

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XIV.

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THE RED MAN OF THE FIELD AND FARM.

When an American Indian is seen ploughing his field at 5 o'clock in the morning, as was lately seen in South Dakota, it looks as if we should soon be called upon to revise our opinions of his incapacity for industrial effort—as if something had already been done in breaking down his old superstition, that manual labor was degrading, and in teaching him the nobility of industry. When an Indian maiden, attending a seminary at Albert Lea, has her Latin exercises (Virgil) marked "96," and writes to a friend in St. Paul a letter informing him of the fact—a letter whose beautiful penmanship excites an admiration only equal to that drawn forth by its choice phraseology, perfect grammar and faultless spelling—it looks as if, on the woman's side, the intellectual capacities of the race were by no means inferior. And the success of several male Indians in mastering the ordinary college curriculum, and afterwards winning a doctor's diploma, makes it further evident that race alone need be no bar to the Indian's advancement—that, with equal opportunity, he can bravely hold his own with his white brother.

Is the Indian advancing? Such incidents as the above may not alone prove that he is. But taken in connection with several other facts brought out by recent observations and statistics, those incidents would seem to afford a faithful index, pointing out the present trend of the race. First, it is claimed that the new Indian (for we have a new Indian as well as a new woman) has abandoned much of the pride of fancied superiority over the whites; that he has begun to perceive the necessity of adopting the methods of the white race if he would maintain his ground, and is boldly facing that necessity. And the new Indian is making himself felt as an inspiring leaven among the more inert masses of his race in this direction.

The disappearance of the buffalo and the growing precariousness of the other supplies of game and fish which have heretofore been the main supports of the old style of Indian life, have added a species of compulsion to the other motives leading to the adoption of civilized habits. The government and other schools have fostered different ambitions from those which once stirred the Indian's breast, and he is pushing—haltingly, it is true, in many cases—toward the new light of civilization. In that light it is predicted he will yet assert himself as the co-equal of the whites. This prediction, it is said, is borne out by figures showing that the physical decadence of the race, so noticeable a few years ago, has practi-

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WILLIAM A. JONES,

THE NEW COMMISSIONER OF IN- DIAN AFFAIRS.

William A. Jones, the new Commissioner of Indian Affairs, was a member of the Wisconsin legislature at the time of his appointment and is a prominent business man of Mineral Point. He is a native of Wales and is 53 years old.

When a boy of 7 years, Mr. Jones accompanied his parents to America and settled in Wisconsin. He attended the common schools and after a term at the state normal school qualified for a teacher's position himself. For a number of years he taught district schools, but finally became principal of the schools at Mineral Point. In 1877 he was elected



WILLIAM A. JONES.

superintendent for the schools of Iowa county and served two terms. Then he studied law and was admitted to the bar, but became interested in business and did not practice his profession. He was one of the incorporators of the Mineral Point Zinc Company and is vice-president of the local national bank.

He has been very successful as a banker and business man. In politics, too, he has been honored. He has served as mayor of Mineral Point and in 1894 was elected a member of the state legislature. He was re-elected in 1896 by the largest majority ever given a candidate for the office in that district. He has a large place near Mineral Point and does considerable farming.—[Evening Sentinel, Carlisle.]

SPOOKY.

Last New Year's Day the Carlisle Indian School held its annual inter-society debate. We learn from the organ of the school, *The Red Man* (January), that three judges were appointed, including, Rev. Alexander McMillan, of St. John's Episcopal church, and Rev. A. N. Hagerty, of the First Presbyterian church of "Carlisle". And yet this school—one of the most sectarian in the country—is entirely supported by the United States government and managed in all its details by the U. S. Department of the Interior. And still there are fool Catholics who stand around and cackle about the perfect religious liberty we enjoy! The fact is that on all sides we are being cheated out of our constitutional rights by Protestant and Secularistic sectarians, and in most parts of the land we are not energetic and united enough to stand up for them like men. It is to be hoped that Catholic citizens every-

where will, in course of time, develop sufficient virility to make a firm and effective protest against being kicked about ad libitum by the petty underlings of corrupt bureaucracies.—[Church Progress.]

The Answer.

CAPT R. H. PRATT, SUPT.

SIR:

I was one of the committee to select judges for our late Inter-Society Debate. The facts concerning the appointment of the judges are as follows:

A committee consisting of three from each society was appointed as a committee on arrangements. One of the representatives of the Standard Society was a Catholic, while several other denominations were represented among the other committeemen.

One of the Invincibles, who is a strong advocate of Carlisle, Alex. B. Upshaw, urged his colleagues to name Father Ganss, the Catholic Priest in Carlisle, as one of the judges. Also a Standard named Father Ganss, but Robert Hamilton, a Catholic and an influential member of the Standards, objected. Father Ganss, himself, suggested to Hamilton three men, all Protestants, one a minister, as probably impartial judges. The committee did not consult with the Carlisle School management about the judges because you told the committee to make their own selection from those outside of the School.

Very respectfully,

THOMAS MARSHALL,

Pupil.

INDIAN SCHOOL, CARLISLE, PA.
April 8th, 1897.

COST OF A STATE CHURCH.

The expensiveness of a State church, the Church of England, is brought to attention by the following extract, which appeared in a recent issue of the *Chicago Times-Herald*.

"As matters now stand it costs a pretty penny to maintain the pomp of that church of which 'the Queen is the supreme governor on earth.' The salary of the primate (Archbishop of Canterbury) is the goodly sum of \$75,000 per annum, punctually paid. The Archbishop of York has \$50,000; the Bishop of London, \$50,000; the Bishop of Durham, \$35,000; the Bishop of Winchester, \$32,500; the Bishop of Bangor, \$21,000; the Bishop of Bath and Wells, \$25,000; the Bishop of Ely, \$27,500; of Gloucester, \$25,000; of Chester, \$21,000; of Exeter, \$21,000; of Hereford, Lichfield, Liverpool, Llandaff, Manchester, Ripon, St. Asaph \$21,000 each; of Carlisle, Lincoln, Norwich, Peterborough, St. Davids, \$22,500 each; Oxford, Salisbury, Worcester, \$25,000 each; Newcastle, \$16,000; Rochester, \$19,000; St. Albans, \$16,000; Sodor and Man, \$9,000; Southwell, \$17,500; Truro, \$15,000; Wakefield, \$15,000; and then think of the army of deans, bishops, suffragan, canons, etc., and one may infer that the Church of England is an expensive institution, representing a very high average of cost for each soul brought to grace."

Fortunately, there is no such thing as a State church in this country, and people have, therefore, but little idea of the value of the religious freedom guaranteed by the Constitution and the entire separation of Church and State. From the objectionable features of a State church we were saved by our fathers, and for it should ever feel profoundly grateful.

In contrast with the above how meagre are the salaries given to the Bishops, General Conference officers and even the best paid pastors of the Methodist Episcopal Church, and as *Zion's Herald* aptly remarks "the very few inclined to criticize the allowance made to these honored servants of the denomination would do well to study the foregoing figures."—[Pennsylvania Methodist.]

CIVIL SERVICE.

An Official Statement Which Will Pass Into History—The Governor Gives His Opinion of the Present Regulations.

Governor Black to-day signed a bill which will revolutionize the civil service laws.

It provides that there shall be two examinations—one by the state commission to determine the general knowledge of candidates, and the other by the head of the department making the appointment to determine the qualifications.

His Reasons.

Many wise and fairminded citizens are opposed to this measure, but their opposition has been expressed with thoughtfulness and candor. Their opinions have had great weight with me and I am reluctant to disagree with their conclusions.

The bill has also been savagely attacked by those who are neither wise nor fairminded. These attacks proceed from sources in which the public long since ceased to confide. For this latter class I have no respect. It is composed mainly of the disappointed and unsuccessful, aided now and then by some decrepit figure who, having once enjoyed the rewards and betrayed the confidence of his party, is now anxious to explain and justify that betrayal. This justification, when reduced to a sediment, consists of the statement that all public officers are dishonest and should not be trusted.

This conclusion is probably natural if based upon the character and conduct of those who reach it. The American public is long suffering and kind, but it despises those who hope by slandering others, to postpone for a day their own departure into complete obscurity.

I am in favor of an honest and efficient civil service, and will support any law that seems likely to produce that result. The republican party is pledged to that course, but that party, not only favors an honest result, but it also favors reaching it in an honest way.

The people of this country recently witnessed the wholesale removal of trusted officials in the government employ, and the filling of their places with favored friends of different political faith. This manœuvre was followed by putting the places thus filled under the protection of civil service rules. This outrage was nicknamed "Civil Service Reform," and has been praised and justified by every hysterical assailant of this Lexow bill. This fact alone should dispose of their sincerity, for they knew it was not reform, but rank party politics under a pretense to deceive.

Whatever the republican party believes, it has the courage to admit. It believes in an honest, practical and competent civil service, stripped of sham and subterfuge, and it has the courage to pass a law by which such service can be attained. Public duties cannot be well performed by those who possess education and nothing else. These duties are varied, important and exacting. They demand experience, tact, character and all those qualities recognized by sensible men everywhere as essential to first-class service.

No man in his private business could hope to succeed if he selected his help in accordance with the present civil service rules. No man in his private business ever does so select, yet it is universally admitted that public and private business should be conducted as nearly as possible upon the same basis. Why then should

we insist upon a rule in public affairs which we reject in our own?

I have been told that the reason is that public officials cannot be trusted to select their subordinates. That corrupt appointments will be forced upon them by political influence. Men who believe this to be true are themselves weak or dishonest. But, if it is true, how does the present system remedy the trouble?

If a public officer having the power of appointment is forced to be dishonest, why would not a public officer having the power of examination be dishonest as well? Both are public officials; both are indebted to some political party for their places. To my mind it seems probable that a civil service examiner would yield to corrupt pressure sooner than the responsible head of a department. For in the case of the examiner he has no responsibility whatever and runs no risk.

He may certify to the qualifications of his incompetent and low-bred friends without limit and send them to the different departments. He pays no penalty for their inefficiency or misdeeds. While on the other hand the head of every department is responsible for the conduct of its affairs. He is always under bonds and the penalty for the corruption or stupidity of his subordinates must be paid by him. His own safety demands a careful scrutiny of those who serve under him.

It is clear to me that a weak or dishonest man is far more likely to produce results harmful to the public service, if he is an examiner with full swing and no risk, than if he were the head of a department, steadied by his bond and the responsibilities of a great bureau. Heretofore the examining board has had full power to select employees and the departments have had sole responsibility of settling for them.

I have been told, too, that heads of departments have no time to devote to the selection of help. If that is true, how do they spend their time? The selection and supervision of their subordinates is one of the duties for which they are chosen. They are supposed to manage, improve, discipline and advance in every way the affairs of the department under them.

They do little else. If they do not supervise their department to the extent of knowing the character and qualifications of their help, they fail in their most important duty. But the benefits of supervision are only partial unless accompanied by the right of selection. The denial of this right often obstructs the discharge of official business. Those who consult their experience instead of their prejudice know that it often happens in great departments, that business is seriously hampered by the want of competent help and the inadequacy of the present system to promptly supply it, when if the officer in charge had half the right which private individuals enjoy, he could improve both the character of his help and the quality of the work performed.

Every head of a department not so cowed by the perennial reproach of the civil service Pharisee that he is afraid to tell the whole truth, will declare that he could select better help for his own office than an examination board can select for him. It will be observed that those officers who are quoted as favoring the present system seldom say more than that they are glad to be relieved of the duty of selecting their subordinates. They should not be relieved, and a system that has as its highest testimonial the admission of a timid official that he is willing to shirk a part of his duty should not yet be considered sacred, nor those who criticize it, profane. The weakness of the present system is its failure to determine experience, tact, character and habits, qualities without which the highest educational tests are of no value.

