

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XV.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., FEB. & MARCH, 1899.

NO 5.

Twentieth Anniversary and Eleventh Graduating Exercises.

On Thursday afternoon, March second, the Graduating Exercises forming the most prominent feature of the week of the Twentieth Anniversary, were held.

Thirty-three Indian young men and young women, representing seventeen tribes of Indians and fourteen States and Territories of our Union received diplomas for having finished the prescribed course of study at the Carlisle Indian Industrial School.

Over two thousand invited guests assembled in the gymnasium, thirty or forty of the visitors occupying the platform.

Major Pratt presided, and announced that Dr. Sheldon Jackson, Superintendent of Education for Alaska, would open the exercises with prayer.

Dr. Jackson's Prayer.

O, Lord God, who art very great and greatly to be praised; Thou who has made all men of one blood, with whom there is no distinction of persons or races, before whom all are equal, into Thy presence we come upon this happy occasion and invoke Thy blessing upon us, upon these services and upon all who are interested in the work of this institution. We thank Thee, Heavenly Father, that Thou didst put it into the hearts of the people to establish this institution. We thank Thee for the large number whom Thou has brought under its influence; for the large number who have been raised by a Christian civilization to happier homes and happier hearts and purer lives, and we pray that Thy special influence upon them shall continue. Grant, O Gracious Lord, as we are brought together this afternoon to hear these exercises, Thy blessing upon us. Give a special blessing upon this school, its teachers, employees and pupils. Give a blessing upon the exercises of this afternoon. Give a blessing upon the young men and young women of the graduating class as they are about closing the one period of their school life, and entering upon another. Bless them in their future lives and make them better for the training which Thou hast given them in this institution. Grant a blessing, O Lord, upon their absent friends; their parents, brothers and sisters and upon their people, and may the influence that goes out from this school extend to other similar schools until the time shall come when the Indian shall be merged into the American civilization and we shall be one people and have but one God—when we shall all be citizens of this great republic. Grant, O God, a blessing upon his excellency the President of the United States, upon Congress in the closing hours of its session. Overrule all its legislation so that it shall be for the good of the country and the good of the people. All of which we ask in the name of the Lord Jesus Christ, our Redeemer. Amen.

MAJOR PRATT: Before we begin the program this afternoon, I feel as though I ought to say something to this audience in regard to the Carlisle School. After a struggle of months in which I was supported by the Secretary of War and Secretary of the Interior, it was finally concluded to turn over this place for the purposes of an Indian School, and the order was is-

sued. I then went with Mrs. Pratt, to see my chief—General Sherman, who had opposed it. He opposed it because he didn't want the officers of the army to go on what he called "old woman's duty," and he was kind enough to say that if the officers of the army persisted in getting off on these special details, he would make it his business to see that the corporals and sergeants, who had to perform their military duties in their absence should get the pay of the absent officers. But as I was under the direction of the Secretary of War I kept on. Well, when we were ushered into the presence of the General, after the order had been issued, he got up and came forward, was exceedingly gracious in his manner, made some very pleasant remarks, and yielded all right. He then said:

"You made a mistake in going to Carlisle; you should have taken some of our Western posts near the Indians. I will give you Fort Riley, Kansas, where you will have new buildings, plenty of them, and five thousand acres of the best land in the country."

He mentioned several posts along the Missouri River, and Fort Gibson, but I said:

"General, in this Indian educational work, we have two things to do. We are to educate the Indian first, of course, but we must at the same time educate the white people to the fact that the Indian can be educated, and we can't do that at long range; we must come to close quarters with them where they can see what is being done, and I think Carlisle is a better place than any of those you have named."

And so the old General yielded that point.

Now you are here, ladies and gentlemen and invited guests, in pursuance of that plan. Those of you who have followed this Carlisle School all through these years will remember that every year on this occasion I have done all that I could to bring before you the facts of Indian education so that you may see and know for yourselves, and then go out to the country to testify.

It is a great satisfaction to see so many

present on this disagreeable day. Each of you has a program. There will be no announcements until that little word "Addresses," when we will have something to give you after the students get through, and the diplomas are delivered.

The Band played an Overture, "Poet and Peasant"—Suppe, which was highly appreciated if applause means anything, and the school sang Kipling's "Recessional"—DeKoven, in a manner that produced a profound impression. The fact that Mr. Kipling was lying at the point of death added to the solemnity of the excellent singing.

MAJOR PRATT: I ought to say before the first speaker comes on the platform, we must all remember that this is a large place, and it will only be by keeping very quiet while the speaker is endeavoring to entertain us, that we can all hear.

Joseph Gouge and Bertha Dye delivered their orations, which (see page 2.)

The Choir then rendered Veazie's "The Woodman."

Orations by Kendall Paul and Minnie Finley, (see pages 2 & 3) were followed by "Sweet and Low," rendered by the Glee Club of 40 male voices.

Orations by Louis McDonald and Dahney George, (see pages 3 and 6) were followed by a piano selection, Four Hands, Country Dance Op. 6, No. 2—Nevin, played by Ida Swallow and Jennie Brown.

MAJOR PRATT: Sitting just behind me is an Apache Indian, and he is anxious that this audience should know that the next speaker (Vincent Natilsh) is the first Apache to graduate from this school. I am very glad to give you the information. The Apaches are a bad lot. [Laughter.]

Vincent Natilsh, then delivered the closing oration which appeared to be the most taking one of the day. (See page 6.)

HON. WM. A. JONES, COMMISSIONER OF INDIAN AFFAIRS:

It was not my intention to say a word today having said enough at the experience meeting last night, but I cannot resist the temptation to appeal to these pale faces and ask who, in their judgment, has the better of the argument—Major Pratt when he characterized the Apaches as a "bad set," or the Apache boy who has just spoken? [Laughter.]

I will do Major Pratt the justice to state that I do not believe he was in earnest when he said they were a "bad set." As the last speaker said, "Who would not rebel under the treatment that the Apache has received at the hands of this Government?"

There is just one other thought that has occurred to me while listening to these essays and orations, and that is, the necessity of breaking up these reservations and tribal relations. The only hope for a proper solution of the Indian problem is in breaking up these relations, and in placing the Indians, as soon as possible, on the same footing as the white man. We all recognize that now, and as these boys and girls stood on this platform and in behalf of their tribes, and of their people, appealed to us white people to do away with this tribal relation, promising on behalf of their people, that they will do all in their power to persuade them to adopt civilized habits and to become better citizens of the United States, I said to myself—we ought to give them a fair trial. [Applause.]

MAJOR PRATT: These Apache people have stood before the United States as

a bad lot, and I wanted you to look at a bad fellow. [Laughter.] The Apache children are as industrious and as useful as any students we have had in this school. None excel them in industry. That boy has taken care of himself a greater part of the time since he came to Carlisle. He has been out on farms and has learned outside, our civilization by actual contact, in addition to what he has learned here at the school.

I have made it my business to give every Apache out privileges on farms so as to give the lie to what is said about them. He belongs to Geronimo's band at Ft. Sill. My friend, Dr. Spining, is on the platform here, and some years ago he traveled up and down this country talking to our people about the Nez Perce prisoners until the people were aroused and demanded that Chief Joseph and his tribe be allowed a little liberty. I have been asking him to come here for some time hoping he would take hold of the Apache's case and compel the people of Arizona to shut up. When the Apaches had been prisoners without trial for nine or 10 years in Florida and all the manhood and energy knocked out of them, the War Department proposed to let them go back to Arizona, to their old homes, the place they longed for; and immediately our Arizona friends, led by the Governor of Arizona, rushed to Washington and said that it must not be done: "You must not let them come back; we are afraid of them." The Indians were better, a great deal, than the people of Arizona. The true history will show that less murder can be laid at the doors of the Apache than at the doors of the white people of Arizona.

