

Dr. Geo. E. Reed

Commencement  
Number.

# The Red Man.

Class of  
'96.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XIII.

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

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To civilize the Indian get him into civil-  
ization! To keep him so let him stay!

Indians unmassed and given individual  
chances in our civilization are no prob-  
lem.

Feed the Indian to our civilization and  
it will assimilate him as easily as it does  
all aliens.

Continued wholly in the experience of  
his tribes, the Indian will never sprout a  
sentiment against tribal conditions.

Indians in tribes contribute nothing but  
trouble and expense to civilization. The  
Indian away from tribal influences freely  
contributes to advance civilization.

We find the only difference between  
white children and Indian children to be  
language and lack of previous opportuni-  
ty, and that both of these are easily cor-  
rected.

The special trend of our work at Car-  
lisle is that the Indians shall not be treat-  
ed as a people with such peculiar charac-  
teristics as to require special laws and  
supervision.

The nation receives and assimilates  
yearly 500,000 foreign emigrants from all  
lands, but through decade after decade  
fails to assimilate 250,000 Indians already  
here. Why?

No feature in the Indian service is  
more economical than the Outing System,  
and nothing builds the Indian out from  
his tribe into citizenship more rapidly  
and effectively.

America has always by force alienated  
her 250,000 native Indians, but has im-  
ported and assimilated millions of black  
savages, giving to them her language, in-  
dustries and citizenship.

All success in civilizing the Indians de-  
pends on their being made able to cope  
with civilization. How is it possible for  
them to gain that ability except through  
experience, among civilized people?

## OUR GRADUATING EXERCISES, THE EIGHTH

—AND—

## ANNIVERSARY EXERCISES, THE SEVENTEENTH

A RED LETTER DAY FOR CARLISLE—IN SOME RESPECTS THE  
GREATEST OCCASION OF THE KIND IN OUR HISTORY.

MANY DISTINGUISHED VISITORS.

The Eighth Graduating Exercises of  
the School took place on Thursday after-  
noon, February 27, in the gymnasium.  
More than an hour before the time for  
opening the doors, residents of Carlisle  
and vicinity began to arrive by trolley,  
private conveyance and on foot. When  
the doors were opened there were more  
than 2000 people crowding forward to se-  
cure seats.

It was necessary to reserve 1000 seats  
for students and visitors from a distance,  
and all the ushers could do with the peo-  
ple who were so anxious to get in, was to  
send them first to the running gallery and  
afterwards to that part of the house not  
reserved for  
guests.

It was a good-  
natured multi-  
tude, and after  
securing the  
best places prac-  
ticable, main-  
tained excellent  
order throughout  
the exercises.

After the crowd  
had settled in  
place, the distin-  
guished visitors  
marched in,  
headed by Gov-  
ernor Hastings,  
General O. O.  
Howard, Senator  
Nelson, General  
Fitzhugh Lee,

son, Commissioner of Education for  
Alaska; Captain McKennon and Mr.  
Cabanos, of the Cherokee Commission;  
Attorney-General Stewart and other offi-  
cials of the State of Pennsylvania; Sen-  
ator and General J. P. S. Gobin, of the  
Pennsylvania Senate and Militia; Rev.  
Dr. Tennis Hamlin of Washington, and  
Dr. Lemuel Moss of Woodbury, N. J.;  
Mr. William G. Fisher and George Vaux,  
Jr., of Philadelphia; Judge Henderson  
with Clergymen and Professors of Dick-  
inson College, and others of Carlisle, and  
other distinguished gentlemen from far  
and near, and took seats upon the plat-  
form.



FRANK HUDSON (Pueblo), MARK WOLF (Cherokee), JAMES R. WHELOCK (Oneida), JOHNSON ADAMS (Chippewa), TIMOTHY HENRY (Tuscarora), ROBERT JACKSON (Chehalis), HERMAN N. HILL (Menominee), JOSEPH MARTINEZ LOUISA GEISSDORF WILLIAM LEIGHTON AUCIE PARKER JOHN LESLIE (Pawnee), ADELIA LOWE (Sioux), EDWARD SPOTT (Puyallup), DELOS LONEROLF (Kiowa), LEILA CORNELIUS (Oneida), CORA SNYDER (Seneca), LEROY W. KENNEDY (Seneca), SUSIE DAVENPORT (Ojibwa), CYNTHIA WEBSTER (Oneida), MARK PENNY (Pueblo), LEANDER GANGWORTH (Tuscarora), ELMER SIMON (Chippewa), JULIA ELMORE (Digger).

Members of the House Indian Committee—Hon. J. S. Sherman, Chairman, of New York, Hon. George W. Wilson, of Ohio, Hon. I. F. Fisher, of New York, Hon. J. W. Maddox, of Georgia, Hon. George Pendleton, of Texas; Dr. Harris, United States Commissioner of Education; General John Eaton, ex-Commissioner of Education; Judge W. N. Ashman, of Philadelphia; Chaplain C. C. McCabe; D. M. Griffith, Secretary of the House Indian Committee; Mr. Slater, Chief of the Finance Division, Capt. Dortch, Chief of the Educational Division, and Dr. Wooster, of the Indian Office; Col. William C. Church, editor of the *Army and Navy Journal*; Mr. Jas. B. Wasson, of the *New York Tribune*; Dr. Sheldon Jack-

Governor Hastings, General Howard, General Lee, Members of Congress and others were heartily recognized by the audience as they came in.

Following this party came the students of the school, marching by twos; then the graduating class. (See picture.) Both the students and the class were also applauded.

The class motto: WE WILL GO ON, was suspended over the centre of the hall.

Promptly at two o'clock the band struck up the people's favorite "Gipsy Life" by LeThiere, and the choir sang "Jerusalem," by Parker. In this a solo was carried by Linnie Thompson. She was at her best and received well-deserved applause for her effective rendition. Dr.

Tennis Hamlin, of Washington, led in a fervent prayer, and asked for grace to recognize the unity of one blood and of one purpose. The School, accompanied by the band, then sang the Marseilles Hymn in a manner that stirred the hearts of all.

The graduation orations which followed, we print in full. These were interspersed by the solo "Judith," sung by Linnie Thompson, and James Flannery's cornet solo, "My old Kentucky home," by Masten.

## THE ORATIONS.

OUR TODAYS.

ROBERT JACKSON, CHEHALIS

Our todays are the standard by which we are measured, and our character and influence are known accordingly. Though men see us but once, they judge us by what they see, a word, a sign, a look, and all our future deeds may be colored in the light of a first impression.

Our friends who know us most intimately are not more just in their estimation of our character. The one defect of our character obliterates the ninety-nine virtues; the one act of which they disapprove blots out the memory of the many of which they do approve. We must not let the convictions of others hinder our prog-

rees in life. We must comfort ourselves in the thought that at least our God and ourselves know that we are progressing in the right way. When we sit down and count the pleasures, the inspirations, the possibilities and the virtues which are a part of our life, they blot out as they surely outnumber the mistakes, the sorrows and the defeats. We learn wisdom from failures much more than from success.

We discover what will do by finding out what will not do; self-discipline, self-control are the beginnings of practical wisdom; and these must have their root in self-respect, for self-respect is the noblest garment with which a man may clothe himself. It is the most elevating feeling with which the mind can be inspired.

The battle of life is fought up-hill; and if we were to win it without a struggle, there would be no glory and honor in the accomplishment. If there were no difficulties, there would be no success. If there were nothing to struggle for, there would be nothing achieved. All experiences of life, indeed, serve to prove that the obstructions found in the way of human advancement may, for the most part, be overcome by steady good conduct, activity, perseverance, and, above all, a determination to surmount all difficulties, and



stand up manfully against misfortune. But indulging in a feeling of discouragement never helped anyone over a difficulty, and never will.

That man who sits down to look at the difficulties that lie ahead of him, will never go far or high. His intelligence and power of reaching the full measure of the image in which he was created, depends entirely upon his ability to forget the past, and live in the triumph of the present. Yes: forget the difficulties of the past, and fight those of the present, for they are the material which, if overcome, forms our character, rounds our education and experience, and assures us fame.

Things which may at first sight appear comparatively valueless in education, are really of the greatest practical value, not so much for the information which they yield, as because of the development which they compel. The mastery of them evokes effort, and cultivates powers of application which otherwise might have lain dormant.

If we are imbued with the true earnestness of desire "to kill the Indian and save the man," it must be a fight of each to-day. The difficulties which oppose our progress must be overcome at whatever cost, and the sun at close of day must not shine shamefacedly on our back, but over on our weary but contented faces, firm set with a sweet smile of hope, of untiring zeal and readiness to meet and overcome the difficulties which must confront us as they have confronted every race which in the early dawn of time started upward.

Let us live our todays in such a manner that we will never know what it is to wish for a day gone by. If we do nothing but wish, we will never accomplish anything. The desire must ripen into purpose and effort; and one energetic attempt is worth a thousand aspirations.

It has been beautifully stated by Nicholas Rowe, one of England's foremost poets of the eighteenth century, that "The wise and active conquer difficulties by daring to attempt them; sloth and folly shiver and shrink at sight of toil and danger, and make the impossibilities they fear."

Shakespeare, Tennyson, Longfellow and Prescott would never have been acknowledged by the civilized world as masters in their arts, if they had been indolent and easily discouraged. Galvani, Volta, Franklin, Newton, Faraday, Morse, Harvey, Watt, Stevenson and Arkwright, never would have been the promulgators and promoters of the greatest industries and sciences of today if they had not cultivated qualities of patient application and perseverance.

These and scores of other men hewed their way through life, and came through the furnace of experience moulded men in the noblest sense of the word, whom their country need never be ashamed to call her sons. But let these few familiar names which have been given serve to impress us with the vast importance of the value of every moment of our today.

Let us aim, then, to use every moment of our todays to such an advantage that we may in a comparatively short time, demonstrate to the civilized nations that we as Indians, made in the image of God, are also possessed of all the endowments which he in His divine wisdom has given them to awaken and cultivate.

Many centuries have witnessed the struggle people have been making towards this end, and what has been the result? Why, we have but to look abroad and at home and we see the different systems of government, the great institutions of learning, and the great industries and manufactories. It is evident from the facts that the people living in them are civilized, they have become so by intense effort. We too look forward to the time when we shall be able to conquer all that they have conquered, and possess all that they now possess in civilization, and then the Indian problem will be but a thing of the past, vanished and gone also to the happy hunting grounds.

Whatever thing we may wish to do, let us do it to-day, this moment. If we desire happiness, we must not wait for it. We must take it to-day. If we are going to enjoy the good things which God gives us, we must enjoy them to-day, even though they be simply the boon of fresh air, pure sunshine, sparkling water, and the beautiful blue sky.

Julius Caesar said in his famous message to the Roman Senate, "I came, I saw, I conquered." Let us say—"I awoke, I felt my possibilities, I developed them. Behold—God gives me success."

#### INDIAN GIRLS AS TEACHERS.

CYNTHIA WEBSTER, ONEIDA.

We are convinced that each year there is a great advancement among the Indians in their education and civilization; but as a people they are far below the whites of this country in their general intelligence and mode of living.

They enjoy very few of the comforts and none of the luxuries which are the pride and boast of their more fortunate neighbors.

When we speak of the education of the Indians we mean that comprehensive system of training and instruction which will convert them into American citizens, put within their reach the blessings, which the other race enjoys, and enable them to compete successfully with the white, on his own ground and with his own methods.

Education is something through which the rising generation of Indian youth are brought into fraternal relationship with their fellow citizen and with them enjoy the delights of social intercourse, the advantages of travel, together with the pleasure and development that come from the study of literature, science and philosophy.

The purpose of the government is to give all the Indian youth of school age, who can be reached a proper training. There is an urgent need among them for a class of leaders of thought such as lawyers, physicians, preachers, teachers, editors and progressive, trained workers, who know how to work and have the inclination.

The majority of the Indian boys and girls perhaps will not desire a college training, but the few who obtain it will be of great help to their people.

We feel that in us are the same endowments of mind and heart that other races possess, that they wait only the touch of culture and the opportunities for exercise, that they may manifest themselves.

Properly educated the Indians can give just as valuable and worthy service as teachers, or in other work, as that given by any race.