This bill makes a proper and necessary modification. It gives to the examining board the right to examine an applicant as to his merit, and the head of a department the right to examine as to his fitness. The examinations of the board shall count for one-half and that of the department for the other. This will mean that the educational or theoretical ex-

amination now provided for, shall be supplemented by a practical examination to be given by the department which is in need of help and which alone has knowledge of the particular duties for which such help is required, if fairly conducted. Under the old system the recent graduate of the high school or college would be almost certain to be appointed.

Under the system provided in this bill the practice, training, habits, tact and manners of the applicant will be ascertained. Under the proposed method the chances of the practical man for appointment and of the public service for improvement will be greatly increased. If criticism is to be made of the words "merit" and "fitness" that criticism should be addressed not to the Lexow bill, but to the constitution, from which latter instrument these later words are taken.

The tendency now is to concentrate power and responsibility in those holding public office. The drift of legislation in recent years has been to clothe mayors of cities and other important officials with enlarged powers. This tendency has generally numbered among its advocates such persons as now oppose the bill.

How can it be consistently urged that the power of those officers, under no pecuniary liability whatever for the acts of their subordinates, should be enlarged, while the heads of departments, responsible in every sense and in every way for their subordinates, should be absolutely stripped of the power of selection.

The present system is neither just nor practical. I believe the Lexow bill improves it in both respects. If it does not, or if something better can be devised, I am willing to co-operate with those who will, in good faith, make the attempt to improve it.—[Albany Times Union.]

WASHINGTON PAPERS HAD TO SAY OF THE Carlisle Indians in the Inaugural Parade.

An Innovation, but Acceptable.
Washington Post.]

A veritable innovation in inauguration ceremonies is the participation in the parade of the Carlisle Indian School cadets. In no previous inauguration, so far as history or tradition records, has the red man had any hand. The Great Father who is installed every four years has, in the past, been only stepfather to the aborigine.

But these soldierly looking young fellows from the Carlisle School represent a new generation. Under the guidance of the government they have become versed in the ways of the white man; they are receiving educations equal to those of the majority of young Americans, and for practical purposes a good deal better in most cases.

Watching these erect, alert, and aggressive looking young cadets it is difficult to realize that they are the sons of the savage Sioux, the almost unconquerable Apaches, and the various tribes whose names are written in American history in letters of blood. These young men, in addition to being well trained soldiers and accomplished bandmen, are all of them students and artisans in some practical line.

There are blacksmiths, harness-makers, printers, machinists, or agriculturists.

Many of them are preparing for the learned professions, and not a few have shown aptitude in the fine arts. Their transformation from barbarism to civilization is a matter of great pride to them, as well as to their teachers, so it is with no half-hearted disposition that they participated in the inauguration of a President of their native country.

Their appearance on parade was further, more symbolic of the work they are doing, as well as the ends which they hope to attain. Not in war paint and feathers come these modern Indians, although numerous enough to terrorize the town should they betray any of the tendencies of their savage ancestors. But theirs is a peaceful mission, prettily illustrated by their attire and armament.

Since, as is generally accepted, "Music hath charms to sooth the savage breast," the place of honor doubtless belongs to the military band which headed the command. Every musician, as well as the bandmaster, is an Indian, and the martial music which these thirty young braves managed to extract from their brass and reeds would not be discreditable to the United States Marine Band. In his native State the tom tom and the rude flute was about the limit of the Indian's powers of musical expression, and it certainly would surprise their ancestors to see how these Carlisle bandmen have mastered the difficulties of cornets, clarionets, barytones, tubas, piccolo, and euphonium—all the instruments of a modern military band, in fact.

The Most Impressive.

New York Sun.]

The most impressive feature of the civic parade was furnished by the Indians from the Government School at Carlisle. The Band was composed of Indians, and it was excellent.

The Indian cadets marched in a soldierly way that showed careful drilling.

An Interesting Part.

V. P. in Public Ledger.]

One of the most interesting parts of the parade on the 4th of March was a company of young Indians from the Carlisle Indian School, in Pennsylvania, who marched in eight platoons, each one representing some feature of the school work. The first platoon, representing education, carried books, globes and signs. The second one typified agriculture and its kindred pursuits, carrying tools for tilling the soil, while the third carried bread and other food products. The fourth was composed of blacksmiths and wagon makers, the fifth tailors and shoe-makers, the sixth harness makers and tanners; printers and painters made up the seventh and the athletes, though the last, were not the least. The old saying that "the only good Indian is a dead Indian," is fast losing its significance and should be changed to, "the only good Indian is the educated Indian."

No Feature that Attracted More Interest.

Washington Star, Mar. 4:]

There was no feature of the civic parade that attracted more interest or won more applause than the battalion of cadets from the United States Indian school at Carlisle Pa. These students have been very much in evidence before the public for several years past. In their parade and drill at the world's fair at Chicago, in which they followed pretty much the same methods as they did to-day, the cadets won unstinted admiration by their fine appearance and soldierly bearing. Last fall the playing of the Indians on the foot ball field was a revelation, and the most sensational feature of the football season.

In the parade the flag was borne at the head of the command. After this came the band, thirty pieces strong; then the school banner, on which is inscribed, "United States Indian Industrial School, Carlisle, Pa. Into Civilization and Citizenship." Then followed the battalion, divided into four companies, eight platoons, each platoon illustrating some feature of the school work.

Carlisle Indians a Feature.

Washington Pathfinder.]

Nor was the civic portion of the parade less complete in interest than the military. Less striking, of course, was it in point of brilliant display, but nevertheless the long lines of well-dressed men, wearing overcoats of striking color and high hats of various shades, made an agreeable impression. Beyond all question, however, the most conspicuous feature, as well as the most unique, was a detachment of 250 cadets from the Indian Industrial School at Carlisle, Pa. These young lads from the plains, no longer clothed in breech clout or in blanket, bore instead of guns the evidences of their artisan skill. Shoes and tin utensils, wood-work in its various forms, even footballs and tennis rackets—in fact, every implement of daily use—was held aloft in convincing evidence of the practical effect

of civilization on the scion of the red man. Some carried school books. All the other displays, even the twirling red and white umbrellas of a Philadelphia organization, were as nothing in commanding attention beside this novel demonstration.

A CRIMINAL OFFENSE.

NEW YORK, May 1.—Chief Joseph, who was the most unique of the guests at the dedication of the Grant Monument, received while here a good many courtesies which he accepted with stolidity and as though they were expected and deserved.

Among other intended kindnesses done to him was an invitation to take a drink in the resplendent bar-room at the hotel at which he lodged. He accepted as a matter of right and swallowed a portion which filled the tumbler, without blinking.

This courtesy was a misdemeanor. It is a criminal offence under the new liquor tax law of this State to sell or give away to any Indian, liquor in any quantity, by the glass, bottle or demijohn. The Indian is classed with minors, intoxicated persons and habitual drunkards.

Senator Raines happened to be in the city this week, and his attention was called to a delightfully humorous account of the manner in which Chief Joseph had been invited to take this drink and accepted the invitation. He laughed, as everyone must have done who read that account, but he said the proprietor of that hotel or his subordinate was committing a criminal offense in serving Chief Joseph with liquor and an offense which might cost him his license.—[Philadelphia Press.]

An Act to Prohibit the Sale of Intoxicating Drinks to Indians, Providing Penalties Therefor, and Other Purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person who shall sell, give away, dispose of, exchange, or barter any malt, spirituous, or vinous liquor, including beer, ale, and wine, or any ardent or other intoxicating liquor of any kind whatsoever, or any essence, extracts, bitters, preparation, compound, composition, or any article whatsoever, under any name, label, or brand, which produces intoxication, to any Indian to whom allotment of land has been made while the title to the same shall be held in trust by the Government, or to any Indian ward of the Government under charge of any Indian, superintendent or agent, or any Indian, including mixed bloods, over whom the Government through its departments, exercises guardianship, and any person who shall introduce or attempt to introduce any malt, spirituous, or vinous liquor including beer, ale, and wine, or any ardent or intoxicating liquor of any kind whatsoever into the Indian country, which term shall include any Indian allotment while the title to the same shall be held in trust by the Government, or while the same shall remain inalienable by the allottee without the consent of the United States, shall be punished by imprisonment for not less than sixty days and by a fine of not less than one hundred dollars for the first offence and not less than two hundred dollars for each offence thereafter: Provided, however, That the person convicted shall be committed until fine and cost are paid. But it shall be a sufficient defense to any charge of introducing or attempting to introduce ardent spirits, ale, beer, wine, or intoxicating liquors into the Indian country that the acts charged were done under authority, in writing, from the War Department or any officer duly authorized thereunto by the War Department.

Sec. 2. That so much of the Act of the twenty-third day of July, eighteen hundred and ninety-two, as is inconsistent with the provisions of this Act is hereby repealed.

Approved, January 30, 1897.

INDIANS MADE CITIZENS.

The Indian problem, as a problem, has largely ceased to perplex the American people. It has been solved, and solved in

such a way as to convince the impartial mind that it was always more of a white-man's problem than an Indian problem after all. For it has now been demonstrated that where the white man does his part the Indian is no difficult element to handle.

The object lesson that has made this demonstration in the clearest way is the Indian Industrial School at Carlisle, Pa. At that school between six and seven hundred young Indians, boys and girls, are being educated. This does not mean that they are learning merely to speak, read and write English, wear citizen's dress, and get a smattering of text-book information. This might simply unfit them for anything useful. But it means that, in addition to regular school studies they are learning various practical trades that fit them for taking positions side by side with their white brethren as useful members of society. The boys become carpenters, tanners, blacksmiths, printers, farmers, etc., while the girls learn to do cooking, sewing, washing and ironing, nursing, and other domestic duties.

The 18th anniversary and 9th graduation exercises of the Indian School were held at Carlisle, March 9, 10, and 11, as reported in the *Pathfinder* at the time. On this occasion twenty seven students received diplomas, and they now go out into the world as living demonstrations of what a few years of intellectual training will do for boys and girls taken abruptly out of a state of savagery. There could be no more graphic or convincing tribute to the good work done by Captain Pratt and his assistants at the Carlisle School than an actual picture of the graduating class of 1897, which the *Pathfinder* takes pleasure in presenting, from the March RED MAN. Such strong-charactered and intelligent faces are a standing proof of the susceptibility of the Indians to civilization. When we compare the results obtained here with Indian boys and girls, taken right out of their tribes, with all their barbarous traditions, and the results obtained in the average public school with boys and girls who have had every advantage, the achievements at Carlisle become almost miraculous.—[The *Pathfinder*.]

SENATOR VEST SAYS:

"I found that the only schools that have ever done the Indians any good are those conducted by Jesuits."

HIS RECENT SPEECH IN THE UNITED STATES SENATE.

Mr. VEST. Mr. President, this is an appropriation bill, and as a matter of course, it will pass. I have no disposition to retard the action of the Senate upon it, but I can not permit my silence to make the impression, even constructively, that I agree with the provisions of the bill in regard to the appropriations for Indian Schools. I know that what I shall say—I have said it before in the Senate—will subject me, as it has heretofore done, to the severest criticism of those people who think that they have a monopoly of religious opinion in this country, and who proscribe every human being who dares to differ with them.

I do not choose to give utterance to my religious convictions in order to influence any human being, but I shall say, for the purpose of showing that I am entirely disinterested so far as religious denominations are concerned, that I am a Protestant and have not the slightest sympathy with any of the dogmas of the Roman Catholic Church. I was born and reared a Protestant, and expect to die one. I am exceedingly sorry that I am not a good Catholic, for I think that some of the best people I have ever known are members of that denomination, and I have no doubt that the Roman Catholic Church has done more in the form of practical charity than any other denomination that has ever existed.

