellect: taken in through the nostrils to the lungs it there purifies the blood, but again we know not how it changes into life; we only know by its effects that we owe our life and activity to its influences. Cut off these two influences alone and your fate is sealed, for destitution of the former is starvation and want of the latter is death.

Again take for instance the intellect—the all important power in man. It comes into the world dormant. If it was created to be a self-developing power, why then was it necessary for God to create it as the centre of a system of nerves connected with the external part of the body?

I firmly believe that the nervous system was created as a system of passages through which the powers of external things could enter the brain and thus through their influences develop the intellect. I see no other logical reason. We touch a hot stove and it affects our sense of feeling. The fragrance of a rose affects our sense of smell. The vibrations of a tone affect our hearing, the flavor of food affects the sense of taste, and the image of an object affects our sight. Now when these effects are carried to the brain by the nerves, they result in ideas. We learn to avoid hot stoves, we know that a rose is fragrant, we learn to distinguish tones, we are able to tell the different flavors of food and best of all we learn to know the world about us—our environment.

We are unable to tell what process changes all these effects into knowledge, but since we know their operations only by the results produced we reasonably conclude that it must be through their influences that knowledge is produced.

It is just in this way that a child grows in thought, as he grows physically, he feels, hears and sees new things which form and multiply ideas, his thus developing his intellect by the influences they exert upon him.

His parents send him to school, and there the power that is in the fact of standing "at the head of the class" incites his ambition to study hard, and in so doing the books he studies gradually inculcate in him the purpose of acquiring a good education. His mother makes wise selections in books for him to read. He hears and listens to her gentle words of kindness, love and purity, and as he sees these words exemplified in her daily life, they are carried to his heart, and thus her influence becomes a part of him, and in like manner, seeing the wholesome advices of his father exemplified in a life of resolution, honesty and industry they become his incentives to noble action.

The boy grows to adolescence, his environments change, he comes in contact with the world and through its many and varied influences he gains intellectual power, experience, and strength of character.

[Here the speaker's time was called. Had he been allowed to continue a moment longer, he would have said:]

It is not necessary to follow the young man on into the college halls, recitation rooms, lecture rooms, etc., where the influences are more elevating to the intellect, or into the realities of life where the responsibilities, as a father of his family,

as a citizen of his nation, and as the son of an almighty God, are the finishing influences to the character which admits into the citizenship of heaven; but in view of the facts, 1st, that man comes into the world endowed with dormant qualities; 2nd, that God has so constructed man, as to show his dependences on external influences for development; 3rd, that God has created a multitude of external influences for the development of each dormant quality; 4th, that God provides every child with loving parents to guide and influence its early development; 5th, that God has created a future punishment and a future reward; and 6th, that God causes to bear upon man three powerful influences, viz: the responsibilities of a father, of a citizen, and of a son, His own creature, as the means of escape from hell, and as passports into that heaven, I can safely and finally conclude that after all external influences make the MAN.

Third Negative Speaker.

M. MOSSER SMYSER, GAMMA EPSILON.

The speaker who preceded me tried to meet the point advanced by my colleague that Dr. Montezuma developed his own character through the exercise of will power, by showing that Dr. Montezuma was captured on the plains, brought East by force, and compelled to study. We grant that he was thus brought East, but what of it? His character was not developed in these surroundings. Neither was it developed simply because of being East. He began to progress in civilization only when there were external influences surrounding him in sympathy with his will—only when he of his own free choice selected certain influences from those about him and assimilated them into his own being.

External influences do not make the man, because man in large measure makes his own circumstances; he either changes those about him, or seeks others congenial to him. One boy born on a farm will stay there all his life—he wants to: another, feeling the promptings of internal influences, will leave as soon as possible; if he is unable to leave, he will mould the influences about him into such form that he can develop himself by using them. He chooses certain of those influences and makes them a part of himself. Dr. Montezuma did the same. Although brought East by force, yet when here he selected congenial influences, he assimilated them, he developed the character which we all admire. Free choice is an essential attribute of all men, and those who do not grasp the good influences about them do not develop noble character.

The speaker preceding me has also advanced the argument that a very small child has no will and therefore cannot select and assimilate influences. But the fact is, a little child does have a will. It is an inborn part of his being. It must be there, because education only develops, does not create. My opponent has evidently not studied child nature. If he should try to make a little child do what it does not want to do, he'll soon find whether a child has will-power or not.

The case was cited of a child being placed at birth on a lonely island and attended only by a mute. At the end of eight years it was found that the child had not learned to talk. My opponent argues from this that external influences prevented the child from talking. But this mere inability proves nothing in regard to character. We do not learn what will be of no use to us. I would not struggle with the languages and mathematics if I could make no use of them. And what use would the power of talking have been to a child with a mute as its sole companion?

If external influences make the man, why is it that a number of persons may be brought up under the same conditions of life and yet develop characters totally different? We see this illustrated every where. At Dickinson College all have about the same instructions, the influences around College are to a great extent similar, yet look at the different degrees

of development. Why this difference? Because different students choose different forces from their environment and assimilate them with different degrees of earnestness. If external influences alone made character, we should see more similarity. Now since we have said all along that circumstances do not make the man, you may wonder what power or value we negative speakers attribute to external influences. We have partly answered the query by showing that man uses these influences to further his development; we further answer that circumstances may give a man a reputation, but, mark this, reputation is not the man. A man may suddenly fall heir to a large fortune; the world may think and does think that he is greatly changed; even he himself may think so; but you know he is the same character; manhood is not subject to such changes. A beggar may put on the gorgeous robe of a king and seem greatly changed, but you know he is not. So some circumstance may give a man a reputation, but the character of the man is precisely the same.