We all know that the education of the Indian girls, who have taken the course of teaching is far below that of their white sisters and brothers who are engaged in the same field. All, with few exceptions, have not even reached the high schools of this country. They are sent out only among the schools of their own race, and why? Isn't it the lack of education that keeps them from entering white schools as teachers? They must first receive a broader training and experience in dealing with youth before they may hope for a wider field of labor.

Carlisle has a Normal Training Class which is open to the boys and girls of the higher grades. A great many have taken advantage of this and those who have been sent to other schools as teachers have shown by their success that they have made the best use of his excellent opportunity.

Some have failed through difficulties they have met, and most of these failures have been in the reservation day schools. Children from these schools do not gain much in their studies because of their Indian speaking at home, whereas if they were not allowed to speak their own language, more could be done for their advancement by the teachers sent to them.

Why is Carlisle successful in this particular? Isn't it due to its insistence on English speaking? I think a large share of the success comes from that, and we are thankful that there are schools that do not allow the Indian language to be spoken. Another difficulty is that they have not the appliances which the larger government schools have, making it difficult for the teacher to illustrate that which has not come into the Indian child's experience.

There are many other difficulties which the Indian girl as a teacher must meet, so those who have been more fortunate in their education must not blame those who are not fully successful.

A white girl who had received as little education as a Carlisle graduate would very likely fail, if placed under the same circumstances.

There is not a teacher here who has not had a very much higher education than the students who graduate from the school they are teaching.

A person who undertakes to teach must first have knowledge and then experience in imparting it, before he can be able to instruct most successfully those who are under him.

I have had a little experience in teaching, and I find that what I have studied most has been stored in my mind, and I can give it to the pupils so much more easily than if I had just looked it up before coming to the class.

Success comes not only through the books they have studied but teachers must have tact and judgment as well.

The Indian girls who have been sent to different Indian schools as teachers lack a great deal in judgment, because they have not had experience and time to cultivate that useful quality.

People who have tact and judgment are more successful in the work they have undertaken than those who lack it—we must have that in order to succeed in our teaching.

Those of us who may go out from here as teachers perhaps have not thought of the trials we may meet, but it is our purpose to give the best that is in us, and make the path smoother for those who may follow.

"We will go on" is our motto, and it is our determination to make our work, whatever it may be, a success.

#### OUR DEVELOPMENT A NECESSITY.

DELOS LONE WOLF, KIOWA.

Today, when the diffusion of civilization among the Indians has become the object of general attention, and when efforts are being made on an extended scale to carry the blessing of education into the lowest dwellings of poverty and savagery, does it not become specially the duty of you who are blessed with Christianity and civilization to direct your energies to this advancement?

Cultivate the minds of our long neglected people and expand the intellectual faculties, which the Almighty has undoubtedly bestowed upon us for good and noble purposes, that we may employ them under the regulating influences of Christian principles.

While alone in my room not many days ago, I inquired of myself "Has education produced any effects upon the minds of the Indians?"

A brief silent meditation was sufficient to convince me that education has broadened the thoughts and feelings of the Indians, and has instilled in them nobler, purer and higher ambitions.

Take for instance an Indian on a modern western reservation. It is difficult for him to carry his thoughts beyond the limits of his horizon; consequently he has no sympathy nor regard for the outside world. He has no ambition to rise above the surroundings as long as there is nothing to inspire him to higher aspirations, nay, he can not rise until education shall lift him out of the pit, and make him find his place in the world.

If the Indian is going to be a man he must leave his prison, the reservation, to compete with the world and show to it "what and not who he is."

Once outside breathing the air of civilization and education begins the work on his mind, he will rise to his proper place which the All-wise One intended he should occupy. He will then see that there is a wide and great nation beyond his sphere of existence. The world will enlarge itself as he advances.

To him this will mean a great deal; naturally he will value intellectual and moral training, but more will he desire his heart enlarged to its uttermost capacity when he shall learn the lesson of love and see that "no man liveth to himself."

If he remains in the reservation the powers of his mind will remain forever unknown.

To me the uneducated mind is like a marble in the quarry which shows none of its inherent beauties until the skill of the polisher brings out the hues, makes the surface shine, and reveals every vein which runs through it.

Education after the same manner, when it works on a noble mind, draws forth to view every latent virtue which without such help would remain forever unseen. What sculpture is to a block of marble, education is to the human mind.

The figure is in the stone and the sculptor finds it, only by removing and clearing of the rough surface.

The philosopher, the saint, the wise, the good or the great man is hidden in the Indianism which proper education can bring to light.

With all these possibilities in view let us go forth with firm determination to reach the highest place possible.

We are all charged with the sacred duty of self-improvement, and to the proper performance of this high duty nothing is more essential than an acquaintance with our lives; such acquaintance as can be had only by comparing our present character with the original condition of our natures and by being apprised of the deceitfulness and infirmities of our hearts. We also shall be called upon to operate upon the minds of others. We shall have occasion to guide and influence the minds of our younger brothers and sisters.

Look about through the Western reservations and think of what material their population is for the most part composed. It is not a lifeless mass, they are not animated machines, but they are rational and spiritual beings.

There is not a mind that is not capable of making progress in useful knowledge; and no one can presume to tell or limit the number of those who are gifted with all the talents required for the noblest discoveries.

They have naturally all the senses and faculties possessed by Newton, Franklin and Fulton. I do not say in so high a degree, but who shall say in no degree?

But little is needed to awaken every one of those minds to the active exercise of its wonderful powers, but this little generally speaking, is indispensable.

How much more wonderful an instrument is the eye than a telescope! Nature has furnished the eye, but art must contribute the telescope, or the wonders of the heavens would remain unknown.

It is for want of this little, which human genius must add to the wonderful innate capacity for improvement that by far the greater part of the intellect perishes undeveloped and unnoticed.

To meet the demands of life and become

actors in the world's progress, we must be taught to earn our living "by the sweat of our brows."

The infinite Being has seen fit to make labor the condition of men, and he has so formed the body that it cannot long enjoy health without work. Man is naturally indolent and he must be made to love labor. Some so-called Christians are helping the Indians to commit suicide by encouraging them to remain on their reservations. They are forcing the Indians to be idle by holding them in their tribes, and it is idleness which depopulates the Indian lands.

It is not human nature to esteem or even to bear patiently with the man who is dependent upon others. But the Indian must be assisted, because he is forced to be idle. Labor alone can make him a self-supporting and an independent man.

Many who are now occupying places of influence and usefulness, have fought their way up from poverty by their labor. What others have done, Indians can do if developed physically, intellectually and morally.

When an acorn falls on an unfavorable spot and decays there, we know the extent of the loss: it is that of a tree like the one from which it fell, but when the intellect of a rational being, for want of culture fails to attain the great ends for which it was created, it is a loss for time and eternity which no man can measure.

It is a difficult and perilous task to develop a man physically, intellectually and spiritually, but God will bless every effort and crown every exertion with success.

#### THE INDIAN—A MAN.

ELMER SIMON, CHIPPEWA.

The marked distinctions that characterize man from the beast lie in his endowments of body, mind and heart. Industry, courage, resolution, will-power, intelligence, sagacity, piety, fidelity, morality, generosity and love, these are some of the inherent qualities with which God endows every man, irrespective of race or color. Hence the possession of these qualities to a distinctive degree, characterizes the human race from the low animals. And it makes little difference in what place or of what race a child is born, he possesses all these qualities in embryo, for God—being no respecter of persons, and certainly not of races,—has wisely created all men equal in this respect.

Yet, notwithstanding this truth, there are many who do not even admit the Indian into God's family—the human race, to say nothing of their prejudiced ideas of his inferiority.

In his savage state, because he tried to defend the regions wherein God and nature had placed him to live and enjoy the fruits thereof, he was pronounced good only when dead. And now, in his degraded state, because his efforts to struggle out of a miry pit of ignorance, superstition and degradation are yet feeble, the cry "He is incapable of development" is often echoed the world over by press and platform.

But it all comes from those who doubt the endowments of the Red Man as a man and who accept as a truth that the Indians were simply a race of brutal savages doomed by God to perish when civilization approached. Of a truth, it does seem the "conscience to cast mud on the character of one" whom we know we have wronged.

But is the Indian a real man like other men, gifted with the same endowments? Or has God slighted him? Let us first glean from what we know of the Red Man the traits of true manhood he possesses.

Two hundred and eighty years ago when your forefathers landed upon the shores of America, the smoke of the council fires of a hardy, a noble and happy race rose in every valley between the Hudson and "The Land of Flowers," the Atlantic and "The Father of Waters." This vast continent they held as an undisputed possession sacredly entrusted to their care, as they believed, by the Great Spirit. Throughout the land everything was held in common; their hospitality and generosity rendered hospitals and poor-houses unnecessary; their civility and integrity required no the aid of police forces and prisons to preserve order; and their own self-respect and respect for others induced them to obey the councils and carry out the orders of their sachems. With these as the predominant principles of a people's life, can we doubt the statement that the Indians were like all of Nature's creatures, a free, independent and happy race? No. For then being ignorant of modern vice, the Red Man was the noblest type of heathen manhood—he was indeed Nature's nobleman.

His life of morality and piety revealed his belief in a Great Spirit and hope in immortality; his eloquence in council betrayed a good memory and a quick intellect, while fortitude, courage, resolution and sagacity were manifested in the lives of King Philip, Black Hawk, Tecumseh, and a host of others. Braver men never fought their people's battles; truer men never drew the bow. They



shrank from no hardships, they feared no dangers, and counted it joy to die for their people.

This is not the mere fancy of a school boy, intended to delude by disguising the faults of my people. They were as Carver well said and as the whole world knows so well, "cruel, barbarous and revengeful in war, sanguinary in their treatment of prisoners, sparing neither age nor sex."

But on the other hand they were sociable and humane to their friends, ready to share with them their last morsel of food or to suffer and die in their defence, and both the testimonies of your own people and mine unite in confirming the fact that they were a noble, happy race, and not simply brutal savages.

Shall we then or can we declare such a race lacking in the qualities and virtues of true manhood? Nay. We must admit (1) That if many qualities and virtues are gifts of God they are not exclusively distributed, but universally found in man, every where from the heights of civilization down to the very depths of savagery; (2) That if true dignity consists not in mere outward appearances or even in illustrious births, but rather in the higher endowments of the mind and heart, true virtue thrives and lives just as well in rags and patches of poverty and buffalo hides and buckskins of savagery as it does in the purple robes of the throne and the linen and laces of aristocracy; (3) That if virtue is virtue in the white man, virtue is nothing else but virtue in the Red Man.

Your forefathers were cordially welcomed as guests, brothers and even Gods, with great hospitality, and the Indian remained as their best friend until their own dangerous intentions betrayed them. When this right of friendship was forfeited, but not until then did the Indian as their merciless foe, attempt to drive the palefaces as dangerous intruders, away from his home and resources of livelihood. And who, even today, would not be justified in such attempt? Loyal to his country, his friends, his home, his family and to his plighted faith, the hope of insuring the future welfare of his children whom he passionately loved, and the desire to secure happiness to his posterity, were the burning motives which prompted him to risk his life. And who, but a worthless coward would not fight for such honorable causes?

Yet, because of this only, many can see no good in the Indians. They attribute the vices of savagery without admitting the virtues of the same. But if as savages they forgave not injury, as men, they never forgot kindness. If we despise them because of their terrible vengeance, see if we can not recall scores of instances where the unconquerable fidelity and generosity of a "Squanto" has saved our people from starvation or death. If we would withhold from them the virtue of love because death ended not their hatred, let us remember too, that when justly treated as all men ought to be, the love of a Quaker's devoted friends stopped not on this side of the grave, but "will live" as they said "in love with the children of William Penn while the sun and moon shall shine." We cannot withhold from these people the qualities and virtues of true manhood and simply identify their names with merciless brutality alone.

But where are these villages and wigwams? These tribes and families? These warriors and hunters? The breezes of the Atlantic no longer fan a single region which the Red Man may call his own.

Whether then has he gone? Where is that noble race of men? Ah! they have perished. And were wasting pestilence, famine and war the only causes of their destruction? They have owned no telegraph, employed no press reporters and published no books. Who, then, knows the tragedy of their three hundred years of lingering ruin? True, a fragment of the sad story of their melancholy fate may be found in the book aptly titled, "A Century of Dishonor," but no pen can write, no mortal tongue can utter, words that would fully characterize the treatment of a rich and powerful nation to a handful of helpless people.