I have not the slightest sympathy with that detestable prejudice based upon the idea that any church can attack the liberties of the American people. Such an opinion comes, in my judgment, either

from cowardice or ignorance. There is no danger so long as there is free discussion and freedom of conscience in this or any other country.

Mr. President, I had occasion to say before, and I repeat it, that this drastic provision in this bill, declaring that the Congress of the United States will not make any appropriation to a sectarian school of any denomination, does not meet with my concurrence. We are bound to dispose of this Indian question in some fashion. I do not propose to enter into any academic discussion as to the wrongs of the Indians or their rights. I content myself simply with the assertion, known to all of us to be true, that these unfortunate people are upon us and must be provided for. We know that as to the old Indians, the blanket Indians, who believe that labor is degrading, who have no idea of self-support, the future is entirely hopeless. The only chance for the elevation of this race, if it be possible at all, which I sometimes doubt, is in rescuing the younger Indians from the influences of the tepee, where they are taught that no man can be an honorable man who labors with his hands or brain for his support.

Mr. President, my ideas upon this question do not come from theory. My education made me prejudiced against the Jesuits. I was reared to believe that the Society of Jesus was based upon monarchical principles, opposed to the genius and spirit of our institutions. Some years ago I was a member of the Committee on Indian Affairs of this body, and it became my duty to visit every one of the Indian tribes in Wyoming and Montana. I performed that duty, going into the Indian country at Fort Washakie, in Wyoming, concluding my journey at Fort Assiniboine, within 30 miles of the Canadian line. I visited every Indian school, and by immediate observation and personal investigation fixed my opinions upon this question for all time to come.

I assert here now that there is not a single day Indian school upon this continent that is worth one dollar to the Indians or to the cause of civilization and religion. They are travesties upon education. I found them with eight or nine hundred scholars upon the books, and with no attendance exceeding a half dozen, except upon ration days, when beavers were killed and meat was distributed to the tribe. I found old, broken-down preachers and defunct politicians sent there to teach these Indians, who never saw them, and, upon examination, I found that the Indian children, for whose education we were paying thousands of dollars every year, were ignorant of the very first elementary principles of the commonest education in any school that we had.

I found that the only schools that have ever done the Indians any good are those conducted by the Jesuits. They have devoted their lives to them. It is impossible that a Protestant minister or a Protestant teacher should turn his back upon civilization, and for a thousand or twelve hundred dollars a year discharge the duties in an Indian tribe of bringing them out of barbarism into the sun-light of civilization and Christianity. You may call it fanaticism, but it does the work. The ceremonial of the Catholic Church attracts the Indians. They are devoted to the "black robes," as they call the priests. I have found it so everywhere, and it will be so.

What is the result? Go to the tribes which have been under the control of the Jesuits, and you can see an advance in civilization found nowhere else. Go to the Flathead Reservation, in Montana, through which the Northern Pacific Railroad runs, and as you look out of the car window you would imagine yourself in a Pennsylvania or even in a Massachusetts settlement—houses, horses, cattle; all the evidences of an advance to such civilization as we enjoy.

How was it brought about? By the self-denying and self-consecrating influences of those Jesuits, with whom I have no religious sympathy, but whom I would employ to do this work if they did it better than anyone else. If I had control of

this thing of Indian education, I would give it to the people who could do it best and cheapest; I would give it to those who had studied it, who have taken the young Indians away from the tepees, segregated them from their fathers and mothers, kept them under immediate supervision, and taught them the religion of Christ, even if the cross was the emblem of that religion. I would infinitely rather see them Catholics than see them savages. I do not belong, thank God, to any sect that would rather see a human being damned than in the Catholic Church.

Mr. President, what is this provision in this bill? It first starts out with a declaration that the policy of this Government is to make no appropriation for a sectarian school; and second, that 40 per cent of the appropriation may be given to a school, Jesuit school, perhaps, or any other school belonging to any denomination, if a nonsectarian school can not be had in that vicinity. This simply declares that if the whole of the Indian tribes, now in savagery and barbarism, could be redeemed by a religious denomination, it shall not be done. I would, I repeat, give this duty and mission to the people who could perform it best; and I declare here and now, as the result of actual experience and observation, that I have never yet seen any intelligent man who spoke from the same standpoint who dared to contradict the assertion that the only schools that have done anything for the Indians on this continent have been those under the control of the Jesuits.

Having said this much, Mr. President, I declare, in conclusion, that whilst I can not defeat this bill and do not propose to attempt it, I wish, notwithstanding the criticisms that I know will follow, to put myself on record against the provision to which I have alluded.

CREDITABLE RECORDS.

From the *Wichita Mirror*.]

The accompanying engraving shows fourteen educated Indians, many of whom received their start at Arapahoe school who are as faithful and dutiful as could be expected of any employee white or Indian.

It is a fact that may be relied upon, that these Indians and scores of others that might be named are making creditable records for themselves, and setting before their people the great advantage of pursuing civilized and intelligent walks in life. Some of these are well known and too much cannot be said in their praise and whose names would be given special prominence were it possible with the allotted space.

1. William Swamp, Oneida, educated at Haskell, carpenter, has but recently been transferred to Darlington agency, a good boy.

2. Grant Lefthand, Arapahoe, educated at Carlisle, clerk in trader store with T. T. Settle & Co., for 6 years, ever faithful and trustworthy.

3. Kish Hawkins, Cheyenne, educated at Carlisle, clerk in Indian trader store, with T. T. Settle & Co., at Darlington. Steady industrious and faithful.

4. Jesse Bent, Arapahoe, educated at Carlisle, clerk in Indian traders store, very faithful and trusty, with same store for seven years at good salary, with R. J. Newman.

5. Ebenezer Kingsley, Winnebago, educated at Hampton, teacher at Cheyenne school, a very competent young man possessing many excellent traits.

6. Casper Edson, Arapahoe, educated at Carlisle, shoemaker Arapahoe school, enjoys confidence of all, being very reliable.

7. Robert Burns, Cheyenne, educated at Carlisle and Ft. Wayne, Ind., issue clerk at Darlington. Has been in government employ for many consecutive years.

8. Cleaver Warden, Arapahoe, educated at Carlisle, clerk in Indian traders' store with R. J. Newman, steady and reliable.

9. Ben Roadtraveler, Arapahoe, educated at Halstead, assistant Industrial teacher Arapahoe school, very intelligent and a good worker, man of much promise.

10. Percy Kable, Cheyenne, educated at Carlisle, U. S. Indian police, and

agency physician's attendant; another good and faithful boy.

11. Thomas Bear Robe, Cheyenne, educated at Carlisle, teamster and laborer at agency, always reliable and attentive to duty.

12. Robe Red Wolf, Cheyenne, educated at Haskell, teamster and laborer at agency number of years, always reliable.

13. Ralph Bear Robe, Cheyenne, educated at Haskell, teamster and laborer, another Indian boy who can furnish pointers for white boys.

14. William Goodsell, Cheyenne, educated at Haskell, butcher at agency. Ever since issuance of beef from block he has rendered the government good service.

THE CORNELIUS SISTERS KNOW HOW TO SOLVE THE INDIAN PROBLEM.

From a Member of Class '92, who kept up with her Lessons While in a Country Home.

The Indian Bulletin.]

The following letter from one of the "daughters" of the association will be read with interest by every member. Miss Cornelius is an Oneida Indian, and so far as is known she is the first and only Indian teacher of white children in this country. The Cornelius sisters know how to solve the Indian problem; "Come east, young Indians, and grow up with the country." That is their theory, and as a family, it is their practice.

The Letter.

NEW PRESTON, CONN., April 1, 1897.
MY DEAR MRS. KINNEY:

I am so glad that I have been permitted to visit New Preston, and that I ever came to Connecticut to live. Among all the states that I have ever visited, Connecticut is one of the most beautiful. I know not why I love this Nutmeg, whether I love it because the people living in its territory have done so much for me and for my race, or whether it is because the State was named after the brave old chief "Cononious," who was probably my great-great-grandfather. I have read about "Cononious," and like him. He helped me pass my State Examination in History at the Capitol last year. There were questions about him which I knew very well and could answer.

New Preston is indeed a beautiful place, though not thickly settled, and no public gardens are seen, such as are in some cities or towns, yet the little village is very pretty and the scenery round about is something that no ordinary writer can describe. Only a half a mile to the northwest is the beautiful Waramaug lake. Around the lake are many summer boarding houses and a lovely drive through the shady trees. There are high mountains on every side, and tall pine trees grow on them. My sister Clara and I drove around the lake one day last week, and found some wintergreen growing by the roadside. Clara often takes me out for a drive, and we have had splendid times together. Many people from various places come here in the summer time and live by the lake. Last summer they had over one hundred and fifty people from out of town.

I am going back to Cromwell to-morrow. I am sorry my vacation is over, but am very glad to get back to school. I am anxious to see my "children," the dear little people, and to be at work with them again. We have worked very nicely together, and the committee seems well pleased with what we have done so far. They have an examination at the close of the summer term, and I hope they will all do well.

The children in my highest class say they would like to be promoted, still they hate to leave my school. Two of my boys have left town and gone to Middletown. When they bade me "Good-bye," the younger one cried, and I felt so sorry for him that I too came very near giving way. The girls in my room are very good, too. They help me all they can and do whatever I want them to do. I have two girls as tall as I, but somewhat younger, and I think a great deal of them, because they are so thoughtful and lady-like. Now you must not think my children are all little angels, for there are some who need care-

ful training, and much attention must be given to such, or the world would stop rotating. There was a runaway last September, but the smart little fellow never tried to run away after that one day's experience. There are black sheep among the white families as well as among the Indians and other nationalities. I have often been told, or have heard it said, that the only good Indian is a dead one; now I do not think this holds true any more than to say the only good whiteman is a dead one, or the only good German is a dead one. I find just as many good people among the Indians as there are among the white people; and when young Indians are taught and brought up like, and among, civilized people they amount to something. I wish all Indian children could be placed among the good families of the United States, and I think that would solve the Indian problem. I should like so much to be home with my parents, but I know too well that to go back to stay would only be a drawback, and so I continue to stay east, where I may learn something new every day. I hope I may have a good school again next year. I want to make a visit home this summer and come east again in the fall.

I want again to thank you and the ladies of the Connecticut Indian Association, and all those who contributed, for the splendid opportunity you gave me.

Very truly yours,

ISABELLA C. CORNELIUS.

CARLISLE GRADUATES.

ENCOURAGING SENTIMENTS FROM OPEN LETTERS.

FROM A MEMBER OF CLASS '89.

"I am proud to be able to say that I, too, belong to Carlisle. And from the time I left Carlisle my whole ambition has been to carry out its principles. I have done my best where ever I went to show what Carlisle has done for the Indians and what an Indian would be if he is properly handled. And I honestly believe that the time is not far distant, when all those who say that the Indians are ignorant, lazy, good-for-nothing, will be compelled to acknowledge that education will make an ignorant man wise, whether he is red, white or black, and that a bullet will never make an idle man industrious.

I now have a nice little home of my own in ——. The building that I put up there, in —— some time ago, is now nearly finished. When finished, it will cost me about one thousand dollars, the way I want to have it done.

I now also hold seventeen shares of the Baltimore Building and Loan Association of Baltimore, Maryland. And I expect to be able to capture three more shares before long. As to what I intend to do in the future, I am not now prepared to say, just what I may do. But if the United States declares war against Spain I might give Uncle Sam a pull."