Four white men have been killed in Arizona by white men for every white man killed by Apaches, and the brutality of the whites has been in every respect as offensive as anything the Apaches have done. Of course when I said they were a bad lot, I used the term in a sarcastic way, and I am glad you see it so plainly.

Before the students come out,—the man who is at the head of all our education in this country has honored us by coming to deliver the diplomas, and I want him to have full time to say all he cares to say, and the graduates may remain seated until he gets through. Dr. Harris.

DOCTOR HARRIS:

It is universally admitted that among the people at present living on the globe the Indians are the proudest and bravest. They prefer their tribal freedom to life. They possessed this characteristic when first discovered by Europeans coming to this country as discoverers and emigrants. It seems a strange thing that a proud people having so much self-respect should not take on a higher civilization if they came in contact with it. In fact it would seem as if there must be something wrong with a civilization that claimed itself to be of a higher order if it failed to convert a lower civilization and incorporate it into its own. And yet in the face of this likelihood it must be admitted that the policy that has prevailed in America has been extermination towards the Indian at the hands of the white man, instead of civilization.

The hasty conclusion from this fact would be that the white man is all wrong and that the justice is all on the side of the Indian. What right, it is asked, has one nation to impose its forms on another

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THE GRADUATING ORATIONS.

OUR NATION'S DEMAND.

By JOSEPH J. GOUGE, CHIPPEWA.

After this Government has spent so much money and taken so much trouble to civilize and develop her wards, is it more than right that it should demand certain things in return? We see the United States Government training her military and naval cadets free of expense, but what is demanded of them? Nothing more than their services. The demands of our Government in respect to the Indians are similar. It demands that the Indians should abandon all tribal relations and become citizens of this great republic.

The Indian instead of helping the Government has become a burden to it. He has depended upon it for support, and at times, not being satisfied with what he received, he has rebelled and waged war against his protector; but every time he has risen in revolt, he has been van-

is entitled to a course at a Government school without expense to himself or his parents. He also has the opportunity of learning a trade, which in itself, is more useful than simply an education from books. Now, what our Government demands of him is, that he shall practice what he has learned at school. If he has learned his trade well, he may profit by it. If after graduating he intends to take a higher course in his studies, let him work that he may accomplish his purpose; but if he return to the reservation, merely for the sake of being supported by his parents or by the Government, then let him die; for such people, black, white, red or yellow, will always be a hindrance to good government and will become violators of its laws.

Let us study from nature in regard to labor. The bees are very busy creatures, storing enough food in the summer to last them through the long, cold winter. But do you find the average reservation Indian looking into the future? No! if it were not for the aid of the Government, many lacking energy, would have perished, while the survivors would be self-supporting. Is it likely the Indians will

TALES OF MY GRANDFATHER.

By BERTHA E. DYE, SENECA.

Many beautiful Indian legends have come down to us from one generation to another. Several of these are traced back to those hunting days when this western hemisphere was unknown to the white man and then inhabited only by our Indian ancestors. Of the preserved legends there are a few that show their many varied ideas, as to the origin of the heavenly bodies and things upon the earth.

The Great Spirit is said to have first found himself in existence on the great waters, there remaining in idleness until he became weary and yearned for another place to live. On looking above he saw the placid blue sky. "I want to live up there," said he; so he crossed the sky and disappeared forever from the universe, leaving a path which is now known as "The Milky Way," and is seen during clear nights. The Indians claimed that this legendary road in the sky led to the happy hunting grounds, the abiding place of the Great Spirit and the future home for the brave hero and the good hunter.

sand to gather into a pile which gradually increased in height and width until it formed the solid crust of earth. Here the wanderers landed and at last found a resting place where they dwelt quite contentedly. They were the first forms of life upon this American continent, which afterward became a land of paradise, governed by the ambitious sun.

Far in the forest, lived a widow with her two sons, who were mere babies when the father died and his spirit went to solve the mysteries of the invisible hunting grounds. The sons grew to boyhood and had already proved themselves hunters—for they never returned home without bringing fresh venison, and their wigwam was a monument of the most precious hides. One day, while both were intensely interested in the chase they wandered apart, for a time, each being unconscious of losing the other in the dense forest. Days had passed before the older finally found his way home again to his anxious mother, but the younger one never returned. He roamed through the forest for years, and coming into closer contact with the wild animals from day to day until his whole body was covered with



CAMPUS FROM THE SCHOOL BUILDING BALCONY.

quished. He now realizes what the great Government is doing for him. Will he make use of the great opportunity presented to him? or will he relapse into barbarism?

I firmly believe that the Indian will do right when he finds himself under the proper influences. We all know that man is endowed with a strong will, and that his development depends upon his surroundings. No matter how poor a reputation he may have had, he can by better surroundings and proper treatment, be inspired to reach a higher plane of life. Suppose a boy comes to this school; he receives a good Christian education; after graduating he returns to his people on the reservation. How much shall we expect of him, considering his surroundings? He may for a time shun the ceremonies in which the older Indians indulge, but in the end he will fall, and become as one of them. Exceptions to such cases are rare. True, some of the Carlisle graduates are holding responsible positions on the reservations, but this shows that they do not compete with the white man on his own ground.

Under the new educational system he

abandon their reservations while the Government supports them? No! so long as they are cared for, they will remain savages. Break up the reservations; scatter the Indians to the four winds, and they will succeed!

Now comes a question in which I am personally interested. Can the Indian attain sufficient strength to enable him to hold an office of trust, or to represent the district in which he lives with the same skill and power as do the Congressmen at Washington? True, in the past we have heard of a few leaders; but why not more? Is it because his intellectual powers are not capable of being fitted for that work? No, it is because he has never had the chance, or if he did, he never made use of it. Now he has a good chance, and I assure you he will make use of it.

Let us have Indians like the Romans of old, who felt proud of declaring their Roman citizenship. Let us have Indians who can stand before the world, and with a national pride that cannot be altered by shot or shell, prove that they are "American citizens, brave, true, and independent."

There they rest in glory forever from the sorrows and woes of an earthly life.

A conceited person who was very ambitious to gain power over men once came to the Great Spirit and begged him for that power, which request was granted without hesitation. But the poor man instead of receiving power in the way he meant and expected, was immediately transformed into a ball of fire and by some great power, was whirled up into the sky never to return; yet did he seek for the power he coveted, in vain? No, he is the sun we see today, now so powerful and glorious; without him life could not exist upon this wonderful earth.

After a period of time the Great Spirit sent down to these waters, where he had originated, a lovely maiden with beautiful flowing hair. She flew around over the waters in search of a resting place, but with no result. Despairing with her toil she thought, "I must die," for she was very weary, when suddenly a turtle coming up to the surface, offered his back upon which to rest her weary feet. She gladly accepted the offer and they floated off together. The long continued motion of the waves caused the

hair like theirs. By degrees he changed to a queer animal and at the same time lost his voice. Years afterward, when this queer animal was discovered he was called, the ape.

Such were the legends of our forefathers which they faithfully believed, but which are now recalled simply for amusement. His mind is now occupied with the facts of real life. The Indian's hunting days are over and he realizes the necessity of working for his bread if he would live, and that he must take hold of the civilized ways of the white man whose influence abounds everywhere.

WHAT SHALL BE THE FATE OF THE ALASKAN INDIAN?

By KENDALL PAUL, ALASKAN.

Thirty-one years have passed since the vast territory of Alaska passed out of the hands of Russia and became a part of the United States. During this short period, however, Alaska has been the cause of much controversy.

The sealing question which really originated in the heart of the Bering Sea, has for many years troubled the minds of the

greatest statesmen of the world So intense has been the feeling at times that once or twice, this great "Republic of the West" has been on the verge of war.