Carlyle has beautifully said, "The eternal stars shine out as soon as it is dark enough." A world of thought is contained in this simple expression. All through the day we scan the heavens in vain but darkness reveals the countless hosts of light. How beautifully the thought applies! Perhaps many of you have heard that the crisis makes the hero. People point to Luther and say, "Behold the product of the Reformation!" or to Washington and say, "Behold the product of the Revolution!" But is it so? You never see a crisis in the world's history without the necessary hero. Why? Because heroes are always living in the world—unknown perhaps but living nevertheless. Now the crisis does not make the hero; it simply furnishes the necessary darkness for his own light to shine forth. All the time before the decisive moment he was selecting and assimilating truth and developing power. The darkness revealed, but did not create, the power. The influences made the reputation, but did not make the man.

Closing Arguments for the Negative.

F. WARREN ROHER.

I shall begin where the last speaker for the affirmative left off—with Dr. Montezuma. If external influences made Dr. Montezuma, why do you give any praise or credit to Dr. Montezuma? Why do you not praise the external influence?

Another speaker for the affirmative said that his will, and all he was, he owed to Capt. Pratt. We all know that the splendid success of this Indian Training School is due chiefly to the tireless energies of Capt. Pratt. Capt. Pratt is a man of strong will and he is desperately in earnest for the civilization of the Indian, and he has succeeded just as any man of like powers may succeed if he will put forth like efforts. We would not detract one iota from the brilliant results of his personal labor; but, Capt. Pratt, as well as every other educator, knows that he can only suggest, arouse and stimulate but never compel the pupil to develop into any certain kind of character. I would like to ask my Honorable opponent this question: When you come to leave this school to go out into the world to do for yourself, if that which makes you a man,—your will—your internal efforts—if they are not your own, if they are only borrowed, will you then leave your will with Capt. Pratt?

Honorable judges, our opponents have attempted to prove that piety, love, ambition, etc., are caused by external influences. We meet these argument by showing that from the nature of man he possesses the power to develop each of these faculties, and if he chooses not to develop them, we have shown, that no external influence can compel him to develop them.

They have told you that man is made by the external influence of books. But you, Honorable judges, well know that it is not what a man reads, but what he digests and assimilates that makes him better or worse. This assimilating process is purely internal, controlled by the

will. Therefore a man is not made by books.

Our opponent who has just left the floor quoted, "The world's a stage and every man must pay his part" and added that God compels him to play his part. Honorable judges, I do not know what to say to that. I do not believe he meant it as he said it. For if it were true then God holds us responsible for what we cannot help doing. It is not true argument.

External influences are too strong for man to cope with, he says. If they are too hard for him to endure and too strong for him to change, he can, and always has the privilege of leaving them and finding or creating other external influences more congenial.

Honorable judges, we have proved to you from man's nature that he is and must be made by his own internal efforts. That man has the power of free choice. That he has a free will to enable him to carry out his free choice. That this "will is the mightiest of all forces." We have shown that were this not the case that the punishment of children by parent or teacher is barbarous cruelty. That our whole system of jurisprudence is wrong and that man ought not to be punished for crime. But, since the parent, teacher, law of man, and God himself holds the individual responsible for the character which he possesses, therefore it is conclusively true that man makes his own character which is himself.

We have also proved that reputation is not character. A man may be lauded to the skies and his praises sung by—[Here the speaker was called down, but had he been permitted would have said:] thousands but yet not be a man of character. He has deceived the people, but he is still himself. When found out the people change their song but there is no change in man. True, man does meet influences both external and internal that are wrong and dangerous, but as Brooks says "He has the power to resist these impulses and to stand in the strength and dignity of his manhood with the crown of freedom on his brow."

A CHARACTERISTIC LETTER FROM AN INDIAN BOY.

—, PA., Jan 2 1896.

CAPT PRATT, DEAR SCHOOL FARTHER: I will now take a great pleasure to write a few lines to you again. And let you know that I am getting along very nicely indeed. In all my duty. And willing to do all things what I ought to do.

So I never will get cold. Also the same way at school. Try to obey my teacher all time. In my lesson attempt to learn what I can. And study my lesson every chance gets. The days are been quite cold now Mr. — is always kind to me, and so is Mrs. — and all they youngs helping me alone in my lesson.

I goes to Sunday school every Sunday. I am very well and happy indeed. And trying to take care my self so I never will get sick. I will close my short writing. With my best regard to you.

Your truly friend,

MARRIED.

Henry E. Phillips of Saxman and Miss Sarah McDonald of Toigas were married yesterday noon at the Presbyterian Mission parsonage by Rev. L. F. Jones. They arrived on the Topka Thursday evening and left immediately after the ceremony for Sitka, where they will spend Sunday with their friends, returning to Kitchikan on the same steamer. Both are natives of royal blood, the groom being a descendant of the Chatchich family of the Kagwah tons of Chilkat and foster son of Kah-shakes, chief of the Cape Fox tribe, and the bride being a grand niece of Un-dah chief of the Tongas Indians. Both have received good English education, Henry having been at Carlisle, Pa., and his bride having been many years at school at Port Simpson. Henry worked as a printer here on the *Journal* in '93, and since then has been employed on the *Alaskan*. At present he is assistant teacher at Saxman. The *Searchlight* wishes them prosperity and happiness.—*Alaskan Searchlight*.