FROM A MEMBER OF CLASS '97:

It is with pleasure that I can write to you when I think how good you and the other employees were to us boys. I often wish we were back to thank you for what you have done for us. I intend to go to work this summer so that I can go to school in the fall; my parents wish that we would take two or three years more of schooling.

FROM A MEMBER OF CLASS '92:

I just received my little nephew's home letter and his report is so pleasing to me that I thought I would send him a little reward which you may present him if you think proper. I herein enclose Five Dollars (\$5 00) for the reward of his "goods" and "excellents" in the report. He also asks me to ask Miss Ely to let him go out to work. I like such spirit. I wish you would see that he goes out. Of course he is too young for field work, but he can wash dishes and set table like any ordinary 14 year old girl. If he can pay his board while he is out and not his fare to and from the school, I will pay the latter.

I saw some very favorable accounts of

your boys at the inaugural parade, it surely begins to look that 'Carlisle is on a hill where everybody could see it.' I am almost certain that the football team kicked it up there. If it is so, I am glad I was one of them to begin it. I am in excellent health and hope you are all the same."

FROM ONE OF CLASS '95:

"It is needless for me to say that your letter has made me glad, and given me great pleasure. Glad that I have a friend who still cares for my welfare and future hopes. Pleased that I still have a place in the memory of many good friends at Carlisle. Since I left Carlisle most of my time has been spent at home which I am well aware is contrary to your method and advice. The first winter I obtained a position as book-keeper for a lumbering company. The summer following, which was last summer, I applied for a position in the Indian Service. Last Fall I was appointed night-watch at the ——— School. I did not like the work, but concluded to accept thinking there would be a chance for promotion, which I will try to obtain later. I intend to invest all of my earnings in improving my allotment, and hope in time to gain for myself a good home. Hoping everything is well with yourself, School and all connected with it. I am yours very respectfully,"

FROM A MEMBER OF CLASS '95.

"I am in receipt of your letter and the invitation to the commencement. It is with deep regret that I cannot be present at the annual exercises this year, but I shall be pleased to visit you in the near future.

We are quite busy now making out the quarterly accounts of this school. I take great pleasure in giving you an outline of my history after my departure at Carlisle. I made a short visit home during the months of March, April, May, and June 1895, and then I went to Philadelphia in pursuit of more knowledge. After remaining there a year I thought I should enter the Indian Service as clerk. I made application to the Honorable Commissioner of Indian Affairs, and shortly after I was appointed clerk at the Pottawatomie Indian School, in Kansas, with a salary of \$240 per annum. I remained there but three months, when I got word that I was transferred to the Wittenberg Indian School, Wisconsin, as a clerk with a salary of \$600 per annum, the position I now hold. Albert Bishop, Class '92, is here also, teaching the primary grade of this school."

FROM A MEMBER OF CLASS '96.

"Your invitation for the commencement has reached me rather late. Of course I would like to be there for the great day, but things that I ought to do are right here."

FROM A MEMBER OF CLASS '97.

MY DEAR CAPTAIN: "I reached my home without any mishaps, and found all well. All were as delighted to see me as I was to see them. You well know what joy such a meeting brings, for you have been away from home. I hope and trust every thing is moving on with the usual harmony at dear old Carlisle. I hope you have not been visited by such cyclones as are keeping us in constant fear here in Oklahoma. The country about twenty-five miles west and north of us was the scene of a very destructive cyclone on the 31st ult. The town of Chandler was completely destroyed. More than twenty-five persons were killed and the number wounded is not known. Since having a taste of life in the East, I can not see any thing that especially charms me in the life in the West. I have found that a young man coming from such a healthful place as Carlisle is, morally, has to be in a constant struggle to resist the temptations. Many times and often do I think of the words, 'Eternal vigilance is the price of liberty.' I have started out to hold up for the right and God helping me, I shall continue to do so. I feel that we returned students can show forth our appreciation for what you have done for us, in no better way than to stand up always

for what we think is right, thus wielding an influence on those about us. I am feeling very well since I reached home. I enjoy my horse back rides about as well as you enjoy a spin around the walks on your wheel."

FROM A MEMBER OF CLASS '92.

"If I have done but very little, it is not from want of energy and fidelity to labor. CHANCE is all I need. As you wish to know what I have been doing since I left school June 10, '95 I will say I had no employment the first three weeks on my arrival home and this time was spent in seeing relatives. After that I was in the field plowing, harvesting grain with a self-binder, and mowing hay with a machine. I worked at this a little over a month and then I went to a store as a clerk. There I remained until I came here as assistant teacher. Last October I was promoted from assistant teacher to a regular teacher. My good fortune in this assured me that my work was satisfactory. I have been accorded both by the employees and pupils the best of treatment. I gained the love of the boys through my knowledge of athletic games and the respect of the employees through my willingness to serve them in any way I was able. We have a reading circle and I was chosen as its president. As to my future, I am going to keep out of a poor house, and out of a jail. This is putting it in a nutshell. I am ever grateful for what Carlisle has done for me, and my efforts in the future shall bear testimony of my gratitude."

FROM A MEMBER OF CLASS '90.

"I very much regret to say that I can not be present at your general exercises, on account of my school work here. You wanted to know, what I have been doing on my return to the west. As you are fully aware, I left Carlisle, on the 30th of June 1891. In the fall of the same year, I entered the University of Omaha, taking the three years Academic Course in the institution. When I left the College, in the summer of 1894, I was commissioned by the Presbytery of Omaha, as a local Evangelist to the Omaha Indians of which tribe I have the honor of being a member. I worked faithfully as I could during the year, until word came that I could not be sustained in the field any longer, on account of heavy debt of the Home Mission Board, which I worked for. A few weeks after this, I received an appointment in the Government service as a teacher. I was first sent to the Ft. Peck Indians, in Montana, I stayed six months there. I was then, transferred to Ft. Hall, where I am still located, trying to do the best. I can, and will do so in the future by the help of the good Master. I have undertaken to study Law, during my leisure hours. I may not practice law, but the idea is to prepare myself for a better American citizen.

I am still interested in Christian work. A few days ago, I was requested to speak before the Epworth League State Convention which meets sometime in May in this State, at Pocatello. I am well at present, trusting you are the same too. May God bless you in your noble cause of educating the Indians of this country."

FROM A MEMBER OF CLASS '96.

"Your kind notice of the school Commencement I received this evening, and was indeed very happy over the fact that I was remembered, even though I have neglected to write as regularly as I might have done. You express a desire to know what I have done since I left. I consider it an honor to let you know what I have done and am doing. I was engaged in looking after my mother's cattle, up to November, when I went to Chicago with a train load of cattle for these Indians, with the intention of remaining in the city for the purpose of continuing my education, but instead of meeting with success I failed, and not having means enough I was obliged to return home to spend the winter here, much to my regret, but I do not intend to give it up until I have made another trial, which will be next Fall when I shall be able to ship some of my own stock to Chicago and use the money that

I receive for the same towards going to school. I am at present working for my step-father and my mother. I would like very much to be present at your Commencement but such is impossible with me this year. My whole heart and soul is with you, and I wish for the greatest success."

FROM A MEMBER OF CLASS '94.

"I greatly regret that it is impossible for me to be with you during those glorious festivities of educational gathering. Though I must be absent from you, yet I will be with you in heart. Indeed I am greatly indebted to that parental institution for the education which I received from its teachers. I extend my warmest congratulations to you all. All hail to Carlisle! Carlisle—the gateway to Indian civilization and citizenship."

FROM A MEMBER OF CLASS '95.

I am very happy in my new home. The people are exceedingly kind and so thoughtful of other people's comforts as well as their own. They are members of the Society of Friends and, like William Penn, are great friends to the Indian. I still enjoy my work at Drexel though the work gets harder as the time advances. It almost makes me shiver to think of our final work in June. I have made no definite arrangements for the summer and thereafter, but shall be very anxious for some employment.

FROM A MEMBER OF CLASS '89 AND '91.

"Many thanks for the announcement card, and more so for your kindly interest in us. I have not got much to say for myself. I left Carlisle in December, '91, and after getting strong again, I went to work for Mr. ———, who by the way was a graduate of Oxford University, England. He was then putting in a newspaper at ———, Indian Territory, and gave me six dollars a week. He soon sold out to the ——— Town Co., and I continued to do the mechanical work of the office for them. Meantime, ——— [Carlisle graduate, class '89] and I were married November 30, '92, and she became an expert type-setter and did a good deal of the work of composition. After working a while for the Town Co., I leased the plant and published the paper on 'my own hook,' and became a full-fledged editor. We quit the newspaper business in the winter of '93 and went on the farm, and next August I took the Civil Service examination, and in about three weeks received my appointment as assistant teacher at ———.

I enclose a letter from Supt. ———, directed to you, from which you can judge for yourself, of our success in the Indian Service. As to my hopes for the future, two words will express them, they are 'Aim High.'

I saw by the papers, to-day's, that Old Carlisle received very favorable mention for the part she took in the inaugural parade. Good for Carlisle. I hope some of the Carlisle Tribe will be the central figure in the inaugural ceremonies some day, eh? There is no insurmountable barrier between them and the White House."

EXTRACT FROM LETTER REFERRED TO.

About three years ago Mr. ——— received his appointment as Asst. teacher at the ——— Boarding School, which I had charge of. A short time after his appointment I assumed charge of the ——— Training School and had Mr. ——— transferred. He came as Assistant teacher, but in a few months was promoted to the position of teacher. At the first opportunity I secured for Mrs. ——— the position of Assistant teacher in our school, and very recently she has been promoted to the position of teacher.

I am glad to say that I have never had occasion to regret the interest I have taken in these young people. They have both been faithful, loyal, energetic and have both been very successful as teachers."

FROM A MEMBER OF CLASS '94, who is working on a farm:

"Though unable to accept your invitation it gladdens me to know that I am still

in your memories, and this is a fact that makes lighter the struggle for the characteristics of an ideal manhood. You questioned as to my doings and my future plans. What I have done and what I propose doing is soon told. Since coming here I have to the best of my ability tried to live according to Carlisle's teachings and principles and to carry out the sentiments as expressed by her of the possibilities of Indian civilization. I have a good home with people who show every consideration that a parent can bestow on a son, and I try to show my appreciation by sharing an interest in their welfare and working diligently and honestly at work placed in my care. I am very desirous of pursuing a business college course. I have purchased a set of books and study them in my spare moments. I have but little money in advance after paying expenses and for sundry articles, and cannot be able to attend school before fall. Recently by recommendation of Mr. — a prominent lawyer in this county I was offered a position as clerk by the — Railroad, but knowing that I was not capable of handling accounts I have decided to put it off till I am well qualified to take such work in hand."

FROM A MEMBER OF CLASS '94.

"Since my graduation at Carlisle I have been teaching school. I do not intend to teach always. I have always had a desire to become a fine milliner and hope to so fit myself. I thank you kindly for your invitation to attend the graduating exercises but find it impossible to do so."

FROM A MEMBER OF CLASS '96.

"As to my doings since I left Carlisle, most of my time, that is, when I was at home, I helped cutting corn, husking and threshing wheat. This was rather dull for me, so after staying nearly three months at home, not improving my mental faculties, one day I thought, I must improve what I already have.

On the 28th of December I started out for west, seeking for more education, and there I found myself again in the school-room striving to reach something higher that will enable me to become of some usefulness. I must keep up our motto, 'We will go on.' I must go on in order that I may reach my educational destination. I don't mean to know everything, but I mean I must try to reach my aim that will enable me to carry my own affairs after my school days are closed."

FROM A MEMBER OF '89.