At the present time, the great gold fields of the Klondike have attracted the interest of people the world over. This discovery has been the means of bringing the attention of people to that vast territory, of which many know so little. It has been the means of setting many minds to work, trying to solve the problem of transportation in Alaska.

The sealing question, the Klondike question, and many others have been puzzling the great men of our country; but there is another question which needs the consideration of our statesmen more than all these combined. This is the liquor question as it relates to the Alaskan Indian. Liquor is being sold to the natives of that territory in immense quantities, and today the disastrous results are being seen. There is no end to crime; many are the children who are homeless; and many more are those who are motherless or fatherless because of strong drink. While in a drunken rage, Indian men have threatened the destruction of entire vil-

lages, and have more than once caused much trouble. If strong drink makes the civilized white man lazy, treacherous and degraded, its effects on the already barbarous Indian will be no less destructive.

Before the white man entered his domain, the native Alaskan was not in such a deplorable condition. He was a true son of nature, and his delight was to be out under the open sky where everything showed the handiwork of the Great Spirit.

He loved nature as he loved his mother, and who can wonder at this? At one time, he could go and come whenever he wished, living a happy and contented life among the hills and forests of that beautiful land, hunting and fishing to provide for his few wants. The bear and the deer were his favorite game, and he delighted to be in the thickest of the fight while hunting the savage wolves or the cunning foxes that inhabit those great forests. Often he would go around the islands hunting the many water-fowl that live on them, or perchance he might see an otter or a sea-lion, whose cunning movements always attracted the attention of his ever-watchful eye, and then with all the maneuvering of an able general he went into action, and never did he stop until either he or the beast had been defeated. When night came on, he would retire at a certain hour, but until then he would spend his leisure moments in conversation or in carving out the history of his family upon the huge totem-poles that to this day adorn the yards of many of the older dwellings.

Of the Indian Mr. Joseph Story wrote truly: "Braver men never lived; truer men never drew the bow. They had courage and fortitude, and sagacity and perseverance, beyond most of the human race. They shrank from no hardships and they feared no danger. If they had vices of savage life they had virtues also. They were true to their country, their friends and their homes. If they forgave not injury, neither did they forget kindness. If their vengeance was terrible, their fidelity and generosity were unconquerable also. But where are they? Where are the villages, the warriors, and the youths? They have perished."

OUT OF THE BAY INTO THE OCEAN.

By MINNIE FINLEY, CADDO.

Before the time of Columbus, people generally believed the earth to be flat, and if they ventured too far they would fall off. Not until the invention of the compass, did the people make an effort to search the unknown seas. We, too, have not dared to venture out into the world until by years of training we have gained as a guiding finger the mysterious power called education which guides to the white man's haven—civilization.

Our aspirations for the future may be great, but life does not always fulfill all the expectations of youth. Out of the sheltered Bay—our school—we must now head our craft to the Ocean, the unknown sea of life—the great teaming toiling world that lies before us. We have so long rested within this sheltered harbor, blessed with its many goodly gifts: so long have we taken that which seemed pleasant to us, leaving untouched that which, though severe might have benefited us, that we hardly realize the struggles of life that await us. We may have failed to use our

warm. He often went hungry for several days and had little or no clothes, while schools were unknown to him. That poor boy became great; that determined youth was hungry for knowledge and always made improvements whenever and wherever he could. He learned the alphabet from an old spelling book and from posters on cellar and barn doors, and with the help of any one he could find. He in after years became well known as an United States marshal, recorder, diplomat and a presidential elector. That boy was Frederick Douglass.

If Hellen Keller now in Cambridge, Massachusetts, a deaf, dumb, blind girl has made such wonderful progress in her education, why should not we who are blessed with all our faculties accomplish something?

With chart and compass supplied, with sails spread, and the great engine at work, we start upon our voyage. Our bark will carry us where our hearts incline, perhaps in wreck to despair; or with our pilot, the Great Father of all, as our guide, over the stormy seas, He will lead us to the haven of eternal rest, where we shall hear "a voice as the voice of

THIS IS A BUILDING, 60x150 FEET, BUILT WHOLLY FROM CONTRIBUTED FUNDS. IN ADDITION TO ITS REGULAR USE FOR GYMNASTIC PURPOSES AND DRILLS, IT IS THE PLACE FOR GENERAL SOCIAL GATHERINGS OF THE SCHOOL.



THIS BUILDING IS SUPPLIED WITH APPARATUS, IN THE USE OF WHICH UNDER THE DIRECTION OF AN INSTRUCTOR, BOTH GIRLS AND BOYS EACH DAY DRILL WITH GREAT BENEFIT TO HEALTH AND DEPARTMENT.

THE GYMNASIUM IN WHICH THE COMMENCEMENT EXERCISES WERE HELD.

What shall be the fate of the Alaskan Indian? It remains for the intelligent and Christian people of the United States to decide. We are looking forward to a time when every Indian can become a good and useful citizen; a time when he can successfully cope with the best of any race and be a wise master of himself and of all he possesses. We are looking forward to a time when he, too, will stand by the flag and if need be die that it may live. But when that time comes, in the light of today we ask, sadly, will the Alaskan Indian be one of that number?

In no way can he be one of that number, unless he is checked in his downward march. He cannot develop his highest possibilities until the effects of this great evil is understood by him and removed and he is guided and stimulated by the light of true Christian civilization.

advantages at times, but soon with the responsibilities that may be laid upon us, we shall learn our loss with sad regrets. With elevated ideals and enlarged confidence in ourselves as individuals we can accomplish something, for nearly all possess greater powers of achievement than is ever put forth. We see people all around us who are growing in knowledge every day, and we, too, must grow and ever strive for the valuable gifts that lie in the experiences of life.

Experience, the great teacher we must have as our tutor ere we can successfully enter upon our duties; using our best talents as a sacred trust. There is scarcely a boy or girl in our country to-day that does not have a better chance for education than Abraham Lincoln had when he was young. What boy now would walk miles to borrow a book, then read it by the fire-light in order that he might gain an education? There are now grand chances for thousands of boys like him.

You know the story of the little colored boy whose parents had died when he was but a child of 6 years. He was a slave; had no one to care for him, and he slept on a dirt floor in a meal bag, head foremost leaving his feet in the ashes to keep them

many water," awarding to every man according to his work, and where there is no night we shall anchor to abide with the King of kings in his majesty in His mansions of glory.

WHAT'S IN A NAME?

By LOUIE McDONALD, PONCA.

The common name Smith is usually of little fame, but when we think of that song "My Country" and its sweet refrain echoes from ocean to ocean, the author, Samuel F. Smith, receives our highest praise. The name "Hobson" stands for one of the most daring feats in the history of naval exploits. The first thought that takes possession of our minds is, the hero of the Merrimac; then follows the scene of terrific moment, when the gallant lieutenant stood upon the deck of his ship approaching the harbor, amid the bursting shot and shell. Such a stir in the early morning brought out not only the capability and skill of a man single handed, but the power of the nation he represented. Strong tests have often proved fatal to some great names. Benedict Arnold, through selfish motives, hoped to gain by dishonest dealing, thus depriving the nation of its defences. A name

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by force, on the ground that it is a higher form of civilization? What infallible criterion have we, asks another, by which we may be entitled to conclude that we have a higher civilization than the neighboring nations? Why is not the Indian civilization as good as ours? Why is not the Chinese civilization or the civilization of the Philippine Islands as good as the civilization that calls itself the United States or Great Britain or France or Germany? This is a serious question and needs to be understood if one is going to sit in judgment upon national conduct.

I ask you, therefore, to consider with me the answer which can be made to the question, what is it that makes one civilization higher than another. What is a high civilization and what is the highest civilization?