THE UNITED STATES INDUSTRIAL SCHOOL BAND

Possibly no more notable proof "that man is the most pliable of all substances" can be had than that furnished by the Carlisle Indian Band. When we remember that only a few years ago the members of this band were without and beyond the reach of our civilization and were perfectly ignorant of music as we know it in this age, and then note that among the many fine bands we have in this country they rank to-day with the foremost in popular favor a spectacle is presented in which our fancy even, cannot conceive of a greater change. The appreciation of the efforts of the band results from proficiency in musical interpretation, and not so much from the uniqueness of the organization as might be expected.

Their history began in 1881, two years after the Industrial School, of which they are members, was started, and the circum-

stances which led to their organization was simply this: During the first year's existence of the school, the two great musical instruments to be heard were the *tom tom* and Indian flute, which were as annoying and unmusical as they were constant in their use. From early morn until obliged to retire at night, the only musical sounds coming from the boys' quarters were the *tom tom*, *tom-tom*, *tom-tom* and



or other like melody. The aim of the school being the complete transformation of the Indians in respect to their habits, language, and the substitution of the better elements of civilization in their places, the display of savagery and barbarism, even in song and language, within its very walls were certainly incompatible with the accomplishment of the object in view and necessitated, sooner or later, the entire prohibition.

But while early in the school's history the rule was made that the use of the Indian language and the practice of Indian customs by students would not be allowed Indian singing was never prohibited. It was easy enough to substitute the sports of the Nineteenth Century for those which the untutored savages enjoyed and to teach the English language for the Indian because in the former, the environments were such as to make them desire a change and in the latter, the circumstance caused by having in nearly every Indian tribe (54 tribes or more are at present represented at the school) a dialect different from every other Indian language, compelled them to join on some one language before they could talk with each other. But not so with their songs. To take them away was to take away the source of their enjoyment and happiness.

Besides the government at that time had very little hope for the Indians, and consequently the annual appropriation was not calculated to cover the "luxury

of musical instruments" which prevented the replacing of the Indian drum and flute with clarionets, cornets, and pianos which were very much desired. The question, therefore, was one of finance. Finally, however, Mrs. Walter Baker, of Boston, came to the rescue. During a visit she had been making, she was very much delighted with the prospect of the school and its Indians, and as she was about to leave said to Captain Pratt, the superintendent:

"Captain, what can I do to help the school which would be distinct and by itself, and not be a part of some general contribution?"

The Captain replied: "Since you have been here you have heard the *tom tom* and Indian singing down in those quarters?"

"Yes."

"Well, I want to stop that, but I feel it wouldn't be fair to do so unless I can give them something else as good, or better,



now render such music as overtures 'William Tell,' 'Fra Diavolo,' 'Tannhauser,' and classic music by Grieg, Schubert, Weber, Mozart, and other great composers.

Their first instructor was a lady cornetist, later an ex-army band master and at present Mr. Dennison Wheelock, an Oneida Indian, a graduate of the school, under whom they have won many laurels. The band was a special feature at the Columbian parade in New York City, and the New York *Tribune* has this to say of them: "But the one that caught the crowd was the Indian band that headed the delegation from Carlisle. With the smoothest harmony and the most perfect time, this band of forty or fifty pieces played a marching anthem as it swept past the reviewing stand. Both the melody and the spectacle were so unusual that the people rose to their feet and cheered again and again."

They also participated in the parade at

the opening ceremonies of the World's Fair and headed the second grand division. Their concerts in the Festival Hall and on the several band stands attracted much attention during the Fair and received many flattering notices by the press.—[D. M. W. in *The Dominant*.

They also participated in the parade at

FRIENDLY GREETINGS FROM THE FIRST EDITOR.

Capt George LeRoy Brown of the army who in the first years of the Carlisle Indian Industrial School was associated with us as co-worker having been detailed on special duty, is now at the University of Tennessee. The first issue of the *RED MAN* appeared under the name of "The Morning Star" and that of George LeRoy Brown was at the head of its editorial page. That he still retains his interest in the paper and in the school is shown by the following extract taken from one of his private letters written before the New Year began:

"DEAR RED MAN: We all read the *RED MAN* and when it fails to put in an appearance a chorus of protests is heard in the Brown family. It does not seem possible that so many years have flown by since we were actively interested in the make-up of the first copy of your preface—or, 'The Morning Star'—the first paper in English by Indians.

May the coming year be as successful as the six seen that have passed and may the good Man-on-the-band stand and his co-workers at Carlisle Barracks be blest with a happy New Year and very many of 'em; and as for you, dear RED MAN, we know that you will continue to stand unflinchingly at the fore of the battle that is still to be fought out before the Indian is allowed to enjoy the full privileges of an American citizen, equal under the law, subject to the law and protected by the law with his white and colored brother; and we know that you will win in the end."

on the same line. If you will give me a set of brass band instruments I will give them to the *tom tom* boys and they can root on them and this will stop the *tom tom*."

And so Mrs. Baker sent the boys a set of Boston instruments and the girls were provided with pianos. Strange to say, the order to stop the singing of Indian songs was never issued, but as the first band became more musical, the Indian songster's proportion became musicless.