"I wish I could have answered in person your cordial invitation to commencement. I gladly give the following account of my doings since I left Carlisle. I attended school for three terms at — College, Michigan, and then returned home for the summer vacation where I remained the rest of that year helping in the house-work. The following autumn found me teaching a little country day school, one of the Government day schools which has ceased to exist since the Boarding School was established. I taught here but one year, after which my sister (ex-pupil) and I went to Boston and studied at the Girls' High School. After we were graduated my sister went to the State Normal School in Massachusetts and I to a school of shorthand. Before I had finished this course of study I was called home on account of sickness in the family. Soon after my return home, I, too, was taken ill, and have not known good health since. This winter, I have just existed. I have not been able to accomplish anything, but I hope that when I regain my health I shall pick up the thread where I left off and wend my way until I find a more useful field."

FROM A MEMBER OF CLASS '95.

"Nothing could delight me more than to be able to come to the Commencement but I am denied the pleasure. I hope the Commencement will be better than those gone, for that speaks of progress. I envy the boys and girls of class '97 because they enter upon life better prepared than we of earlier days. They are to be highly congratulated. I get both the 'Helper' and

the RED MAN and so am well posted on the school news. I am very pleasantly situated here. A member of class '96 is teaching at the other agency and his superintendent speaks very highly of him. I shall wait very anxiously for the February RED MAN for commencement news.

FROM A MEMBER OF CLASS '93.

"Ten months after leaving Carlisle I was appointed assistant teacher here with a salary of \$600 per annum. I have been here ever since with the exception of the few months I attended the State Normal School. I resigned my position here in July, '95 intending to remain there a year, but owing to my brother's death, was called home. On the day that I was starting back to school, the Agent informed me of the vacancy of my old position and asked me to retake it, which I did after careful consideration of my circumstances. I have for some time past written up the weekly news published in the '—' a little paper edited at a neighboring village. I find the occupation pleasant and helpful. Last vacation I attended the University Summer School at Minneapolis and expect to do the same this coming summer. I am preparing to take the Graduate Course at the Normal School in —, and have been studying ever since I left there; if I accomplish the amount of work I have planned to do, it will only take me two years to graduate from the highest course, and that is what I want to do very much. I intend, however, to remain in the service another year. I realize how kind and noble hearted the people are, who have helped me, and hope some day I can show them how much I appreciate and thank them, but the prejudice the majority of western people hold against the Carlisle graduates can scarcely be imagined. There is only one way for us to do, and that is to exert every power to rise above our present environment and compete with our white brothers and sisters, who will perhaps at last ask, not WHO we are, but WHAT we are."

FROM A MEMBER OF CLASS '92.

"After I left Carlisle, I entered the normal school at Valparaiso, Indiana. The ten months of normal life there were very happy ones. While there I began to grow ambitious. I was inclined to favor literary work, but my scant knowledge of the English language and having no experience in any kind of work, the future looked dark to me, and made me unhappy. I determined to do what I could and came to Chicago. From the day I came here to this I have never regretted coming.

I was for a few months employed in a large fur establishment in the Masonic Temple. The owner of that house told me he used to trade for furs with the Indians in Alaska, and he never had better friends than they, and undoubtedly, that was the reason I had such a snap, but all this while it was my only desire to go where I could improve myself and condition more. At last, I saw the hope that sheds the light. I went on the office force of the 'Inter-Ocean.' While I was there, I had many advantages wherein I could not have had, had I been elsewhere. I have seen and heard many great speakers, and have seen and heard the best artists on the stage. I went to Carlisle, as you know, and wrote up the Commencement, for the 'Inter-Ocean.' Last summer I attended the Christian Endeavor Convention, at Washington and had the opportunity of seeing and hearing many eminent ministers and public speakers. I had the pleasure of meeting the Rev. Ira D. Sankey. I shall never forget my Washington trip, and the good it did for me. My steady employment at the 'Inter-Ocean' gave me a start on my future plans. I owe so much to Mr. Nixon, Editor and Publisher of the 'Inter-Ocean.' I feel grateful to him and I am trying each day to become a useful woman.

I believe all that one needs to do is to do the best she can, and when good men and women of influence and means see that such a one is ambitious to do something better, they will give a helping

hand. I believe, there is no greater blessing than some help which will enable one to get a better start, and when one is fairly launched, one can sail on to her hopes much better whether she be sailing against the wind or sailing with the tide.

I prefer to live in a large city, where there is a lot of room for competition, and where I must need to work to keep in the race. My room-mate and the lady we live with are my nearest companions. I used to read much, but I am studying now."

FROM A MEMBER OF CLASS '91.

"During the last three years and a half I have worked on my father's 140-acre farm. On the 1st of March '97, I was appointed and began to teach at the — Boarding School, at a salary of \$600 a year."

FROM A MEMBER OF CLASS '95.

Commencement of '95 is still fresh in my mind. I cannot thank you enough for all that was done for me at Carlisle. The school I am in is doing nicely. We have about 80 pupils. I teach the primary grade. I have thirty-two pupils. I find them bright and good. They are learning the English language quite fast. I have planned to spend a part of my summer's vacation at a summer school. I hope sometime to fit myself for a kindergarten teacher.

FROM A MEMBER OF CLASS '89.

DEAR FRIEND AND SCHOOLFATHER: Your kind letter and invitation to Commencement was received some few days ago. Thank you so much for the invitation. To attend would be to me the greatest possible pleasure. I have been having quite a trying time. My husband had a siege of La Grippe and my two children the measles. They had both recovered when they had another attack of what threatened to be lung fever. But we have given the best possible care and I am happy to say that they are much better, though it may be some time before they are quite well and hearty again.

My sister (ex-pupil) is just bearing the first grief of her motherhood. Her baby, seven months old, died of lung fever two weeks ago. There is so much sickness all over. Almost every day there is a death reported among these Indians.

You wish me to tell you what I have done since I left Carlisle.

It was the summer of '91 when I came home with the full intention of returning to my Normal School studies in the East and to graduate. But I met with so much opposition, and finally to please my people I applied for a position as second teacher at the Agency school, not with the slightest expectation of getting it. But to my surprise I received the appointment. I received at the same time very strong inducement from the Principal of the Normal which I attended in Pennsylvania. He offered me board, tuition, books and a hundred dollars a year spending money for three hours clerical work daily, also a home in vacation for two hours work daily in the office.

What it cost me to cast aside such an opportunity I cannot say. My heart is filled with regret at this moment when I think of it. But there is a destiny that shapes our ends, rough hew them as we will.

In September I commenced my work as teacher, and I met with great success in my school work, and found much pleasure in the love of my young pupils. The school burned down while I was there, and I had the misfortune to lose all my clothes together with a number of books, pictures and relics which I valued for their association, but I was detailed to the Agency office where I worked on my salary, until they started another school in the hotel building, with about thirty-five pupils.

Here I was detailed to teach, cook, sew and do almost every kind of work. In October, the second teacher and farmer were relieved, for there were not enough pupils to employ two teachers; so I received an honorable discharge with the promise for reappointment when the new school building was finished.

This promise was kept, though I was

married and did not want any position. I declined with many thanks. In January '93, I was married and immediately settled in a home of my own.

One thing, however, I must mention. During the time I taught, I met with all the usual trials of returned students whose aim is to be somebody or something. There were those who were anxious for my position for themselves or friends who were constantly trying to have me discharged. This they did not accomplish, but I was weary of the struggle and wanted a home of my own.

I need not say that I have it, and all the blessings that I have prayed for. I have a good husband and I try to be a good wife and mother. My little girl was three years old December 8th, and my baby boy will be two years old August 31st. I am so happy in my children and my home that I feel the most profound gratitude to God and to all my eastern friends.

Our class motto often occurs to me and I truly feel that Life is what we make it. My greatest happiness is in ministering to my dear ones and trying to assist those around me. My hope for the future is for health and strength to raise my children to lives of usefulness and Godliness, and to bring those near to me to the realization of the only life that is worth living."

FROM A MEMBER OF CLASS '96.

"How I would like to be there at Commencement! It would pay all expenses to go there just to see your fatherly figure straighten up and your kindly face lighted with a smile as the exercises progressed. You are indeed a happy man, then, Capt. Pratt, and many of us young Indians bless you for your noble efforts to imbue us with ambition for all that which is good and lofty and true. It is entirely out of the question for me to go, as I am too busy teaching and trying how to teach better. I am glad to say that I am doing as well as can be expected of a person of my education, who is trying to do his best and nothing less. As to my plans for the future, they are plain. After I have saved enough money I shall enter some college and stay there until I have finished my course. Of course I shall seek the advice of friends as to the selection of some college."

FROM A MEMBER OF CLASS '89.

"It has been seven years ago since I left Carlisle. It seems but a few days ago when I look back to my school days there. How much I have been thankful for the chances I received while there. If I had the same chance to-day I would improve the time better. Within a few months after I returned from Carlisle I was married (to an ex-pupil of Carlisle). Both my husband and I taught school three years and fitted up ourselves a nice comfortable home. Built a new house and a new barn, and had thirty acres cleared, we then hired a man to attend the farming business. After we had laid out a sum of money we started up a merchandise store in the town of —. We did a pretty good business for a time. But owing to the hard times that prevailed we were obliged to return to the reservation again. We were discouraged enough, for we nearly lost all the money we had. Since then we have followed the farming business and have been successful so far in everything. Last summer my husband bought a traction engine, threshing-machine—the best machine on the reservation. He did a pretty good business in threshing last fall. Since the winter has begun he has taken the engine in the city of —, seven miles from here. He and a white man have gone in partnership and have started up a saw mill and a shingle mill. They have an immense amount of logs there on hand. But they will close the mill this week for my husband has also leased a saw-mill here on the reservation. They will begin sawing there next week. They are going to run it night and day, there are a lot of logs there also. He is paying seven to eight dollars a thousand. He is going to ship his lumber to —. We are thinking about putting

up a grocery store there at the mill. It will help the business a great deal. Our aim is to try stock raising, as fast as the money comes in we will invest it into stock. Allow me to thank you for your kind invitation to attend Commencement I regret very much not being able to accept it. Hoping that I shall be able to come some time. I am with best wishes to yourself and wife."

FROM A MEMBER OF CLASS '91.

"I am getting along as well as usual and still holding my situation. I have found out by practical experience that I do not know as much as I thought I did; therefore, have come to the conclusion that experience is a very good teacher. I have endeavored to impress on the minds of the boys that whenever they thought they knew a whole lot they were showing their ignorance.

There are a good many Indian boys here, who really ought to be in some good school, for they are doing no earthly good, but spend their time on a pony riding over the country.

The people of this tribe are not very religious. Almost the whole tribe would sooner turn out to see a horse race and attend dances than to come to Sunday school or to hear preaching. We have no regular Church, but we use our school-house every Sunday morning for Sunday school and preaching, and invite the people to attend, but it seems no use. They are past redemption. There are no hopes for them.

On the whole, however, these Indians are very nice people. They are easy to control, especially the school boys. I have had but two runaways, while from a school on a neighboring reservation, from ten to twenty at a time go each week.

You wish to know what I have been doing since I came home. I arrived on the 28th of June, and after a day's loafing I was taken into one of the trader's stores as a clerk, until the agent asked me if I would like to come into his office and help with the clerical work and do some stenographic work. I accepted and stayed in his office until the latter part of July, when he asked me if I would like a position in the Indian service as an Industrial teacher. Seeing it was a splendid opportunity for me to get away from the home influences I accepted without hesitation. That position I am now holding, having had but a month's loafing since I came home and that was when I took my leave of absence. I have no intention of taking one this year. My future expectation is to remain in the service as long as my services meet with satisfactory approval, and to get a teacher's position if possible and work among my people."

FROM A MEMBER OF CLASS '92.