I offer a definition for civilization. It is this: A people is civilized when it has formed institutions for itself which enable each individual to profit by the industry of all his fellow citizens; when it enables each individual to profit by the experience and wisdom, the observations and the thoughts of his fellow citizens; when it encourages each individual into a rational self-activity by which he contributes either through his industry, or through his observation and his thoughts to the benefit of the people with whom he lives.

This definition of civilization can be put in another form which shows its significance. Civilization enables man to conquer nature and make it his servant; to command the services of heat, light, electricity, and of all the inorganic elements; to command also the plant world or vegetation for his uses; to command also the animal life for the same service; in short to command the services of nature for food, clothing, and shelter. Besides this control over nature, civilization should give man access to the history of his race; access to his literature; access to its scientific discoveries; access to its various inventions, and above all access to its moral and religious ideals. Civilization, in short, should give man command of the earth and likewise command of the experience of the entire race.

In the light of this definition we may approach the civilizations as they actually exist and inquire how far they have realized the ideal, how high they have climbed on the ladder of civilization. At once we see how low the tribal civilization is as compared with the civilization of Great Britain or France or Germany. There is no tribal civilization on the face of the earth and never was one which could compare with these nations in its knowledge of the uses of mineral substances, chemical substances, and the natural forces such as heat, light, electricity, gravitation, etc. No tribe can possibly command the complete resources of the world as regards its vegetables and its animal life, the products of agriculture and the mines. The reason for this is that the tribe is too small, and the tribe from the very nature of its constitution can not cooperate with other tribes nor receive their help. It stops at a view of nature which is a mere superstition. The tribe can climb only a little way up the ladder which leads to the control and command of all the substances and forces of nature. Consequently the tribe can not participate to any great degree either in the productive industry of the whole world or in its intellectual investigations and discoveries.

Other forms of civilization above the tribe take rank as higher or lower according to the degree in which they realize this ideal of conquest over nature and complete intercommunication with the rest of the world. No nation that lacks a great commerce can be so high in civilization as Great Britain or France. No nation that lacks railroad communication can be so high in civilization as the United States. No nation that lacks steam engines to perform its drudgery can be so high as the nation which has these things.

Again, a nation that has no printing presses and that can not buy or read the books of the world can not be said to have

a high civilization. And on this scale the nation that has the most printing, that makes the most books and that reads the great books of the world is higher than the other nations. The ideal in this respect is that civilization should make it possible for each man to know the experience of all the past through science and literature, and that he should be able to see, through the columns of a morning newspaper, the history as it is making day by day in all the lands of the world.

Again there is another criterion, a very important one. A nation may be very far advanced in its ability to control nature and to command access to the wisdom of the race. But it may do this only for some classes of its citizens and not for all. Such a nation is not so highly advanced in its civilization as one that allows each of its citizens to participate in the product of the whole. The nation that gives schools to the humblest classes of its people as well as to its highest classes and the nation which allows the humblest people to govern themselves under just laws is a higher nation than one which separates the ruling class into a government apart from and above the mass of the people.

The highest ideal of a civilization is that of a civilization which is engaged constantly in elevating lower classes of people into participation of all that is good and reasonable, and perpetually increasing at the same time their self-activity.

Another consideration must be mentioned, namely that with the increase of individual self-activity along the lines of science and productive industry there is an increase of creature comforts to each and every inhabitant, as well as increase of his ability to enjoy spiritual intercommunication by means of books, magazines and newspapers.

I am aware that many persons think that an industrial civilization devoted to money-getting and the accumulation of capital is a spurious civilization and that it is a lower stage of human society than the tribal stage and the village community. This is the reason why I am explicit on this point of the importance of a man's conquest of nature. For without this machinery for the creation of wealth and without the combination of individual savings into vast masses of capital there would not exist as there does now a bond of commerce extending around the world and uniting all peoples. For this material bond must exist before the spiritual interaction can exist which makes each nation participant in the experience of all others.

When we look at the accumulation of wealth and the combinations of capital we must see how essential they are to the conquest of nature. The inventions of any one people are converted by means of commerce into an active help to all other peoples. The ships of the commercial marine of Great Britain help to cheapen the cost of the productions of all nations to each consumer.

The capitalist who invests ten millions of dollars in tenement houses in any city helps all of the citizens of that place to obtain better dwellings at cheaper rents. The capitalists who build railroads lower the prices of freight and in doing this add something to the wealth of the distant producer as well as cheapen the cost to the consumer.

If you study political economy you will be able to see the progress of nations in this particular phase, the material phase of civilization. You will see nations which earn for each man, woman and child only 3 cents a day on an average. You will find nations that earn 30 cents. The people of France earn over 40 cents for each inhabitant and the people of Great Britain almost or quite 50 cents. The products of the United States average for each inhabitant about 52 cents per day. You have to go back only 25 years to find the United States product about 40 cents a day for each inhabitant. In 1850 this was less than 30 cents; and in the year 1800 before steamboats and railroads and power-looms there is no doubt that the product of the United States amounted to less than 10

cents per day for each man, woman and child.

The amount of money earned on an average to each inhabitant of a state measures its rank of civilization so far as the conquest of nature is concerned. A nation that does not use machinery and steam engines can not afford for all its people a full participation in the world's market. A nation like the English that commands the most machinery will command the most comfort for its people. Thirty families out of a hundred in Great Britain report an income of \$1000 and upwards while only three families in Italy out of each hundred report the same amount of income.

Side by side with the conquest of nature as we have seen develop the two classes of knowledge, the knowledge of nature and the knowledge of man. The mining for silver and iron and the other metals is not the only kind of mining. Civilized man is mining continually into the history of peoples, excavating buried cities and exploring their monuments and the remains of their literature and trying to discover what motives governed the civilizations of the Nile Valley and the Euphrates; and learn what was the nature of the institutions with which the people of the past governed themselves. This spiritual method of mining brings up to light human life as it was in the past and more and more every day we come to understand how civilization has been evolved out of savagery. We can understand better and better what is our real status in our progressive development towards the ideal of civilization. And we can understand better and better our short-comings. We can see the idea fair above us and beyond us.

If we can not come into contact with lower civilizations without bringing extermination to them we are still far from the goal. It must be our great object to improve our institutions until we can bring blessings to lower peoples and set them on a road to rapid progress. We must take in hand their education. We must emancipate them from tribal forms and usages and train them into productive industry. We must take them out of the form of civilization that rests on tradition and mere external authority and substitute for it a civilization of the printed page which governs by public opinion and by insight rather than mere authority. Such a civilization we have a right to enforce on this earth. We have a right to work for the enlightenment of all peoples and to give our aid to lift them into local self-government. But local self-government can not exist where there is no basis of productive industry nor book learning.

Here we have the answer to our question. What is the right one civilization has to substitute itself in the place of another form of civilization already existing?

Major Pratt has in this Carlisle Industrial School invented a method by which the European civilization may be brought near to the Indian tribes without exterminating their brave people. He teaches the necessity of setting aside tribal life and the adoption of a life based upon productive industry. As soon as the Indian learns the arts and trades of civilized life he can make his living in the same way that the white man does. He can live a larger life than the tribal life. Because he is able through productive industry to obtain the means by which he may enter into the consciousness of the highest civilization through the book and the daily newspaper. In this school the pupil learns reading, writing and arithmetic, those simple tools of thought which enable the individual to learn what the human race is doing and has already done. The Indian may from day to day and year to year learn the wisdom of the race stored up for all who can read and understand the printed page. By his trade he may furnish himself food, clothing and shelter, and he may buy books for himself, books written by the wisest of the race. This school teaches him a trade; it may be how to make shoes or harnesses; it may be how to make bread or to cook other food; it may be the trade of a car-

penter, the trade of the blacksmith; he learns here the foundation of the simple trades and he learns how to make machinery and how to direct and control it.