The funny side-splitting tales of the first Indian band at Carlisle can only be told by those who witnessed the first efforts of those "red Indians."

Soon after its organization the band was invited to play at an entertainment at the school. The band boys had got by this time so they could play the scales and simple little songs, sometimes getting through triumphantly and at other times getting stuck in the middle of the tune. Still they decided to try their luck and the bandmaster selected Amos High Wolf, a big Sioux boy who was using the bass horn, to play a solo. At the appointed time, Amos walked up on the stage with the dignity and grace of an artist, and adjusting his mouth-piece without dropping his horn, he began playing "Sweet bye and bye." He began rather firmer than sweet, but continued to the end of the strain without any serious catastrophe, except that toward the finish, while he was taking the usual breath, it suddenly dawned upon him he was making a distinguished success, and he became unable to go on the second strain, and to get out of it he gave a grand "war-whoop." This was taken up by the pupils and the noise they produced with their Indian yells and whoops will find few duplicates in American history.

With this small, and yet rather noisy beginning, the band has grown and progressed until the "sweet bye and bye" of Amos seems near to attainment. For they

A FINE ART.

BY F. A. NOBLE, D. D.

Union Park Church, Chicago.

By general consent men have come to think of the Fine Arts as limited to Music, Sculpture, Painting and Poetry. These arts are called "Fine" in distinction from others which are named "Practical," because they have to do chiefly with the feelings and minister to the esthetic elements that are in us rather than to those ends commonly regarded as more immediately useful. They are at once an outcome of the mind's longing after the harmonious and beautiful, and a demonstration of the truth that man shall not live by bread alone. The Fine Arts are a proof of man's elevation in the rank of being.

But there is an Art finer than any of these of which mention is made in the books; and a- it is finer than all others in wealth and delicacy, so also it is above all others in utility. It is the Art of Character Making. This indeed is the master art. Success in this art is a success which has no mate.

When a man takes himself in hand, and like an expert workman adjusting an organ, intelligently endeavors to attune his faculties until every pipe in the soul is clear and resonant, and every stop is in order, and every pedal answers promptly to the foot's touch, and every key yields the right sound to the pressure of the fingers, and there are no wretched discords, but the whole soul is in harmony—in harmony with itself and with the ends of its creation and with God—he is doing something far beyond any possibilities which lie within musical spheres. No organ builder ever reared such an instrument, no composer ever conceived such a symphony as the human soul may become under right effort and training.

When a man takes himself in hand, goes down resolutely into the rough quarry of his own nature, and, humbly submitting to the conditions of time and toil which are always essential to any large triumph, and using the appliances for bringing out mental and moral and spiritual power which experience has shown to be of value, skillfully dresses the rude, unshapely mass of which he finds himself composed, until something higher begins to emerge, and, one by one, the lines and features of his face become expressive of divine thought, and his entire being assumes new and more imposing shape, and the imprisoned likeness to God which is latent in every soul escapes and stands forth to view—he is doing something as much grander than that which can be done by the cunning chisel of the sculptor as life, and life sublimed by the inward breath of the Holy Spirit, is grander than any mere mimicry of life which can be moulded out of the dust of earth.

When a man takes himself in hand, and patiently attempts, and in some worthy degree achieves the high aim of spreading out on the canvas of his existence a character anywhere near faultless in outline, and symmetrical in proportions, and enduring in color, and aglow with a charm above the rose, or the rainbow, or the sky flushed golden by the sunset, and which shall reveal more and more of intelligence and purity and loveliness and high moral purpose the more closely it is examined, it is needless to say he is doing something altogether out of the reach of any rarest painter with his pigment and brush. For what is a mere picture which has been laid on a bit of perishable fabric or thrown up in wondrous fresco against the dome of some crumbling earth structure, in comparison with a soul that has got itself illuminated and glorified with light from above, and is set in the frame and coloring of eternity?

When a man takes himself in hand, and aims to make his life sweetly rhythmical, and gives, or tries to give, to all its movements the spell and flow of measured utterance—shapes his daily walk into a kind of poem, genuinely inspired, now an idyl tender and suggestive, now an ode liquid as the trill of a bird, now an epic that marches to heroic numbers—thinks thoughts which have in them the fine cohe-

sion and freedom and fullness of finished metrical periods, and cultivates such concordance between the activity of the brain and the activity of the hand that what is thought and what is wrought fall easily into rhyme he is surely excelling even the most excellent poets, as much as greatness and purity and goodness and moral triumphs actually achieved surpass any amount of the loftiest and most exquisite talk about them. There is no poem ever written by the pen of mortal man which is so much a poem as a true, sweet life.

Whether thought of, therefore, from the standpoint of one or another of the Fine Arts, there are no possibilities like those which can be evolved out of human souls. There are no harmonies known to composers; no properties and characteristics to be expressed by the sculptor; no beauties, actual or conceivable, to be caught by the trick of the painter; no sweetness and grandeur and holy purposes which can be expressed in the measures of the poet, for a moment worthy to be named beside those of which human souls are capable. Not a few souls, either; but all souls. This is what soul-hood in its original constitution means.

As in the story of Michael Angelo and the angel in the stone, character-making is liberating the best things in us by separating the best from the worst, and giving the best the best chance. It is taking these high and holy possibilities which belong to our nature and pressing them forward—cultivating, developing and giving them sway over us, until they are the equivalents of our lives, or are what our lives stand for before God and the world. Character-making is the intelligent, definite and determined effort put forth by one to unfold the highest capabilities which are in him. Those who undertake this task, if they are sincere and in earnest in it, will work in the same spirit of devotion and enthusiasm with which artists work; and they will not pause in their endeavors till life ends.

