

"GOD HELPS THEM WHO HELP THEMSELVES."

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THE BACCALAUREATE.

On Sunday of Commencement week Rev. H. B. Wile, of the First Lutheran Church of Carlisle, our regular pastor, preached to the class of '97. He took for his text: Genesis 13:11—"Then Lot chose him all the plains of Jordan."

Reference was made to the quarrel between the servants of Lot and the servants of Abraham, which led the latter to suggest to Lot the expediency of separating from each other, and giving to Lot the opportunity to choose for himself that portion of land which he preferred. In this opportunity given to Lot to choose his portion, we have a picture of that which God gives to us in deciding what our life shall be. For many reasons Abraham might have taken that which he preferred and have given the rest to Lot, but he made no such claim. He evidently knew that we enjoy most that which we take by choice and that the richest gardens of plenty will be prisons to us if liberty is taken away, and so he says to Lot, You take "either on this side or that."

Well, to us is left the choice to decide what our life shall be, and yet many condemn God because He has left with us such a great responsibility. Still, for our happiness here, for our happiness hereafter, that was a necessity. Not only when we take Christ for our Saviour, but all through life till we have ended the battle with sin, we are deciding what our life shall be, and with us God has placed the responsibility never to be taken away.

Of course that does not refer to the externals of life, whether we shall be rich or poor, sick or well, but to character, that which alone in its highest sense, means life. And yet, even in the externals of life, God has left to us, to a wonderful extent, what they shall be. A sluggard will never climb high. An active, energetic, whole-souled man will never wade in the mire of sloth.

Now, how will we decide?

The Book shows us very clearly how to decide and gives us the assurance, again and again, that as long as we are in the paths of Providence we may expect His direction, and that only when we forsake God are we thrown upon the resources of our own wisdom and strength.

Let me plead with you, my dear young friends, to choose first God, and then remember that never, in all the career that lies before you, will He forsake you. He has given you promises that cover every possibility. With Him you shall never know the meaning of failure.

Then another lesson is taught us here. Our choice shows our character and tells its determination. "Lot lifted up his eyes

(Continued on 7th page.)

THE EIGHTEENTH ANNIVERSARY AND NINTH GRADUATING EXERCISES

Among the special correspondents present at our Commencement Exercises for '97, was M. Aronetta Wilbur, representing the "Washington Post." She gives such a fair account of the proceedings that we reproduce the most of her article:

"CARLISLE'S ANNUAL COMMENCEMENT VERY INTERESTING."

INDIANS RECEIVE DIPLOMAS.

Twenty-seven Well Trained Aborigines Constitute the Class of '97 at the Famous Institution—Interesting Exercises and Inspection of the School System—Brain Work and Manual Training Combined, but Patriotism Inculcated First.

CARLISLE, PA., March 12, '97.

The Annual Commencement of the United States Indian Industrial School is the most attractive phase of the much discussed Indian problem, for here the question and its partial solution by this excellent institution are presented together. Carlisle is an appropriate place for such a military-philanthropic Government school for the Indians—for in the time of the French and Indian war there was a block-house on the site of the school built for the protection of the settlers against the Indians; at that time the Indian question wore another aspect.

Considerations of this sort make Carlisle the Mecca of philanthropists interested in the education of the Indian, and the resort of those who are either prejudiced against the Indians, or ignorant of what we are doing for them, and are willing to be enlightened.

A large party came by special trains from Philadelphia and Washington to attend the commencement exercises, and on the last day Governor Hastings and staff and a large party of State Legislators came from Harrisburg. Among those from Washington were Gen. John Eaton, late U. S. Commissioner of Education and his wife; Mrs. Capt. Newton, of Marietta, Ohio; Dr. Sheldon Jackson, United States Commissioner of Education for Alaska, and Miss Jackson; Capt. William H. Beck, U. S. A., of the Omaha and Winnebago agencies, the successful superintendent of the Indian schools at those places, and Mrs. Beck; Ex-Gov. Andrew Burke, of North Dakota; Mr. John G. Brady, of Alaska; Mr. William H. Kelly superintendent of the Presbyterian School at Sitka, Alaska; Mr. G. B. Swinehart, editor of the Mining Record, at Juneau, Alaska; Mr. and Mrs. John A. Voorhees, of Amsterdam, N. Y.; Mrs. Annie F. Beiler wife of the vice chancellor of the M. E. University of Washington; Mr. Belt, ex-Ast.-Commissioner of Indian Affairs; Rev. Dr. Alex Fiske, of the Gunton-Temple Memorial Presbyterian Church of Washington; Mrs. Hodgkin, Miss Forbes, Miss La Chappelle, Mr. Ellis, Mr. Frank La Flesche, Mr. Bradford, Mr. Olive, all of the Indian Bureau; Mr. Emery, of the Associated Press; Mr. Spottswood, of the War Department, and his wife; Mr. Field, Miss Ella C. Abbot, of Massachusetts; Miss Chester, Miss Wilbur, Miss Byington, and Miss Brewer, sister of Mr. Justice Brewer.

Interesting Indian Visitors

Among the interesting visitors were Mr. Antonio Apache, now of Boston, where

he is continuing his education—a self-supporting young man; also Mr. Halftown the great-grandson of famous old Corn-Planter, who, in 1791, in the struggle for the Northwest, prevented the coalition of the Six Nations with the Shawnees against the infant government of the United States. There were also present Sassy Chief, the elected Governor of the Osage Indians, and five of his council—Big Elk, Bacon Rind, Fancy Calf, Saucy Osage, accompanied by an interpreter, Mr. Mosier. These wore American dress in a negligé fashion. They represent a very rich people, for the 1,500 Osages have \$9,000,000 to their credit at 5 per cent. interest in the Treasury of the United States, the proceeds of a highly advantageous bargain with the government. They looked well-fed and prosperous. In striking contrast were the two Kickapoos, also from the Indian Territory. Their gay shirts and bright red blankets added picturesqueness to their poverty. These belong to the poorest tribe, and are in Washington to get trust money turned into cash.

The exercises of the eighteenth anniversary and ninth commencement of Carlisle School began Tuesday evening with an address by Gen. John Eaton, "Personal Reminiscences of Lincoln and Grant;" and his most interested auditors were the Indian boys and girls who are imbibing loyalty to the government with their education. The athletic exhibition was the first attraction for Wednesday afternoon. This began with a splendid drill in marching and countermarching, according to regulation forms. The highly creditable marching of the Indian boys in the inaugural parade bore testimony to this faithful training. This was followed by wand exercises, given by the girls, who looked well in their gymnasium bloomers. Then boys and girls changed the dumb bells and swung Indian clubs in very graceful style. The floor was then cleared for a game of basket-ball by the boys' teams and their lightning agility called forth loud applause. It will be remembered that the Carlisle foot-ball team played the great college teams last fall, and won great praise, as much for their excellent team work as for their gentlemanly behavior under trying circumstances. The exercises were brought to a close by an exhibition of individual skill with the various kinds of athletic apparatus for vaulting, flying rings, etc.

Wednesday evening a large audience gathered to listen to a programme of music and addresses by the guests. The speakers were ex-Gov. Burke, who, by request detailed his own rise in life, for the encouragement of the young men. Mr. Brady of Alaska, also gave a personal experience talk. They were followed by Antonio Apache, who feelingly referred to the fact that some people thought the Indian good only for exhibition purposes. Capt. Beck, who is also engaged in the Indian work, brought them Western greeting. Mr. Bradford, of the Indian

Bureau, spoke for the office. Mr. Frank La Flesche, an educated Omaha, reminded them that in struggling for an education they were doing much to wipe away their former reputation for tomahawking, and commended the government for putting army officers in charge of Indian schools and agencies. Dr. Fiske, of Washington, and Mrs. Freeland, of Philadelphia followed with a few words of encouragement.

[The inspection of class work and oral examinations, conducted mainly by General Eaton, Mr. Bradford of the Indian Office and Assistant-Superintendent, A. J. Standing, occupied Thursday morning. The Sloyd class attracted special attention, being a comparatively new feature of the Indian School curriculum, and the art display embracing mechanical drawing showed a proficiency that was remarked upon. In all of the class-rooms the questions were answered in a manner that bespoke thoughtful study of the subjects gone over during the year.—ED. RED MAN.]

Crowds at Commencement.

The result of all these years of training was made evident on commencement day. By 2 o'clock Thursday afternoon there was scarcely standing room in the large gymnasium. Over the platform was hung the motto of the class of '97, "With knowledge We Shall Conquer," and at the end of the hall hung the school banner with its motto, "Into Civilization and Citizenship." On the stage were the distinguished gentlemen who had come to visit the school. Gov. Hastings, Capt. Pratt, and the Osage Governor, Sassy Chief, occupied the center. Behind were the two Kickapoos in their red blankets. A striking contrast to the neatly dressed boys and girls who were that day to graduate.

The presentation of diplomas was made by Gen. Eaton, who feelingly addressed the class of twenty-seven, urging them to keep in mind the lessons of Carlisle, even amid the temptations of the reservations.

Gov. Hastings was then introduced and made a stirring speech commending in the heartiest terms Capt. Pratt and the school, and in token of his good fellowship with the Indians he slapped the Osage Governor on the shoulder, who received this token without moving a muscle. Governor Sassy Chief then addressed the school through an interpreter. He urged the children to study and remember; he commended the school, for he had found that education was the only thing for the Indian.

Dr. Spining followed with a few earnest remarks. The band played national airs, and the commencement exercises were at an end. A reception was tendered the graduating class by Capt. and Mrs. Pratt in the evening, for which a number of invitations was sent out.

Through all the orations ran the thought of loyalty; it was always "our land" "our country."

From the gallery over the platform hung an immense flag, and leaning over its upper edge were a negro and an Indian side by side. Both professed loyalty to that flag.

Here on the old battle ground of two races, where red man and white man scalped and shot each other, peace has achieved her greatest victory, and education is subduing the red man as gun powder failed to do. Give the educated Indian citizenship and let him mingle with the white man in the competition of life and work, and the solution of the Indian problem will not be far off.

M. ARONETTA WILBUR.

The Wednesday Evening Meeting.

CAPT. PRATT. The Wednesday evening meetings of our Commencement at Carlisle, are always a sort of class meeting. I never know fully beforehand what to put before the audience, and it is the same this evening. For the last two years, our students have been crowded out, because of the large numbers of visitors that came to our Wednesday evening meetings in the old Chapel, so I resolved that we would have the exercises here in the gymnasium. I did not expect that the hall would be filled like it is, but it is all right. We are glad to see you, and will do what we can to repay you for coming. We will first give you something musical. We have just heard the band, and will hear it again.

The band then played the difficult selection "The Calif of Bagdad," (A Boieldier,) with splendid effect.

"The Watch on the Rhine," was rendered by the school; Miss Linnie Thompson sang "Behold the Spring," [Carl Merz], with pleasing effect, and as an encore gave "Jamie," by Bischoff.

CAPT. PRATT. If there is anything that inspires Carlisle it is to see a man go from the bottom to the top. We have on the platform to-night a fine illustration of one of the most singular events that our singular American life produces. Here is an ex-Governor of a great State, who, as a boy, was thirty years ago sent as a waif from our greatest city of the East, from the Randall's Island refuge, in company with another boy (now a gentleman of great power and note, and who expects to be a Governor, and we all hope he will be, very soon,) to the State of Indiana, and there they parted company. One became a Governor and the other an expect-to-be. They had not met since that time, until yesterday in the cars coming to this school. They can tell their own experiences best, and I ask these gentlemen to take just as much time as they wish, to tell their story in their own way. Our Indian boys and girls and all of us will, I am sure, be encouraged by what they have to say. I call upon Governor Burke, of North Dakota. (Applause.)

GOVERNOR BURKE.

LADIES AND GENTLEMEN; BOYS AND GIRLS: At the kind solicitation, or rather earnest solicitation of Capt. Pratt, I am to speak a few moments about my history, chiefly for the sake of the boys and girls. As God knows, if it will be any encouragement to them, I will gladly give all I can to-night. Therefore, while I may say things of a personal nature, you will not think that it is from a point of vanity.

I was born in the City of New York. My mother died at my birth. I was the only son,—the only child. My father died when I was four years old. Prior to his death he had married again, and after his death, my step-mother also married; consequently I had a step-mother and step-father. Unfortunately, my step-father was a drunkard. They had no use for me, and I was put upon the streets of New York. My home was a veritable hell. I was placed upon the streets of New York to beg or steal, and I will state here that I would not do that. I have been whipped unmercifully by my step-father for not doing it. For some reason, I do not know how, I got into the hands of the Children's Aid Society, of New York. I was taken in by kind friends, and was kept there until I was eight years old, and then I was fortunate enough to go west. In fact I was simply requested, no, not requested,—the Superintendent asked for volunteers to go west, and out of three or four hundred students, about twenty-five or thirty of us volunteered to go. Mr. Brady and myself were of that number. We were then taken west as far as Indiana, and I was selected by a farmer. I lived with that farmer a year and a half, when he moved into town, and I then went to live with his uncle, a very good Methodist—(Applause). I will speak more about Methodism later on. [Applause.] About that time the war broke out. I was naturally a drummer; it came to me by inspiration. When the war broke out, I ran away twice.