"It is now five years since I completed my course in your school. The first two years I passed in school at Fredonia, and since then I have held my present position. (Primary teacher.) Of my hopes for the future, there is not much of particular mention, unless it be the intention to take up a favorite profession. I don't 'take much stock' in hopes, (pardon the expression) but I trust that success, in this, my one hope, shall be realized. At present, I am simply taking everything as it comes."

FROM A MEMBER OF CLASS '96.

"I came out to a Bucks County farm for the purpose of getting more knowledge in farming and to learn the different ways of farming different sorts of grain and fruits.

I have tried to study very carefully the ways in which the farmers till their soil.

My main object is to thoroughly master the art of ordinary farming so that I can run a large farm for some one else if not myself.

I have engaged myself for the coming summer and I think by the end of the summer season I will have conquered my aim in Bucks County. Then I think I will try for a place as an industrial worker at some Indian School, this is what I hope and wish for at least. I have tried to behave myself and respect my fellow-men, and I feel as if I had opened a dim

light to some of the citizens of Bucks County to the school, for some have gotten into their heads that Indians are all alike.

Some of the citizens in Newtown have asked me where I was from. When I told them I was from Carlisle they seemed surprised for they have said to me that I did not talk like an Indian. I have just said to them, I was supposed to be learning the ways of the whiteman and if I could deceive them so well I thought I was making progress in that for which I was striving."

FROM ONE OF CLASS '96.

"I feel that I am not doing as well as some of my classmates who perhaps may have better places, still I am contented with the work I am now doing and that is the best I can do. After leaving Carlisle just one year ago to-day, I went to one of the best farms in Bucks County. The farm is now run by a young man, a graduate of Cornell University as an agricultural student. This young farmer was full of hope and success. His principle object was to make his farm a fruit and dairy farm. I took a great interest in this man and was willing to help him. I shall say I have learned many things from him. Soon the spring came on and the real spring work was begun. I being used to plowing, I told my employer I could plow for him if he would let me do it. He said all right and go ahead. So with the aid of another Indian boy we do all the plowing. All of the plowing on that farm last spring was done under my directions. When planting season came on I planted fifteen acres of corn and seven acres of potatoes. I did this alone with the machine. I also drilled twelve acres of spring rye, the rye came up thin as I expected it would for it was not sown right, still it turned out to be a fair crop. I set out a new orchard and planted eight hundred young trees. They were apple, peach and plum trees. I was to see that the trees were planted right and were straight in line in every direction as they are to stand many years. The trees all lived except a very few. I thrashed about seventy-five bushels of wheat and about thirty bushels of oats, with the thrasher and cleaner. At times I was in charge of the farm. Early in the fall I thought I would try another place. My good employer and his mother treated me so kindly and could depend upon me, in spite of all I left them like a foolish son would. I felt very sorry afterward that I left my good home. Since moving to my new place I have done the usual fall and winter work. My chief work just now is taking care of the stock. I have just now, the special care of the dairy cows. I am keeping up the cows so as to make sixty to sixty-five pounds of butter every week. I expect your dairy boys at the school are making more butter as you have more cows. We milk thirteen cows. One has a calf and two are nearly dry. This is some of the work I have done.

As to my future hopes I can not say what I shall do as it is still undecided. I received your kindly invitation to be present at the Commencement but am sorry I shall not be with you this year. I have the strongest hopes that this year's class will go forth more manly, and womanly, and fight for dear Carlisle."

FROM A MEMBER OF CLASS '95.

"Yours of the 20th ult. received and I was very glad to hear from you. You may think that I am very ungrateful, because I have never written to you since my departure from this school. I still have thoughts of Carlisle and shall never forget the kindness, above all, the fatherly care and the education which I received from you while there under your charge.

I have been working steady for the Government since my return; three months ago I resigned my position and have embarked into the mercantile business for myself. I am doing good business, with bright prospects for the future. All of the boys from the school are doing well."

FROM A MEMBER OF CLASS '94.

"What little I have done can be told in a very few words. I have been in the Indian service as teacher since February '95. Before entering the service I worked at whatever I could find to do. At present I have charge of one of the day schools on this reservation, and I have every reason to believe that my work here is satisfactory to all concerned. I like the work, and if my superiors wish to keep me, I will remain a few years longer. I did think of going East to spend a few years at the Eastman Business College, but have given up that plan. I wish to thank you for the kind invitation to be present at the Graduating Exercises. Nothing would give me more pleasure than to be with you then, but it is impossible to get away this year.

CARLISLE'S ANNIVERSARY.

The anniversary exercises of a school, especially one carried on like the Indian school at Carlisle, always afford an opportunity for the management to point out in proud manner the good the institution has been doing. Carlisle is not behind other schools, and in her Indian graduates has ample evidence of the usefulness of the work done. But having brought the Indian youth from his wild surroundings and made of him a young man with wider realization of life, the government fails in its duty when it stops there.

Having taken the Indian's lands and opportunities from him, the white race owes him a debt that will never be repaid until he is made self-supporting and as useful to himself as he was before the discoverer set foot upon American soil. The Indian's vices are chiefly borrowed from the white man. Adding them to his deprivation of opportunities to care for himself, leaves his life an aimless, if not a worthless one, when he might just as well be the making of a good man and a good citizen. By training the young Indians become pretty good Indians. When the proper influence surrounds the red man he is not a bad man. The Iroquois of Northern Pennsylvania average remarkably well among men for their chances. But their chances are miserable.

The work done at Carlisle is admirable. But it should be supplemented by a systematic plan of placing the Indian on a higher and self-sustaining basis, and making them citizens instead of charitable wards of an uncharitable country, which has taken from them everything, even to their self-respect.—[Pittsburg Times.

INDIANS DESIRING HOMESTEADS.

Thirty-five Sioux Indians from Standing Rock have made application at the local government land office for homesteads. Under the law Indians may avail themselves of the homestead laws and without payment of fees or commissions on account of entries made. The land is held in trust for twenty-five years by the government before a patent can be issued, and is not subject to sale, assignment, lease, or encumbrance, and is held for the sole use of the Indian making the entry. Before making the entry the Indians are required to renounce their tribal relations and must produce a certificate from the government agent stating that they are twenty-one years of age or are the head of a family and not subjects of any foreign country.

Nearly all of these Indians were participants in the Custer massacre and have been confined on the reservation since they were captured. They have tired of the restraint placed upon them by the government and will now become self-supporting. The settlers in the vicinity of the lands which the Indians wish to file upon are nearly all Scandinavians, and it is believed that they will be loud in their protests when they learn of the intended action of the Indians.

These applications are the first ever made at the local land office by Indians, and are believed to be the first to be made by the Standing Rock Sioux, whose bloody

and fiendish massacres created such a terror on the frontier twenty years ago. —[Bismarck (N. D.) Correspondence Minneapolis Tribune.

BEGINNING OF THE END OF THE FIVE CIVILIZED TRIBES.

The Interior Department, says the Chicago Tribune, has announced that an agreement was consummated on April 23, between the Dawes Indian Commission and both the Choctaw and Chickasaw tribes in Indian Territory for the allotment of land in severalty, the disposition of town sites, jurisdiction of the Federal courts, and for Presidential approval of acts of the tribal council.

The agreement is a significant step forward in the interests of the government's work of breaking up tribal relations and civilizing the Indians. The present agreement, of course, supersedes that made by the Dawes Commission with the Choctaws alone on Dec. 18, 1896. The Choctaws and Chickasaws have a mutual interest in each other's lands.

The Choctaw lands embrace a territory of 6,688,000 acres, or 10,450 square miles. This is considerably larger than Massachusetts or New Jersey. There are 17,819 Choctaws. The present agreement, it is stated, covers all the points of objection to the former one, whose provisions withdrawing coal lands, townsites, site of religious societies, etc., and as to the status of the freedmen, were especially complained of.

A special from Atoka, I.T., on the 23, says—:

Today marked the beginning of the end of the five civilized tribes in the Indian Territory. The Dawes Commission, after four weeks of laborious negotiation, reached an agreement with the commission from the Choctaw and Chickasaw nations to-day. The treaty was carefully read in executive session and signed by the Dawes commission on the part of the United States and the chiefs and Commissioners on the part of the Choctaw and Chickasaw nations.

The treaty provides that all lands within the Indian Territory belonging to the Choctaw and Chickasaw Indians shall be allotted to the members of said tribes so as to give to each member except the Choctaw freedmen a fair and equal share thereof, considering the character and fertility of the soil and the location and value of the lands.

All lands set apart for town sites, schools, churches, houses, cemeteries, and public buildings are reserved and exempted from the division and all coal and asphalt in or under the lands allotted and reserved from allotment shall be reserved for the sole use of the members of the Choctaw and Chickasaw tribes exclusive of freedmen. Corporations or individuals desiring to open coal or asphalt mines on lands allotted and reserved from allotment shall first pay to the allottee or owner of the land the value of the use of the necessary surface and damage to adjacent land and improvements, the damage suffered to be ascertained under the direction of the Secretary of the Interior. The Choctaw freedmen are to receive forty acres of land each and the same is to be deducted from the Choctaw Nation prior to allotment.

In the appraisement of the lands to be allotted the Choctaw and Chickasaw tribes shall each have a representative, to be appointed by their respective chiefs or executives, to co-operate with the Commissioner to the five civilized tribes or any one making the appraisement under the direction of the Secretary of the Interior. The land is to be valued in the appraisement according to its original condition, including the improvements thereon. Each member may select his allotment from land now occupied by him and on which he has improvements. All the lands allotted are to be non-taxable while the title remains in the allottee, but not to exceed twenty-one years from date of patent. Such allottee is required to select 160 acres from his allotment, for

which he shall have a separate patent and which shall be inalienable for twenty-one years.

The remainder of the allotment may be disposed of by the allottee, one fourth in one year, one-fourth in three years, and the balance of said alienable lands in the rights of way now in existence to be determined by the respective acts of Congress granting same, but if Congress has not heretofore made a grant it is to determine the rights of purchasers.

Town sites are to be laid out and the lots sold at 62½ cents of the present market value of the lot, exclusive of the improvements thereon. The owner of the improvement shall have the right to buy the lot at the above-named price. All coal and asphalt shall be the common property of the two nations.

The royalty of coal shall be 15 cents per ton, said royalty to be paid into the Treasury of the United States on the 25th day of the month following. Partial jurisdiction over the Indians is conferred upon the United States Court. The present form of government is to continue for eight years.

DEATH OF DR. HARTSHORNE.

In the death of Dr. Henry Hartshorne in Tokio, Japan, February 10th, the world lost the active work of a philanthropist, but inherited the finished record of a man of earnest purpose and good deeds; and because of his interest in the Indians, we gleam from "The Japan Mail," a short story of his life.

Dr. Henry Hartshorne was born in Philadelphia in 1823. His ancestors for two hundred years belonged to the Society of Friends, to which he was strongly attached. Graduating from Haverford College and then from the University of Pennsylvania, he practiced medicine for some time in Philadelphia. During the Civil War Dr. Hartshorne placed himself at the disposal of the Government for work in the Philadelphia hospitals. He was actively engaged during the latter years of the War, and after the battle of Gettysburg spent three days on the field tending the wounded and suffering and passing through many thrilling experiences. Dr. Hartshorne afterwards filled many important positions; he gave lectures in schools and was a professor at Haverford College, the University of Pennsylvania and the Woman's Medical College, and for fifteen years he was editor of "The Friends' Review." He wrote several medical text books. His interest in missionary work had always been very keen and increased with his years. His sympathies developed especially with regard to Japan, through the translation into Japanese of two of his works, and he visited that country in 1893. Returning to Japan a year later he remained there until the time of his death, showing interest and giving help in many of the good works being carried forward in Japan.