The retarding and degrading reservation system of today is a legitimate result of the policy the Government has employed in its dealings with the Red Man. And the surrounding influences of the reservation have sunk him far down into the depths of a stagnant pool which his forefathers never knew.

The contaminating vices of civilization have eaten into his heart's core.

Yet the results wrought on the offspring of these degenerates by some present policies further proves that the difficulty has not been entirely with the Indians, but with the Government. Away, then, with the prejudicial idea, that because of some physical and organic constitutional difference, "The Indian is incapable of development." Where his environment has changed, the results have been accordingly. Hence, environment only has made, makes and will make the difference. Born and developed in the midst of Caucasian civilization, you become a civilized man. Born and developed in

the midst of Chinese conservatism, you become a Chinaman. Born and raised on a reservation, you become an Indian, the scum of the earth.

Born in a log cabin in the backwoods, surrounded by hard necessity, developed in the midst of elevating influences, living and contending with peers and the existence of slavery, makes an Abraham Lincoln. Born in a despised slave's hut, a fugitive from unjust laws, subject to the contempt and scorn of a superior race, and the result is a Frederick Douglass. Born in a squalid wigwam, raised and developed in an intellectual Boston, in a Christianizing Brooklyn, and in an enterprising, though wicked Chicago, and the offspring of a degraded race, an Apache Indian, becomes a Dr. Carlos Montezuma.

Ah! Anglo-Saxons, "A man's a man for a' that, for a' that."

## PRESENTATION OF DIPLOMAS.

GENERAL O. O. HOWARD.

The graduating classes of Carlisle have all been greatly favored in receiving their diplomas from the hands of men of eminence. The Class of '96 were not behind the others, in having General O. O. Howard so well-known in our land. General Howard addressed the class most feelingly. He said in part:

YOUNG PEOPLE OF THE GRADUATING CLASS: Elmer Simon has given an idea to me of my complexion. I have in me the blood of many races, but I believe I am really called an Anglo-Saxon. I remember once while at one of our Forts I was brought before a Chief, who made very much the same speech as our young friend has just made. He went over all of the wrongs of the Indians, and how he had tried to remedy these wrongs, but he said, "My people continue to diminish." I remember once an old Indian said to me:

"General Howard, you seem to think that the Indians are all alike."

"Well," I said to the Indian Chief, "don't think that the white men are all alike." [Applause and laughter.]

I said to him on that great occasion when we were making peace:

"In this country we have a vast number of friends of the Indian people, and we have many enemies of the Indian people, but the friends of the Indians are just now in the lead, and I have been sent out as their representative to make peace."

I remember once coming into a little station on an Indian reservation, and I saw sitting on the bench an old Indian whose name was Santos; he was a fine looking man. As I looked at him, I thought that his head was very much like that of Henry Wilson's, who was a Senator and afterwards Vice President of the United States; his head was about as large. The Indian chief had very poor clothing on, scarcely any, and while I looked at him this thought came to me, and this is the way I put it. An interpreter was standing by me, and I said to him:

"Say to Santos, I have a father up yonder;" and he said it to him.

I said, "Now say to him that your father and my father are one."

He said that.

Then I said, "Santos, if you and I have the same father, we must be brothers."

The old Indian got up from his bench and put his hand in mine, and with tears running down his cheeks, said:

"We are brothers."

From that time on to the day of his death I never had a more devoted friend.

Now my young people, you are going forth from this School, many of you back to your people. Sometimes there is a little feeling: What a pity it is to go back, what a pity! I will tell you of a young man at Howard University. His mother did washing all the time to earn money to keep him in the University until he graduated. He had an excellent intellect and he had a large heart. After he got his education, do you think he despised his mother? No, no, he was proud of her, and she was present when he graduated.

Our fathers and our mothers may have had a hard time and gotten very little education, and they may not attain what we have been able to, but don't let us

think that education is everything! When I heard you children speak here, you don't know how much I enjoyed it.

Some years ago there was a Chief at the head of the Chippewas who were at war with the Sioux. It was war between Indian and Indian. While at war, this Chief was converted to Christianity, and became a good Christian. Then he loved the Sioux, and did all he could for them.

Now that is the whole of it. If God is within me I am stronger than any man against me. If the Lord is my stronghold, I am stronger than others. Let that thought go out with you, my children and you cannot go back to degradation. Go and lift your fathers and mothers up, and may God bless you and go with you and protect you, and help you in any endeavor you think is for a higher plane of civilization!

The long-worked-for diplomas, were then handed to each member of the class, as they stood on the floor facing the platform, after which the class retired to their seats amid great applause.

CAPT. PRATT.

We have on this platform ex-Governors and Governors; ex-Generals and Generals, Judges and so on, and I am going to call before you several of them. [Applause] It is a peculiar thing that in this great Keystone State of Pennsylvania where one of the first and greatest and best agreements was made with the Indians and held on to and remembered by both sides the longest, this Carlisle School should have been established by a mere accident, and I want to say, having been Superintendent of it always, that Pennsylvania has been just as kind and helpful to the cause of the School as possible, and that that kindness and helpfulness has added wonderfully to its success in every way. Hence it is peculiarly pleasant and gratifying to me to-day that we have present at these ceremonies the great Governor of this great State—[Applause] the Keystone Governor of the Keystone State. I have greatest pleasure in introducing to you Governor Daniel H. Hastings.

GOVERNOR HASTINGS.

LADIES AND GENTLEMEN: This is a great day for Pennsylvania; a great day for this country; a great day for these boys and girls attending this school; a great day for Captain Pratt, the pioneer in this great work. It is a great honor to think that in this little village of Carlisle there is such an institution, which is solving the North American Indian problem. I am glad you are here this afternoon; glad to have you witness these interesting exercises; glad to have you join with me in welcoming these distinguished gentlemen sitting before me; glad to have the head of the Educational Department of this country here this afternoon to see what Captain Pratt and his Indian boys are doing in the village of Carlisle; glad to see this old soldier, Gen. Howard here [Applause]; glad to see the entertaining Chaplain McCabe with us this afternoon; and we extend our right hand to greet Gen. Lee [Applause], who was here before, I have heard. [Laughter.] We gave him a right warm welcome then; we give him a warmer welcome now [Applause.] We sent our people down to return his call in his good state of Virginia, and they gave us a warm reception, and now we are trying to outdo ourselves to give him a much warmer welcome in the city of Carlisle.

General Lee and General Howard tomorrow with their friends will go over the field of Gettysburg. They will recall the scenes and recite reminiscences of thirty years ago; they will call to mind the noble men who fell in that fierce struggle, and they will see in the monuments erected to their memory the story of the past; they will know that this North American Republic of ours is to be one country with one flag, and all the people of the north and south, east and west will join in the sentiment that the star spangled banner forever shall wave over "the land of the free and home of the brave." [Applause.]

I was greatly touched with the sugges-

tion made by one of the splendid young orators, I think the next to the last one, who referred to the example so long ago extended by the founder of our Commonwealth—William Penn, who, he stated, set the example to Christian people of this country in extending the right hand of fellowship to the aborigines, to those who were here before he came; and there is a touching sympathy and lesson in the suggestion, for upon this very spot where we are assembled to-day, and where we behold these hundreds of boys and girls in this school, long ago, in 1755, William Penn gave this land upon which we stand for the purpose of erecting a fort to protect the settlers from the Indians. What a splendid thought it is now that that fort, or the site of that fort has been turned into an institution for the care, education and elevation of the Indians!

How proud I am, as Chief Executive for the time being of this great Commonwealth, to know that at last we are to extend on an equality our hand to these boys and girls. In Pennsylvania and all over the country we raise millions of dollars every year to build churches and school houses; and we send our money abroad to educate and Christianize the heathen; that is all right. Let our churches found their guilds and their societies and their sewing circles. Let that good work go on; and let people imagine a war between this country and Great Britain, and pray, (they are praying) that such an event shall never happen, while others are trying to find out just where an unknown line is located down in Venezuela. I have this question to itself, but let us talk of the country where these boys and girls come from, and let us understand further that they are boys and girls, they are children; they are Uncle Sam's children [Applause], and let your representative in the United States Government, wherever he may be, let him help to put his hands a day down deep among the dollars in the United States Treasury to get the money to build schools like this all over the country, and remember that charity itself begins at home. My time is up. [Applause.]

CAPT. PRATT.

I take the greatest possible pleasure in introducing to this Carlisle audience, this Pennsylvania audience, a man who was here thirty years ago, and who burned these buildings so that they might be re-built in better shape, and who so stirred up things in the town that everybody remembers him. General Fitzhugh Lee, ex-Governor of Virginia.

GENERAL LEE.

LADIES AND GENTLEMEN: I am glad to have an opportunity to return your cordial greeting. You may have seen from your position that the Governor of this great State of Pennsylvania was flanked upon the one side by the great State of Maine, and on the other by the State of Virginia, and I wish to say to you here that if it is necessary to protect the policies of the American Republic, and the Governor of the State of Pennsylvania goes to fill his canteen in the waters of the Orinoco in Venezuela, and has Maine upon one side of him, he shall have Virginia upon the other. [Applause.]

The welcome that I have received here in Carlisle deeply touches my heart, because I am satisfied it springs from yours; and had I musical talent like some of the Indian pupils here, I should be very glad to sing that famous old song "Should old acquaintance be forgot and never be brought to mind?" [Applause.]

As I rise here to talk to this audience under the blue sky which beams above your beautiful valley, many events of an eventful life crowd before me. When I left my Alma Mater at West Point, I came here to perform my first duty as a young officer of Cavalry of the United States Army. I drilled recruits upon this parade ground necessary for the purpose of discipline and to give the military education necessary to go into the Army of the United States. Later I was ordered to Texas upon the western frontier, and there became acquainted with the rovers of the western prairies. It became my fortune to get into a combat with the Indians, and to-day I bear a scar upon my persons from the fast flying arrow of a Comanche.

I also witnessed upon those western prai-



ries a personal combat between a pale face and a red man. They were alone away out on the prairie. I took a great deal of interest in that combat, and sometimes the Indian was down and sometimes the Cavalry officer was down, and sometimes neither. Fortune first hung in the balance upon one and then upon the other. The Indian in the misfortune of war was killed, and the pale face comes here today, feeling happy to notice the great change that has come over the country in the treatment of the Indians, and to compare their peace, progress and prosperity today with what it was when I was on the western prairies of Texas.

Later on, the red battle ax of war was raised, with the cannon roaring through this valley, and rifles flashing. It then became my fortune to come past this town on my way to the battle field of Gettysburg. It also became my fortune to ask the commanding officer of this town to surrender the town, and he declined. That question one way or the other would have been settled next day, had I not received orders to move on to Gettysburg.

When I was here as a United States Army officer I received a warm welcome at the fire sides of your people, which I have not forgotten. But when I came here as a rebel officer of the civil war, I dare say you would have taken my life or disowned me; but that is war.

I went down into the town today and saw a great many of my old friends and former acquaintances, and I was not Governor Lee or General Lee, but Fitz, just as I was when Charley May was Superintendent of the Recruiting Station at Carlisle.

Once while my skirmish line was moving up town, a soldier went into a house, because it was dark, and brought out a photograph, and said, "General, here is your photograph that I found upon a table in a house in this town."

I was telling the story today, and a gentleman said: "That is my photograph. It was at my house that you got it, and I want it back."

So I will send it back.

That is peace. When I was here before it was war.

Everything has changed, and I believe with Governor Hastings that it is a great country; and it is our duty to support this great flag and make it the glory of America and a blessing to humanity. [Applause]

If we are to have a common country, common laws, a common flag, we must all do our full share toward building up this great Republic.

I got into a little difficulty with the United States some years ago, and as a mark of that difficulty, I have a scar on my person given me by the bullet of a federal soldier, and I have another scar that I got when defending the flag in Texas.

The United States Congress is here today by its representatives; the Indians are here today, and I have survived my troubles with both and am here today to testify to the great pleasure I have derived from seeing the progress made by the Indian race and to bear my humble tribute to the crown which has been placed upon the brow of Capt. Pratt and his assistants, each jewel of which sparkles with success. [Applause]

One hundred and forty-one years ago this was an Indian outpost to protect the early settlers in Pennsylvania from the hostile tribes of Indians, but under the policy which I believe was first inaugurated by Winfield Scott Hancock, the superb, all that has been changed, and today this is an Indian School for the purpose of placing the height of civilization upon the brows of the red men and making them useful members of society and useful citizens of the Republic.