Now, many of you may wonder how I could get to the war when I was only twelve years of age, but the records of the War Department will show you that I was a drummer boy in the 75th Indiana, which was a part of the 14th Army Corps, commanded by "old Pap" Thomas.

I saved all my money when I was in the army, every cent of it. I used to peddle popcorn for my pin money, but my army money I saved. When I came home I was determined to obtain an education, and entered Asbury University, but I didn't go through college; didn't have money enough, but I will say right here that my army life was a paradise almost as compared to my college life. [Laughter]

Why, I lived on sixty-five cents a week, had to be economical to get the advantages of a good education. I wanted to get the foundation of an education, and it has always stayed with me through life. I have been one who has since burned the midnight oil. I had to do it. I read the standard newspapers, and I might say that my education has largely been improved from newspaper reading.

Now, in speaking about Methodism, I simply want to say this, that the family that had me in charge for a while, after I went to Noblesville, were strict Methodists, and if there was anything that they were not strict to me about, I did not know it. I never knew what it was to be allowed to go down town at night. They kept me studying hard night after night, reading history continuously, and at the age of fifteen I was a better historian than I am to-day. They made me go to Sunday school twice a day—to the Christian in the forenoon and to the Methodist in the afternoon, and I had very few privileges of any kind. I thought my life was hard then, but I now thank them very much for the lessons I received then, for they have stayed with me through life.

Now, I want to talk to the boys and girls, principally. I want to say to them that I have not passed a pleasanter day in my whole life than I have to-day. (Applause). I had not the advantages or the privileges that you boys and girls have now, when I was with the Children's Aid Society. You are dressed better, fed better, your education is better, your surroundings are better, everything is better for you than it was for me. I want to say that it has been a very great pleasure to me to see the bright faces of the girls and the manly forms of the boys here today. (Applause). I want to say further: Try and improve the hours while you are here; you can't tell what is in store for you in the future. Try not to be discouraged, and when you go out into the world, always keep to the right and also keep ahead.

I regret very much that pressing business engagements in Washington necessitate my leaving you to-night for that City, but it will always be a pleasure for me to come and see you, and I trust that I will always be welcome, as you will be whenever you come to see me. (Applause).

Now, Ladies and Gentlemen, Mr. Brady is here, and it is so singular that we have not met for thirty-five years. He has improved on me very much; got a better education than I have ever had. He went through Yale College, Theological College and will soon be a Governor, and I am proud of the record he has made, and you don't know what a pleasure it was to-day to meet him. We met on the cars, but of course Dr. Jackson would not point him out to me, and we had to try and find each other. We could hardly decide who was Brady and who was Burke, and I am very glad now that he is here to talk to you.

I don't wish to take up any more of your time. I want to say to you, however, that I am quite proud of the institution here, and I only wish I had the power that I might do something for this institution. I am sorry that Congress does not do more for it. The time is coming when it will. Ladies and gentlemen, I thank you. [Applause.]

CAPT. PRATT. We will now hear Mr. Brady from far away Alaska. Mr. Brady went to Alaska twenty years ago

as a missionary under the Presbyterian Church, but he can tell his own story.

HON. JOHN G. BRADY.

LADIES AND GENTLEMEN, BOYS AND GIRLS OF THE CARLISLE INDIAN SCHOOL: I feel somewhat embarrassed in appearing here at this time to tell you my story, in a measure of sadness, and yet, as Mr. Burke has said, if it will be an encouragement to the boys and girls, I am always glad to respond.

As you would imagine from my name, I belong to the Irish class and my father, unfortunately, was addicted to the habit of drink. I lived in a home on Rosevelt Street. I called it home, but it was anything but a home. My mother died when I was quite young. I have a bare recollection of having seen her face. My father married again, and he used my step-mother brutally. Myself he would beat whenever he was in a drunken fit. He was a longshoreman, and wore a belt made of leather, with a heavy buckle at one end, and whenever he would come home at night, and he could get his hands on me, he was sure to beat me with the buckle end of the belt, striking my body. I bear on my body yet the marks of these beatings. Well, I took to the streets, and I would stay there as long as I could until he would find me, and then he would take me home, and probably punish me again. I can remember one instance when he was kind to me. I was so dirty, and filthy, and lousy, that he actually took pity upon me, and even washed my head for me. After this, I stole away, and did not see his face again.

One night as I was sleeping near the old Chatham Street Theatre, (I had a mania for going to the theatre. Humpty Dumpty used to be my favorite play, and whenever I earned twelve cents, I would at once buy a ticket to the theatre; if I earned any more, I purchased a ticket and bought some cod-fish balls, which were my great delight.) (Laughter.) One night I fell asleep in the next door to the theatre, and I was kindly advised by a man to go to Randall's Island. I consented to go, and they put me in the lock-up where I stayed until next morning, when I was put in the Black Maria, and taken to the bottom of 26th Street, and was then taken over in the boat to Randall's Island. There, Mr. Burke and I became playmates.

I was there about two years, when, as Mr. Burke stated, we volunteered to go west, but I must tell you of some of the inducements which caused us to volunteer to go west. The first year I was there, a boy had been sent to the western country, the State of Indiana, and he wrote a letter, telling us what nice things he had—chicken, water-melon and all the apples he could eat, and all those nice things; and on Randall's Island we had mush and milk and bread, and things I didn't like. Of course, I wanted to go to the country where we could get apples, and chicken, and water-melons; and fortunately, they did take me.

A lawyer got on the train, as we were going to Noblesville, Indiana, our destination, and he made up his mind to have one of the boys, and selected John MacElroy; but he could not get him, as he had already been picked out. He then picked upon me as the last chance, but I had already been selected by an old Irishman who wanted me to go with him. He had a cart and horse, and would let me drive the horse, and bought me five cents worth of candy, which won me over completely. I wanted to go with the Irishman, and this gentleman wanted me to go with him. I was very young and stubborn, and he tried a little experiment on me. He procured a sack of apples, and asked me to watch that sack. He naturally appealed to my Irish nature to boss over things. (Laughter). I watched that sack of apples until he had won me over, and I, of course, went home with him. I was brought up on the farm, and had to work very hard. During the war, or rather at the beginning of the war, I wanted to enlist in the army, but they would not take me. I tried to make myself look taller by stuffing paper in my stockings, to see if I could not grow larger in that way,

but it was of no use: they would not take me, and, of course, I could not go.

I then began to read the newspapers, and wanted to get an education, so I went back to my old quarters, and fell into the hands of good Presbyterians. (Applause.) They were good friends to me, and I soon got a little schooling, but not so very much. After a while, after receiving a little education, I was fortunate enough to become a Hoosier school-master, for one term, but in that school I was converted. I felt that what I wanted was more education, and I made up my mind that at the first opportunity I would start out for some college, and learn more.

I did so. At the time I received my education, I was hardly able to pay for the tuition.

As my friend Mr. Burke said, I did attend Yale College, and went through the theological course. I arrived at New Haven with not more than ten dollars in my pocket. I had an old kind of a suit, a broad hat, and an oil skin valise, and lived on brown bread and water for the first few days. I walked up as far as the campus, and ventured to ask one of the young men where the place was that they held the examinations.

"Are you going to college," he asked me.

I replied, "No, I don't know yet."

Then he asked, "Have you pledged any society, the Sigma E, Delta K?" And I told him "No." I then asked him in a tearful way:

"Where may I leave my valise?"

He looked at me sternly, all over, and then told me to leave it at the Haven House. I went there, and asked to leave my valise, and the gentleman, after gazing at me, finally took it. I just want to show you what kind of difficulties I had to contend against to get into Yale College. However, after four years I went through and graduated.

Let me say that there is one thing I am proud of regarding Yale College, and that is this: It is undoubtedly a democratic institution. I had class-mates that were millionaires, and they were just as kind to me, just as warm-hearted and friendly to me, as though I were a fellow millionaire. I never received a slur or an unkind word at their hands, and it was my opinion then, and it has always been so, that if any one received attention and favors from the faculty in general, it was the poor student.

After acquiring ten years of an education, I met Dr. Jackson in New York in 1877. He had been in Alaska, and was naturally very enthusiastic over that country. He told me about Alaska, and as I had no relatives in the world dependent upon me, I thought it my duty that I should go there.

Now, my friends, we have two tribes or kinds of people in Alaska—the Alaskans and the natives, and they are an intelligent people generally. They are industrious, persevering, and a hard working people. They honor and exalt their wives. We found them ignorant, superstitious, idle, in fact savages, and the contrast between what it is today with twenty years ago, is so great as hardly to be believed.

Twenty years ago they were murdering one another; they would not work, and in fact were the worst kind of savages. They made a preparation of rum out of Sandwich Island molasses, and became almost crazed with it. Now we have them to-day attending schools, and becoming in every way a virtuous people.

Now, boys and girls, I don't believe that there is a happier man living to-day than I am. (Applause.) I have a wife whom I love, (Applause), and who loves me. [Applause] I have five little children, [Applause] and I may say that if anybody feels the full measure of happiness upon this earth, I am that person. I don't believe that there is any more enjoyment upon the earth than I am enjoying now.

Let me say one word more. Don't you think that it is worth while to try and lift up a fallen child, and do something for him? You cannot tell the impulses that are predominant in that breast, and

you can never tell what will become of that child if you once try to give him a beginning. He is sure to be something, as the farmer used to say, "There is no telling the luck of a lousy calf." [Laughter] Therefore, let us help all we can, for there is no telling the luck of the lousy calf. [Applause.]

CAPT. PRATT. The next speaker will be one that a Carlisle audience always likes to hear—a native Indian. He can't speak English, and will have to use an interpreter. These gentlemen sitting in front, represent the Osage Tribe of Indians. They live in the north-east portion of the Indian Territory, and no doubt, per capita, they are the richest people on earth. There are fifteen hundred of them, and they have about nine millions of dollars in the United States Treasury at five per cent interest, the interest on which is paid to them quarterly, making from two hundred and twenty-five dollars to two hundred and fifty dollars per capita, per year. Now I am going to ask one of them to speak for the others. This gentleman has a long Indian name, and I will not attempt to give it to you, but translated into English it means "Sassy Osage." He is one of the Council.

SASSY OSAGE. (Speaking through Interpreter, Thomas Mosier):

I will give you a few remarks. You white people of the United States, I speak a word to you. Praise to the Almighty that we've had such a nice day to be among you. By request of the Government officials I am here present. I am proud to meet you white people. I will make a few remarks to the children of the school. My red children, we are all brothers together. We are all of the same class, and same kind of skin. Since we arrived here, I have seen your performance this afternoon, and am well pleased with you all. I hope you children will all improve to the best of your knowledge, and try and educate yourselves like the white people, and make something of yourselves. That is about all I want to say. [Applause.]

CAPT. PRATT. We have another Indian here who can talk English, and one whom we have heard before—Antonio Apache.

ANTONIO APACHE.

LADIES AND GENTLEMEN: It gives me great pleasure to be here and to be in Carlisle once again. As some of the former speakers have told you some of their experiences, I will give you one of mine. Before speaking about that, however, I will say that the opportunities that are placed here before the members of this school, are what I never had. I remember at one time in the western country, in my early days, that they only thought the Indian was good for exhibition purposes. If the Indian was seeking employment, they regarded him as out of his place. I remember once during the holidays, I stopped at a large establishment, and in the window was a woman's head with the hair hanging down; that is to say, the head was secured upon a plate, and the hair hung loosely around. It was evidently intended to give the impression that there was no body attached to it. I went into the store, and told one of the men there that I wanted to see the manager. He sent me in the rear part of the store, and the manager asked me what I wanted. I told him I wanted employment. He looked at me for a few minutes and said, "I will tell you what I can do for you. We have to keep this attraction in the window one week longer, and if you come around on Monday morning, I will see what I can do for you." So I guess he wanted to put me in the window, too. [Laughter.]

I am glad to see that the conditions have changed; that the white people think better, and take more interest in the condition of the Indian than before. We are made of the same clay as the rest of you.

It gives me great pleasure to come here and see what is being done for the Indian. I was in Cambridge at the time the Harvard and Carlisle football game was played. [Applause]. After the game was over, wherever I would go in the

evening, in the Churches, in all the clubs, Fraternity Clubs, and anywhere else, it was the universal opinion that the Carlisle team were jolly good fellows. What they can accomplish in football, they can accomplish in other things. What the Indian wants is a helping hand. We should just keep on the right track. The Indians can learn if only shown the right way, and shown and told of the dangers present all the time. If the opportunities are right, it is only a matter of time. I think that in the near future we may look for an Indian Governor. [Applause.]

CAPT. PRATT.

We have more than one prima donna in this school, and I ask a young Indian maiden to come up and sing an English song for you, Miss Maggie Trombly.

Miss Trombly rendered a selection, which was much applauded, and then sang an encore which was also greatly cheered and applauded.

CAPT. PRATT.

Speaking about long separations between old comrades, I have had an experience myself. [Applause]. This gentleman sitting on my right in the gray coat, and myself, were both Lieutenants in the Tenth Cavalry thirty years ago. We served together eight years out on the frontier, when I was ordered east with a lot of Indians, and he remained west. That was in 1875, next month twenty-two years ago. We have not seen each other since that time. Our children have grown up; he has grand-children; so have I. [Laughter]. While I have been working at the Indian question from this Carlisle standpoint, he has been working at it from a military standpoint in the west for many years. He is now an Indian Agent, with large experience, for he has charge of one of the most difficult Agencies in the whole country, and is managing one of the most difficult problems pertaining to the Indians. He has charge of the Omaha and Winnebago Indians in Nebraska. They were the first to have their lands allotted in severalty. I ask him to speak, and take as much time as he wishes. **Capt. Beck, of the United States Army.** [Applause.]