This, of course, implies right ideas of what we ought to aim at and reach, if possible, in our attempts at building up character. Nothing can take the place of worthy ideals. Worthy ideals are in themselves eminent achievements. James Russell Lowell says:

"The thing we long for, that we are For one transcendent moment."

One reason why Paul charged men to "covet earnestly the best gifts" is that appreciation of the best gifts coupled with eagerness to secure them, takes a person a long way on toward realizing them. With a deep insight into psychological laws Wordsworth has sung:

"We live by admiration, love, and hope, And, as these are well and wisely fixed In dignity of being we ascend."

God does not deal with us after the method of the merchant—giving just so much for so much, and withholding all till the price is secured; but his blessings are wrapped up and delivered in large measure in our own sincere eagerness to have them.

What is here urged is in no wise exceptional. No man anywhere succeeds in amplest degree until, first of all, he has conceptions, standards, ideals, far beyond anything yet realized, and then holds himself to them in an unflinching loyalty. What can a man do in art, in statesmanship, in any of the departments of practical life, if he has no plan or ideal, but just takes things at haphazard? Right conceptions help to give shape to character as the secret law of its life gives shape to the rose or the lily. "As a man thinketh." The man's thought to-day is what the man himself will be to-morrow.

"Open thy bosom, set thy wishes wide, And let in Manhood."

This implies in addition a right type after which to fashion the character and a right example to follow. It is said of Titian that in the beginning of his career he was under the spell of his master Bellini, to such an extent that he was in danger of becoming a mere imitator of one whose genius was far below his own. Discovering at length that he was excelling only in very inferior art, he turned

with equal ardor to Giorgione, and for a while made him his inspiration and guide. In time, however, the unpleasant conviction broke in on him that he was still on the wrong track. Then he paused and solemnly bethought himself, and at last turned from all intermediate and lesser teachers and gave up his whole soul to the study of Nature. From that moment he began to rise till he finally reached the secure place he now holds in the art-world.

In this sacred business of character-making where shall we find our sufficiently exalted type? There is but one. Titian thought he could trust first one master, and then another. He found he could safely follow only Nature. Only Jesus Christ presents character in absolute perfection. Only Jesus Christ contains in himself all the elements of a faultless manhood. Just this is one of his functions in the world—to be Ideal and Aim, to be Model and Standard to men. "Leaving us an example." There are men who can teach us much in lines of goodness and fortitude and fidelity and self-sacrifice. But no man is perfect. He alone is sinless. He alone is holy, harmless and undefiled. He alone is the Absolute Man. Wisdom, purity, patience, faithfulness, sympathy, love, obedience to the Father—these are all exemplified to the full in the character of Jesus.

Nothing less, nothing other, than the Christ-type of character is safe for us. We never grow to best advantage, nor symmetrically—never grow in our best faculties, and in a way to bring out our best possibilities, until our growing is toward Christ, and we are stimulated and aided by the light of his divine example—[*The Advance*].

IN ASHES.

The Washakada Indian Home at Elkhorn, Manitoba, was burned not long since. This is a school of which Rev. A. E. Wilson is superintendent. We all remember Mr. Wilson's visit to Carlisle a few years ago, when he was stationed at Sault Ste. Marie, and now that his newer home for Indians established in 1888 in the far North West, has met with such an ill fate, we can but sympathize with our brother. The following description from the *Elkhorn Advocate*, is sufficiently graphic to prove of interest to the general reader:

'Twas about the midnight hour of last night when the fire bell pealed forth in clanging tones the dread alarm of fire, and aroused the slumbering citizens of Elkhorn from peaceful dreams, to scenes of fire and flame. The Washakada Indian Home was on fire. Quickly the news spread, and as quickly were dozens of willing workers on hand to do battle with fiery elements, rescue and preserve all that lay within the power of man. The blaze started down stairs in the girls' building. The girls were awakened by the dense smoke and soon gave the alarm. In a very short time all the inmates were aroused and speedily putting on what garments were within reach, made a hasty exit from the place. Water was procured and dashed upon the burning part, and faint hopes were entertained of saving the building. But, alas; the raging flames burst out in all directions and one and all concluded that efforts to save would be futile.

Then the work of rescue began: but the fire and smoke so completely filled every apartment that very little was saved. By this time a large crowd had gathered, and as the girls' home was doomed, turned their attention to the Main building, which was soon cleared of its contents. This is the large centre building in which were the school room, dining hall, and kitchen, principal's office and other apartments. The whole was well filled with furniture, cooking utensils, musical instruments, etc. The building soon caught fire, and despite heroic efforts to keep the flames in check, was levelled with the ground.

By a hard fight the boys' Home was

saved. With the aid of water and blankets, and by great exposure to heat and smoke, the fiercest flames were warded off. The wind was blowing due east, which made the work most difficult. Sparks and cinders were flying over the buildings east like a sea of flame, and Dr. Roiston's residence was almost ablaze several times, but men were on the watch.

Finally the fire was subdued. The tottering walls, the bright red glare, the heavenward shooting sparks, bare-footed Indian boys and girls running hither and thither in frightened bewilderment, was a scene not soon to be forgotten. On the first alarm the entire school was aroused, and the larger boys proved most valuable workers. The shouts of fire and the sound of the bell reverberated through the dormitories, and not a soul slept on.