More than all this he learns the political and social ideas which are most important for him, coming as he does from a tribe and with tribal ideas. He learns how to value the white man's civilization and how to prefer it to his own, dear as his own has become to him because of early association. All of the Indian's pride and self-respect, all of his bravery and individuality may be preserved by the blessings of this school and other schools founded on its methods.

We are learning each year some new lesson regarding the capacities of the Indian for entering into the white man's civilization. On my previous visit to this school I heard the band perform a piece of Beethoven, not only with accurate technique but with the feeling and spirit in which the piece had been written. It is astonishing to know that an individual brought up in a tribal civilization can find expression for himself in the highest musical form of art which Germany has furnished to the world. For German music, with its double counterpoint can express as nothing else is able to do the deepest feelings of the heart.

I have called our civilization the white man's civilization. We have read with great interest the new and higher definition of "The white man's burden" as stated by the greatest of living poets. The white man proves his civilization to be superior to other civilizations just by this very influence which he exercises over the peoples that have lower forms of civilization, forms that do not permit them to conquer nature and make the elements into ministers of his power—forms of civilization which do not sum up for each individual the ideas of all mankind through all ages, but rather which limit him exclusively to the experience of his own tribe and which fail to give him an understanding even of that. The graduates of this school will as citizens of this nation take up the white man's burden.

I will ask the graduating class to come up on the platform and receive their diplomas.

Members of the graduating class, allow me to congratulate you on the completion of your course in this institution. These diplomas will testify to your graduation. But your after lives will testify in a much more effective way to the reality of this fact, for if you are true to the instructions received here your lives will be a continuous progress up the ladder of civilization. You will more and more learn to direct and control matter and force and you will more and more learn to master the deepest ideas which the thinkers and investigators of the world have left for us, preserved in printed words. Through the literature, the music, the paintings and sculptures of the world you will learn to understand the motives that have governed the lives of men, not only of white men in America but of men of all colors in Europe, Asia, Africa and the islands of the sea. And above all, let me urge upon you to study the motives of the people of Rome, those people who spoke Latin. For from them our civilization has received its forms of law by which it executes justice in the world and makes each person reap the fruit of his own deeds.

It must surprise you at first when you find that the civilization of the world is a derivative one and not one invented by a particular nation. The highest civilization is a compound product coming from all the peoples that have lived and worked on this planet. Each nation has made some contribution to civilization but the contributions are not all of equal value. What we get from Rome is of a very high order of value because it enables us to live with more individual freedom than under any other form of government. It enables us to allot our lands in severalty and for each head of a family to have a house or a farm for himself and direct his own business affairs. This independence

of each citizen from another is balanced by a deep sense of the solidarity of the whole, for in his political life in the state each individual devotes his property and his life for the safety of the whole. This lesson of independence within the family and by means of private property on the one hand and of division of property and life for the safety of the whole has been taught us by Rome, and I commend to all scholarly Indian pupils at this institution a careful study of that source of our civilization.

I hope that you will all remember Major Pratt's doctrines as to the necessity of leaving tribal life and adopting a civilization founded on productive industry. But you must continue your studies in this line so that you will be ready to solve one after the other the problems which arise on your life journey. You must become the teachers of the doctrine which you have learned. You will find surprising results in studying the influence of the association of your race upon the white race. As I was looking yesterday at the military manoeuvres of your highest classes I could not but think of the fact that the Indians' fight has been a skirmish fight and not a method of fighting by phalanx or legion, that is so say the massing of troops into solid bodies by careful discipline, and yet the white colonists in America learned from the Indian how to fight by skirmish lines. It has been suggested that the immense extension of skirmishing which developed here in the so-called French and Indian War was carried back to Europe both by the French and by the English, and under the masterly mind of Napoleon who combined it with the method of concentrating an artillery fire upon a certain point, it became a new method of handling armies. Fighting a battle in column succeeded to the old tactics of fighting by lines. I think that you will be able to learn many particulars in which the white people of civilization have profited by the life of the Indian.

I must close my remarks to you by repeating for you the definition of civilization, a definition by which you can rightly measure and criticize the forms of civilization in which you have been trained yourselves, and likewise those forms which are offered to you as substitutes,—inquiring whether a civilization offers to those who embrace it the ability to know nature and the ability to apply it by labor-saving inventions, so as to decrease human drudgery and at the same time increase the production of food, clothing and shelter. You must inquire still more earnestly what means it gives to those who embrace it to enter into a possession of the experience of the race, to understand the evolution of human institutions, the family, civil society, the state, the church, and see the continuous growth of an ability on the part of each individual to participate in the fruits of all human living. And above all learn to apply the highest and the deepest of the principles of civilization, namely the principle that makes it the highest honor of each individual to sacrifice his individual life for the lifting up of the downtrodden, the giving of light to those who sit in darkness and the increase of self-activity and directive power on the part of each, using the means and opportunities with which each one is endowed to extend these high privileges to all.

MAJOR PRATT: I have just a few short, very short speeches to offer you. First, I want to introduce to you my old commanding officer, General Carrington. I introduced him last night, but didn't let him speak. I wanted to save him for a special reason. He was connected with some of our earliest and most dangerous dealings with the Indians just after the war. He is now a retired officer of the United States Army. General Carrington.

GENERAL CARRINGTON:

I can from my inmost spirit thank Almighty God that as I today reach my seventy-fifth birthday I can witness the consummation of two longings of my boyhood. When I was of the age of fifteen, a man, tall and thin, came to the school

where I was preparing for West Point, and he said to the teacher:

"I want to head the geography class."

Eight of us stood up.

He then said:

"Boys, when you become men, will you pray and work for universal liberty? Raise your hands?"

We did so of course.

He then said:

"How many of you when you become men, will work as well as pray for social liberty? Rise!"

There were two—W. W. Patton, formerly President of Howard University at Washington, now in Heavenly rest, and myself. We were the two. Putting his hands upon our heads, he said in the words of John G. Whittier:

"Boys, may God Almighty, my Father, your Father and the African's Father, Jesus Christ, my Savior, your Savior and the African's Savior, and the Holy Ghost, my Comforter, your Comforter and the African's Comforter, bring you early to Jesus and give you a chance to redeem your pledge."

Who was that man?

John Brown.

From that time until the Civil War broke out it was my desire to fight for universal liberty, and people doubted it when I said that a war was coming which would cost hundreds of thousands of lives and millions of dollars worth of property, but in the end the country would be free. That day was soon at hand, and at the end of that war we saw that liberty had become the victor.

I was sent immediately after that from the Army of Cumberland to the Indian frontier. The Government was opening a wagon road to Montana through a country in which there was no Pacific Railroad, but where the land was occupied by Indians by right—by treaties made, and I knew that every step I took with my artillery, with my cavalry and my infantry was robbing the red man of what he had paid for and what belonged to him. [Applause.]

In the year 1866 I had forty-two skirmishes, and in one action three officers and seventy-eight men lost their lives in thirty minutes, because the Government would not hold back the frontier men who wanted to grab the land that belonged to the Indian—robbing the Indian wherever possible—without paying anything in compensation. I will repeat what I said last night. It is true and has happened from the very first, that the regular army as an army has never favored Indian warfare; they protested while they fought. No soldier wanted to go in and fight for that in which there was no glory or appreciation. If we had too few soldiers, the west would say let the frontiersmen fight the Indians. If we had too many, then the regular army is brutal; no thanks, no glory. But here is the consummation of the longings of my boyhood, the successful education of the Indian, and I crown my seventy-fifth year with a happy heart.

I had four companies of Pawnees and one company of Winnebagoes in 1867, and they served me as faithfully as the men of my own blood.