I rejoice that there is rust on the tomahawk. I rejoice that the rifles of the pale face no longer flash in Indian warfare. I am glad to be here to witness this scene today.

Now, to you people of Carlisle; to you gentlemen, some of whom I have met upon the hard fought field of battle, I am satisfied that I endorse the sentiment of the South when I say that the South rejoices in the peace, prosperity and progress of the country, and that if war

should ever take place in the interests of the United States, the South will be found in the vanguard of that Army whose power and mighty tread shall be heard in the defence of these interests, and the Southern people will be found in the van of those who desire to see this great Government's interests preserved, the greatest that has ever been organized to protect the liberties of the free. [Applause]

CAPT. PRATT:

It would not do to have Chaplain McCabe on the platform and not hear from him in some way. [Applause.] I call upon Chaplain McCabe: he may talk or sing or do both.

Chaplain McCabe then sang the Battle Hymn of the Republic after which there were many cries for a speech. He said:

I don't think that I ought to say anything, but I will say one thing and that is this: We have cheered everybody today who has spoken; we have cheered Capt. Pratt, and we would like to cheer him a thousand times more, but I think we ought to cheer Mrs. Pratt now. [Great cheering.] No man could ever do what the Captain has done without a good wife. [Laughter.] Chaplain McCabe then called on Mrs. Pratt and Mrs. Hastings to come on the platform, and then said: "They will not come, they are too modest."

CAPT. PRATT:

I want before we close this meeting to introduce to you a gentleman who stands at the very head of all education in this country to speak a few minutes on the subject of education, but before I do that I am asked to do two things. We had a little scene last night in the Chapel; an Apache Indian related something about the Apaches. He is sent here from Chicago to write what occurs here for a great Chicago paper. He has been out from the reservation browsing around in civilization until he is full of it and it has made a civilized man of him. General Howard met his father under peculiar circumstances out west, and there are those here who want to see him again. I ask him to come on the platform to shake hands with General Howard. Antonio Apache, just walk right up here.

Antonio Apache steps on to the platform. GENERAL HOWARD:

I want you to see for yourselves that he is a taller man than I am. His father was a taller man than I, too, and his father spared my life so I will spare his. I want to say that we didn't understand him last night. What he wanted to say was that he desired to make his own living like a man. God bless him and help him to do it.

Then Antonio Apache again took his seat at the reporter's table.

CAPT. PRATT:

Now the ladies must be pleased as well as the gentlemen, and they have asked Chaplain McCabe to sing another song.

Chaplain McCabe sang "Papa, what will you take for me?"

CAPT. PRATT:

I know the people in this audience would like to see those who bring the sinews of war to make this Carlisle School go, and the Chairman of the House Committee is present. Although he spoke last night and some of you heard him, I have asked him to say just a few words more. Hon. James S. Sherman, of the House of Representatives of the United States, from the State of New York.

MR. SHERMAN.

MR. SUPERINTENDENT, LADIES AND GENTLEMEN, AND MY BROTHERS AND SISTERS FROM THE WEST: [Applause.]

Standing upon this platform this afternoon, surrounded by the wisdom of the country as represented by the United States Senate, and by the weight of the country as represented by the House of Representatives; by education and learning of the country as represented by the Commissioner of Education; by the mighty Keystone State as represented by your magnificent Governor; by the military of the country typified here today as it is by the gray and the blue, the blue and the gray; I felt as did the Irishman in the

West; and may be you don't know how he felt. There were two of them, and Pat was at the bottom of a well, filling a bucket, and McCarty was at the top turning the handle to draw up the bucket. The rope broke and the bucket fell to the bottom. McCarty at the top was fearful that Pat was a dead Irishman, and so looking over he yelled to him:

"Pat, are yez dead?"

And back at once came the answer from Pat:

"Well, I am not kilt, but spachless!"

And so I feel speechless, but I do want to say one word on two subjects. First upon the subject previously alluded to by the entertaining Chaplain. We in all our eulogiums here have overlooked woman's work so far as civilizing the Indian is concerned, and while I do not want, Captain, to detract from the credit to which you are entitled, I do want to say that were it not for these good women you and I would not be here today. [Applause.]

I do want to say that the good Christian women of this country have put their shoulders to the wheel to push forward the work of civilizing the Indians, as they have put their shoulders to the wheel to push forward Christianity throughout the world, civilized and uncivilized. To them belongs more glory than belongs to any man or race.

Now, one word more. I made a few observations last night, and since then I have had several most agreeable interviews with my friend Antonio Apache. I find that we are not as far apart as I supposed we were. [Applause.] He wants, as I want, to do all he can to elevate the Indians. We simply, last night, were a little mistaken in what each other meant; that was all, and I say here in the presence of this vast audience that I desire to reach out to him the hand of brotherly fellowship, just as I desire to reach out my hand of fellowship to the Indian race. (Mr. Sherman here reached forward and took the hand of Antonio Apache), just as I desire to use my best efforts while in public life to elevate that race; to work out successfully the problem of the Indian question. But whether my friend Antonio and I are on the right track; whether we shall be successful or not is a matter of very little difference, because the Indian problem will be rightly worked out in the end, for there is a God of Justice and he rules over all. [Applause]

CAPT. PRATT:

Last evening I asked the Hon. Knute Nelson of Minnesota to speak, as he represents the Senate of the United States in our Washington party. Senator Nelson was formerly a member of the House and on the Indian Committee of the House. He gave me the greatest encouragement in the early days of this school. He insisted on not speaking here this afternoon. But there are those here asking for him. If he only says a few words I think they will be satisfied. He is a native of Norway, was Governor of the State of Minnesota and is now a Senator of the United States. Senator Knute Nelson.

SENATOR NELSON:

I want to get over where my friends are, (walking over towards the Indian pupils). [Applause.]

LADIES AND GENTLEMEN:

You have attended large churches in our big cities, no doubt, and when some rural brother comes to town, he is always invited into the pulpit to pronounce the benediction, and I suppose that is the reason for which Capt. Pratt has called on me on this occasion. I want to say to you that I was so interested in the proceedings here this afternoon that saying anything to you has not occurred to me, and yet, there was one remark made last evening, the last part of the last speech, which will form a brief text for a few words this afternoon. It was Dr. MacAlister who made the remark. I cannot give his words, but he said it was our highest duty to help you after you get through with your school here, after graduating.

You have been looking forward to this moment with a great deal of hope and a great deal of aspiration, and the past has been involved in a struggle to reach that point which you reached today. When you go back to your rooms there will be a spirit of sadness as you look forward into the future, but you have a harder task than you think, when you go back to your

homes, where there are no opportunities to work out your own salvation. To send you back from this school to some reservation is the height of cruelty. It is sending you back to the realms of perdition again. There are reservations in my own State where you can go out and work, and begin life with some success. You can open up your harness shop, become a carpenter, or work at your various trades, and make a success out of it. But if you go to those dreary reservations in Western Dakota, Montana and other places, the home of the cowboy, where no vegetation grows for lack of rain, nothing is raised but a few cattle, where there is no use to open up a shop or anything, no one to trade with you; to send you back there is indeed the height of cruelty; and so, on this occasion, I take the liberty of suggesting one thing, and it is the stronghold of the future Indian. You ought to supplement the work begun at this school by making it a business to locate these young people in life; to get them established in our own midst.

I trust that arrangements will be made in the future whereby in connection with the work of this school, there will be a Professorship or officer, by any name you choose, whose sole duty will be to secure for these young people after graduation some place where they can work out their own salvation; and I trust my friend, the Chairman of the Committee on Indian Affairs in the House of Representatives, whenever he has the Indian appropriation bill before him again will take that matter into account and create an officer giving him a salary of, say two thousand dollars a year, who will make it his sole business to locate these young people.

For years I have been one of the Regents of our State University of over two thousand students and I made it a point to attend the Commencement exercises, and also make it a point to attend the Commencements of different Normal Schools and other institutions, and while I have always taken an interest in these matters, I have attended no Commencement exercises in my day that has made such an impression upon me as this occasion. I have never heard sweeter singing than I did today. I have never heard finer oratory than I have heard here on the stand today, and I can see in the faces of all of you a spirit of true patriotism. [Applause]

CAPT. PRATT:

You must not go away with the impression that Carlisle is behind the times. We have in this Carlisle school and have had for fifteen years past, just such an official as the Senator speaks of. The position is filled by a woman, and the same woman all the time. Her special duty is to find places for those who go out from the school, and for those at the school who go out temporarily and during vacation.

We have students of the school, living in the East in places we have thus found for them. We have girls who are making from twelve to twenty-five dollars a week, Indian girls practicing their profession as nurses in the great cities of these United States.

A young lady graduate of this School has been sent to this place at this time by a great Chicago paper to write up these exercises for that paper. I don't know what salary she gets, but she must get a good one judging from the way she dresses. [Laughter.] She writes me frequently, most intelligent letters. She is one of the business clerks. There are others, plenty of them. We never willingly do such a cruel thing as to send back our children. We always advise and urge them to stay East but do not force them. The influences beyond our control do that. It gives me the greatest possible pleasure and satisfaction this afternoon, that I am an American, for it has seemed to me a peculiarly American occasion. We have had an address from a foreigner and a peer in the Senate of the United States. We have heard from the Indians, and we have heard from great representative men from the north and the south. I want to express my personal gratitude to Gen. Lee for coming to be with us on this occasion. The good people of this town and the Grand Army men wanted him to come. We wanted to show our good feeling, our friendship; and for them and the School I thank him for coming, and I also thank Governor Hastings, and Chaplain McCabe and General Howard, Senator Nelson and the other distinguished members of Con-



gress, of the House Committee, and all others for their presence here to-day. And now I have great honor in introducing to you Dr. Harris, Commissioner of Education for the whole United States.

DR. HARRIS:

LADIES AND GENTLEMEN: I am grateful for this opportunity of participating in these exercises; of hearing these fine speeches and visiting this remarkable institution, and beholding this educational experiment under such a capable Superintendent, supported by such admirable assistants, who understand the methods to accomplish what they are trying to do. They are trying to solve one of the greatest problems in civilization: the work of educating the tribe into the education of the nation. When we think for a moment what the tribe means as a rudimentary social institution in the world; that it means that each individual in the tribe contains the strength of the whole tribe, and reinforces the individual by the entire strength of the tribe, we see what the tribe means. No one has ever accused the Indian of being cowardly. He will not give up or be made a slave of. He will either die where he is, or else have opened to him the same privileges as the people who oppose him. It is that power created in that people which we have seen to-day, which explains the progress of their conversion into civilized habits. It was kindness of heart which led the people of the United States to give the Indians reservations in the first place. We said generally to them, Have your tribal life, and they have had it.

It takes a large tract of country to support a tribe of people, but we gave it to them, and now they have come to see that that gift was not a good one. It was done in kindness of heart, but it was unwise. Now they say let us get into your civilization. The tribal civilization gives to each individual the strength of the whole tribe, but the whole tribe is liable to be under the subjection of a hostile tribe. That isolation and that is why we wish to give them our education, which is to lift them up where they can be put in contact with civilization. The morning newspapers, the public schools, the common schools—these engines of education mean that every individual should be placed in such a relation with the rest of the world, that he sees how history is made; sees what is taking place in Japan, China and Russia. He must see all these things and purify his soul with the knowledge of them. Give the tribe an independence—a national independence, which should be the great combination with the social world, so that all the wisdom of the past is gathered together into the present. This school has two pillars; one of reading, that stores up the wisdom of the race, and this other pillar to know how to put one's hand to machines and tools and earn one's living; how to settle down in the community with the paleface people and work with them. A person said to me, after beholding the exhibits of the scholars and the work of the teachers: "Is not this like a fairy story?" And I said: "Yes, it is a second Gospel of St. John."

CAPT. PRATT:

I now ask my good friend Chaplain McCabe to lead us in the Doxology and then pronounce the Benediction.

The Doxology was sung, the Benediction pronounced and the audience dispersed as the band played "Hail Columbia."