Those who were at Mohonk in 1894 will remember the comparison Dr. Hartshorne made between the Ainu, the native people of Japan, and the Indians, the native people of our country, and the plea he made for the possibilities of both.

INDIANS WANT COMMERCIAL PROTECTION.

The following special from Washington has been going the rounds of the public press:

WASHINGTON, March 27.—It is astonishing how fast the "poor Indian" is learning the ways of his white brother. A Representative whose name is widely known in connection with immigration legislation received the other day a very substantial letter from a member of the Tuscarora tribe in northern New York, expressing the hope that the new immigration bill would in some way shut out Canadian Indians who come into this country every summer "by the dozens" and return to their homes in the provinces in the fall. These Indians do not come here to work, in the ordinary sense, and hence are not amenable to the Corliss measure

against drawing wages in this country, but they pursue other money-getting avocations, like selling beadwork and telling fortunes, which the New York Indians think should be reserved to the Indians of this country. They want "protection" against underfed Canadian Indians!

WATER NEEDED.

One of the things that Indian schools stand most in need of is an ample water supply, both for sanitary reasons and as a protection against fire. The Santee school was burned last year, and this would not have been had there been water near it. Without water, it is impossible to arrange for the disposal of the sewerage. Some of the schools are erected where water is very scarce, and it would be cheaper to move the school than to hunt for water. Hygienic conditions are of greater importance than even the whites can estimate, because the death of one pupil at a school often operates disastrously to that school, in that parents will withdraw children already enrolled, and other parents will refuse to permit their children to attend. —[Washington Times.]

THE WORK OF THE DAWES COMMISSION.

The end of the five so-called "nations" in the Indian Territory seems to be not far distant. The efforts of the commission of which ex-Senator Dawes is chairman have proved successful, and last Friday a treaty was signed which provided for the distribution in severalty of the lands of the Choctaw and Chickasaw tribes. The Choctaw freedmen are each to receive forty acres. The remainder of the land is to be divided that each member of the two tribes shall receive an equal share. Similar arrangements will be made with the other three tribes. All the lands are to be non-taxable as long as they are held by the allottees, up to twenty-one years. The United States court is to have partial jurisdiction over the Indians, and the present form of government is to continue eight years. The work rendered by the Dawes Commission has been a difficult and delicate one. Its assured success averts grave dangers. The section of country occupied by the five tribes is one of the most attractive in the whole interior of our country, and the bringing of it under order and law by peaceful means is a service of great importance. —[Boston Congregationalist.]

INDIANS PLAY BASKET BALL.

Germantown Went Nearly Wild Over the Finely-Contested Game.

Never before in the history of the game of basket ball in Germantown was there witnessed such a beautifully contested game as was played last night before an enthused audience of nearly 1000 spectators which occupied every available space in the gymnasium and running track, the teams struggling for victory being the crack players of the association and the representative team of the United States Indian School at Carlisle. The game was replete with exceptionally brilliant plays, in which the Indians figured conspicuously. Their passing, leaping, and jumping were features of the game, introducing innovations never before experienced by the home team, and the exhibition of this style of playing was greatly appreciated by the mixed audience, who were generous in their frequent applause. As soon as the dusky forms of the dark-skinned, black-haired visitors appeared on the floor they received a very warm greeting from the audience and they at once commenced to handle the ball in practice, soon showing that they had a good knowledge of playing the game, which was the first ever played outside of their school.

The champion home team were amazed at the agile and determined spirit of their dusky opponents throughout the game and were pleased with the conflict, as no roughness was exhibited and the best of good feeling prevailed until the finish.

Captain Hudson distinguished himself by capturing the five goals recorded for his team, while Silas, Archiquette and Miller excelled in beautiful passing. The home team, without a single exception, played brilliantly, and as a result vanquished the visitors by the score of 28 to 10.—[Phila. Inquirer.]

CANADIAN INDIANS DON'T WANT TO VOTE.

MONTREAL, April 7.—A curious petition has been presented to the Dominion Parliament on behalf of the Indians of the Brant reserve. It bears the signatures or marks of 350 Indians. It asks the attention of Parliament to the sore grievances of the Indians, and adds:

"We now ask the British Canadian Government to remove and exempt us from the operations of the enfranchisement, on the ground that since the extension of the enfranchisement to the Indian it has created two bitter enemy parties, voters and non-voters. The result of it is ill, bitter enmity, hatred and grudge, one against the other; and now our ancient ties of brotherly love and affection are vanished. Therefore, we shall say to the Government to remove all Indian voters off our reserve."

The petition asks that the Indians be exempt from the Indian act on the ground that they have a constitutional government of their own. The dread of the franchise appears to be based upon the fear of being taxed, for the petition continues:

"For we are sure, by what little insight we have of the policy of the Government, that we shall soon land to the times when we shall be demanded by your Government to pay tax, which we do solemnly and truthfully tell your Government we are not able to do, as we have not the wealth to do it with, like your white race. Therefore, we know it certainly that your Government shall in a short course of future time dispossess our only remaining little homes and land, to be sold for taxes."

The petition ends with the prayer for the recognition of the Iroquois constitutional government.—[Pittsburg Dispatch, April 8.]

HIAWATHA.

The following uncorrected essay was written by a Mojave boy, at the Colorado River Agency Boarding School, Arizona, after hearing the poem read:

Long long ago Gitche Manito the great Spirit stood on the top of a high mountain and he smoke a great big pipe and from the pipe the smoke rise in the air and after awhile it became bigger and Indians that live there by that mountain had to wonder what that great smoke was.

So they all ran to see what it was and there stood the great Spirit Gitche Manito and the Indians were quarrelling among themselves and the great Spirit he hear them quarrel and he said to them. O my children My poor children Listen to the words of wisdom Listen to the words of warning from the lips of the great Spirit from the Master of life who made you I have given you land to hunt in and hear you hunt each other I am weary of your quarrel Weary of your wars I want you to farm and raise something to eat and when Gitche Manito stood there on the mountain a river flow under his feet and he pointed on the ground with his finger and he said Run this way.

I want to tell about Hiawatha. Hiawatha, when he was a little boy his grandpa, Nokomos took good care of him when he grew to be a big man he found out that his father Mudjekeewis didn't treat his mother right so one day he said I want to go see my father he said

His father Mudjekeewis sat on a mountain and Hiawatha thought that was his father and so he walk right up to him.

There he saw his father and he want talk to him and Mudjekeewis he said he can beat him everything he can do.

So he fought for days and days and after while Mudjekeewis he said, Hiawatha you must go back to your country and teach the Indian how to do right.

Mudjekeewis he was a strong man He killed a big bear one day. He hit the bear with his fist and the bear stagger along as he was not knowing any and the great Mudjekeewis hit him again with his fist and the bear died.

Mudjekeewis was the father of the winds and he is the west wind himself.

When Hiawatha was a little boy as I said before, his grandma was the daughter of the moon and she fell from heaven and Hiawatha he use to ask Nokomos when he hear something He heard an owl hooting in the forest and he said in a whisper what is that Nokomos? and the good Nokomos answered and said That is nothing but a bird talking in its Native Language.

One day he went to hunt something so he went out in the forest as he went along he heard the birds say Do not shoot us, Hiawatha. But he don't want to shoot them little things, he want to shoot some big things so he sat on the bank of the river after while a big deer came and Hiawatha shot him and killed him and he told Nokomos to go and get the deer.

One time he saw a rainbow in heaven and Hiawatha said what is that Nokomos? and the good old Nokomos answered and said when the flowers die here they will go up there and live there she said.

That is all I can write now

THOMAS JEFFERSON

From a Missionary of Many Years' Work Among the Indians.

"I believe in Civil Service, but in the practical sort. How foolish and how contrary to all true Civil Service to force help upon such an institution as yours, especially when displacing tried and efficient help approved by the superintendent. My greatest fear for the future good of the Indian is the Indian Rights Association."

[Continued from 1st page.]

cally ceased. Instead of decreasing in numbers, the Indians are now increasing, not only in the Indian Territory, but in the Northwest. Firewater is losing its charms for them. A great many of them still drink, it is true, but total abstinence, once scarcely known among them, has recently found multitudes of disciples. They are learning better methods of preparing their food, and white fashions in housekeeping. The tepee no longer satisfies, and some of them are erecting houses like those of the whites. The government and other schools, once looked upon with suspicion, are now being more and more sought after. In short with a continuance of the present liberal policy of our government in encouraging agricultural effort and in supporting ordinary and industrial schools for the Indians, these "wards of the nation" may be, it seems, soon made as valuable a component of our mixed population as any other.

In view of all the foregoing, and with such an object lesson as the civilization of the Cherokees and Choctaws in the Indian Territory before our eyes. It is amazing that opposition should be met in Congress to the continuance of governmental support for the Indian training school at Carlisle and for the various lesser schools in the West. The claim that after all the pains bestowed upon his education the Indian will "go back to the blanket," meaning that he will relapse into barbarism—is, in the face of existing circumstances, preposterous. Those circumstances all forbid, except at the sacrifice of his own self-respect and his own prospects. And he cherishes his self-respect as haughtily as ever did Powhattan or Massasoit. He may, it is true, for comfort and inconspicuousness, wear a blanket when he goes back to his tribe; but rarely, with that blanket, does he again put on the degrading habits which in the eyes of his detractors it symbolizes. As an Indian maiden said, in speaking of the fact that she wore an Indian costume, as concerning returned students, "It is of more importance what they are than what they wear."

No one can spend much time among this people, watching the evolutions wrought by changing circumstances, by the increasing pressure of white example, and by educational work, without coming to the conclusion that not in any reduction in the number or quality of the schools maintained by the government, but, rather, in their increase, lies the true policy of our nation, both for its own welfare and that of the red man—once spoken of as "The Red Man of the Forest"—but hereafter to be known as the red man of the field and farm.—[St. Paul Pioneer Press.]

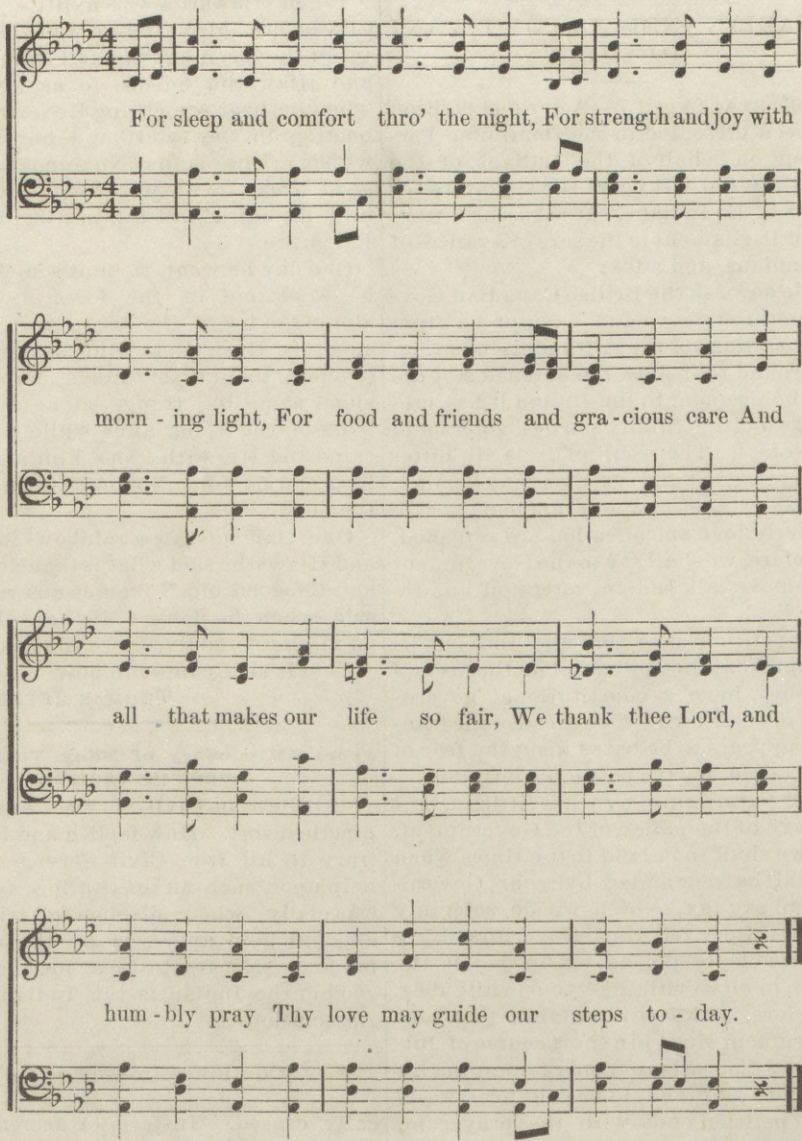
GRACE AS SUNG AT MEALS BY OUR STUDENTS.