[Capt. Beck not having returned the copy of his address after it was sent him for revision, we are obliged to omit it. It may appear next month.—Ed. RED MAN]

CAPT. PRATT: We have on the platform to-night quite a delegation representing the Indian Bureau, and I asked them to designate one to speak for them, and they have appointed Mr. Bradford to do so. I therefore call upon Mr. J. H. Bradford, of the Bureau of Indian Affairs, Washington, D. C.

MR. J. H. BRADFORD.

CAPT. PRATT, BOYS AND GIRLS, LADIES AND GENTLEMEN: I feel like making a motion. I come from Washington, and down there the general rule in Congress is that when a man has done some great work for humanity he is given a promotion. How would it do to-night to say Brevet Major Pratt? [Applause.]

Boys and girls who are in favor of that motion, hold up your hands. [This was done unanimously.] [Applause.] I am greatly impressed as I stand here to-night. This is a momentous occasion. How wonderful is human history! The individual history of every human life. Every man and woman, every boy and girl has a history. It is very interesting, as we have seen to-night, when we can learn of it. Ever since crossing the Gulf of Mexico during the war when I went upon the cross trees of our steamer and listened to the life of sailors who had been round the world, I have been interested in individual history, and I have written out in some measure the history of more than four thousand boys and girls. History alone is our guide of the condition of affairs in the past, and as I stand before you, I am greatly impressed with the responsibility of the future of your young lives, of what you are going to become.

On whom rests the responsibility of what you are going to do in the world hereafter? There are some things we must do alone, and your success hereafter depends on you alone. We were born alone; we live alone; we have got to die alone; we have got to be buried alone; and we have to go before God on the Judgment Day alone. You alone are responsible for your future, and I am responsible for myself. Nobody can take this responsibility for you. It can't be done. If I should eat your dinner it would not do you any good. Were you ever alone?

One day in Virginia I was staying with a friend, and he had to leave me to go a considerable distance. He said he would be away about three hours, and left at three o'clock in the afternoon. He left me all alone; no one in the house; not a living soul was near; no one for over four miles. This friend didn't return until ten o'clock at night. From three o'clock until ten I was all alone; didn't know of any being within four miles of me. The ocean rolled in front of me. After a while the stars came out, and I looked up at them for sympathy. I was alone. Who was responsible for me during these hours? Certainly no one but myself.

My friends, we all live alone in the sight of God. We have got to do our own work; we have got to live as individuals. If you or I fail in life, who is to blame for it? We are, and nobody else. Think of that, young gentlemen; think of that, young ladies. Your destiny is in your own hands. We must work out our own salvation.

I have always loved Carlisle. [Applause]. I am a Yale man. I go to the Commencements at Yale, sometimes, but they are tame and stupid compared with Carlisle. [Applause]. They don't begin to come up to the standard of your exercises, but as Mr. Brady, my eminent friend stated, that democratic spirit he referred to, is so. It is a fact, but there is the same democracy here in Carlisle. Lots of it. How grand it is to be able to watch your careers, and I am sure that there are some things Capt. Pratt and all of us will never regret in this work. If you children will only lead such lives as the examples before you, and as these teachers want you to lead, when you, Capt. Pratt, come to the end of your life, and children, to the end of yours in this world, you will never regret the hard work which has resulted in the grandest work on earth, that of lifting up a race. What are men good for in this world if they don't help and lift somebody up? What are the possibilities of this great age? In these days when the Cubans are fighting for liberty. [Applause]. In these days when we all pray that King George of Greece will suck to it. [Applause]. We are glad to see one King with backbone. All these possibilities of your future life are before you, young gentlemen.

I would like to live my life over again, and there is nothing that would make me happier in, say thirty, or forty, or fifty years, than to possess the great chances you have of lifting up your race. Don't fail, but do whatever you can for your people; set them the great example that you have been taught here. Capt. Pratt, I think if the Indian Department would see what I see here, they would do more for you, and I hope Congress will do a great deal more in the future years than it has in the years past, to further the education of the Indians. [Applause]. I am sure then that these Indian boys and girls should have all the advantages possible, equal to the white people; for education is the thing that lifts men up, and as we have here witnessed, it has proven so.

I hope that the time is right close at hand when everything possible will be done to encourage the spirit of lifting anybody up that needs lifting up. Good night. [Applause.]

The choir here rendered a selection.

CAPT. PRATT.

The Indian is very much in evidence to-night. He is always in evidence here at Carlisle. Mr. LaFlesche is attached to the Department of Indian Affairs, and represents the Indian side of it. He begs

to be excused, but I have insisted on his saying just a few words, and now announce Mr. Francis LaFlesche, of the Omaha tribe.

MR. FRANCIS LAFLESCHE.

LADIES AND GENTLEMEN: It is very gratifying to know that the young people who are connected with this institution are seeking to obtain knowledge, the same knowledge that the white people are striving for, and that at the same time these young people are struggling to wipe out a reputation that the Indian has long borne, but which he does not deserve.

I was visiting at a home in the City of Washington, a beautiful home, peaceful in all its surroundings; a little child, so high, (indicating) with yellow hair and long curls, stole up to me while its mother was engaged in conversation. Her mother caught her in the act, and called "Mary." The little child turned back to her mother; but it was not long before she came up to me again, and I felt a little hand pulling my sleeve. I looked down, and there was a little face looking up at me, she said:

"Did you ever kill any body?" [Laughter.]

That is the reputation that these young people are struggling to wipe out. Let the Turks build up their reputation for butchery; we will have none of it. [Applause.]

This Government is to be commended in many things, and more particularly in this, that while Europe, the seat of civilization is bristling with arms ready to deal death and destruction at a moment's notice, some of the best officers belonging to the army of this Government, are engaged in pushing the Indian into the path of civilization, and teaching him occupations that are profitable.

We want more of those officers; we want more Capt. Pratts, [Applause], so that the work of civilization and the work of education may move along faster. It cannot move too fast. [Applause.]

CAPT. PRATT.

I became acquainted today with a gentleman from Washington who had never been here before. I suggested to him that he speak to you, and he has agreed to take a few minutes.

REV. DR. A. S. FISKE.

No, no, friends, I didn't agree to "make a speech", as the Captain says, but only to express my great pleasure in being here at Carlisle today, and in seeing the great things which I am beholding here. I have been wondering why all the speakers to-night have come over to this corner of the platform and addressed you as "Boys and Girls," as "Children". It dawns upon me, however. Speaking to you, we do address the "children" of a great and ancient race—the "children" of the only race of Native Americans of whom we have any knowledge. [Applause]. With shame I acknowledge, for my race, the wrongs—irreparable and intolerable—which we have inflicted upon your fore-fathers. We have wasted you in unequal wars, long and bloody. We have wrested from you your broad hunting grounds; have forced upon you treaties which we have not been careful to observe. We have destroyed the native virtues of the Indian and ravaged him with our vices. We have driven him into the vast and strange wilderness west of the Mississippi and then shut him into narrow limits of unwelcome reservations. What all this has been to the proud and indomitable spirit of the original American, what words can describe? I bow before you—"Children" of a wronged race—in humble confession of wrongs deep and numberless, of our "centuries of shame." "REPARATION for unpardonable work," is the inscription carved into every stone of this great and beneficent institution, on this historic ground. This whole work is but an illustration of the grand repentance of a people that does, after all, mean to be just; is one of those works which are "meet for repentance." All honor to him—the great Soldier, the wise Statesman, the grand MAN of justice and of peace, who with determined will, changed, ennobled and purified the

whole Indian policy of this Republic—Ulysses S. Grant! (Applause.)

Behind this new and just and enlightened policy now stands the vast majority of the American people. Thank God! What of reparation for the irreparable is now possible, this Republic is ready and eager to make. You, students and graduates, with your education and open way to worthy, useful and happy lives, are proof of the ultimate wisdom and justice of the Anglo-Saxon race. May this Government in all its successive administrations, ever continue to give and greatly increase all the Indian's incentives and opportunities, and may he improve them, till he stands the peer of any in liberty, culture, citizenship and a luminous Christian faith, and so justify and fulfill its uplifting purpose and reap its great reward.

We witness with delight the progress with which you are meeting your great chance. We exult in the success of this enterprise here at Carlisle. May its facilities be ever more and more cumulative, and complete. May your and our Great Father crown this our hope with His gracious benediction! May He gird this institution with His favor and bless him, its head, the beloved of us all, whose wise foresight and self-denying devotion established this great school; who has, for it, put aside personal and professional ambition. In the finer glory of this just and holy reparation by the White man to the Red, by the intrusive immigrant to the Native American, may he find his exceeding great reward! With prosperity, happiness, citizenship and free opportunity, equal to each of you, with us all, alike "children" of God, may He crown and bless you! [Applause.]

CAPT. PRATT.

The hour is a little late, but this occasion only comes once a year, and if you can stand it, we have other speakers to offer, who will undoubtedly interest you. For some time past it has come to my knowledge here and there, that a woman in the cities of Philadelphia and New York, whom I had never met, never heard of, was speaking very kindly for Carlisle, and the influence she has exerted has been most gratifying. By good fortune she is here, and I have asked her to speak, as I know we all will be glad to hear her, Mrs. Freeland, of Philadelphia. [Applause]. There is a whole row of ladies down there who ought to be on the platform, but they would not come. That is their fault. [Applause.]

ISABEL SPENSER FREELAND.

CAPTAIN PRATT, LADIES AND GENTLEMEN, AND STUDENTS OF CARLISLE: I can give little idea of the joy it is to me to get away from my busy life to be here in this beautiful valley attending this Commencement. For some years I have been telling people about Carlisle and what it stands for in Indian education, but until now I have not had time to be here. Nothing disappoints me; all seems better than even my imagination had pictured it. In my girlhood days I used to hear people talking about "learning to like tomatoes,"—to almost every one it was an acquired taste. Now, tomatoes are taken as a matter of course;—the one who does not like them is the exception.

Owing to conditions arising between Indians and white people when the latter in various ways appropriated the red man's lands, the Indian showed all his savage and revengeful traits; indeed became more and more unlovely under the changed conditions, and the white man did not love him. But since investigation has revealed the reason for the Indians' lack of faith in and desperate resistance to the white men who have so long and so atrociously wronged them; since a growing public sentiment has demanded a change of policy the good results of which are already recognized, the fine traits and noble qualities of the Indian are becoming known, and most white people have grown to like them.

In reading the works of Fenimore Cooper, the Deerslayer became my hero of heroes; his love for Chingagook and Uncas became my love. By the time I was a girl of eleven, my chief delight was to don a costume as nearly resembling my idea of an Indian maiden's dress as I could make it, by trimming an old white gown with bright colors and tinsel, and placing on my head a broad band of ribbon in which each morning I arranged a standing head-dress of fresh tansy leaves and feathers, with a strong hickory bow in my hand and a quiver full of feather-tipped arrows at my shoulder, I roamed at will over the

beautiful grounds of the country place at which we were staying. My mind filled with the love of freedom and the lofty sense of honor which I felt belonged to a son of the forest. To be sure, if after dark, when I had laid aside my Indian courage, I had to go through unlighted passages, I was in mortal terror of an imaginary creeping savage, whose blood curdling war-whoop I dreaded each moment to hear, and the grasp of whose brawny hand on my head I seemed to feel, with the loss of my much prized BACK HAIR, then long and abundant.

But notwithstanding these unworthy terrors, to which I never then referred, my belief in the noble traits of the red man has never left me and as time has gone on, the desire to see him freed from his savagery and lifted into the light of his possibilities, has become an abiding ideal. And in this Indian Industrial School at Carlisle, I have found my ideal fulfilled.

A few years ago I saw a paragraph in the "Silver Cross", organ of the "Order of the King's Daughters and King's Sons" in which a young Indian girl asked aid in securing subscribers for the "Indian Helper" to help her obtain some prize for which she was trying. I spoke of it in my classes, and had the satisfaction of sending her quite a list of names then, and becoming interested, I have since constantly told the story of Carlisle, and shown the school photographs, of which I have nearly all, and have always been gratified by the responsive interest shown both in the little paper and the photographs, which give a history in themselves. It is more than washing the faces and combing the hair of the Indians that come to Carlisle; it is more than new clothes and new knowledge that is given them here; the LIGHT OF HOPE is planted in them, and that to my mind is what Carlisle represents. When common sense and common justice is applied to the "Indian Problem" it disappears—the problem is no greater and no different from that of giving uplift and enlightenment to the children of any race.

I would like to leave two thoughts that have been helpful to me, with the students of this school. "Not what we learn, but what we LEARN TO LOVE" is the basis of an education. The love of learning supplied, and our daily life will give the rest. What we love, we seek,—what we love to do comes easy to do. The other thought supplements this:—"The true province of education is to fit its recipients for their life work."