After all was over, the bedding, etc., from the Boys' department was replaced in their Home, where the boys were made comfortable for the remainder of the night. The girls took up their quarters in the town hall, and were made as cosy as possible under the circumstances. A large quantity of rescued effects were also placed in the Hall and men were placed on guard to watch the remainder.

Loss on buildings about \$10 000.

VOICE-TONE OF THE AMERICAN INDIAN.

It is asserted that there is a typical Indian voice. Dr. J. R. Cook, who has lived among the Cherokees, the Seminoles, the Sioux, and other tribes, for the purpose of studying the Indian voice, makes this statement. Dr. Cooke, writing for *The Boston Transcript*, says that the emotional lives of the Indian being necessarily simple, the tutelage of civilization has not taught them to conceal the real state of their feelings, and their ordinary mental habits are accurately revealed in the tones of their voices, particularly when they speak the languages peculiar to their tribes. He says:

"The voice of the Indian is usually sad and reticent. It is indicative of the mind given to marveling rather than reasoning. The voices of the women are generally mezzo-soprano, clear, and resemble somewhat those of the Spanish women. The voices of the men vary with age; the older having a weird, strange sound which reminds one of the voices heard among a certain class of patients in hospitals for the insane. It is the voice of the early stage of paralytic dementia. The voice of the Indian children resemble much the voices of negro children. They are, however, less musical and much more quiet. Even in childhood, mirth seems wanting in the Indian character. They seldom laugh with that hearty merriment for which the negro is famed. The Indian voices are dreamy in ordinary conversation. When angry they usually stammer without articulating words.

"One hears among the Indians very few characteristically individual voices. Comparing them with their more civilized brethren, we find that the French voices show complex emotional lives.

Those of the Englishmen vary in pitch a great deal, as do those of the American people. With the Indian voices there is less variety, both in register and pitch, and the undertones reveal similar emotional states. Comparison of the Indian voices with those of the Chinese is rather favorable to the latter. The voices of the educated Chinese are flexible and indicative of great shrewdness. The voices of the educated Indians, of whom I have known twenty or thirty, are whining and uninteresting."—[*The Literary Digest*].

LIGHT AND SHADOW IN OUR LIVES.

Light is precious, and so is shadow. There are those who joy in the light, and who think that it would be pleasant to have the light always. They are sorry when the clouds come, and they regret that shadows ever shut out the clear shining of the sun. But those who have lived under a tropical sun, with a burning sky above them, and never a cloud to shield or shelter them from the ceaseless glare of the untempered light, realize the blessing of cloud and shadow, and rejoice that they live in a land where the sun does not always beat down upon their defenseless heads, but where clouds with their refreshing shadows bring a grateful contrast to the scathing heat of continuous sunlight. We long for the light and warmth of unbroken prosperity, and we are sorry that shadows come between us and the sun of happiness. Yet if we never had shadows above us, the continuous glare of prosperity would wither our souls and dry up the juices of our best nature. It is in the alternation and contrast of light and shadow in our lives that our best blessings are realized.—[*Sunday School Times*]

SUMMARY OF LOCAL HAPPENINGS.

February has been characterized by high winds and snow flurries.

We have had more winter weather since February began than in all the previous months put together.

Basket ball is the game of the gymnasium, and is entered into with a zest that brings success.

The school has been passing through an epidemic of colds and coughs with three serious cases of pneumonia. All are now improving.

Superintendent and Mrs. Gates of the Government Boarding School, Ft. Berthold, North Dakota, visited the school the last of January.

The Carlisle Indian School March composed by our band leader Dennison Wheeler and arranged for the piano is on sale at this office at 25 cents.

There has been more sickness during this month than in one month for several years, and yet not a case was lost.

Among the visitors of the month was Delaware Chief Tobias of the Province of Ontario, Canada, who gave a very earnest address before the school.

The gymnastic and calisthenic drill under Mr. Thompson's instruction are attaining a degree of perfection that is gratifying, both from a standpoint of health and from one of pleasure.

Mr. Elmer B. Snyder, for the past year instructor in tailoring, has left for other fields of labor and in his place is Mr. John Davies, of Philadelphia.

The school was enjoyably entertained by the Dickinson College Orchestra and Glee Club on the evening of the 7th.

The talks before the school at the opening exercises this month have embraced such topics as "James Monroe's old home," "Clara Barton and the Red Cross," "Sponges and Sponge Making," "How Utah was Admitted," "Cuba and its Revolution," "Good Manners and Good Breeding," "St. Valentine's Day," etc.

Dr. Z. T. Daniels, one of the oldest and most experienced physicians of the Indian service, has been transferred from the Pine Ridge Agency, South Dakota, to Carlisle, and will be with us in a few weeks.

Sloyd, wherein boys and girls alike are taught scientifically the use of tools in the making of articles, thus educating the mind through the hand, has attained a place in our curriculum that is inestimable.

The School Band has been at considerable expense during the year and accumulated some debt. In order to liquidate this they gave a concert on January 23, in the Assembly Hall which was well patronized by the townspeople although the evening was the worst of the season. The Band also gave a sociable the week following and served refreshments charging the usual prices. The two affairs combined brought them about one hundred dollars.