Words and Music Written Specially for the Carlisle School.

MORNING.

Words by EDNA DEAN PROCTOR.

Music by WM. G. FISCHER.

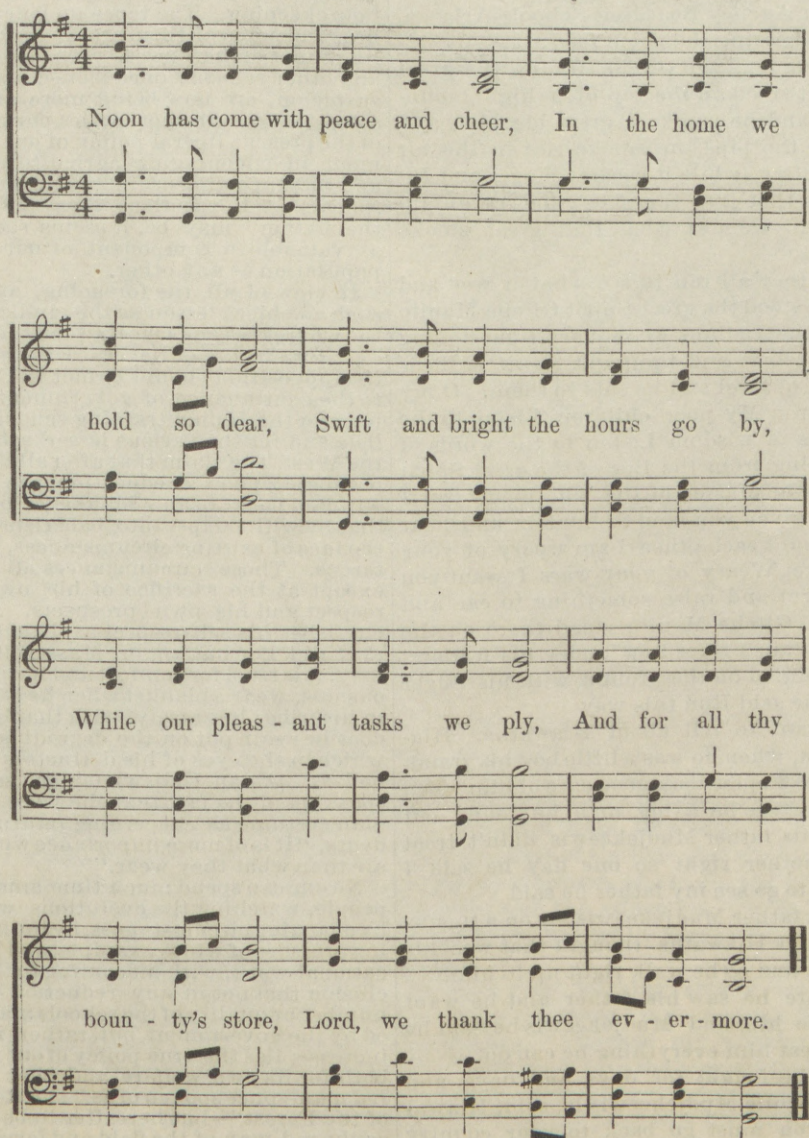


For sleep and comfort thro' the night, For strength and joy with
morn - ing light, For food and friends and gra-cious care And
all that makes our life so fair, We thank thee Lord, and
hum-bly pray Thy love may guide our steps to - day.

NOON.

Words by EDNA DEAN PROCTOR.

Music by WM. G. FISCHER.

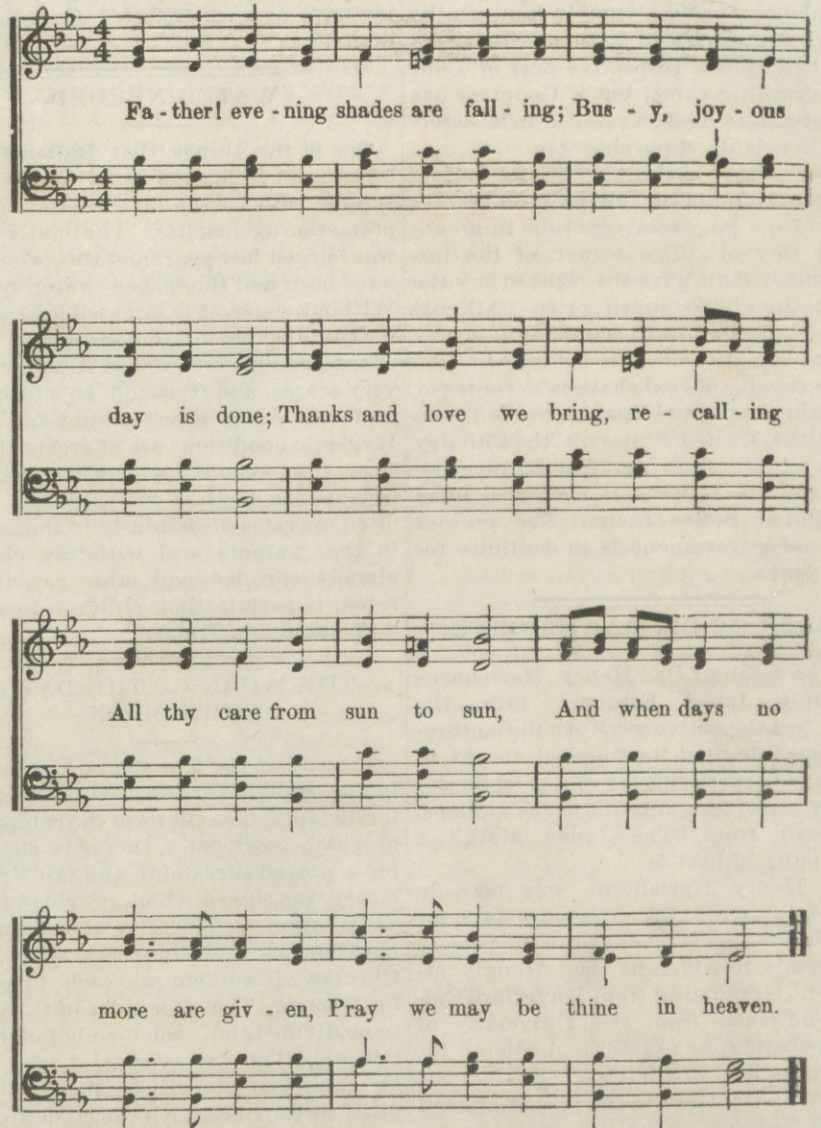


Noon has come with peace and cheer, In the home we
hold so dear, Swift and bright the hours go by,
While our pleas - ant tasks we ply, And for all thy
boun - ty's store, Lord, we thank thee ev - er - more.

EVENING.

Words by EDNA DEAN PROCTOR.

Music by WM. G. FISCHER.



Fa - ther! eve - ning shades are fall - ing; Bus - y, joy - ous
day is done; Thanks and love we bring, re - call - ing
All thy care from sun to sun, And when days no
more are giv - en, Pray we may be thine in heaven.

SUMMARY OF HAPPENINGS IN
APRIL AND MAY

Vacation is in sight.

Dr. Z. T. Daniel was transferred from our school to the Blackfeet Agency, Montana.

Mr. Spray, teacher of the Juniors, has received an appointment as Superintendent at Ft Belknap, Montana.

At this writing there are 471 Carlisle boys and girls in country homes for the summer, 294 having gone out since April 1st. This leaves at the school 311 pupils to be cared for and taught until September, when two thirds of those now out will probably return, built up in health and spirits for the winter's study.

The ball games have been as follows: April 3, Pennsylvania University at Philadelphia; lost, 17 to 1; April 10, with Dickinson on Dickinson Athletic Field, won, 1 to 3; May 1, Pennsylvania College at Gettysburg, game called on account of rain, score at the end of third inning, 0 to 1 in our favor; May 8, Pennsylvania College at Gettysburg, lost 5 to 3; May 12, with Dickinson on their grounds, lost 10 to 1; May 15, with Mercersburg Academy at Mercersburg, won, 7 to 9; Pennsylvania College on our school grounds, won, 1 to 26.

The Indian Display in the Government Building at the Centennial Exposition at Nashville, Tennessee, was set in position under the supervision of Assistant Superintendent A. J. Standing. Miss Emily S. Cook, of the Indian Office, Washington, D. C., was with us a few days superintending the hanging of the various articles of handiwork sent from all the Indian schools. The cases containing most of the Indian work were shipped from this point. Photographs of the same were taken, and the cases were set up in Nashville exactly as they appeared here, and it is said make a very creditable showing.

The Literary Societies have suspended for the summer.

Among the visiting chiefs in May were Chief Quansh Parker and Big-Looking-glass, with William Tivis, ('90,) interpreter, all of the Comanches, Oklahoma, Kiowa Chief—Ah pea-tone, with John D. Jackson, of the Chillico Indian School, as interpreter, Apache Chief John, also of Oklahoma, and Chief American Horse, of Pine Ridge, South Dakota. Some of them have children with us.

Our Sloyd Instructor, Miss Jennie Ericson, has been detailed by the Honorable Commissioner of Indian Affairs to serve as Sloyd Instructor at the Institutes for Indian Teachers to be held at Omaha, Nebraska, Ogden, Utah, and Portland, Oregon, in July and August.

Miss Eva Quinn, clerk at our school, has been transferred to the Agricultural Department, Washington, D. C., at an advanced salary.

At the Dickinson Field Sports which took place on the Dickinson College Athletic Grounds, May 8, the Indians won a place of honor. The relay race between the Indians and the College was won by the Indians, and our boys who belong to Dickinson Preparatory school won for Dickinson several contests between Dickinson Preparatory and other schools.

Among those of class '97, who have received appointments in the Indian service as teachers or otherwise are: Robert DePoe, Ft. Peck, Montana; Wm. Sherrill, Ft. Peck, Montana; Clarence White Thunder, White Earth, Minnesota. Those who went out for special training in higher schools are: Martha Owl, Lizzie Hill, (private instruction) Alex Upshaw, Mary Miller, Nancy Seneca, Frank Shively, Albert Nash. Those who went to live in country homes for a time, are: Samuel Gruett, Edward Rogers, Brigman Cornelius, Henry Redkettle, Annie Kowuni, Olive Miller. Those who went home soon after graduation are: Charles and Louis Mishler, Frank Jones and Edith Smith. Grace Redeagle, Mabel Buck, Julia Williams, Clark Smith, Sarah Smith, and Christine Wirth are still with us.