With the advancing and aggressive civilization that has been crowded upon this continent by Europeans, the life work of the aboriginal American is no longer to hunt and fish in unbroken forests, or to follow the war-path against his foes. He must adopt the white man's ways and adapt himself to their knowledge, or be crushed out. He must become an American citizen, skilled in the industries of the 19th century civilization. He has the capacity to do this; he must learn to love to do it. And among the many agencies now trying to help the Indian in this effort, none, to my belief, is better or nearer right than this Carlisle School and what it stands for. All honor to Capt. Pratt that he is the pioneer in the reparation, which we, the white people owe and must give, the Indian.

The Girls' Club sang a pretty selection, and Misses Mabel Buck and Edith Smith, of the graduating class, gave a piano duet.

CAPT. PRATT. When pupils are passing out from Carlisle,—as our graduating class tomorrow,—the great question with them is, What next? I am glad to say that in some instances we can pass them on to higher institutions—here in this town of Carlisle, to Dickinson and Metzger Colleges and the High School. [Applause]. And we have always received the hearty co-operation of the faculties and students of these higher institutions. [Applause]. While the Presidents and Professors help our students on to higher education in books, the students help to train our football and baseball boys. I present Dr. Reed, President of Dickinson College. [Applause].

DR. REED.

CAPT. PRATT, LADIES AND GENTLEMEN: When I first came into this room this evening, Capt. Pratt asked me whether I would make a short address if called upon to speak, in case his other speakers failed. I said certainly, as I always do; but when I glanced at the splendid array of Governors and Ex-Governors, Judges Statesmen, etc., I comforted myself with the hope that it would not be necessary to prepare any speech. Capt. Pratt insisted, however, that I should say a few words, and of course I consented to do so.

Now, I am exceedingly pleased to speak here, not as a representative of another

State, or from another section of the country, but to speak on behalf of our own town, and as a representative of Carlisle. It is well enough for us to hear what other folks have to say about us, and we all like to hear them, but we always like to hear what we are thought of, at least, in a portion of our own community. Now a motion was made here this evening, and carried with very little applause, that we should give Capt. Pratt a promotion to Brevet Major. Such an idea as that in Carlisle would be considered preposterous. Why, we should ask here in Carlisle nothing short of a Major Generalship, and a full one at that. (Applause). I have resided in the town of Carlisle for nearly eight years, and during that time have watched the progress of this school with a great deal of interest, and have enjoyed the marked advancement made by it. Each year furnishes new proof of its utility, and the successful work which is here accomplished, and every Commencement since I have been here has been an improvement upon the other. Capt. Pratt has to devise ways and means each year to accommodate the increasing number of guests, as the exercises increase in interest with every passing year, and evidences of marked advancement on the part of the students of the school multiply on every hand. I know that the Captain has been very anxious to learn what his boys and girls can do in the line of a higher education, so called, although all the education here is of a high grade, and I was very much pleased when he suggested that two or three of his boys should enter the Preparatory School of Dickinson College; and I was exceedingly pleased again, when last fall two of your boys here, Capt. Pratt, entered the Freshman class of Dickinson College. (Applause). And it is but just to say, although my braves are seated up there in full array—(Applause)—it is but just to say in the presence of your visitors, Capt. Pratt, that the second prize for the best preparation in the Freshman class for the Latin-Scientific course was captured by a member of your school. (Applause.) And that just indicates another instance in the progress of the Indians, and that it is time that the whites stir themselves, or the Indians will distance them in the race for education; and I hope a great many of these young Indian boys and girls will be able to secure as high an education as the country can afford to give them. By and by you will all get to be citizens of the United States, gentlemen, and ladies also, because the day is speedily coming when they will be. (Applause.) We shall then expect that you will become independent of our country, and also able and competent and successful in contesting for a higher position in the opinion of the American people.

We have learned a good many things from the Indians. Our boys, years ago, used to practice on your Indians, Capt. Pratt, in order that they might fit themselves to win the championship on the football field. Now your Indians, Capt. Pratt, practice on our boys in order that they may win in the football field. (Applause.) I see that they look very much alike, too. This side is a full brunette; it is blonde over here, but the brunette of this side and up in the gallery is all alike. Then at certain seasons of the year, in the Spring and early fall, almost every college boy allows his hair to become very long, like the traditional aborigines wore. And then the student is just as fond of high collars, the wearing of blazing neckties and sweaters, and one-half of the boys up there in the gallery have their hair parted in the middle just as the Indian boys part their hair. (Laughter.) Most of them have an Indian complexion, and as I stated, therefore, in many respects, we all are alike.

I am very proud of this institution, and its honored head, and his efficient corps of teachers who are conducting the work of education so successfully here. Capt. Pratt gets a great deal of glory, (not more than he deserves), but we must not forget the very diligent and faithful consecrated body of men and women who are standing by his side, helping him in his work. (Applause.) We are proud of the Indian School; proud of its young gentlemen and ladies; they behave well on our streets, and they are always perfect gentlemen and ladies. We are full

of expectancy and anticipation with respect to the future of the race that at one time was deemed almost impossible to civilize and elevate, but within the past few years such splendid strides in the way of civilization and education have been made, as to be deemed miraculous.

I was very much impressed when I heard the story of those splendid specimens of self-made men, Governors Burke and Brady, related here, and hope it will be an example and encouragement for these young boys and girls. It certainly gives us inspiration to hear of such success. I was through that school myself, Captain Pratt, but Governor Brady beat me by forty-five cents a week.

There is no aristocracy of color in the United States, no aristocracy of wealth at all, but there is aristocracy of intelligence, and aristocracy of moral character. This is the only aristocracy in the length and breadth of this splendid republic of ours, and in this land, our red brethren are invited to stay in the same arena, with the same chances, and with the same possibilities of splendid success. Thank you, Capt. Pratt, for the privilege of allowing me to state our appreciation of the splendid school which you have made so victoriously by your superb efforts. [Applause].

CAPT. PRATT. It is just a little bit late, but I have one more speaker to offer you, whom I have asked to say a few words. Rev. Dr. George L. Spining of South Orange, New Jersey.

DR. SPINING.

LADIES AND GENTLEMEN: Last night I addressed a mass meeting of Christian Endeavorers in the city of Philadelphia. Tonight I see the most noble and impressive form of Christian Endeavorer that I have ever seen. This is the grandest Christian Endeavor work on earth, lifting men up out of the darkness of heathenism, men, women, boys and girls, and making American-citizens out of them. This is the most wonderful invention of the 19th Century, and I will tell you why from an illustration. A boy named Tommy was so unfortunate as to swallow a penny. He commenced to cry, until his mother was attracted by his suffering, and asked him the reason. He said:

"I swallowed a penny".

His mother then said to another person present:

"Hurry, run for the doctor.

"No," said Tommy, "Don't go for the doctor, go for the minister."

"What do you mean?" asked his mother, "Do you expect to die?"

"No," said Tommy, "but I heard papa say that our minister could get MONEY OUT OF ANYONE." [Laughter.]

Now, Capt. Pratt has done better. He has been able to get more and make more out of the Indian than anyone in this country. [Applause]. Capt. Pratt has put his hands upon the poor blanket Indian in his ignorance and heathenism, and out of that has made and is still making American Citizens. [Applause]. That is one of the most wonderful things of this 19th Century. That is a grand Christian Endeavor work.

I heard a ducky, or rather a black brother, (I don't mean to call anybody a ducky,) telling a story of two frogs. There were two buckets of milk in the spring-house on a certain farm, and a little green frog, one night, came hopping along, and stopped at one of the buckets. He said:

"I wonder what is in that bucket, I guess I will just jump upon the edge of the bucket and see."

So up he jumps, but unfortunately he fell right into the milk. When he came up to the top, he said:

"I wonder what sort of a place I am in; I can't get out, so I guess I will just turn over on my back and kick the bucket."

He turned over on his back, and kicked the bucket. By and by another frog came hopping along, and stopped at the other bucket. He said:

"I wonder what is in that bucket. I will just jump up on the edge and see."

He jumped on the edge of the bucket, and toppled over, too. When he came to the top, he said:

"My, I wonder what sort of a place I am in. I can't get out, but I will stick to it as long as I have life, and never say die. I will just keep on kicking and kicking until I can't kick any more."

So the little froggy kept on a kicking and a kicking and a kicking, and next morning when the farmer came to the spring-house, what did he see? In one bucket he saw the little frog that had kicked the bucket lying on his back, dead, and in the other, he saw a little green frog sitting on top of a large pile of butter

[Laughter] which he offered to sell at sixty-five cents a pound. [Laughter]. And warranted to be strictly fresh.

Therefore, my friends, never say die, no matter whether you are black, red, or white, but keep on kicking and kicking until you have managed to accomplish the object of your ambition. If you go through the tailor shop, the harness shop, the wagon shop, the paint shop, laundry, printing office, and the others, you will see the best educational system in the United States, and the kind of butter they make at Carlisle.

When I was a boy, forty years ago, I lived among the Indians. I travelled with them, slept with them; hunted with them. I remember in the '50's, seeing herds of buffaloes stretched across that boundless plain thirteen hundred miles long and five hundred miles wide, extending from Montana down to the Gulf, and helped my red brethren to shoot some of them. I know their habits very well; but that has all gone by, and I know by this time you have all turned over a new leaf, and are making good American citizens of yourselves. God grant you all the success possible. [Applause.]

Commencement Exercises, Thursday Afternoon.

After an opening Overture, "Tancredi" by the band, Capt Pratt, said:

Friends, on behalf of the faculty and students of the Carlisle School, I want to thank you for your great interest in our work, the interest that brings you here to witness the simple graduation of a few young Indians from this school of a grade a little below the high schools of this State. Your presence is a great inspiration to all of us. I call your attention to the fact that this is the Eighteenth Anniversary, not the Eighteenth Graduating Exercises, but the Eighteenth Anniversary of this school. There are a number of us now at work in the school that were here in the very beginning. The head of the school, the one who stands next to him, and a number of teachers and helpers have been here all the time. We began with blanket Indians, eighty-two of them arriving at the station below at one o'clock in the morning of the 6th of October, 1879. As the school has progressed, the interest has increased not only locally, but all over the land, and we have the greatest comfort in the fact that the general public is so largely beginning to think well of our work, and of the Indian. We are glad to see you here today. Our programs have been distributed throughout the audience, and there will be no necessity for announcements. You can all know what comes next. We will now have the invocation, and I ask Rev. Dr. Dimmick, of Harrisburg, a Methodist Pastor of one of the Churches, to invoke God's blessing upon our exercises.

Rev. Dr. Dimmick then led in prayer. The programme was rendered as follows:

Soldiers' Chorus, School and band.

ORATION—"Are the Indians Better for the Coming of the White Man?" Mary M. Miller, Michigan. [See page 7.]

CAPT. PRATT. I should have announced that the speaker preceding Miss Miller is too ill to give his oration. His essay will be printed in the March RED MAN.

PIANO SOLO—"Remembrance of Home" Edith M. Smith, New York.

ORATION—"Football," Edward Rogers, Minnesota. [See page 7.]

March to Victory, by Choir.

ORATION—"A Century's Growth Among the Chippewas," Julia Williams, Michigan. [See page 8.]

ORATION—"Advancement of the Indians," Brigman Cornelius, Wisconsin. [See page 8.]

ORATION—"Benefits of Athletics," Clarence Whitethunder, South Dakota.

ORATION—"What the Indians owe the United States Government," Alexander Upshaw, Montana. [See page 8.]

The diplomas were then presented to the graduates by General John Eaton, D. D., LL. D., former United States Commissioner of Education, who said:

GEN. JOHN EATON.

In bestowing diplomas generally in connection with our institutions of learning, it is very easy to indicate their significance. In this case it is difficult, especially on the one side. None of us outside of the red race have had the experience to enable us to contrast the circumstances from which you came with your conditions here today. The significance of the

diploma in itself given by this school is not the same now that it was years ago; it has been changing from the time the first one was bestowed until the present.

When a new college commences life we look to the course of studies it offers in its curriculum. We have to measure its value from that. When an old institution bestows its diplomas, we look not only at the diploma, but we look at the career of the men who have received it—at the grand total which the institution has accomplished. So with this diploma, I say it has been changing from the first time it was bestowed until the present. Every efficient student, every faithful graduate has added to its value—a value which has been increased by the progress made by both whites and Indians in the solution of the Indian problem upon which this school has had a leading influence.

The eminent Dr. Anderson, President of Rochester University, a very able and learned man, came to the Bureau of Education in Washington, and told me that he had just returned from Florida:

"I spent my vacation there and I have seen something there. A seed has been planted there. It is budding, and I want you to watch it and help it, until it ripens into fruit."

He described it in most eloquent terms, and, foreshadowing its results, repeated:

"You must watch it. You must help it."

I have watched it from that day to this. I became interested in it and here we see its results. Here is the fruit which that seed has yielded.

It is symbolized by this diploma which has its significance not only to you who are graduates upon whom it is bestowed, but to all the American people. It indicates not only the education of the Indians, but of the white people. How we have changed! What progress we have made! How God has helped us!