#### Wednesday Afternoon.

Soon after dinner, the specials from Washington and Philadelphia, conveying most of our visitors from a distance, arrived. The guests first partook of luncheon and then were escorted to the gymnasium to witness a military, calisthenic and gymnastic drill. This was very fine. So conceded by those at the school who almost any evening of the week throughout the entire school year may see a similar display, as well as by the strangers who beheld the exhibition for the first time. The running gallery was occupied by at least 1500 people who seemed profoundly impressed by the rhythm of movement as the nearly 200 Indian boys and girls per-

formed various exercises on the floor of the spacious hall. The game of basketball showed skill and was well enjoyed, while the irregular, as you will exercise upon the now lowered apparatus held many of the spectators while others passed out to take in the

#### Inspection of Industries.

The shops were thronged with visitors from 3:30 to five o'clock.

#### Wednesday Evening.

On Wednesday evening a meeting was held in Assembly Hall where students and citizens of Carlisle met our visitors from a distance to talk informally; and it was very evident, soon after the shades of evening fell, that the townspeople meant to take advantage of the opportunity to see the visitors, eminent in educational and political affairs. The hall was too small to accommodate the crowds, and the pupils were dismissed to give room for the townspeople. The Indian boys and girls were naturally somewhat disappointed, but gave up their seats cheerfully, and marched to their respective quarters.

Capt. Pratt said by way of starting the ball in motion:

"We have always let this particular meeting take care of itself; we never know really what we intend to do until we come together. With the exception of the music, a sufficient supply of which I have a memorandum in my hand we will carry on the meeting as the spirit moves."

Rev. Dr. Lemuel Moss, of New Jersey, led in prayer, the band played "Zampa" and the choir sang two selections, then such a feast of reason and flow of soul as followed is rarely ever experienced.

CAPT. PRATT:

Years ago in Florida when I had charge of some Indian prisoners and time used to weigh heavily, a gentleman came down from the city of Philadelphia. With a genial kindness that made every one feel happy, he used to come to the old fort and sing for us sweet tunes of his own composition. I have long wanted him to come here and have asked him every year, but have never succeeded until tonight. He is on the platform and I am going to ask William G. Fischer of Philadelphia, to play, and Chaplain McCabe, who is also on the platform, to sing.

Chaplain McCabe then stepped to the front and Mr. Fischer took his seat at the piano, to accompany the eminent divine who sang in strong rich voice the beautiful old hymn "I Love to Tell the Story," the immense audience joining in the chorus. This was encored and Chaplain McCabe favored the audience with "The Sword of Bunker Hill," and played his own accompaniment.

CAPT. PRATT:

I do not intend that all our Indians shall be crowded out, and for fear they might be I shall put one on the platform next, but I am going to ask my friend General Howard to introduce him. I wish to say, however, that I have never met this Indian before. I only knew of him recently through a couple of letters from him which show so much intelligence that I am compelled to believe more than ever in the new process of civilizing the Indians through civilized environment. With this I ask General Howard to introduce this gentleman, who will then speak for himself.

When Antonio Apache, tall, graceful and altogether the gentleman arose from the rear of the platform and advanced to the front, he was greeted with loud and enthusiastic applause, and when General Howard arose, and stepped to the side of the Indian the audience cheered.

General Howard spoke in part as follows:

In 1872, General Grant sent a Friend (with a large F from Brooklyn to try to make peace with the worst kind of Indians

with whom we were then at war; he tried and didn't succeed. He could not get into the heart of them. An old Quaker Friend, from Maine, my State, went to the Secretary of the Interior and stated he had better try General Howard. My name was carried to General Grant and he approved of it, although I was in charge, then, of the Freedman's Bureau, and not in very good repute; still they said they would send me. So I started, and took letters from General Grant, himself, to General Schofield and General Crook, commanding the department of Arizona. I went to Arizona, made a campaign through the country and met the Apaches, and carried a delegation to Washington.

I didn't succeed in making peace with the tribe. I tried to get to the headquarters of the tribe in the heart of the Blue Mountain. Cochise was at the head of it. I went back again; I tried again and failed again. When I got as far as New Mexico, I ran across a man whom they told me was the worst man in New Mexico and Arizona, and you know that must have been pretty bad. He was the only man that Cochise ever allowed to come into his camp and I asked him if he would take me there.

He said, "Yes, General, if you will go without any troops."

I said "All right."

And so I started. I won't tell the story. I got in there with my aide-de-camp and the interpreter who had been there before, and with two Indians, one of whom was Chee, and the other one Pauncey, son of the friend of Cochise. One was the nephew of Cochise and the other the son of his old friend.

We went in. One of the Indians went in ahead, and then we were conducted right into the stronghold, with no way to get out. There was one little entrance, one little place where the stream came in and went out. The Indians had pistols in their hands.

At first we expected Cochise there, but Cochise was not present, and there was a sub-chief who said he didn't know whether his commander would allow us to go back or not. The Indians who went with us were frightened about it.

When night came, however, I spread my blanket down on the ground and used my saddle for a pillow. The little Indian children came running down where I was, and put their heads all around me on the ground. I said to myself "That doesn't mean war," and I went to sleep and slept until next morning.

The next morning the first man that came galloping on horse back down the ravine, just as we were getting ready to go was Juan, all painted with war paint. He was a brother of the chief Cochise, but there was no Cochise yet. Well, Juan came and conversed with us for some little time. He didn't tell us who was to follow him, but soon after Cochise himself came along, riding with dignity and self-possession. He had with him his wife, his son and children and some others. He rode along and dismounted. I was most astonished; he was six feet tall, eyes as big as saucers [laughter] as fine a looking man as I had ever seen. To my astonishment he spoke the Spanish language readily. He turned to me, and I shook hands with him. In the meanwhile they had gotten all ready for us. I will not tell you the rest of the story. I only want to say that to my astonishment I found here tonight the son of Juan, the brother of Cochise. His name is Antonio, and I want to introduce to you Antonio. He looks very much like Cochise, only he is a little better dressed.

ANTONIO APACHE:

LADIES AND GENTLEMEN: It is an unexpected pleasure to address this vast assembly this evening. I came down here on a mission for a newspaper in order to let the people in Chicago know what Capt. Pratt is doing for the Indian, collectively and individually. I expected to be placed on the program according to the way wine was served in the old Hebrew days. When the guests were first asked to the meal, they always served the good wine, but as the meal progressed they generally put on poorer, but I have the great honor of being served with the good. The people of the United States have been in intimate contact with the Indians for a period of 250 years; in Florida and elsewhere a longer period. The citizens of the United States have been taxed indefinitely for the support of various Indian tribes. Much of the appropriations which have been made year after year for the benefit

of the Indians, goes to the contractor and the trader, for transportation and supplies, and the Indians get the tail end of it. There would be no problem in dealing with the Indians if a proper administration had been rendered when the Department was first established, and according to the idea of George Washington, then we would not need to have a reservation here today in Carlisle. This is a reservation. The Indian could have been civilized and would be holding a much better position than at the present time. The method that has been adopted by the Administration has been adopted for the benefit of the contractors and others, and has a tendency to encourage the reservation system, which has been a curse to the Indians and will ever be a blot upon Indian legislation. The people of the United States in their ignorance have good intentions, but the social laws of the Indians have made them vagabonds. The Indians of the United States are today in a worse condition practically, considering what has been expended in their behalf, than they were fifty years ago. Indians are susceptible to education and civilization, and they are much better than the average immigrants who come into the country and who at once receive citizenship. [Applause.]

The Indian as the ward of the nation has been denied the rights in the Courts of the United States. He has been denied the rights that are given to the immigrant on his arrival in this country. He is denied the redress for any trouble that may occur. Here is an Indian on a reservation, and the Agent is an absolute monarch. His authority is as great as the Czar of Russia.

The people of the United States want to see the Indians progress and become self-respecting citizens, but this reservation system has been a curse to them. They are just like a herd of cattle in a corral. There is no reason for that today. Take the most savage tribes in the United States and with proper administration they can be brought up in five years' time.

It is practicable, but there is only one thing to be done. Legislation has got to proceed upon the broad principles of justice and humanity. The Indians are willing to work. I have seen them work. Some people have an idea that the only thing an Indian is good for is to draw rations, but it is the younger generation that we have got to look to for the future of the Indian of the United States. I have no sympathy for the old heads; the sooner they die out the better. [Laughter.] It has been a great detriment to the progress of the young in going back and living among their own people who are full of ignorance and superstition. They naturally have to adapt themselves to the rules of the community in which they live. The future of the Indian lies with the younger generation. They have got to go out and hustle. I would no more receive rations from the United States Government than I would be a dog. I have seen them throw meat at the Indians, and I have been in the Zoo and seen them do it the same way. [Laughter.]

It is not the lack of intellect in the Indian, but it is his ignorance that stands in the way. The children here no doubt look back in the centuries when the Caucasian race was just as ignorant as the Indians, but it took them centuries to reach the type of citizenship which they now have attained, which is by no means the most successful that has been reached; but under the proper management the Indians could all be on a self-supporting basis in five years' time. The only hope for the Indians is for the young people to respect themselves and to carry themselves as men and women. If I had my way I would put all the old Indians on the reservation alone.

CAPT. PRATT:

I believe in giving every man a fair chance. We have old Indians here, and I shall ask one of them to say something. He can take his own line of thought. I have not spoken to him about it. Mr. Hill is an Ojibwa from Wisconsin. I do not know his history, but he comes here as a visitor to be present on this occasion. He can speak for himself.

REV. CORNELIUS HILL:

LADIES AND GENTLEMEN: When I came on this stand, my friend the Captain, here, is so big, that I am afraid of him. [Laughter.] I cannot help but say that I am thankful to him to give me such



an honor to come to make a few remarks to the people here this evening. I have been looking around since I have been here, yesterday morning, and I am very much surprised in seeing my native people, the Indians that are here. I could hardly tell whether they were Indians or whites. [Laughter]

It is a surprise to see what a change it has made with the young ladies and young boys coming to the school, and it surprised me that the school should make such a large difference for the benefit of the Indian race. I have to tell you that I have been through different college buildings, but the college has never been through me. [Laughter.] Therefore, I have to do the best I can, to get along, and I will advise my young people here that as Indians you should think well what has been said to you for your own benefit to be civilized, to live as citizens do. Let us take the example of our white friends, see what they are doing! They are progressing and going along and supporting their families and helping to support the Government. I hope there will be a day when the Indians will support the Government. [Applause]

Everything takes time. We must not suppose when you plant the seed in the ground you can reap it next day. It takes time to ripen and the grain is grown in the course of time. The Indians of the United States will be as citizens of the United States. There will be no wars. Now the Indians have reservations. They are kept in there, in the reservation, and they are not capable to hold land themselves at present; that is, some, not all, but I hope there shall be a day when they want to.

There is one great curse to the Indians I wish to give you my advice on; I have seen it myself. You may think now that I am a young man, but I am an old man. [Laughter.] I have seen too much of this cursed fire-water. [Applause.] I have seen too many men who have lost their lives by this fire-water, too many wives have cried, too many children have been crying, all because of the fire-water; and now I hope when you go to your homes in the different States that you may be examples, never to touch this poison whiskey. [Applause.]

A great many of you have been here for years. You have been sent here from the north, south, east and west. You work on farms, I hope you will do so when you get back; take your coat off and work hard on farms or anything. That is what I would like to see. I am glad that our friend, the Captain, here takes such an interest to help the Indians in their civilization.

CAPT. PRATT.

Carlisle is favored this year, as it has not been favored for several years at its Commencement. It so happens that the Committee on Indian Affairs of the House of Representatives, by extra diligence managed to get the Indian bill out of the way in time for our Commencement, and we have a number of the members of that Committee present on this platform, including the Chairman, Mr. Jas. S. Sherman from the great State of New York. I ask him to make a few remarks.

MR. SHERMAN.