What have we here today, fellow citizens, you preachers of the gospel, you who heal the body, you who administer law, whatever you are, how do we stand today? Where do we stand before the world? There is no race whether under Monarch's rule or statesmen, whether Filipinos or anyone else, that the expansive power of Christianity cannot reach, and here today, we see the glorious result of that.

There is no longer a slavery of body and of mind, of cast or sect, but pure independence. The black race was oppressed by slavery; the Indian race was ignorant and despised, but with these seven or eight hundred boys and girls standing by the side of the other seven hundred or more of whites equal in education and ability before God, this glorious work will go on. No nation under the Sun can so well guard liberty or oppose heathenism as America—the United States of America. God save America. [Applause.]

MAJOR PRATT: We are always glad to hear from Dr. Reed. [Applause.] He needs no introduction.

DR. REED:

MAJOR PRATT, LADIES AND GENTLEMEN: I will not occupy more than two or

three minutes of your time because there are speakers here whom you are anxious to hear and whom I also am anxious to hear. Doctor Pratt—you know he is a Doctor of Laws as well as Major Pratt—telephoned me the other day asking me whether I could be here last night, and if necessary to fill up time, to be ready to make a little speech; but when I came last night to enjoy the splendid repast served in his house, he said that it was going to be an Indian night and that I would not be needed. I did not think, therefore, as I sat here this afternoon that I would be called upon to say anything, but as I HAVE been called upon I just want to speak a moment from a local standpoint.

Abraham Lincoln always wanted to know what the neighbors thought about him and his policy. It was not sufficient for him to know how the country at large felt; he wanted to know what the men of his acquaintance in Springfield, Illinois, whom he met at the bar, thought about him and his policy.

Now, it may be interesting for some of you here to know what we who live right alongside of the Indian School think of the work of this school. That we appreciated it may be recognized in the fact that last summer the College which I have the honor to serve [Applause from Dickinson students,] in recognition of the splendid service rendered in the cause of education by the Indian School was pleased to confer upon Captain, now Major Pratt, the highest degree which it is possible for the College to confer—the high degree of Doctor of Laws. [Applause.] It was conferred upon him because of the splendid service accomplished here in Carlisle in the education of a very important portion of the American people.

Now, we who live right alongside of these Indian young men and Indian young women, we who know them, know how they live, and I wish to say to the friends who are here from abroad, from the Legislature of the State, and from other sections, that there is not a better behaved body of young men and women today in the length and breadth of this great republic than the students of this school. I have been here for ten years, and I have never known an Indian to be concerned in any riot, or in any riotous dispute in the town of Carlisle, and the order of these young men and women on the streets of our town is well-nigh perfect. That is due partly to the training they receive here, and perhaps, partly to the fact that Dr. Pratt has a good, substantial, well-built guard house, also, and I sometimes wish I had a good, substantial, well-built guard house, too. [Laughter.] I am glad to see that my boys appreciate that sentiment.

One thing I have noticed in all these years, and that is that this school has steadily improved year after year; the students are improving in efficiency, in usefulness and in power. I have attended all these Commencements, and if my memory serves me well, and I think it does, every year has witnessed a considerable advance in the character of the work that is here accomplished, and a great improvement in the excellence of the exercises on these Commencement occasions. I notice also that they are steadily approaching the standard of their white brothers and sisters here in town, in all lines. Representing one of the educational institutions of this town, we have a local interest each in the other, and I can see the steady approach of these Indian boys and girls to the high standard of the old and established institutions of the country.

If the young men who have figured here on this platform this afternoon should be brought into direct conflict in oratorical power with representatives of the institution which I serve I am not so certain where the victory would rest at the end of the contest. It might be possible that my own boys at the last would be in the position of the Kentucky bully who had whipped everybody in the State of Kentucky and finally challenged the champion of Tennessee to come and try issues with him. The Tennessee man came up the road to the field where the

Kentucky champion was, and dismounted, and they had it out.

The Kentucky man finally picked up the Tennessee man by the seat of his trousers and the back of his neck and threw him over the fence, on to the road outside. The Tennessee man quietly remarked to the Kentuckian: "If you will pick up my horse and throw him out in the same way, and not compel me to come into the field again, I will be obliged to you, and will go home." [Laughter.]

Now it may be possible that my students may excel you in points, but I say with all sincerity that the chances are even, and you would stand a fair show of winning.

You possibly noticed the young men as they stood up here on the platform; they look like my own boys, save that, possibly, they are a little more "dudish" in their dress, because I noticed every boy standing on this platform this afternoon had his trousers carefully creased in precisely the latest style, and every one of them had his hair parted squarely in the middle, without the variation of a hair. In that respect these Indians differ from many of my white boys, in that while they have their hair parted in the middle, from the heads of my boys, in many cases, the hair is de-parted in the middle. [Laughter.]

I will not say anything about how good they are in the line of athletics; that is too delicate a question for me to discuss this afternoon. We in the College are in the position of the man who had been knocked down and the other fellow was on top, and he remarked to the man who was on top:

"If you will be kind enough to let me go, I will let you off."

That is about the position we are in just at present, but next fall the Dickinson boys are going to turn the tables and put the Indian football team on the under side while we sit on top. [Applause.]

Turn about is fair play.

We can thank God for the rapidity of the progress of this race. The time will come when we shall stop talking about Indians, and speak of them as Americans: as American citizens. [Applause.]

I don't like the phrases we use in this country. We talk about our "Irish" population, our "German" population, our "Russian" population; but in this wonderful national mill of ours, it is the grand duty and privilege of the country to turn out, not "German Americans," nor "Irish Americans," nor "Italian Americans," but to turn out simple AMERICAN citizens, in all that that word implies. We expect the time will soon come when these young men will not be referred to or be known as Indians but as part and parcel of the American citizenship of the United States. [Applause.]

We made a great blunder in this problem at the start. There are only three hundred thousand Indians in the country, and it has been our savage policy to deal with them largely in the way of extermination. It is a shame that we didn't take hold of this problem long before we did, that we did not sooner come to the conclusion that the true policy of the United States was not to shoot down but to educate the Indian population, and make all of them citizens. We are, however, having success now with the Indian problem, after the blunders we have made in the past, and possibly within the next ten or fifteen years, Dr. Pratt, the problem will be off your hands.

Now what we can do with the Indian in the matter of civilization, we can do with any other people on the face of the globe; we can do it in Porto Rico; we can do it in Cuba; we can do it in the Philippines. All these peoples shall stand before the world redeemed, regenerated, disenthralled by the splendid genius of American civilization. [Applause.]

MAJOR PRATT: In the order of things I am happy to say that the other sex is coming to the front, occupying positions side by side with men everywhere. It so happens that this Indian School of Carlisle and the Indian schools everywhere

(Continued on 8th page.)

(Continued From Third Page.)

has been and will be to a man what he is, either for good or bad. The musical sound of it, nor the number of syllables in a name, is not what I mean; but that which creates it, that is character.

Even a few honored names, representing strong character, give reputation to a nation. To the name "Bismarck," Germany owes a great part of her power, because of which, she is today in the front rank of nations. The name itself is a synonym for fierceness and daring. He was a man of wonderful will power, who carried out his plans no matter at what cost. His early manhood, at times, seemed unreasonable, to those who sought for moral strength. On the other hand, Gladstone represents in a pleasing manner a man of true character. Wherever his name is known, it stands for gentleness, justice and freedom.

Among the Indians it is customary for a man to be given a name as a reward for some brave deed. When a child is born it is the father's place to give a name. It is an honor to be named for the swiftest of birds, as the hawk which can fly at lightning speed. We pride ourselves on being named for such animals that pos-

own defects and our own merits. The poor and the insignificant should not be counted of little value, for the timber from every cradle could help to build ships of the most substantial character. In the ship which represents our Government, the chains and anchor were cast and welded by men who struggled for freedom. These names help to arouse every public spirited citizen to stand for "liberty or death."