The Misses Hench, of Carlisle, have presented the reference library in the Academic Department with about 46 volumes of the *Century* and *Scribner* ranging from 1875 to 1895, and other valuable magazines. Some unknown friend in New York sent a number of papers and magazines. We need greatly an International Encyclopedia, in fact several hundred dollars worth of books of just the right sort. In two weeks of January, 78 volumes were taken out by the pupils and teachers and more than 150 persons have used reference books. Pupils doing Literary Society work frequently fail to find the material owing to scarcity of modern reference books.

In referring to the visiting chiefs last month (Quannah Parker, head chief of the Comanches, Essatite and Red Elk of the same tribe, and Lone Wolf and Tsadle Konkay of the Kiowas), Mr. Stending made the following a propos remarks before the school:

These men have become great in their tribes by reason of force of character and natural ability, and have by the same means compelled the respect of all with whom they have come in contact. They have no education, but are intelligent. One of the strongest educational forces that has acted upon the Western portion of the country they represent has come by Indians visiting Carlisle and seeing as they could not see elsewhere the possibilities of education. We cannot estimate the good results of these visits; they are productive of very great good to the Indians as well as the people of the country.

WHY SHOULD "I" BE THE HAPPIEST OF ALL VOWELS.

A prize of Five dollars was offered to the readers of the *INDIAN HELPER* for the best complete answer to the above conundrum. There were so many interesting and altogether unique replies that we are sure some of our readers will enjoy the perusal of a select few, as follows. Those nearest the mark we omit:

Because it denotes self and takes the place of me.

Always in Bible, never in books; in civilization, never in heathen; in liberty, never in bondage; in kindness, never in anger; always in right, never in wrong; in rich, never in poor; in girls, never in boys; in Indian, never in savage; in white man, never in negro; always in Carlisle.

Because it is in Christ's birth.

Because it is never in danger but always in happiness, and in the centre of bliss and never out of kiss; in life but not in death, while it is always in birth and marriage. It is always in time and never comes too late.

Because it is the representative of the world of people. Where there is no "i" there would be no birth and no Washington consequently no Washington's Birthday. Had there been no Washington, there would probably be no United States of America.

It knows no poverty. It is entertained by all fashionable society. It has no sorrow but lives in the midst of happiness. It takes an active part in the Indian Industrial School at Carlisle. It is always in life but never tastes death. With mirth and gaiety it is always found and it is always doing right. It accompanies every new subscriber to the *Helper*.

It is always necessary to complete Carlisle Indian Institute, the most complete Indian education we have. May it continue to grow and send forth its shining light.

It is always in innocence and in the midst of happiness.

Because it is the beginning of industry, increase and independence; the centre of bliss, delight and happiness, and the end of ennui.

Because it is always found in happiness and never in sorrow.

Because it is the only vowel in the name of Christ.

Because it has a dot.

It is surely my fate, To stand smiling in state, In the group of the letters—Gravitate.

Because we could not have happiness without the letter "i", and we could not live without it; we could not have any president; there would not be any Captain; neither would there be any Bible; there would not have been any Washington nor independence. It has as many places in society as any of the vowels. There would certainly not be any Indians.

Because it is always in the midst of bliss, while a, e, o and u are invariably in a quarrelsome state.

"I" was present at my "birth";
As a "child" am "given" "mirth";
"Happiness" greets me in "life";
"I" change "few" to a "wife."

Tho' "in-visible" "I" am in "sight";
"Without" strength, yet strong in "might";
For the "prize" with "faith" "I" strive;
"Waiting" for that golden "five."

Always in happiness, never in woe; always in bliss and paradise; always in a wedding and matrimony; always in America and never in England or Venezuela, may be seen in the beautiful of April, but never in sultry August. In kind and loving; is in Indian and Indian, my native State; is always at Ft. Simcoe and should be happy.—Takama Agency Boarding School.

Because it is always in right.

Because it is never in love.

Because it never gets in trouble and all the rest of the vowels are in it.

Because it is never in the wrong but always in the right. Christmas and old Kriss Krinkle could not get here without it, while the valentine is its patron saint. Carlisle and the Indians would not have a friend, would not be at all, in fact, if "i" were not in existence. Imagine the father of waters—the Mississippi without it, and what would a political caucus do without "ayes" (i's) and noes? Last but not least it is the beginning of Indian, greatest of all States, and the end of the namesake of the ancient Grecian city where dwelt the oracle of Apollo—Delphi.

Because it is never out of sight or mind.

Because it is always single, never double in any word.

It is first in improvement, importance, impartiality, etc. It is foremost in ingenuity, inheritance, inspiration, instruction, invention, etc., and last but by no means least in Indians.

I don't see how the letter "i" can be any happier than right in the middle of the word happiness.

Because it sees so much.

FROM THE INTERIOR DEPARTMENT.

Now "I" is the happiest vowel, I wis:
It is never in sorrow, but ever in bliss.
The beginning of innocence, industry, income.
Ne'er in anger or hate, but always in whimsy.
It is never in love, tho' 'tis in every kiss;
And is found in the lips of each pretty miss.
It is always in smiles, hence 'tis never in tears.
It is in all our lives, yet not in our fears.
In the midst of our happiness, also, you see,
And hence is the happiest vowel there be.

Because it is always in credit and never in cash.

Because there could be neither saint nor sinner without it.

Because Indian would be doubly blotted out of existence without it.

THE NAVAJOES.

From a Member of the Tribe in a Western School

About three weeks ago as I was sitting on the Hospital porch looking over the fields that are here about, there came a sudden thought into my mind and that was whether the Navajo Indians could ever become like the white people.