MR. SUPERINTENDENT, LADIES and GENTLEMEN: I am not in the happy frame of mind that I was, and I shall not say to you what I should have said had I spoken a few moments ago. Had I spoken then, I should have said nothing. I expressly asked the Captain before dinner not to ask me to say anything to you here to-night, and to that he assented, but I do not feel that I would be doing justice to myself, to my country or to my race if I sat here silent, after what seems to me is an attack made upon the Department and Bureau of Indian Affairs by the gentleman who spoke for the Indian race, Antonio Apache. I do not agree with my young acquaintance from the West that this generous Government, which only yesterday appropriated eight and a half million dollars to assist in the civilization of the Indian race, is tramping that race down. I do not agree with my young acquaintance, that this great Government of ours, floating the American flag of stars and stripes, with every star beaming for men's rights, and every stripe waving for freedom, I do not agree with him that we are treating the Indian race like dogs, throwing to them the meat as we throw the offal to the beast. He does an injustice to my country; he does an injustice to the Department and to the

Bureau, with which I have no political sympathy, but in the honesty of whose purpose and in the integrity of whose discharge of duty, I have every faith; and after what I heard to-night, I challenge any man's statement who asserts that that Department is not in thorough sympathy with every effort to civilize and elevate the Indian race. I regret that my friend made the statement that he did. I regret that he believes, (I don't) that the old Indians should be relegated to the rear.

My friend from Wisconsin, a representative of the Oneida race, that race whose name I love because it is borne by the county which gave me birth, and which has over and over again honored me beyond my deserts I am glad was here to speak a generous word, and a just word for the treatment the white brother has extended to his dusky fellow man. Excuse me my friends, if I exhibit a little warmth. I have struggled hard for months and my colleagues on the Committee have done the same with a subject which has no interest whatever to our districts. We have worked hard for months to frame and to pass a bill which we believe and which every person, I think, who understands the Indian problem, ought to believe, is for the best interest of our dusky fellow citizens.

The time will come I believe when the Indians will be received by us into fellow citizenship in this country, when they are granted the white man's rights, which we now enjoy—the highest of all rights, the free man's rights, when they can speak as we speak to-day by ballot, which though it falls like snow flakes on the frozen sod, yet executes the free man's will as lightning the will of God.

Now my friends, I have trespassed too long upon your time and patience, and I was thinking as I sat there before the Captain called upon me, that anyone must be dumb who could not speak a word to this audience—a representative American audience—represented by the descendants of the original owners of this soil, whose bright, dusky faces and whose eyes shine forth to-night with intelligence and Christian education which we have given to them, and surrounded by this splendid concourse of representative people of this beautiful valley—a valley full of historic reminiscences, a valley filled with historic events. I congratulate each of you who live here in this beautiful valley, which was the scene in the past of so much turmoil and struggle, and so much of heroic sacrifice for the country. I believe that there is much for the future in often bringing to mind the patriotic deeds of our fathers. A land without memory is a land without liberty:

Give me the land where the ruins are spread,  
And the living hold dear the names of the dead;  
Yes, give me the land that will flourish and  
praise.

To tell of the memory of long vanished days;  
Give me the land of story and song,  
To tell of the strife with the right and the wrong;  
Give me the land with a grave on each spot,  
And a name on each grave that shall not be  
forgot.

Oh, give me the land of the wreck and the tomb;  
There is honor in graves, there is glory in gloom.  
For out of that gloom future brightness is born.  
As after the night comes the sun-light of morn.

So my friends, I congratulate you that you are here in this valley full, as I have before said of history and memories of scenes of the past, and speaking for myself and my associates, I say to you that we are specially delighted to come here. We are absolutely charmed with the work that the superintendent of this school has done here. [Applause.]

I congratulate ourselves that we came not before but after our appropriation bill was passed, for, my dear Captain, had we come before, I feel we would have heaped upon you more thousands of dollars than you could have expended, and I know whatever we heaped upon Capt. Pratt, judging from what we have seen here to-day, would be well, wisely and justly expended. [Applause.]

I congratulate my dusky brothers and sisters that they have so splendid a white father to look over and guide them. [Applause], and I know I voice your sentiments in saying that your appreciation of it comes not simply from the hands but from the heart. [Applause.]

Go back to your races if you will, or mingle with the world at large which now becomes your right.

CAPT. PRATT:

There is nothing that helps a man to work more than to come into intimate re-

lations with such men as the one who has just spoken. I went to Washington not long ago in the interest of this school. I never went to Washington with greater reluctance in my life. My people here will bear me out in the statement that I wished I could stay away, but it seemed absolutely necessary for me to go. I had never met any of the members of the Committee that I could remember. I always go direct to headquarters, and so went to the Indian Committee. I found in the Chairman and all the members such genial pleasant kindness as made me feel at once at home. I came back here and told everybody that I was never gladder after a visit to Washington than I was that time. Long years ago, in the beginning of this school, I used to carry a very heavy load. Congress was very chary of this Carlisle scheme, and it was more than three years after establishing the school before we got the first direct appropriation from Congress towards its support. When I went to Washington in those days, I met members of this same House Committee, and some would talk pleasantly to me, and others were sometimes pretty rough. [Laughter.]

There was a gentleman on the Committee then who always met me with kindness, and who seemed at once to comprehend what I was up to. I wondered why. I found after awhile that he was a foreigner, that he had become an American under the same processes I was endeavoring to bring to bear upon the Indians, and often when I would go to Washington, I met him at his house and in the Committee room with the greatest pleasure and satisfaction. I never was able to get him here in those days, but he is on this platform tonight. Since those days he has been elevated to the position of Governor of the great wheat and timber State of Minnesota, and from that high position he has been promoted to the Senate of the United States. I have great pleasure in introducing to this audience Senator Knute Nelson of Minnesota.

SENATOR NELSON.

LADIES AND GENTLEMEN: I am very glad to have the opportunity to be here with you tonight. As your good friend, Capt. Pratt, has said, I was on the Committee of Indian Affairs in the House some years ago, and during all that time and since, the Captain has never failed to invite me here to Carlisle, but somehow or other I never managed to get here until today. I met him a short time ago, and although I am still in Congress, and not on the Indian Committee, yet I always from the time I first became acquainted with the Captain have taken a great interest in this matter of Indian education. I was somewhat acquainted with the Indians out West before I met the Captain, but aside from that, there was something about him that took my fancy from the beginning. There are no frills about him. He goes at the Indian question, the education of the Indians, just as we do out west when we have taken a home-stead to make a farm out of it. We don't stand on any ceremony; we go right at it. [Applause]

He used to bring pupils down there, and I remember one incident which made a strong impression on my mind. One day he brought down I think a dozen or so of girls of his school and two or three teachers. He introduced the teachers to me, but left me to introduce myself to the girls. I got along very well and went and shook hands with all of them, I thought I got through and sat down and by and by a fine looking young lady came up to me and said:

"Mr. Nelson, why didn't you shake hands with me like the other girls?"

I looked at her and said: "Aren't you one of the teachers?"

She said, "No, I am an Indian girl."

I was perfectly astonished. She was one of my constituents from Brown's Valley, and her name was Dessie Prescott. Since then I have taken more and more interest in this matter of Indian education. Now, here to night I have been interested in what my friend, the Chairman of the Committee, has said, and also what

my friend Antonio has said. We look at things from a different standpoint. You know that during the war you found that Congress and the Government made ample provision for our soldiers in the field. Ample stores and supplies were furnished to our Army, more bountifully than any Government ever furnished its Army in the field, and yet it often happened as we in the War knew, that through the quarreling of some subordinates, some Commissary Sergeant or other officer, or the failure of some mule to make connections, we often camped in the evening without any hard tack, and had nothing but an ear of corn.

The same thing occurs in the Indian problem. While it is no doubt, as the Chairman of the Committee has said, that our Government is dealing with the Indian in a most generous way, (I never knew a Committee on Indian affairs more generous than the present Committee,) yet my friend has not seen what the Commissary Sergeants do out west, and my friend Antonio has come in contact with them and that makes the difference. [Applause]

And so, my friends, it is a blessing to us here tonight to get to the bottom of this problem from both ends of the line. I don't want any of you to go away from here tonight criticising my friend Antonio, and I don't want any of you Indians to go away criticising my friend the Chairman of the Committee. [Laughter.]

You must have a place for both of them in your hearts; accept them both in a Christian spirit.

In 1892, when I was first a candidate for Governor, I was up in the northern part of the State, and I could not speak everywhere. There was one neighborhood where there was neither Democrats or Republicans, but Populists of the rankiest kind, and I wanted to get in that neighborhood to make a speech, but I failed to make connections during the campaign. I said, next year on the 4th of July, I would go up and talk to those people. It was 250 miles by rail from St. Paul to this town of about 80 people. I made the trip; went up there the next 4th of July to this town, which was some 60 miles from the White Earth Reservation, and what do you think, boys and girls, in that audience of mine, (and it was as large as this) one-third of them were Indians who had come sixty miles from the White Earth Reservation to celebrate the 4th of July [Laughter]; and the most curious thing of it was that they had come there with their horses and oxen and covered wagons and cooking utensils.

I first talked to them for two hours in the meeting, and after the meeting was over, I went out on the green where they were cooking and having a glorious time. I became aware of the fact that they were the best kind of Americans, and took as much interest in celebrating the 4th of July as any people in that community.

I want to tell you another thing, that while the town was on the verge of civilization, good people lived there, yet they were such people as we often find on the frontier, not always strict in etiquette.

I had been there but a little while when up came a nice young lady; a very nice young lady, she was, almost as good looking as some of you here. [Laughter.]

She was a perfect lady in every way, and what do you think she said? She said: "Mr. Nelson, I am a graduate from Carlisle."

And, do you know, I at once felt at home, and ever afterwards that graduate of Carlisle was my best friend. I walked up and down the street with that young lady, and we talked together just as though she had been my daughter. [Laughter.]

Now it is very easy to give advice and I will not give you any, but what I want to say to you is, that in Minnesota, to some extent, we have helped to solve the Indian problem. In Minnesota, if an Indian will sever his tribal relations and will live like a white man, he can hold office and vote, and he can be Governor of Minnesota. So if any of you boys ever



come to Minnesota, don't stick to your tribe, but settle down and get a good wife, and you can get her right here, [Laughter] and you can become Governor of the State, and be a Representative in either the House or Senate.

There is only one thing that I think will solve the Indian question, and that is to sever your tribal relations.

We have a fine lot of Indians there on the White Earth Reservation, and I have met some of them here. They have some of the best farming land in Northern Minnesota, and they have improved it and cultivated it. We are attempting to allot lands in severalty to them, and we have Democrats and Republicans among them, too.

I always tell my friends when I run short of votes, I have a reserve lot in the White Earth Reservation. We have on that reservation young Mr. Campbell of this School. He was admitted to our University in the law Department and graduated a lawyer, the first Indian lawyer in Minnesota. He was down in Washington as Attorney for his tribe, appearing in the Department and appearing before the Committee of Congress, and if the Supreme Court had been in session, we would have had him admitted to the bar of the Supreme Court as the first Indian lawyer in America. [Applause.]

Now there is one thing you boys and girls want to feel, and that is, after you get your education, you are just as good as the white people. All you have to do is to live as they do. I said a while ago I wouldn't give any advice, but I said to one of the boys in going through the school today, Go on and finish your course here, get all the learning you can here, and then before you start out West get a good wife, and I will repeat that advice tonight. [Laughter.]

We have not yet solved the Indian problem, but it is fast being solved. As has been said tonight, if we can get you to throw off the tribal relation, and settle down as white people, assuming all the duties of citizenship, we have then solved the Indian question.

I have no doubt that under the laws of Minnesota, the Indians can carry in their midst a common school system just as the whites do, if the Government of the United States will simply leave its hands off and let them do it. I have no doubt that the White Earth Reservation Indians could form a school district, have their schools kept open seven to eight months in the year and get their share of the public money, just as the white people do.

My friends I have felt happy to-day; have felt the happiest man on earth. I am so glad that I came here and have seen what has taken place. While our Regular Army has done a great many good things, nothing to my mind is as good as when that Army gave to the Indians my friend, Captain Pratt. [Applause.]

We who stand on the outside can hope and wish and pray that his good work may continue to be blessed in the future as it has in the past, and we who live on the outer verge of civilization, cannot help but congratulate you people for taking such an interest in this matter in helping to solve the Indian problem. The Indian will fast disappear as an Indian, and will become a part of the American people. This country has the greatest digestive capacity of any nation on this earth, for a nation that could take a Norwegian and digest him and make a Governor and Senator out of him, can surely do as much for an Indian. [Applause.]

CAPT. PRATT.