Ulysses S. Grant, that great warrior statesman, impressed himself upon the policy of the Government. He made his influence felt in affairs connected with the Indian question. He saw the want of this education, and now, what was the secret as disclosed to me by President Anderson? It was this. Capt. Pratt, then a Lieutenant, had been put in charge as an officer of the Army, of some of the most desperate criminals that had been captured among the Indians by the army of the United States and been condemned to years of punishment at St. Augustine. His character as a wise Christian man came out in his treatment of his savage prisoners. He had them do so-called fatigue and police work instead of soldiers, and for their good behavior they were permitted to work for citizens to increase their comforts by their earnings. He and his wife and other Christian women taught them the Bible. Their consciences were aroused. Their moral and spiritual natures became active in the Divine light and disclosed themselves. Analyze this, and here was what the best philosophy of culture calls for—the education of the head and the hand, but most of all, of the heart. A new life had begun within them, and as their years of imprisonment approached their close, some asked permission to stay away from their savage haunts till they could become more like white men.

This was accomplished away from the reservation and by those guilty of most brutal murders. Their transformation showed them possessed of the same elements of nature as the white man and capable of the same results under like influences. We have heard about the new woman. Through the wise efforts of Capt. Pratt, these brutal Indians had become new Indians—nay, new men. Their manners, mode of life and purposes were changed. They had experienced something of the power of education—something of what is signified by this diploma, for out of this beginning came Carlisle.

I shall not try to describe the significance of this diploma. It is indicated by this presence. We have the evidence of sight—the most perfect of all our senses. But, recall for a moment how the Indian has advanced. Then, no Indian could

step out of the tribal relation and become a citizen of the United States. Men from anywhere else, and of any other color, could become citizens; but the Indian, who had for an unknown period lived on this glorious continent, was the only man that could not become an American citizen. How many said there was no good Indian but the dead Indian. That has all been changed. We believed that the Indian was a doomed race; that he was dying out, but an investigation of the statistics, which happened to be under my supervision, refuted that impression. When this question was before the Senate Committee, an inquiry was sent down to the Department for the figures in relation to the Indian population. We sent them the results, which showed the Indians today in this country to be just as populous as they ever had been, and these figures were compiled with the greatest care. Yes, the greatest experts who could be consulted on the question substantially agreed that they were as populous as they had ever been since the white man entered upon these shores. When these figures came before Judge Thurman, that eminent Senator from Ohio, he said that the Indian is a persistent race, and we must deal with him differently. It was during this period that only twenty thousand dollars were appropriated by the Government for the education of the Indian. The Government now appropriates over two and a quarter million dollars annually.

This school itself—started in this historic place—has made enormous strides. Here everything about it speaks for itself; but in its infancy how it was rebuffed! Capt. Pratt was opposed on every hand, yet here on this very ground we have seen the workings of this splendid system, and the result of that system, in educating the head, the hand and the heart, tested and approved by the greatest experts. Statesmen hesitated, philanthropists looked on undecided, but the great work has gone on under the guiding care of the noble head of this institution, until the nation has pronounced its approval.

How it has succeeded! The wisdom of the wisest in the methods and principles of education has been put in practice. A corps of associates selected by the Superintendent on the merit system for their fitness respond to his spirit, and thus year by year Indian youth from all the tribes that could be reached are brought here, until to-day it is said that over 3000 have come into touch with its training. All may not have graduated; yet all have felt the effect of its work, shared in the semi-creative power of education, until today you come each to receive its honors, together constituting the largest class that has graduated from this school.

This diploma certifies that you have done your part in the events leading up to it. May you do your part in those to which it points. It tells that the Indian in essentials is the same as the white man, though of a different race. The white man has known him in his ignorance, and with his intelligence and his benevolence and kindness has lifted him up until he has attained these results and rests on an equality with him. I would be unfriendly, my young friends, if I did not hope that when you go out into the world you would receive similar treatment from the Christian people, but I cannot promise it. I cannot promise it. I know how defective are the best results of our civilization, and how great the evils of the outside world which you must encounter. Even the best advantages do not assure good character to whites.

I have visited a State Penitentiary, and found nine graduates of college, prisoners within its walls, and know how evils will assail you, how you will be tried; and I would that in view of all these encounters, the spirit of deliverance, the spirit of benevolence could follow you, and help you in your future career.

Oh, my friends, I would that we could foresee your future, as sure as your past, but we must not forget that you have charge of that future; that under God's plan it is in your own hands. As I have

said, changes tell us of what the Indian was. We have been learning about him. How hard it was for us to see anything in the Indian but a warrior and a bitter enemy, and only an irreclaimable, worthless savage one at that.

How we have been deceived!

Our scientists have found among the various Indian tribes great principles of religion preserved by tradition. They have found systems of law. They have found customs relating to all conditions of life, of marriage, of the family, of husband and wife and child. They have found that the Indian by his traditions without the aid of books has preserved these great principles, according to his conception of religion, society, law, statesmanship and life in its various relations. There has been growing up among our scientists a different respect for the Indian, and that respect has begun to disseminate itself among the rest of us.

As these researches go on, I believe the time is coming when every man in the whole country will believe that the Indian as a man has all the capabilities of intelligence and honesty.

This school located here in this eastern centre has done what a school in the West or on the reservation could not do: It has revealed the possibilities of Indian youth to all classes of honest observers. The Indian youth stand well here in the East, and if they could only stay here and not return to their former environment their chances would be more favorable. They have shown our college men that they can play ball and be gentlemen. Here in the Keystone State they are meeting with the generous approval of the people in the homes and shops and on the farms, and the State shows its appreciation by the presence of its chief magistrate—the excellent Governor, and his eminent associates witnessing these exercises.

Congress is thinking better of Indians in the annual appropriations it makes for them. The hope is growing throughout the land that the Indian will succeed, and to do so, he must depend upon himself now that he possesses education, that clue to the labyrinth of life.

My young friends, in giving you this diploma, I want you to go out with these principles before you, of which it is the sign. Never lose sight of them, and according to the statement of your class motto, with a knowledge of God and a knowledge of man, knowledge of right and of wrong, the knowledge of your duties as taught here, no matter where you are, be true to this diploma. When tempted or tried, remember its significance and strive for the right. Follow in its footsteps with unyielding determination, and you will do your share in adding the Indian quota to American civilization. God will be with you, and you will conquer. [Applause.]

CAPT. PRATT.

When I selected Carlisle as the place for this school, I had studied the Indian question from the time of William Penn down, and it seemed to me that the most suitable and available place in the whole United States was the one selected. [Applause]. I am glad to say that I have found it so.

This great State of Pennsylvania, starting with the great William Penn, stands today foremost in its friendliness to the Indian cause, and is just as kind and helpful to the Indian now as it was in the beginning.

There is nothing that inspires us more on these occasions than to have with us the representatives of the State. [Applause]. And when we have with us as now the head man, great in stature, great in power, and great in heart, who can and will talk to our Indian youth and to all of us so well as he always does, it is an inspiration. I am glad to be able to introduce to this great audience today the Governor of Pennsylvania, Governor Daniel H. Hastings. [Applause]. We heard from him last year, and are now glad to hear from him again.

GOVERNOR HASTINGS.

LADIES AND GENTLEMEN: I have promised Captain Pratt to speak to you just four minutes. This is the first time in my life that I have ever had the honor to sit

beside an Indian Chief for an hour. (Applause). I am unable to speak his language and he is unable to speak mine, and so we have been having a good old-fashioned Quaker time of it. (Laughter). He is the Governor of the Osage Nation, and I think he must be a good Governor, because I see he wears a large and handsome McKinley badge. (Applause.) From what conversation I have been able to have with him with the manipulation of our hands and eyes, I have learned that he is Governor of 1600 Indians and that these Indian gentlemen who sit beside him are the members of his cabinet. This brave is the Secretary of the Commonwealth of the Osage Nation, that his Attorney General, there, is the Adjutant General and here is the Chaplain. (Laughter). It may be interesting to know that although they sit here so quietly and so meekly, these statesmen represent the richest Indian tribe on earth. The 1600 people comprising the Osage Nation have saved up \$9,000,000; have invested the money in good securities bearing interest at five per cent and by that means they are kept from starvation in that wild western country. I said to you that I had the honor of sitting beside an Indian Chief for an hour (Placing his hand on the shoulder of Captain Pratt), I have had the honor of sitting beside two Indian Chiefs for an hour. (Applause).

One day in Harrisburg, I went to a football game, because the team from the college near to my home was to play the Carlisle Indian team, and after these Indian boys had won the same, I heard one man saying to another:

"I wonder how they will get along with Harvard and Yale."

The gentleman addressed, turning around said:

"The Carlisle Indian School team is good enough for me."

"I do not know whether all the seven hundred Indian boys and girls here assembled have left their chiefs at home; I am not sure whether they all have chiefs of the tribes which they represent; but I believe I voice the sentiment of all the Indian boys and girls here when I say that Chief Pratt is good enough for me. [Applause.]

I do not want this Governor and his Cabinet to interrupt me any more. [Loud laughter.]

Stepping forward and in a changed tone and attitude the Governor continued:

Ladies and Gentlemen, no one can witness the touching scene here presented by the Indian boys and girls at the conclusion of their course of study in this school, the conclusion of their academic life, speaking from this platform, singing American patriotic songs, and listening to the wise words of counsel from General Eaton, without being deeply touched.

If I had been invited to say a word to the graduating class, I would say to them and to their comrades that the great Government under which we live has been very good and kind to them. It has furnished you and your ancestors with food and clothing, while living in your western home; it has furnished transportation to bring you to Pennsylvania, and has given you a Capt. Pratt and a corps of teachers, and the money and means to give you a useful education. No one could listen to your inspiring songs, romantic music and to the excellent addresses of the graduates, who are for the last time in this school, without saying You are my brother; you are my sister; and our great Government will always care for you and protect you as citizens of the Republic. You are now equipped as best may be for the duties of life. You must now take care of yourselves. You must fight bravely, honorably and honestly your way in the world that is now almost too much overcrowded. You must abandon the idea that this Government will longer feed and clothe you. The nation can do nothing more than to furnish you an education and an opportunity to make your own career hereafter. That is all that this Government has undertaken to do for you; that is all it can do. It furnishes the opportunity to men and women, whether they have ambition and pride and energy, or whether they are willing to sink back into that inert condition from which you came. What we need in this country now is less politics and more business. (Applause.)

The people are beginning to recognize this necessity. You must depend upon your own individual exertions. You will be prosperous or unprosperous according as you make use of the abilities and opportunities which have come and may come to you.

While strolling about the campus this forenoon with Captain Pratt, he invited me into one of the school rooms, and the teacher said to me: "My students have just finished reading some compositions," and I asked her if she would not have one of the boys read a composition. I had never heard an Indian read an original paper. She called up a fine looking fellow, and he read an article about the American roads in which he described three great thoroughfares that led a century ago from the Atlantic sea board out into the western country. His description of those American roads was very fine. There are many more American roads, which he did not refer to. The American road to success and usefulness and confidence is the best of all National roads. Washington made a road for freedom, beginning at Lexington and ending with Yorktown. The road the student was describing was the road along which was found the emigrant's wagon. It was through the forests, and along it was heard the sound of the pioneer's ax, and the great multitudes that followed it were driving the Indians away from their ancient heritage. As civilization came along, the Red Man still retreated, until finally he found himself, to him, in very close confines in the western wilds. It was the march of civilization, rude, imperative, exacting, and heedless of the aborigines.

Now the Indian is returning upon the grand thoroughfares opened up so many years ago. The rude sign board and the log cabin have given way and now the church, the school and the college are the sign boards. Sheridan, Custer and Miles, warriors who won distinction as Indian fighters, have sheathed their swords, and the descendants of their erstwhile foemen are brought back across mountain and valley, and the great father at Washington has prepared for you the means of education and the opportunities for usefulness, which are open to all and of whatever color.

If our Government would make Captain Pratt the great chief of all the Indians, the Indian question would in a short time be settled forever. (Applause.) It is a satisfaction to feel that the Indian boys and girls who go out from this school into the world are now upon an equality with all other American boys and girls. You have equal rights with them in this State, and when you become of age, you will share the greatest of all privileges, the right to vote. You are upon an equal footing in all the fields of usefulness to make yourselves successful. The great door of opportunity has been swung wide open, and the lowliest and the humblest have chances equal to the most favored. Look at that statue! [Pointing to a statue upon the platform.]

There was a time when he was only a wild flower growing upon the prairies of Illinois, and now all history loves to bless the name of Abraham Lincoln.

Look at that other statue! Once he was a poor boy learning the trade of a tanner. To-day the shining pages of American history would be incomplete without the name of Ulysses S. Grant.

We do not forget that your Commander, Captain Pratt, and those who have followed his lead, have done more to solve the Indian question than all the armies in America, and I hope that our Government when it is able; [I am sorry that it is not able now] when it increases the revenues, and the treasury begins to fill to the brim, and the silver and gold question is settled forever, and our factories and business establishments are all prosperous, I hope, then, that the great Chief at Washington will put his arm deep into the treasury and give every Indian boy and girl in the land as good an opportunity for education and for usefulness as has been given to this graduating class this afternoon.

CAPT. PRATT. Our Commencement exercises, this year, seem to have fallen on an unfortunate time so far as the authorities in Washington are concerned. A number of our Legislators and Department officials have not been able to come because it was impossible for them to get away. General Miles could not come. He fully intended to, and we expected him on the noon train, but instead he sends this telegram:

WASHINGTON, D. C., March 11, 1897.
CAPTAIN R. H. PRATT: I regret that owing to press of official business it is impossible for me to leave Washington today. It will give me great pleasure to visit your industrial school in the near future and to personally see the progress that has been made by your great industry and splendid management. I wish the institution that you have created and have brought to such a high condition of perfection every prosperity.
NELSON A. MILES,
Maj. Gen. Commanding the Army.