At present the Navajo Indians are really far back behind in civilization although they are better off now than they were fifteen or thirty years ago.

How do I know that the Navajo Indians are much better off compared with thirty years ago, as you all know that I am not thirty years old yet.

When I was about ten years of age, father began to tell me the stories about the olden times, how they used to dress and what tribes they used to fight with and of the hard times they had, and traditions, and about the creation.

About a year or two ago I was talking with an old man who was a pure blooded Navajo and I asked him if he knew that the earth was round.

He answered and said, "How, round like a ball or like rain?"

I said, "Like a ball."

The old man looked at me for a while and asked me: "How do I know that the earth is round?"

I told him I learned it at school.

"Well," he said, "do you believe it?"

I said, "Yes."

I told you I stirred up that old man.

He stepped up close to me and told me that the earth was flat, and that the clouds hang to the earth just on the other side of the ocean, and no one can ever get through; and he said if any person makes an attempt to get through he will be crushed between the earth and the clouds.

I stopped my talking for I was afraid he would get after me with his old cane.

Here is something that my people and perhaps all the Indians think.

They think the white people get a letter from God once in a while to tell them what to make next.

The old people among the Navajo Indians say that we Indians came out of a mountain somewhere in the west, and they also said the ladder upon which they climbed out of the Mountain still remains. I would just like to see that ladder myself.

As the World goes on and Missionaries work among the Indians, and as the schools increase there will be a time when our great United Nation will talk one language, and that will be the English. And my people will talk, work and dress as all civilized people do.

I thank the Missionaries for working among my own people. I am thankful for the schools that are established by our Government for the purpose of educating the Indian children.

JOSE KIE PLATERO.

THE INDIAN TERRITORY PROBLEM.

A bill for the creation of the Territory of Indianola out of what is the Indian Territory is now pending in both houses of Congress. A delegation composed of Chiefs C. J. Harris and S. H. Mayes of the Cherokee nation, Delegate James Dyer of the Choctaw nation, and Delegate Ek. B.

Childers of the Creek nation, has gone to Washington to protest against such interference on the part of the United States with the political conditions in either or any of the Five Nations.

It is the oddest kind of an "international" tangle into which an unintended but inevitable course of events has brought us. The existing relation of the Indian Territory to the government of the United States is a political curiosity which beats Barnum's "What is it?" It is not a state; it is not a territory in preparation for statehood; it is nominally a "nation," recognized as such by so-called treaties made between it and the United States. And yet it is situated within the boundaries of the United States—an integral part of our national domain.

Studying the history of the treaties entered into with these "nations," one might jump to the conclusion that our government has but one thing to do—honestly to stand by the letter of its treaty pledges; but looking at the facts in the case as they now exist it is seen to be a simple impossibility to fulfill those pledges.

The Indian Territory comprises 21,000 square miles. In all the Five Nations there are about 50,000 Indians and 300,000 white people. Among the white people are 30,000 children of school age, and not a public school in the territory is open to them.

The recent report of the Dawes committee, made after most careful investigations on the ground, makes it plain beyond all cavil that the present situation is so anomalous and absurd as to be intolerable. At this date, so changed have become the circumstances, to fulfill the original and real intent of the treaties it is necessary to disregard certain of the literal terms of those agreements.

Some sixty years ago, when these uprooted Indian tribes consented to remove from the east side of the Mississippi River to the far-away Indian Territory, which it was then supposed would never be reached by white settlement, the government of the United States, in a mood of compunction for having driven them out of their aboriginal homes in Florida and Georgia, did pledge itself forever to protect them from the intrusion of white men, and in the perpetual exercise of the usages, rights, and privilege of their own tribal and communal forms of government. This was done in perfect good faith and with an altogether humane intent.

In certain respects these Indian tribes have done better than was expected of them. Christian missionaries, directly after their settlement there, combining schools and all kinds of industrial teaching with their religious teaching, soon made it evident that Indians were really capable of being civilized, until the tribes came to be generally known as the "civilized Indians." They have churches and schools, and a kind of judiciary. But the government and the ownership of land are still tribal, and there is going on there an extensive experiment of bald socialism. The effect is just what might be expected. The Indian Territory has become a paradise for a few greedy crafty tribal bosses, who manipulate everything, and who manage most things with a single view to their own selfish advantage. The vast majority of the fullblood Indians are left in poverty, ignorance, and shiftness. Although 300,000 white people have been allowed to come in, no white man is allowed to own a foot of land. Lands are rented to white men, and the rentals go chiefly into the pockets of the chiefs and other bosses, and so the Dawes committee testifies to the unspeakable demoralization of the common run of Indians, who get from the per capita distribution of money just enough to degrade their manhood and foster their vices.

The reasons for the original treaties having ceased to exist, it would seem to be plain that in justice to the Indians themselves, as also to the six times their number of white people whom they have allowed to come among them, on common grounds of humanity and a pure republican form of government, there ought to be effected a thorough reorganization of the whole political system in consonance with the fundamental laws and institutions of the rest of the country. And the sooner this is done the better it will be for all parties concerned.

Let Congress take the matter into its own hands, pay due respect to every real right and obligation, convert the Indian "nations" into a United States territory, that it may grow in due time into a state with every advantage pertaining to our common country. A flag that is good enough for the rest of the country must be good for that part of it, also.—[*The Inter-Ocean*].