Twenty-eight years ago and better, I accepted an appointment in the United States Army, and when I received orders, was directed to report first at Fort Leavenworth, in Kansas; then to join my company at Fort Gibson, in Indian Territory, which immediately proceeded to Fort Arbuckle, in the southern part of the Territory. It was only a few miles north of the State of Texas. I had heard a great deal about Texas. I was eight years at Fort Arbuckle, Fort Sill and Fort Griffin. I chased Indians, from time to time on horseback, but I never caught one, and I

can guarantee that no man tried harder than I did. I felt that my reputation was at stake, but somehow, they could ride just as fast as I could and a little faster. I became acquainted with the people of Texas and I saw the difficulties under which they labored, and I have had a high regard for the great State ever since. We have a gentleman on the platform who is from that State and who is also a Member of the Indian Committee of the House, and without any warning to him I call upon Mr. Pendleton, Member of the House of Representatives from the State of Texas.

MR. PENDLETON.

MR. SUPERINTENDENT, LADIES AND GENTLEMEN: I think it is much better to be a listener than a tiresome talker, and for that reason I prefer not to talk tonight. I notice this thing about an American audience, when we meet on these literary and social occasions, that everybody is in a good humor, and we are generally disposed to overlook each other's shortcomings. We are in good humor with ourselves and with each other, and as Governor Bell of Texas said, a peace with all the world and the balance of mankind.

Now, as an instance, down in my State, when I was a Member of the Legislature, and also in Congress now, when we meet to discuss politics we differ. We can't agree on the tariff, or on free silver or any of those questions, but if some Member resolves that this is the finest looking body of men that ever assembled in Washington, there is unanimous consent, though with equal unanimity that I am the ugliest man in the lot. [Laughter.]

Now if some one were to offer a resolution here to-night that this was the finest Indian School in America, I believe it would be unanimously adopted, and there would be more truth than poetry in that, and if some one offers another resolution that your Superintendent was the finest Superintendent of any kind in all America, it would be all truth and no poetry. [Laughter.]

Some of the gentlemen, no doubt, are in a very good humor tonight, especially the distinguished gentleman on the platform who came here as a General more than thirty years ago, under rather unpleasant circumstances. I have no doubt he received a much warmer reception and friendly welcome tonight than he did then. I admit that in my feeble way, as quite a young and inexperienced member of the Confederacy I tried to break up the best Government the world ever saw, and I feel very happy to think we didn't succeed, [Applause] and it is exceedingly gratifying tonight to know that the stars and stripes float over us all, over the white, over our Indian brethren, and over our colored friends down in the savannas in the South, where we know them and love them [Laughter], the red, the white and the blue in the flag typifying the red, the white and the black citizens of our country; all under one flag; all receiving equal rights, and I am proud of it, truly proud and thankful.

You young gentlemen, I should say young ladies and young gentlemen, have had here magnificent opportunities to attain to the highest womanhood and manhood, and I think that you have availed yourselves of the opportunities. I do sincerely hope that when you go back to the reservations, you will not allow yourselves to be pulled down to your people's level, but bring your people up to your level. You want to be educated. You have received your education, and you want to educate your relatives, your fathers, your mothers, your brothers and your sisters, who are not so fortunate. You want to aid your fathers and your mothers. You want to get up on a higher plane of civilization.

Your people by nature have just as good minds as the Anglo-Saxon. Knowledge is power, and they have not got that power, but now that you have that power, you ought to be missionaries to the Indians in this country, and help elevate them up to a higher womanhood and manhood.

You young men ought to be voters and will I know, vote in future years with intelligence. You read, you know about

your country, and if the woman suffrage movement keeps on extending, you young ladies will also be qualified.

Now as I said in the beginning, it is much better to be an eloquent listener than a tiresome talker, and I don't intend to wear you out by talking, but I must say that as far as Capt. Pratt and the Carlisle School is concerned, that we may attach this placard to our Indian Committee in Washington: If you don't see what you want, just ask for it. [Laughter.]

I must say that I was never more impressed with a school in my life, than I have been with this one, with all its departments. The students are learning in every direction; learning to be intelligent; to be self-respecting; learning trades; learning how to support themselves, and that is the way to make good citizens. Our Government has done much to degrade the Indian in many respects, by not appropriating its charity in a proper way. A great deal of that charity was a well intended injustice. Much of our bounty has been lost in this way to the Indians. I have no doubt that when the Government sends a thousand dollars out to the Indians, it takes nine hundred dollars to get it there, and the Indian only gets the one hundred. Thank you very much for your kind interest.

CAPT. PRATT.

This occasion comes but once a year, and we are always willing to prolong it a little on that account. We don't mind going to entertainments in the city and staying late. I think it is time now to introduce music, and ask the band to play a piece for the benefit of the old Indians on the platform and for the benefit of the old soldiers who have heard the music many times. Mr. Wheelock, will you give us your Indian piece?

The band played the Indian War Dance.

There were loud calls for Gen. Lee at this point.

GEN. LEE:

LADIES AND GENTLEMEN: I am reminded tonight a little of an episode that occurred during my cadet life at West Point. I remember of being in a room that was very much crowded, and very soon became acquainted with the idea that everybody in the room had to sing a song or tell a story or get out. [Laughter.] I remember they called on a little cadet from North Carolina, whom we all felt a great interest in, because we knew he could not speak, and we didn't think he could sing. The young fellow got up and said, "Fellow cadets, I never made a speech in my life, but I believe I could sing 'Down on the old Tar River' if I could only get the pitch." [Applause and laughter.]

I have got the pitch to-night. This audience gives it to me. The splendid work of your School gives it to me and the great work of your Superintendent, Capt. Pratt, as I saw it to-day in the shops. This is a magnificent theme for any one to speak on. I have got faith in the work here. I remember once speaking to a colored preacher down in my country, and I asked him about faith. His description of faith was a singular one. He said, "If the Lord tells me to jump through a stone wall, I am going to jump. That belongs to me, but the going through the stone wall belongs to God." [Applause.]

I have got faith in Capt. Pratt, and I am going to leave the work to him, because I know he is going to carry it out successfully. In some little correspondence I had with Capt. Pratt, previous to my coming to Carlisle, I promised to say a few words tomorrow at the Commencement exercises, and I have too high an appreciation of the great compliment you pay me to-night to inflict two speeches on you.

CAPT. PRATT.

This audience, I am inclined to say from long experience, cheerfully receives those coming from foreign or distant lands, and we have here to-night, a gentleman from across the ocean. I don't know how much he knows of the Indian question. I know him more by reputation than I do by personal contact. It is only

a few weeks since I began to know him at all, well. He has settled in the United States and become one of us, and he knows how a foreigner becomes an American. I call upon Mr. Rudolph Blankenburg of the City of Philadelphia.

MR. BLANKENBURG.

LADIES AND GENTLEMEN: I don't know why it was that a feeling of despair came over me when my distinguished friend Capt. Pratt opened the meeting to-night and stated that he would call as the spirit prompted him, and I feared that the evil spirit might perhaps prompt him to call on me. [Laughter.] The Captain is right; I came from foreign shores as did my distinguished friend, Senator Nelson, (a Governor and now a Senator,) and although I have never had the opportunity of doing for my adopted country what he has been able to do, I love that country, nevertheless, as I love my own life. [Applause.]

I came from a country where, although slavery, as it existed in the United States did not exist, no man owned himself, and I felt when I left that country that if there was anything in this world that belonged to me, it was myself. [Applause.]

I have tried to act in this spirit from the day that I set foot in America until now, and I have always had a very warm feeling for those who owned the land before any of us came here.

I am glad to be here tonight to see what has been done on behalf of the Indians. It is strange, it is wonderful, it is a perfect revelation to me when I look at these boys and girls, and these buildings, to see the Indians thus inspired with thought and education; and to think that all this good work has been done right here in your town of Carlisle. These boys and girls are taught some way by which they can make a living in this world.

Ah, it is glorious to be here; to be permitted to stand now before you, not the white people of this country, but before you, the Indian children, and to say to you that the time is not far distant when your people who lived here so long ago shall again have their rights. To see your bright faces here tonight augurs well for the future. To you, Capt. Pratt, to whom so much is due in the civilization of the Indians, I want to say, that while I and those who came with me today, are not able to give to you the appropriations of money that are needed to carry on this noble work, you have our hearts, you have our souls, and I call upon every man and woman in this audience to constitute himself and herself a committee of one, to carry on this wonderful and good work, so that the plan so nobly commenced shall be continued until every Indian in this country is a civilized being.

CAPT. PRATT.

For many years I have had the active sympathy of some distinguished educators who always give me a welcome hand. For several years I have endeavored to induce one of these gentlemen, distinguished in education, to come to a Commencement, but never until tonight have I succeeded. He is a gentleman that has stood at the fore front in educational matters in this country, for years, having had charge of public instruction in two of our largest cities. He is now at the head of one of our most famous and most practical educational institutions. I refer to Dr. James MacAlister, head of the Drexel Institute of Philadelphia, and before I take my seat, I wish to say this, that sometime ago I was in Philadelphia and said:

"Doctor, I have a young lady in the graduating class who is very anxious to learn shorthand and typewriting and become a clerk, and I can find her a place in the city where, by her labor, she can take care of herself; cannot you somehow arrange for her to go to your Institution?"

He instantly said:

"We will give her a scholarship; send her down." [Applause.] Dr. James MacAlister, President of Drexel Institute, Philadelphia.

DR. MACALISTER.

LADIES AND GENTLEMEN: For about a dozen of years I have been a member of the Indian Rights Association: an Asso-



ciation that has been understood and misunderstood. At the head of it is a gentleman who is greatly honored in Philadelphia, and he is worthy of all respect for the noble work he has done for the benefit of the Indian. I mean Herbert Welsh of Philadelphia. We have been doing all the work we could to advance this great movement for the civilization of the Indian race. We have held meetings in every great centre of this country, east and west, north and south. We have also a bureau of publication, and have been issuing documents during all these years to promote the cause, but I want to tell you sincerely, that the best presentment of the case I have ever heard, the best plea for the Indian race, for his rights, and all that he ought to be, has been made here to night by the Senator from Minnesota. [Applause] And for my part, I feel as if I had nothing to say. It was the most sensible, practical, direct, kindly and reasonable discourse I have ever heard on this subject.

I notice that the term he used all the way through, was the *education* of the Indian, and that is the corner stone of the whole business. It is about three or four generations ago that a poor Switzer gathered together in an old castle in Switzerland a lot of poor children who had been orphaned by the desolating wars of the French Republic, and founded a school where they might be cared for and trained for lives of usefulness. He went on with his work moving from place to place until he had spent every dollar he had in the world, because he had this conviction in his mind, that the one thing he could best do for the people of Switzerland was to see that their children were educated. He became famous. He became one of the most distinguished men of his time, and Governments sent their Ministers to study and observe the work he was doing. They went back and made report, and gradually Pestalozzi, the poor Switzer, became the great leader and founder of popular education in the world. He held these two great ideas, that it was the duty of each individual to develop himself to the fullest extent in all the powers and faculties of his being, and that it was the highest duty, the most important duty of every civilized nation to see that its people were educated.

These two great ideas of Pestalozzi found their way first into Germany. Germany was lying prostrate at the feet of the French conqueror, dishonored and conquered. She was finally set upon her feet by the labors of three noble patriots and out of the great work done by this man, regained her independence, and became the leading power of Continental Europe. Other nations followed in her wake until now in nearly every European country it is held to be the most important duty of the State to see that all its children are educated and fitted for citizenship.

We ourselves felt the influence of this great movement. As we extended our Empire we planted education as the corner stone of our civilization.

In this country we boast of our great free educational system, but we forget that there is growing up in the midst of our large cities—New York, Philadelphia, Chicago, and even in Boston, a large number of illiterates. We have on our hands also the education of the colored race, who by the civil war were cast upon the care of the Southern people, and we have all along felt the importance of our duty to the Indian race; and we have no higher duty to perform than to see to it, that all the people, irrespective of color, white, black and red, shall be educated as one of the conditions of citizenship in a free country.