We have just heard from the greatest Governor of the greatest State, [Applause] and we have a great Governor of a very great Indian nation, one of the richest of all the tribes. He is elected Governor, not made so by birth. He is elected by

vote of his people, and the Councillors that he has with him are also elected. I now have the great pleasure of introducing to this audience Sassy Chief, Governor of the Osage Nation.

SASSY CHIEF.

I have been invited here to attend the Indian School by Captain Pratt, here. When I left my nation to attend to business at Washington, it was my intention to visit this school. By the request of my council at home, I was sent here with my men to transact business at the department at Washington. The new President has been very busy, and I have had no chance of getting to talk to him. I have now been very nearly three weeks in Washington, and have seen the ways of the Government officials, and am very well pleased with them; and we have to stay and watch our interests there. After getting our business transacted with the department, I will then return to my country. I am well satisfied with the new President, Mr. McKinley. (Applause). In the last thirty years, the time of the rebellion, I and my interpreter here were in the army, and served all through it as any other old soldier did. I think well of the new President, and expect him to be a friend of mine, because I helped him in the former war. (Applause). When I have business I will call on him.

I am aware that there are a great many tribes of Indians, but I can say for my people that we are a standard among them all. This gentleman (referring to Gov. Hastings) who just spoke before you, I find out is a big man among you all. (Applause). From what little I could hear, that man made you a good talk. Last night in sitting here, I heard some good men talk just what was right for the benefit of the school. On the other hand all our affairs stand in the hands of the department, and we look to them for help. The way that I mean for help, is to attend to our affairs correctly for us. I was here once before, and that is the man that I saw at that time, (referring to Captain Pratt) who has had the management of the school since that time. I can say proudly for my nation that we are one of the main causes for this Institution. I will have great things to take home to my people. I want to say to the children that are under Captain Pratt's charge, if they listen to Captain Pratt's advice, they will never do anything that is wrong. (Applause).

I want to make a few remarks to the children of the Indian school. You are all just the same as one family; we are all brothers and sisters. You are all aware that there is one thing that will raise you up, and that is education. Do what is right, and you will get along. Educate your hearts, your mind and your hands, and you will always succeed sometime in the future. Do like the white people. You boys and girls are better educated than I ever was. I have a boy, and I am trying to make a man of my boy. I am trying to make him learn to be a good man. (Applause).

CAPT. PRATT.

I have just one more speaker. My friend Rev. Dr. Spining was born and raised among the Indians, and I have asked him to speak to us again this afternoon; he was so interesting, last night, we must hear from him again.

REV. DR. GEORGE L. SPINING.

LADIES AND GENTLEMEN: I hope, dear friends, that we are getting to the bottom of the Indian question. I think we are beginning to see what will be a near and ready solution of the whole Indian problem. We have all been in the dark; all missed the point of the whole matter.

I heard a story of a Dutchman and a Yankee, and the Yankee was twitting the Dutchman about his obtuseness in catching the point of an American joke; couldn't see our wit. The Dutchman said to him:

"You can't tell me any joke that I can't tell you the point."

The Yankee then went on:

"I was riding in the country, and arrived at a cross-roads, and there was a sign post, which said, 'One hundred miles to Cincinnati, fifty miles to Columbus, persons who can't read, will please inquire of the blacksmith on the corner.'"

"Well," said the Dutchman, "go on."

The Yankee said, "That is all."

"Do you mean to tell me that is a joke?" said the Dutchman.

The Yankee replied, "Yes."

The Dutchman then said: "Give me time until morning, and I will come around, and tell you what the point is."

The next morning the Dutchman came around laughing and slapping his thighs in great shape. Said he:

"I have found the point of that joke. I began to dream last night, and it came to me right off."

"Well, what is it?"

The Dutchman replied:

"There is the sign post, One hundred miles to Cincinnati, fifty miles to Columbus, any persons who can't read, will go to the blacksmith shop on the corner, and inquire."

"Yes," said the Yankee; "now where is the joke?"

"Well," said the Dutchman, "supposing that man who can't read goes to the blacksmith shop on the corner, and the blacksmith is not at home; that's the joke. Ha! Ha!" [Laughter.]

Now, my friends, let us not miss the point of this Commencement. We all hope to make good American citizens out of these red men. If the policy of industrial education adopted here has been working the most good, and developing educated self-supporting citizens out of these Indians, we all ought to advocate Capt. Pratt's policy, and have that policy adopted by our Government universally. [Applause.] We have driven the Indian back and back, from the Atlantic to the Pacific, kept

him in his tribal relations; but there is one thing we have never been able to do; we have failed to put a handcuff on him. He will die before he will wear a chain. [Applause.] The Indian is energetic, and if given the means, will push himself forward like the rest of us. There is a splendid manhood in these original Americans, and now the time has come when we have a new race here at Carlisle; the evidences of their energy and intelligence we have seen here in the skillful work of their own hands and brains. I believe in giving the Indian as good a chance as we give the white children or any other children in this country. [Applause.] We heard the description detailed here by General Eaton of the bud that was planted in the south, and the fruits that have arisen from it, which indicates very clearly that if we give them the same chances as the white children, the fruit will surely develop. The difficulty we have to contend with on the Reservations is to keep the Indian children away from their homes, and from falling back again into barbarism. Here in the east where they can't get out to their former life, they will get along. We have all felt the power that will cause us to gaze down a deep cavern or precipice, and how the weirdness will draw us over. I remember once looking down into the Yosemite and how I dropped down on my hands and knees, crawled backward, fearing that the powerful influence would cause me to plunge over and down to destruction. How many of us understand that influence! It illustrates the influence which causes the Indian to drift back to his former habits again, if once sent back to the Reservation. I believe that the generous Government of the United States is coming out at last from its darkness on the Indian question, and has and will adopt a generous policy which will make American citizens of our red brethren; and nothing has given me more pleasure than to hear that over two millions of dollars have been appropriated by Congress for Indian education. If it were twice that, how happy we would be if applied to an Indian School system like this! We would then know that we were coming to the end of the Indian problem, and yet what is it? There are forty thousand Indian children of school age in this country, which is not one-fourth of the educational problem in the city of New York. We are beginning to realize that this splendid industrial system of education is the best one, and I trust we can show clearly to Congress that Capt. Pratt has been on the right track in educating and helping the Indian to self-support. [Applause.]

Thousands of slums in the various cities are being cleaned out, and made spots of paradise. Why can't we do the same for the Indian? I trust the time is not far away when it will be done. There was an old blacksmith who received a commission from somewhere to make a link chain. He had to make every link of the chain of the same thickness, and same size. He worked, therefore, day in and day out, hammering away, until the people around wondered what it was he was making with such great care, and with no one to help him; but the old blacksmith worked on alone, making each link as strong as the other, because he knew the strength of any chain was only equal to its weakest link. He worked on and on bestowing as much care on one link as the other, until his work was finished, when the end of the blacksmith's life came, and they took him to a place where his forefathers slept. In the meantime the order came to put that link chain to the sheet anchor of one of the great American liners. That American liner carried nearly two thousand souls on board, and was crossing the Atlantic in fair weather, but suddenly a storm appeared, the waves tossed and the wind howled, and out of the darkness came the hoarse cry, "Breakers ahead." One thousand or more feet ahead could be seen the white foam dashing, and when that hoarse cry was heard, every face turned and shuddered as they approached the very jaws of death.

"Let go the right anchor!" the captain ordered, and down went the anchor with the chain attached, but as soon as the links straightened out, the chain parted.

"Let go the left anchor!" was the next order, and the same mishap happened to that. As soon as the links straightened out, the chain parted. Then came the final order:

"Let go the sheet anchor!" And down it went with a roll of thunder, straight down until it caught on the rocks underneath. The links straightened out, and the ship plunged and plunged, the waves hammered and hammered on its sides, but the chain held throughout it all. After a while the storm was over, and the ship was safe with its living load, and that old blacksmith's chain stood strong and firm, for he had put his life blood into it. [Applause.]

So it has been with the Indian chain of industrial education. It started down in the south, and every link has been welded firmly and each one alike, until it can stand the test of time, and the old blacksmith is still living, and his name is Capt. Pratt. [Applause.]

There were times when Capt. Pratt fought the United States for his ideas; times when he was ready to sacrifice every personal interest, knowing himself to be in the right. God grant that there may be no opposition in the future. May the faithful teachers of Carlisle always be successful in your work of educating these children, and may the sheet anchor you have been making, link by link, hold against the tempests of manhood and all storms of the future. God grant that it may. [Applause.]

Now, boys and girls, when you go out into the world, you must fight for yourselves, but always do what is right, and follow the splendid examples you have been taught here; if you do this, you will progress, and when your time comes to say goodbye to all those around you, you can be happy in the thought that you have tried your best and won. God bless all of you. [Applause.]

(Continued from 1st page.)

and beheld all the plain of Jordan, that it was well watered everywhere, even as the garden of the Lord," and that was enough. It does not take Lot a long time to make his choice, and it does not take him a long time to show what was in him. It never does. It is remarkable how, even in little things we reveal our true selves.

The contrast between Abraham and Lot in this whole procedure illustrates the lesson very forcibly. The one thinks of God, and what he owes to God, and of what God is to him, and of what he is to be as a servant of God's. The other thinks of only himself and what he shall get, and because he is blind to generosity and love and all that which is elevating, he is cheated out of all the true and lasting good in life. The great lesson in this whole history is that "whilst we think of making a living, God is thinking of what our living is making us."

Then let me urge upon you another lesson. Always bear in mind the folly and the loss of a choice made without taking God into consideration.

Lot did get "the fertile land of Jordan" and with it much that his heart craved most; and what of it? Look at that pitiable picture of the man leaving all and fleeing for his life, and you have the answer. Whilst Abraham is living by faith, growing stronger each day and nearer to God, Lot is losing faith and growing farther away from and less like God.

Oh, there is a lesson there that will be profitable to you many times throughout your life. Let me urge you to study it well.

I do not know what difficulties you will have to encounter. I do not know what suffering you may be called upon to endure. I do not know what antagonists you have to face, but I do know a power that will fit you for all of them, and I plead with you to keep near that power. Always keep in fellowship with God and His son Jesus Christ, and I am sure you all will wear the crown of righteousness that sparkles with jewels brighter than any the world can ever offer you, a crown of jewels that the world can never take from you. You are helping to solve a problem in which this whole nation is interested. Oh! Do your part well, and may God's richest blessings ever be with you.

Commencement Visitors.

In addition to the names of visitors given in Miss Wilbur's article on first page there were with us as guests during Commencement the following: Rev. George L. and Mrs. Spining, E. Orange, N. J. Mrs. and Miss Agnew of New York, Mrs. Marion Jennings, Lafayette, Ind., Mrs. N. M. Allen, St. Louis, Mo., Mrs. Guy LeRoy Stevick, Denver, Colo., Mr. Joseph Ross, Pine Ridge, Dak., Mr. Geo. Appleton, Langhorne, Pa., Mr. J. W. Balderston and Mr. Geo. C. Brooks, Lahaska, Pa., Mr. and Mrs. Elwood Balderston, Octoraro, Md., Mr. and Mrs. John Bishop, Columbus, N. J., Mr. and Mrs. Banks and Miss Banks, Philadelphia, Pa., Mr. and Mrs. Davidson, Newville, Pa., Mr. and Mrs. Swarthmore, Miss Evans, Phila., Mr. Jacob Edge, and Miss Elizabeth D. Edge, Downingtown, Pa., Miss Isabel Spenser Freeland, Phila., Mr. and Mrs. Cyrus Griest, Miss Sabilla Griest, and Mr. J. W. Prickett, of Sunnyside, Mr. T. Groff, Avondale, Mr. Alfred Halftown, Warren, Miss Emma Johnson and Miss Eliza Connelly, Lincoln Institute, Phila., Miss Della Pierce, Irving, N. Y., Mr. and Mrs. S. Morris Jones, Miss Jones, and Mr. Ewart B. Sharpless, Bakers, Pa., Mr. J. H. Knight, Hulmeville, Pa., Mrs. Deborah Leeds, Miss Sarah P. Leeds, Miss Margarette Leeds, Miss Kate Mander, Oak Lane, Mr. Thomas Mellor, Miss Eliza Mellor and Miss Hanna Mellor, West Chester, Miss Emily Maule and Miss Maule, Clonell, Miss Ella M. Nivin and Miss Myra Nivin, Landenberg, Mr. R. P. Nisley, and Miss Nisley, Mt. Joy, Miss E. W. Reeves and Eliza R. Stokes, Philadelphia, Mr. W. A. Smith, Mr. Harvey Smith, Miss Annie M. Weigle and Miss Ella Wickersham, Bendersville, Miss Rebecca Scott, Philadelphia, Miss Margaret Scott, Concord, Miss Lizzie Sharpless, Miss Mary Sharpless, John P. Sharpless, Landenberg, Miss Cora Tuller, Philadelphia, C. T. Vanartsdale, Newtown, Bucks, Co., Thomas Woolman, Philadelphia, Dr. and Mrs. Dreihelbis and son, Reading Pa.