In ancient times, when men's lives were at the mercy of a king, the name "Roman" was a safe-guard to a citizen. We all have such names as we have gained, but let our lives be so lived that no matter what men may think, our names may be written in the "Book of God's Kingdom."

THE ORIGIN OF SOME INDIAN MOUNDS.

BY DAHNEY E. GEORGE, CHEROKEE.

In studying the histories of nations, I find that before the age of literature, people had myths and legends that served as history or explained some peculiarities of nature, and that these were handed down verbally from one generation to another. I have also noticed that the "white man"

used as a sleeping place by the children and women with babies, while the dance lasted. In front of the door was a large open space to be used by men who began the night's revelry.

My great, great grandmother's name was Peacemaker. She told her little grand-daughter of a certain mound in their neighborhood which in Peacemaker's girlhood had been used as a dance-house. It had been built cone-shaped by lattice-work, with straw and dirt alternately laid upon it. Each year, when the grasses were matured, it had been relaid compactly to a depth of a foot and a half. She, as a young girl, had helped in the gathering of straw and the bringing of dirt. It was a matter of competition who could be the quickest, for they were being trained to run in times of war. The hollow places, near the mounds, are where they obtained the soil. Finally a terrible epidemic spread among the people and all who were in the house perished. It was abandoned, and time has made it a mound as seen today.

Sometimes these large earth-covered tents were used as a place of fasting and sometimes as a place of refuge during pestilences. Several families of the same

chances to be near its summit, he may hear voices, chopping of wood, and may see smoke arising from it.

Another story is similar to the last, only that it happened in the lowland and that when the house began to move on the seventh day, it moved very heavily and slowly. It moved into a large river, near by, and its top can now be seen as an island.

The Greeks and the Romans were hindered for a time by superstitions and traditions; and China has been rendered feeble, being fettered to the past by seclusions. Such is the condition of the Indian today. He, too, must come into contact with the world and be made to fight against and with the world before he can realize that he is able to do honorable deeds, just as the Greeks were convinced of their power by winning the battle of Marathon, thereby breaking the record of the "Laws of the Medes and Persians." Each individual Indian is to make void the Reservation Laws by becoming a citizen. Heredity is law among many people; and we are taught all the superstitions and traditions during our infancy and childhood. Nothing but the best education, which means arousing us to think and to action, can make the Indian an efficient citizen.



INTERIOR OF THE GYMNASIUM—BOYS AT GENERAL EXERCISE.

sess muscular power, that can face any foe or subdue any antagonist. We hold the eagle as the bird of all birds, the bear and wolf as the monarchs of forest and prairie; hence the names of White Eagle, Little Eagle, Swift Eagle, Black Eagle, Black Bear, White Bear, Yellow Bear, Running Wolf, White Wolf, Little Wolf. We strive to be found worthy of such names. In times of danger, we are often reminded of our names, urged to fulfil the true meaning of them, and at the appearance of the enemy never to despair. An Indian would rather die facing his foe, than to be found dead facing homeward.

A name often recalls an incident that has occurred. There is no spot save home, which we hold so dear and to which we pay so much homage as the battlefield of Gettysburg. That name, to an American, means liberty and self-respect. In the words of Daniel Webster it means, "Liberty and Union, now and forever, one and inseparable."

A name is not made in one instant, by one noble deed, but by each day's effort. When reading the history of people, we can recognize, on almost every page, our

clan would often resort to them. One of the frequently repeated stories concerning the mounds is that a party who wished to escape reproof for their waste of time through nightly dances, secluded themselves in a dance-house to fast for seven days. On the seventh day they said that they would leave their people to be seen of them no more. On the seventh morning there was a crowd of curious bystanders to see the results of the boasts of the inmates.

Just as the sun rose, the dance-house began to move, plowing deeply the earth before it, forming a ridge. It shoved over this and began another ridge which is smaller than the first. It formed six successive semi-circular ridges, each one being smaller than the preceding until the seventh one is hardly perceptible, where it raised itself entirely above the ground to fly to a mountain peak in the distance directly in front. These ridges became smaller as the house advanced, because it gained animation and buoyancy as it moved, until it overcame gravitation at the seventh one. This peak is said to be one of the wildest and most rugged mountains whose top is round. If any one

has had an exceedingly imaginative mind, is of a very grasping and acquisitive nature, and our tradition says he has been so from the beginning of mankind. The Indian, too, has some things handed down to him from his ancestors; though he has made no record of them, because he was not endowed with the talent of making literature, but with the power of divination. Yes, the medicine-men, who were versed in the use of the "Light," foretold the arrival of the "white man" and all that has since befallen the Indian and what is happening to him at present, that of being absorbed by the "white man's ways." This "Light" was a crystal, said to have been given to the Indian soon after the creation by the Creator himself. He has lost it, and as a result, the power of forecasting events, also. That you may understand the story, I will give a description of one of the dance-houses which existed within the memory of the older members of the tribe. The house was a large circular structure about seven feet high finished with a cone-shaped roof. Against the inside wall was attached a circular platform,

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"A PLEA FOR JUSTICE AND LIBERTY."

By VINCENT NATAILSH, APACHE.

Centuries ago, there lived a tribe of Indians who wandered about in the wilds of what is now New Mexico and Arizona. They, like the rest of the Indians, supported themselves mostly by hunting.

As far back as we can find any accounts of the Apaches, those who have been among them state that they were a peaceable people.

When the Southern Apaches were dwelling at Pinery Canyon, Arizona, in 1874, another tribe of Indians, who were on the war path and had stolen some horses, came to their reservation and asked the Apaches to join them in their raids, but my people did not have any sympathy for the renegades. Nevertheless the Apaches were charged with having stolen the horses. Their Agent stated that no Indians had been off the reservation and that they were just as peaceable as any Indians under the protection of the United States.

The Agent stated that he had received

great assistance from their chief, and the chief and people recognized and respected the Agent.

The United States Army physician, who was with the Apaches for a time stated, "I have been among nearly all the Indians on the Pacific coast, and I have never seen any, who showed the intelligence, honesty, and desire to learn, manifested by the Apaches. I came here greatly prejudiced against them, but now I am compelled to admit that they are honest in their intentions and really desire peace."

Some years ago the Apaches were, and are now called the "terrors of the United States" and "tigers of the human species." What caused it? Was it the Indians' fault? No, the Government sent the Apaches from one place to another until finally in 1876 they were all ordered to move from their homes to San Carlos. They said "We would rather die here than to live where we do not belong" In spite of their objections the Government attempted the removal. The result was that some of the bands rebelled, and what people would not? Even the wild animal will fight if you try to drive him from his chosen place of abode. This is exactly what the Apaches did; they fought to de-

taken to Florida as a prisoner of war, what happened to those Apaches that were loyal to the Government and fought for it? What reward did they receive? Ah, white man, blush to hear it! After all the hardships the scouts endured while fighting against their own people for the flag which waves so proudly over us, the United States Government sent them and their families into exile, and for thirteen years they have been and are now held as prisoners of war. Think of it, Christian Nation, Christian people! Does not such treatment from a civilized Government make the blood boil?

I am personally interested in having the records of the scouts made right for I am a member of one of the families thus unjustly treated.

A senator said one time that the United States never rights a wrong until the people demand it. I ask you to demand that the United States should right the wrongs which have been inflicted upon us. Will this be done soon? I am now ready for citizenship. Must I go to my people and die in captivity or am I to be a man and live among men?

Many people say and even a member of the House of Representatives claims that the Apaches cannot be educated and it is

and the succession of pretty bird pictures that meets the eye on leafing over the book, forms an irresistible attraction. Having been drawn into reading the first chapter it is hard to lay down the book before the last one is done.