I was reading the other day some statistics about two or three countries in Europe, statistics called out by reason of the late war flurry that threatened to involve us in a war with England. On Washington's birthday we held meetings in Philadelphia in the morning, afternoon and evening, to celebrate peace and to declare that the doctrine of this country was peace, not war, and that the country with whom we least want to go to war is England. My attention was called to the fact that in

France, \$4 per capita is spent on her Army and Navy and seventy cents on her education; in England three dollars and a half per capita on her Army and Navy and sixty-two cents on her education. And yet not two countries in the world are striving harder to educate all their children than the French Republic and the British Government.

We have to meet this great problem, and the only way we can do our duty to these millions of negroes of the South and the Indians of the far west, is to see that they are educated. Unless they are educated, there is no future for them. Congress may legislate; may pass appropriations for their maintenance on the reservations; may make ample provision for their welfare; may allot to them lands in severalty; but the one thing upon which the future of the Indian race depends is to make sure that the boys and girls of these various tribes are educated. I believe that this Government is doing no better work than maintaining these schools.

Two months ago, I had the pleasure of spending two weeks or more in Atlanta, at the magnificent exposition of the Southern people, and I came back with some convictions that, I am ashamed to say, were new to me. I realized then as I had never before, the great work that the Southern people were doing for the education of the negro. We in the North have been inclined to say harsh things of the South, but we forget that there are millions of those blacks yet beyond the reach of public schools; we forget that the South was left desolate by the war; we forget that there are no wealthy states south that compare with New York, Minnesota, Pennsylvania, Illinois, Ohio; that the South is poor. I tell you no communities in this country are making larger sacrifices for the elevation of the people through the means of popular education than the Southern States. I found in the State of Georgia that there was no institution within its borders thought more of than its admirable Normal and Industrial College. The State of South Carolina is taking great interest in introducing industrial training into its schools, and we are here today to witness what is being done by the national government for the education of the Indian.

I want to bear testimony as one who has had a good deal of experience in educational work, and to unite my testimony with that of the gentlemen who have preceded me in paying my tribute of admiration for the course of instruction going on in the Carlisle Indian School. I know of institutions of various kinds devoted to education, similar to that provided here, and I find nowhere a school organized on better pedagogic principles, and pursuing better modes of training than this School. The feature that commends itself to me is the industrial training. Self-respect depends on self-support, and I think that the industrial feature of this School is its chief element. I look upon these movements carried on here and for the education of the colored people in the South as the great means that are to unify the people and to make democracy a success in America. Democracy rests upon the solidarity of the people, and that depends in turn upon the education of every man and woman subject to its influence.

As we look in advance to the future years, we can see ourselves organized into one great nationality, irrespective of color—white, black or red, actuated by the same common sentiments; by the same faith in humanity, and resting upon conditions for the best interests of mankind.

And so, I believe with the Senator from Minnesota, that the Government must educate these people. I congratulate not only Carlisle, but the whole country, upon having a school here that is doing so great a work for the Indians.

I have never known a man who appeals so strongly to my sympathy as Capt. Pratt. I have been delighted to notice the love and admiration in which he is held by his pupils. We are all interested in believing that this School must go on from year to year educating these Indians, until they take their places like the rest of us in the common citizenship of the country. [Applause.]

Just one thought more. The one painful experience I have had here is the thought that these young people must go back to the tribal condition. I was delighted to hear the gentleman from Texas speak so sensibly on this subject. Why, in

the name of justice and law and humanity must these young men and young women with their generous culture and careful training be turned back into a condition of living that the civilized world has been outgrowing for centuries? [Applause] Why should they not melt into the common population of this country, and go forth to make their own career; to work out their own salvation under the benign protection of a government whose genius it is to provide liberty and law for all alike.

CAPT. PRATT.

I think now in closing this occasion we may all heartily join in that song which joins us together, and I assure you that we Indians will sing as heartily as anybody. Just two verses of America.

The audience here sang America, Chaplain McCabe leading.

#### Thursday Morning.

On Thursday morning the school-rooms were inspected. Beginning with the lowest department, and advancing by well-graded steps to the Junior class much interest was manifested on the part of the visitors as the gradual ascent was made.

Dr. Harris, Commissioner of Education, and General Eaton, ex-Commissioner of Education, were constituted an examining board. After ascending in each department the exact status of the grade, their questions were so in keeping with the understanding of the pupils that the best results were brought out. And General Eaton's explanations to the guests as they passed from room to room were very lucid. General Eaton is not a stranger at Carlisle and felt at home with us and we with him. His fatherly manner and kindly winsome voice will always bring answers from the most timid.

The busy little workers in the Sloyd department elicited much surprise and favorable comment. It is a most interesting sight to witness a dozen little workmen and workwomen with plane and knife, chisel and mallet, try-square and pencil, saw and file, hammer and nails, making articles of use according to well-defined principles and under a teacher who understands the basic laws which should govern all instruction. We are fortunate in having in this new department for Carlisle, Miss Ericson, graduate from the Pedagogic Institute, Helsingfors, Finland, almost the very seat of Sloyd. The old-style primary Sloyd employed only the knife, but we have the latest methods. There are instruments a child can use before he should be allowed to handle a knife.

From the Sloyd room in the basement of the school building the higher rooms were visited. While many lingered to hear recitations others were examining the written work and the manufactured articles displayed in cases in the hall-way. The art room was one of the interesting places where visitors were disposed to tarry.

In rooms 13 and 14 are the model schools where pupil-teachers are drilled in methods of instruction. Here the recitations, or talking lessons, rather, which require expert teaching, were interspersed with calisthenic songs, and beautiful bits of verse recited in musical concert.

The Academic department all through has made a very noticeable advance in the past year. There is more system, better teaching and consequently better results. Thus do we grow!

#### Thursday Noon.

During the noon hour the band of savages (?) upon the band stand discoursed music which had charms to soothe the cultured breast. O for a poet to portray in verse this changed condition of affairs!

And so, from Tuesday evening when Dr. J. M. Buckley, editor of the *Christian Advocate*, lectured to a large audience composed of Indian pupils and the best citizens of Carlisle, to the close of the impressive exercises on Thursday afternoon when eminent men further distinguished themselves before a vast assembly of between three and four thousand people, every hour was fraught with interest both for the visitors and for the faculty and students, who appreciated the grand opportunity of meeting with so many ex-

cellent friends of the cause from a distance and of hearing the public addresses so full of wisdom and encouragement.

It is very true, as some of the papers stated, who kindly gave column after column of valuable space to descriptions of the work done at Carlisle, that the Seventeenth Anniversary and Eighth Graduating Exercises were "the best yet."

#### Guests from a Distance Present throughout

General O. O. Hoard; General Fitzhugh Lee; Senator and Mrs. Route Nelson, Minnesota; Hon. Jas. S. Sherman, New York, Chairman of the House Indian Committee; Hon. Geo. E. White, (H. R.) Mrs. White, Illinois; Hon. Geo. W. Wilson, (H. R.) Mrs. Wilson, Ohio; Hon. I. F. Fisher, (H. R.) Mrs. Fisher, N. Y.; Hon. John W. Maddox, Georgia, (H. R.); Miss Maddox; Hon. Geo. C. Pendleton, Texas (H. R.); Mr. Wm. F. Griffith, Clerk House Indian Committee; Mrs. Griffith; Col. C. Church, Editor *Army and Navy Journal*; Dr. J. M. Buckley, Editor of the *Christian Advocate*; Dr. Lemuel Moss; Mrs. Moss; Hon. R. V. Belt, ex-Assistant Commissioner of Indian Affairs; Dr. Harris, Commissioner of Education; General John Eaton, ex-Commissioner of Education; Mrs. Eaton; Mr. Samuel E. Slater, Chief Finance Division Indian Office; Miss Slater; Dr. Wooster, Indian Office; Capt. Dortch, Chief of the Educational Division Indian Office; Mr. Hamilton, Bureau of Education; Dr. and Mrs. T. S. Hamlin, Washington; Mr. Howard; Miss Peeler, Washington; Dr. James MacAlister, President Drexel Institute, Philadelphia; Mrs. MacAlister; Chaplain C. C. McCabe, and Mrs. McCabe; Miss Brouse; Mr. James B. Watson, of the *New York Tribune*; Mr. and Mrs. Rudolph Blankenburg, Philadelphia; Mr. William G. Fischer, Philadelphia; Dr. S. S. Gilson of the *Presbyterian Banner*; Mrs. Gilson; Dr. and Mrs. James A. Lippincott, Philadelphia; Rev. Sheldon Jackson, Commissioner of Education for Alaska; Miss Jackson; Dr. and Mrs. Welch, Bloomsburg Normal School; Judge and Mrs. W. N. Ashman, Philadelphia; the Misses Ashman; Mr. Ralph Paine, Philadelphia Press; Mrs. Isabel Worrell Ball, Washington Star; Capt. McKennon and Mr. Cabanos of the Dawes Commission; Agent Treon, Crow Creek, South Dakota; Superintendent McKim, of the Albuquerque Indian School, New Mexico; Mr. Cox, Mr. Board, Mr. Newton, Miss Wilbur, Miss Chester, Miss Fawcett, Mr. Tanner, Miss Brewster, Miss Smedes, Dr. and Mrs. L. Webster Fox; Rev. Geo. Runciman, Versailles, N. Y.

Mr. George Vaux, Jr., Miss Mary Vaux, Dr. Anna P. Sharpless, Miss Elizabeth Carter, Miss Sarah Carter, Frances Stokes, Miss Esther Stokes, Mariott C. Morris, Miss Elizabeth C. Morris, Mr. Walter Smedley, all of Philadelphia.

Mrs. James Thornton, Mrs. Walter J. Middleton of Hainesport, N. J.; Miss Anna Noble, Jenkintown, Pa.; Miss Maud Silcott; Mrs. G. M. Ray, St. Paul; Miss L. L. Wolfe, Philadelphia; Dr. Alice Seabrook, Philadelphia; Mrs. Bennett, Bloomsburg; Miss Lozena Choteau, Chicago; Antonio Apache, Chicago; Mr. Robert Crawford, Supt. Williamson School, and Mrs. Crawford; Mr. Hanes, Westtown; Miss May Forsythe, West Grove; Miss Jennie Quetel, Harrisburg; Mr. Frank Bourassa, Michigan; Mr. James Wheelock and Rev. Cornelius Hill, Oneida, Wisconsin; William Harrison, Winnebago, Neb.; (Hampton Student); Mrs. Watson, Friendship, N. Y.; Mrs. Laura Seneca, Messers, Walter K. Conedy, Isaac Seneca, Frank Patterson, E. J. Jameson, Frank Seneca, Mrs. Abbe Doxtator, Mrs. Lucy Kennedy, Miss Della Pierce, Mrs. Halftown, all of the New York Indian Agency; Misses Lettie Connolly, Edna Fawcett, Prudie Eaglefeather, Maggie Raymond, Mary Laurent, and Ida McCabe, of the Lincoln Institution, Philadelphia.

#### From Bucks, Montgomery and Chester Counties and Vicinity

Mrs. S. N. Heston, Mr. and Mrs. Milton Pyle, Mr. and Mrs. William B. Harvey, and friend, Mr. and Mrs. Jos. W. Ewan, Mr. and Mrs. Sumner Brosus, Mr. and Mrs. Charles Saunders, Mr. and Mrs. John C. Rich, Mr. and Mrs. Richard Vanhorn; Miss Fannie Rubinkam, Mr. Albert Vanartsdalen, Mr. E. F. Heston, Mrs. John H. Geman, Amos S. Bennett, Amos D. Bennett, Mrs. Esther Hallowell, Mrs. M. F. Saunders, Mrs. William Jeanes, Mrs. Dr. Richards, Miss Bertha Richards, Taylor Richards, Miss Carrie Wharod, Mrs. F. Nesbitt, Miss Nesbitt, Lillie T. Branson, Mrs. George Kelly, Mrs. Dr. Haines, Mrs. L. Pancoast, John Kelly, Miss Mary Hughes, Mrs. M. Crawford, Miss Lottie Grenwald, Miss Cora Pyre, Kate M.oney, Miss H. A. Gable, Miss H. Gable, Mr. William Wynkoop, Miss M. E. Force, Mrs. Belt, Mrs. Bell, Mrs. B. F. Bennett, Miss Linton and friend, Miss Anna Noble, Mrs. L. Baker, Mrs. Mickey and two friends, Ralph Pyle, John Rulon, Jr., Miss Russell, Bertha Sharpless, Rebecca Chambers, Jos. Sharpless.