COMMENCEMENT ORATIONS.

THE CONQUERORS DEBT TO THE CONQUERED.

BY FRANK JONES, SAC & FOX TRIBE.

In studying the history of nations from the earliest periods of which we have any records, we find that all, at some time or other have been engaged in conquests. Since every nation has had its period of struggle either for existence or for supremacy, it is not known which are the original owners of the lands now occupied. And so from time immemorial these conquests have been and are still going on. The aggressive nations of Europe have reached out their grasping hands until their provinces may be found in every part of the world.

If a nation acquired the title to its territory by overcoming another people, the question arises: what treatment did the conquered receive? Were they given back a part of their territory, paid for the balance and offered opportunities for improvement; or were they enslaved, driven out, or exterminated? Only in the case of the North American Indians who were conquered by our own nation and the Goths who were conquered in the fourth century by the Eastern Roman Empire have efforts been made for the education and advancement of the conquered.

China, supposedly the oldest of nations,

save Egypt, was, as far as we know, first inhabited by a race of barbarians. The different races began very early to scatter over the country subduing other peoples until many separate and distinct nations were formed. A branch of the Turanian race entered China from the west and conquered it. The aborigines were not allowed to keep any part of their lands, nor were they paid for them, but were ruthlessly pushed out.

The same condition was true of India, which nation has held its own through many centuries. Historians tell us that the Aryan people have done more than any other, toward civilizing the world. They laid the basis of civilization for the foremost nations. The branch of this people which settled in India, conquered a non-Aryan people, who either accepted the yoke of bondage or fled from their own country. Another branch of the same people, calling themselves Hellenes, left their Asiatic home, entered Europe and planted colonies in Hellas or Greece.

As in the case of the Chinese, they found the country inhabited by a race of people whom they conquered and reduced to slavery. A glance at the subsequent history of Greece, shows that once securing a firm hold on the peninsula, she extended conquests first over the neighboring peoples and later, over almost the whole of the then known world. What became of these subjugated provinces? Their inhabitants were reduced to serfdom and it is astonishing to know how many slaves there were in Greece. In some parts there were ten to every free citizen, and in others, out of five hundred thousand inhabitants, four hundred thousand of them were slaves. In Alexander's conquests sometimes the inhabitants of whole provinces were enslaved. Thus the government of liberty-loving Greece neither gave lands to her thousands of conquered people, nor did she appropriate millions for their support and education.

England the mother of our country and the foremost of civilized nations, had a similar series of conquests. Angles and Saxons migrating westward from the Teutonic tribes entered Britain and conquered the Celts and Britons. Those from whom these possessions were wrested, lingered in a helpless condition until the twelfth century. The privilege of sharing equally the liberty of their conquerors, being denied them, they were really in a condition of servitude. Thus began the nation "upon whose territory the sun never sets." To this we find a striking contrast in the treatment of the Indians by the United States.

They, it is true, once held full and undisputed sway over the whole of the Western continent, but we have sufficient proof to warrant the belief that even they were not the original inhabitants. Since they have no written history, we can get no authentic account of their wanderings. Their former possessions, which were vast tracts of land lying in a state of nature, are now completely absorbed by a great and Christian nation. For years this nation has been endeavoring to rescue these unfortunates from a state of barbarism and has spared neither effort nor expense to have the active forces of a Christian civilization brought to bear upon them. They are no longer looked upon as a conquered people; no longer as savages and vagabonds; but that happy day has arrived when the independent manhood of the Indian is recognized. They have been taken into the fold of this generous government and made a veritable part of its population.

In many cases the conquered may be ignorant of a civilized life, or incapable of governing themselves, still they deserve an opportunity to improve their condition, if only to have lands and a share in the advantages which are common to all. Nations which have advocated the principle, "Subjugate the province that you may take as much out of it as possible," may well look to this, the greatest Republic in the world for an object-lesson. Well may the people of the United States pride themselves upon having set the highest example of justice, liberty and philanthropy. The government not only has been just to this once proud race; but has been exceedingly generous. Among the great deeds, which fill up its history, stand out prominently, the united efforts of the people and the government towards enlightening and Christianizing the red man. Millions of dollars have been expended; thousands of self-sacrificing workers have labored with untiring energy, the greatest minds have concentrated their best thoughts upon this question; all this has been done for the common purpose of hastening the time when the life of these people shall be blended with that of this nation.

ARE THE INDIANS BETTER FOR THE COMING OF THE WHITE MAN?

BY MARY MILLER, TRIBE, CHIPPEWA.

Many people of to-day wonder if the Indian is better for the coming of the white

man into his country. Many say that he has not been made better, while those working with him claim that he is slowly but surely marching toward civilization.

Compare the Indians who inhabited America before it was discovered, with those of to-day. Then he was a roaming child of the forest and the desert: the wastes and solitudes of Nature were his congenial home; his freedom was untamed and his life was in harmony with the lonely rivers, mountains and cata-racts among which he dwelt. To-day he has clothed himself with the white man's dress, adopted many of his ways and in many cases is holding offices under the government. Simply proving what is true of all nations, civilization comes by growth.

At first the Indian's mode of living was rude. He had no special place of abode, but went just where his canoe drifted; his chief food he obtained from the rivers, lakes and forests: his clothing was made from the skins of animals, his cooking utensils were rudely made of clay and the place he called home was made of bark and sometimes painted skins of animals. He was not fond of labor and was satisfied with the present, in the short hour of plenty he forgot the season of want; so when the snow and sleet came in the winter, he sickened and died. They had a belief that there was a Great Spirit who made animals and men.

When America was being settled the Indian saw and studied the ways of the white man, he wanted to imitate and didn't know exactly how. Unconsciously he stepped into the path of civilization, from a wigman he went to a log-but, though rude, still it was an improvement, then he began to use the iron implements of the white man and he increased the size of his corn fields. At first he was kind to the white man and displayed noble social traits to him. When he saw the white man starving, he gave him food, a bed to rest upon and clothes to wear. Later he did just what any nation would do and many have done. When he saw ship-load after ship-load of white men come to settle his country he began to make war upon them. The only weapons he had were his tomahawk, his bow and arrows, later he obtained fire arms from the white man, but his way of fighting is said to have been brutal. This is a question however that history throws some light upon.

During the reign of Nero the Christians were treated more brutally by the Romans than the white man was by the Indians. Even to this day the Turks torture the Armenians so, that the latter look upon death as a blessing. The younger generation of Indians are neglected and even despised by many on account of the brutality of their forefathers to the white man.

In spite of the few improvements he has made, the white man often thinks that the Indians will never learn the arts of civilization, but he forgets that it is step by step that the top is reached and that his own exalted position was attained after centuries of struggling. Because of his greed for wealth, he tried to destroy the Indian as he did the forests.

The intellect of the Indian is like that of a child. In studying psychology, we learn that a man in his infancy possesses all his intellectual faculties, and if his surrounding conditions are favorable and his organism in perfect order, they develop as the external energies act upon his senses, not at once but as slowly as the flowers unfold one after another on the stalk which supports them.

The surroundings of the Indian long ago were not what they are today. Instead of keeping the Indians on a reservation or allowing them to roam over the plains, government schools are being provided for the youth where they receive a liberal education and also learn a trade. The aim of these educators is to fit the Indians to go out into the world like the negroes of the South or the European immigrant of the North and become a part of the nation. A person, of any nationality coming into our country cannot help but become as the people of the United States. The Indian, slow as he is in his habits, is becoming citizenized also. Among many of them today, the romance of the wig-wam is a thing of the past. They now live in a more hygienic way, often in good houses, some brick, some frame. It is true, however, not all the polished ways of civilization find genial soil among them.

The workers among the Indians, like teachers of infants, watch the first sign of the awakening of the faculties, that for ages have lain dormant. Many Indians of today are glad and anxious to have their children go away from their reservation homes to be educated like the children of the white man. He sees how his country has been changed and he sees the wonderful things the white man can do and realizes that it is the white man's education that gives him the power.

It is sad to say that there are two kinds

of workers among them. One works to elevate the Indians, he Christianizes and educates him, while the other attempts to corrupt and ruin him, for he takes the Indian's corn, oats and wheat and in return gives him cider, beer and whiskey. This drives him to desperation, inflames his savage nature, letting loose the wolves of want and wretchedness to invade and destroy his home. Thus, there are two influences, one tends to strengthen and upbuild his entire being, the other weakens him morally, mentally and physically.

Many, among my people to-day, are self-supporting and useful citizens. Some are farmers and others follow professions in towns and cities, and a great many are found training themselves for usefulness. In many localities in the West, Indians, who have been educated in eastern schools, will be found teaching those of their own race. Of course the old Indians can not be expected to be as energetic as the younger generation for deep-rooted habits of generations can not be changed in a day, nor in a year, nay not even in a life time; but as it took time to place the English nation where it now stands so will it take time to make an educated race of the Indian. Many are anxious to become one of the great family of citizens and they know that they cannot unless they break away from their tribal relations and adopt the ways of the white man; therefore, they are slowly breaking away from the old ways and joining the grand army of citizens, who make up the greatest and grandest of republics.

If the white man had never set foot upon the American continent, we, the younger generation of Indians would still be in ignorance as were our forefathers. It has now been over four hundred years since the white man came and you see the result, as our country has been developed and transformed from a vast forest to a useful country; so have we been changed instead of being wild savages like our forefathers, we, as you see are slowly becoming a useful and educated race.

FOOT-BALL.

BY EDWARD S. ROGERS, CHIPPEWA,
OF MINNESOTA.

Man is an animal that needs to play sometimes. As far back as we can study into the history of nations, we find that their usual pastime was some form of athletics and now we find that they arouse more interest than ever. A few years ago, there were not many athletic associations, but now every town of any importance has its general and Y. M. C. A. athletic clubs.

The most beneficial of the athletic associations are those established in the schools, colleges and universities, for it is in a boy's school days that he most likes vigorous exercise. Even the girls since they have been admitted to colleges, have taken quite a liking to athletics and some have become experts in these lines, so now, it is not an uncommon thing to see in the daily papers whole columns about the athletic girl or the "new woman" as she is commonly called.

These games will, in a measure do for us what the contests in the Olympian games did for the Greeks. At every contest, large crowds coming from all parts of the country, are gathered, each having different ideas by the exchange of which, they cannot help being improved.

The games between the different colleges of this country, are very interesting and always attract large crowds. These are interesting because the colleges are represented, not by professionals who play for money, but by amateurs who play for the love of the sport.

This desire on the part of some young men to become professionals, has spoiled three of the best of college sports, namely boxing, base-ball and racing.

I hope foot-ball, which is one of the greatest of autumn games, will never be spoiled by any such desire, nor do I believe that it will, for the reason that nothing but a gentleman can ever play the game. A man with any of the brute instincts in him, will always show them in a game and he will not be allowed to play. A gentleman will play only for the love of the sport and for the good results, he may gain from it.

Many people are prejudiced against this game, because of its seeming roughness, but if we should look up the statistics of the four largest colleges of this country, we would find that more have been injured fatally or otherwise in baseball and other games than ever were in games of foot-ball. One who never was on a foot ball team would naturally think of appearances only and continue to oppose the game. But those who have taken part in a game and played through a season, fairly, and as gentlemen with gentlemen, cannot but admit that they have gained physically, mentally and morally, are stronger, better, wiser and more self-possessed, because of the sport.

There is no doubt as to the physical good that can be derived from foot-ball,

for the training is such, that it is necessary for a player to have regular habits. He eats at regular hours of plain, wholesome food, and only in quantities demanded by a healthy appetite. Thus is strengthened, digestion, and a good digestion, means good health. To make this statement stronger, I have seen weak, puny boys, who went into training, come out at the end of the season good and strong. It is good for a strong, healthy boy, for it is a time of life when he seeks and needs violent exercise, hard work and weary limbs to develop his muscles and strengthen his frame. These requirements, he can get in a game of foot-ball.

Mentally, the game teaches a young man self-control. He must learn to control his temper. In a game, plenty of opportunities are afforded for a young man to show his bad temper, he knows if he does, he will be disqualified, as wanting in the necessary discipline, to play with gentlemen. Again, he must control any desire he may have for indulging in luxuries or dissipation of any kind, for he must have perfect control of nerve and muscle, and dissipation will not give this, all know to their sorrow, and last he must submit to severe discipline which the coaches and captain demand of him. He is a soldier under training. Another great help, mentally, is that when traveling around he sees places, which before he had only heard of or read about. Seeing them with his own eyes he can understand and keep them in mind better than he could after long hours of study.

Morally it is a great help to the player, and this is one of the strongest points in favor of the game. A football player is held in the highest estimation by his classmates and schoolmates and by his example, he gives them a standard to follow, a standard of temperance, self-control, attention to work, and above all, to be a man even in defeat.

One who, while watching a game of football never felt the ambition to be strong, quick, alert and skillful, is lacking in some manly qualities that he needs, and everybody else needs to be eminently successful in life. It is as Wellington said, that all the great men of England were made on the play grounds of the public schools. Exercise is just as necessary to health as books are to the mind, and one who has a strong healthy body can do better work with his brain. Since the bicycle has been invented, since an active interest has been taken in athletics and since football is being played in a systematic way, we find that the pale, hollow eyed student is fast disappearing from our colleges. Too much praise can not be given to Camp, Bell and many other promoters of foot-ball, who by their earnest labor have made it an interesting and less injurious game, so that every college boy is willing to forego luxury and dissipation for the privilege of playing it and by it to attain renown.

Class-mates and school-mates, here we stand lined up against civilization, with Capt. Pratt as centre and the Carlisle school and faculty as guards, and they are opening up the line for us to go through. Let us follow our interference well, and squirm and struggle and push, and not give up until, behind the goal posts of civilization, we have made our mighty touch-down.

A CENTURY'S GROWTH AMONG THE CHIPPEWAS.

BY JULIA WILLIAMS, CHIPPEWA TRIBE.

The question has often been asked whether the Indians of my tribe are civilized or whether they are still in their Indian dress and receive Government aid.

The Indians of Michigan, whom I represent, have made great progress toward civilization since the white man settled among them almost a century ago. The State has dealt liberally with them, for they enjoy freedom, and have the privilege of holding any office, in the gift of the State, provided they have the necessary educational qualifications. In the civilizing process, they long ago laid aside their barbarous customs, and are striving to cope equally with the whites in the severe competition of civilization.

There are three tribes of Indians in Michigan, the Chippewas, Pottawatomes and Ottawas; all speak the same language, but are widely scattered.

Many of the families will not talk the Indian language to their children, lest this might interfere with their learning English. Most of them have learned the value of education, and have the right to send their children to any white school, and thus become a part of the community. Thus we see there is no difference between the liberties of the whites and those of the Indians.

True, some Indians claim that they are worse today because the white man by their coming have changed conditions. The game is gone. The warm fur which was their winter clothing is not obtainable, and, exposed to the cold, they die with that dreaded disease, consumption, which is so common among the Indians. This picture, however, has another side. Employment may be had and competence may be gained by every In-

dian if he wills to do so, but they, as a class have not yet learned the art of driving their business and often will not work continuously, so that it is impossible to live comfortably upon what they earn. Sufficient clothing and proper food at regular hours are essential to good health, but these they have not, so ill health is the result. Like many white people they have not learned to economize in time of plenty and provide for the future.

Some do not have any special occupation, but do whatever they can, in the way of fishing, trapping or working in lumber camps in the winter and in the summer cultivating small portions of their farms. Very few of them own the domestic animals that add so much to the comfort of the white men, and it is due to the fact that they are not at home during the summer time to care for them. Most of them, however, own horses as they are needed to drive to the huckleberry marshes, usually in the wilds of the State. A family of four can easily pick as many as three bushels in a day when the berries are plentiful. During their absence their small gardens are over-grown with weeds.

Some of the Indian women are good dress-makers and receive the same wages that white women do. There are some old women who still think that bright colors are becoming and generally have very gayly colored clothing, but the middle aged and the young women have profited by experience and contact with the whites, and have better judgment. There are some good house-wives, who seem to take great delight in helping those around them. When once they learn the value of some domestic art, they are willing to teach others and thus have an influence for good over the less energetic women.

My people are not heathen, we have Indian ministers who preach in the Chippewa language. The Bible and a great many of the hymns, we sing here, have been translated, so that nearly all the old people are able to read or understand them. Had it not been for the white men the Indians of Michigan would still be in the slough of barbarism. They have brought Christianity into the hearts of some, which will spread and make a firm foundation, upon which any race slowly, but surely must rise.

Another, and most baneful influence has been at work among these people, for some of the white men have introduced liquor and the Indians are now also slaves to this curse of civilization. They crave it and will give the last cent in order that they may satisfy their appetites. These drunkards bring their families to degradation and themselves to the grave. Indians never knew anything about profane language, but now it seems impossible for some to speak without it. In return for these questionable accomplishments the Indians of an earlier day taught the white men the use of tobacco. Truly in exchange of these habits, neither has been profited very much.

I have said that my people are to a considerable extent civilized and are now self-supporting. It is through the influence of the white men. They have taught us a better and higher mode of living. Created in us wants we knew not of as an ancient people.

In the light of the past, our hopes are high for the future of the Indian youth now in schools. They have the same aspirations as your children have. They yearn, they toil, they study to stand equal with you in the race. But "Thanks be to God, which giveth us the victory," through this great people and the instrumentality of this grand Government of the United States, the century closes with a radiance of promise to the Indians of Michigan.

THE ADVANCEMENT OF THE INDIAN.

BY BRIGMAN CORNELIUS, TRIBE, ONEIDA.

The Indians had reached a certain stage in civilization before the white people came to this continent.

The Aztecs and the Toltecs, in Central America, had already erected dwellings and temples. They were industrious and had established a form of government. These Indians adorned their dwellings, temples and public places with silver and gold. The Spaniards, who conquered them, were anxious to obtain their rich mines of gold and silver. As they could not do so without first conquering the people, they began to fight them. Thus did the ambition and the cruelty of Spaniards work its way. Thus early the furious rage between the two races began.

Other tribes, in South America, had also made considerable advancement in various ways, as are shown by the trophies of the Spanish conquerors. In North America such bodies of Indians as the Iroquois, Pueblos and a few others had started to climb the ladder of civilization. This was shown by the peaceful ways that these Indians had acquired. They had already constructed rude huts, which were, however, superior to their old ways of living.

All the Indians had been independent

and able in some measure to supply the needs of the early colonies, until the peace, between the two races, was broken by the white people. The advancement that the Indians had made was crushed by them. If instead of this, their works had been preserved and they had been encouraged, by the white people, there would have been no such question today as the "Indian Problem."

As our statesmen study this problem from its origin and work it differently from what their forefathers did, they will, in course of time, solve the problem; they will put an end to the Indians as Indians, and they will make them citizens and equals in this free land, which upholds the symbols of equality, liberty and justice to its people.

The white people in the United States did everything in their power to drive the Indians from their neighborhood, instead of inviting them to dwell side by side as brothers. This was done to gain more land and also to protect themselves. The white people made a great mistake. Had they dwelt side by side, as brothers, there would have been no resistance. They could have gained more land, and would also have destroyed the power of the Indians, "for in unity there is strength." The power of the Indians would have been destroyed, had they been scattered throughout the settlements of the white people.

Selfish ambition is truly the greatest enemy to civilized and Christian countries. Brutus said, "As Caesar was ambitious, I slew him." As the settlers were ambitious to gain more land they drove the Indians westward, and were themselves slain. Thus the people of these United States were held back by their ambition to gain territory.

When the Indians were driven westward they were promised support if necessary. Who can make progress when he is supported by others? Did Rome progress when the provinces supplied its needs? No; it fell. As Rome fell through its luxury and idleness, so the Indians were led to degradation and misery by being supported. Finally, because of this, millions and millions of dollars have been spent yearly for the support of the red man; whereas, if they had taken them as brothers, the Indians would now have been helping in supporting the government. But as the white people were ambitious, they brought this great trouble and expense upon themselves.

Truly the Indians did fall, but during the last half of this century they have begun to rise. When Greece and Rome fell, they fell never to rise again. Is it not surprising, then, that the Indians are rising, through many obstacles? Since schools have been established for them, they have been lifted from their former degraded state to the more promising conditions to become useful and independent in the future.

This advancement among Indians of late years has been made by the work of the few white people, who now realize that Indians are gifted with the same talents and powers as they themselves possess, but which is undeveloped. If this work continues and brings forth the glorious results it thus far has furnished, the time will soon come when all people shall begin to see the Indians in a new light. Then the problem will cease to be a problem; then the distinction will cease between the two races. Then will they stand side by side as equals, and form the most noble type and the most loyal American citizens.

WHAT THE INDIANS OWE THE UNITED STATES GOVERNMENT.

BY ALEX. UPSHAW, CROW.

When America was first discovered, the Indian was found roaming over the continent. The whole country was lying before him. He enjoyed the animals of the forest, the bison of the plains, and the fowls of the air, and he loved to behold the blue firmament of the heavens and the mighty deep. All he did, was to dream and wonder but he failed to utilize the soil, which characterizes the distinction between a savage, a barbarian and a civilized man. He failed to reign over the creatures of the deep, considering them as Gods.

The question now arises, who owned this land? Some claim that the Indians were the real owners, while others say that they had no rights whatever. In the beginning God created the boundless ocean, the mountains, the woodlands and plains, for man to use and make his own.

He created man to be not like the stagnant pool, but a swift running stream. Every one knows that the violets grow best in the shade, but perish when under the fierce rays of the sun. But not so with man who can adapt himself to any climate whatever.

Who were the former owners of the European countries? Through the light of history, we learn that some three thousand years before the Christian era, the Aryan household began to break up and differ-

ent clans set out in every direction in search of better homes. Again we learn that after the fall of Rome, these people were fighting to gain possession of the lands of Europe. They followed each other as conquerors and recognized no claims of their conquered foes. The world was theirs because valiant arms had gained it, they made use of its rich resources. The overflow of the nations of Europe into the different parts of America was simply a continuation of the same "migratory movements," which began in the early dawn of history.

The Europeans found savage tribes of Indians when they came into this land of buffaloes and wolves. The wilderness was all before them to choose for their place of rest, and Providence was their guide. They idled not, but utilized the soil, sought the wealth of the seas, treasures of the earth and changed the great forests into cities, into fleets to export the crude products of their new homes.

That little government, now so great to whom we owe our manhood, is the government which has made it possible for you and me to become free American citizens. These people, because of racial prejudice and misunderstanding became enemies of our fore-fathers, but the seeds of liberty, justice and love which were sown broadcast in the thirteen colonies have grown to be mighty oaks in the hearts of the American people, who are now upholding the United States Government in educating us to be useful independent citizens.

The question arises, what do the Indians owe the United States Government? Without her we could not attained what we already have, without her we might now be living under the rule of a people as cruel as those who are fighting the Cubans.

In the times of the American wars, our fathers aided other powers to crush those who sought freedom and happiness within this land. They have left stains of blood within this Republic for us to blot out. There have been times when our people were suffering for want of food and clothing, but through the generosity of the United States Government they have been saved from starvation and extermination.

In this age of Christian philanthropy, much has been said in regard to the former treatment of the Indians. They claim we have been wronged, that our homes were taken from us and we were driven to the desolate plains of the West.

The Indians were invited by William Penn to live within Pennsylvania as brothers and fellow citizens, he also offered to educate some of their young men, to lead them out of barbarism, but they said, "Our young men when they return, are of no use to us, they only learn how to deal with you, but are ignorant in our ways and often much evil resulted from them." Through their own will, they moved westward, where game was plenty and they had no need to till the soil.

Why is it, while other nations have risen to the highest civilization, from barbarism and savagery as degrading and cruel as the North American Indians, they have made little or no advancement un-influenced by outside forces. When an Indian has shown a disposition to leave his tribe with all its evil influences, and go out into the world, "A man among men," has the Government said to him, "Thus far shalt thou come and no farther." No, the same privileges are accorded to him as to any other man. But to win, he must work, this he was unwilling to do, preferring a life of ease and indolence to honest toil. What is it develops the highest type of manhood and womanhood? It is labor, toil, and work with hands and brain. Patiently and kindly has the Government dealt with us. It has given us schools, food and clothing while we have suffered wrongs. We have committed wrongs. Are the Indians grateful for what has been done for their elevation and advancement? Yes, we are grateful, and our gratitude deepens, as we realize from what depths we have been lifted, and to what we may attain, through these agencies. In the past our fathers fought to defend their land from the covetous pale-faces. In the future we will still fight to defend our fair land, side by side with all true-hearted, loyal American citizens, we will be ready to lay down our lives if need be, to protect our country against invading foes. My fellow students the United States Government has a right to expect noble things of us. We are standing in the midst of civilization with all its opportunities open before us. What we have already attained in this institution is only a stepping stone to greater achievements. We have here made only a beginning. If we continue the warfare against ignorance, superstition and vice, although the task seems at first as hopeless as Sisyphus and his rolling stone, yet if, we persevere, we will conquer.

In the closing years of the nineteenth century, the destiny of the Red Race is resting upon our shoulders. Upon us lies a "solemn responsibility." We have the world before us to fight. Unless we break away from our tribal relations and go out into the world as men and women, we will remain Indians and perish as Indians.

Supplement to THE RED MAN, March, 1897.

GRADUATING CLASS OF 1897.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.



SAMUEL GRUETT Chippewa CLARENCE WHITETHUNDER Sioux EDW. ROGERS Chippewa BRIGMAN CORNELIUS Oneida MARY MILLER Chippewa WILLIAM SHERRILL Cherokee
ROB'T DEPOE Siletz LIZZIE HILL Sioux GRACE RED*AGLE Quapaw MABEL BUCK Sioux FRANK JONES Sac and Fox CHAS MISHLER Chippewa
HENRY REDKETTLE Sioux MARTHA OWL Cherokee ANNIE KOWUNI Pueblo ALEX. UPSHAW Crow NANCY SENECA Se-eca CLARK SMITH Klamath EDITH M. SMITH Tuscarora JULIA WILLIAMS Chippewa
SARA SMITH Oneida FRANK S. SHIVELY Crow OLIVE MILLER Stockbridge TENIE WIRTH Assinaboine LOUIS MISHLER Chippewa ALBERT NASH Winnebago