From start to finish, one is charmed with the unaffected style in which the sympathetic bird-study is told, and all through the book, one feels the power of the spell so happily phrased by the poet:—"One touch of nature makes the whole world kin."

Real information about birds is so happily mixed with quaint conceits about them, that the reader is schooled while he feels himself entertained and, having come to the end, wishes there were more of it and is disposed to begin it all over again.

It is a book every child will be better and happier for having read, and it is sure to become a nursery treasure wherever introduced.

CUBA THROUGH MILITARY EYES.

Our school has a life-long friend in Col. G. LeRoy Brown, who was a most efficient and valued help to Major Pratt in bringing order out of chaos during the first few months of the school's existence

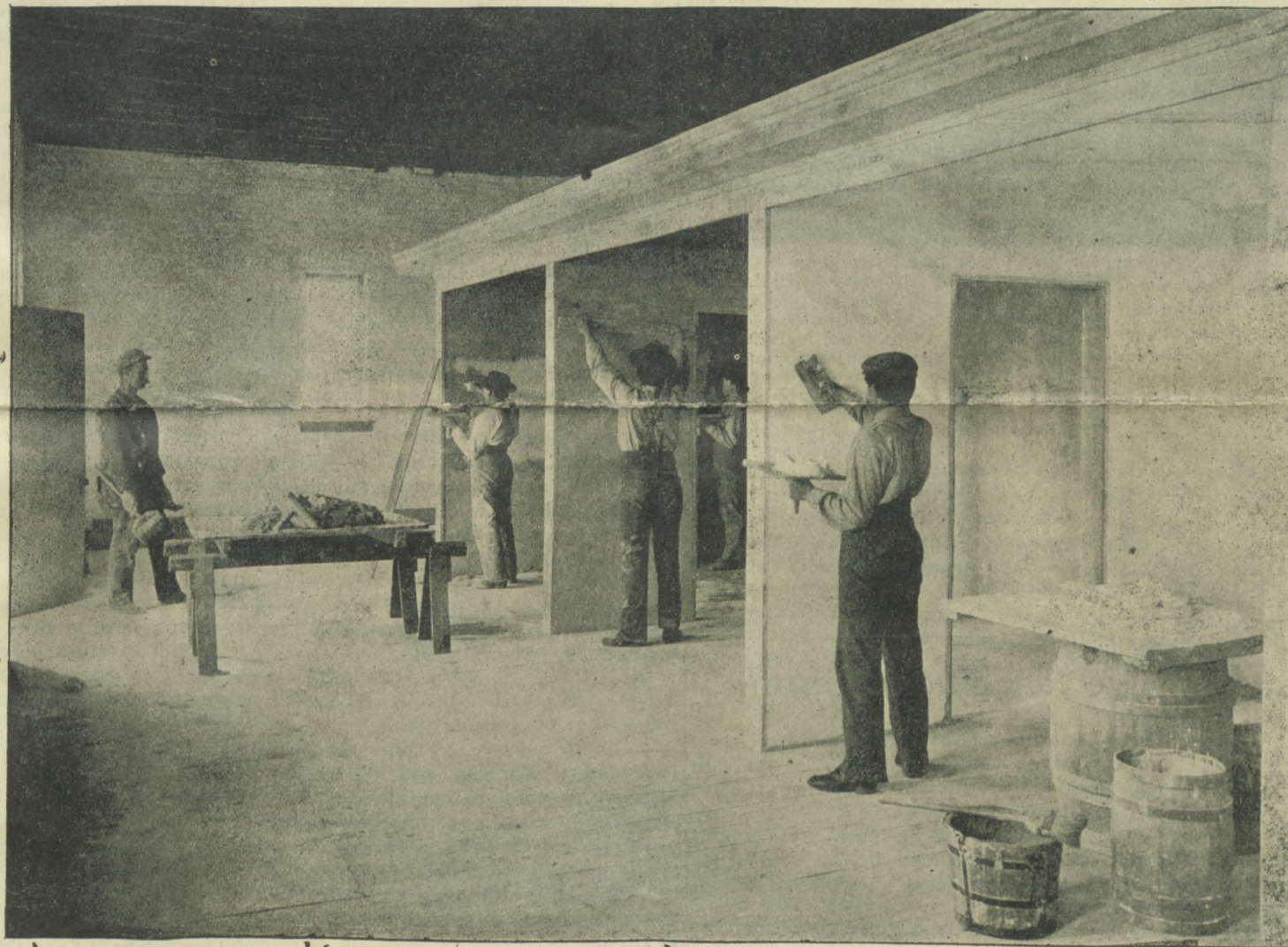
The growth of vegetation is more luxuriant than either place. Tropical birds and flowers abound, and "nothing but man is vile." It is impossible to appreciate the fact that you are having snow and ice in Carlisle, if you are there at this time.

The clippings which follow are from The Volunteer published in camp.

Coffee fields, sugar plantations, orchards and farm lands wait the coming of industry to blossom as the rose, and be more remunerative than were ever the gold fields of California. But now there are roads to be built, fences erected, fields cleared of the two years' dense growth, and the native has not the tools with which to work or the seed to plant.

A marked improvement is noticeable in Trinidad since the arrival of the American troops. There is less of suffering, and an air of hope and encouragement about the people. Many have to work on their little farms or elsewhere, endeavoring once more to make a living for themselves. They are cleaning up and showing some signs of life and energy. Colonel Brown has ordered that all vacant lots be cleaned, and Major Epler has had a force of natives at work in this direction.

* * * The establishment of an orphanage promises to produce the very best results from a humane as well as from a moral standpoint, but doubtless the steps taken toward providing instructions according to the American public school system are the most important since the occupation of the district. The board of education Colonel Brown select-



LEARNING TO PLASTER.

fend their all. And for this they have been called blood thirsty and savage.

A famous United States scout, Wm F Cody, who had been among the Indians for many years in the west, said, "In all the battles I have fought against the Indians, I knew that they were in the right and that the Government was in the wrong. When the Government treats the Indians justly there will be no outbreaks."

The removal of the Apaches was the beginning of their outbreaks. In every uprising there always have been many who joined the United States forces and fought against their own people—son against father, brother against brother, trying to conquer those who were on the war path.

I distinctly remember when the last outbreak of my people occurred in 1885 at Ft. Apache, Arizona, when Geronimo and his men took up arms and left the reservation. Some of the Apaches enlisted as scouts and fought faithfully with the United States army against Geronimo.

I have an uncle who always fought with the United States forces, although he felt that his people had not been justly treated yet he fought against them.

When Geronimo surrendered and was

useless to try. This is true in one sense, you cannot educate a race of people when you keep them penned up away from civilization like animals in the Zoological garden.

I believe, if the Government gives us justice, liberty and an equal chance with the rest of the people we will show that we have capacity for learning and that we need not depend upon the Government for support but we can depend upon ourselves.

I believe you are for the uplifting of our race, so am I; you are for the elevation of man irrespective of color, so am I. Let us, recognizing personal worth and individual effort, join hands and work for the betterment of this glorious country of ours which we love so well.

"OUR FEATHERED FRIENDS,"

a delightful little book from the press of D. C. Heath & Co., lies upon our table. It is from the graceful pen of Elizabeth Grinnell and Joseph Grinnell, whom we happen to know as mother and son. The colored pictures of birds perched on thistle and juniper twigs which form the tasteful over designs, engage interest at sight;

Col. Brown is now at Trinidad, Cuba, with the 4th Tennessee Infantry. His camp has been conspicuous through the past few months for cleanliness, order, and the splendid health of its men. A condition due to the vigilance and sterling common sense of Col. Brown.

Col. Brown writes:

Upon our arrival here we found the people in a most lamentable state, thousands were starving all over the District. Through the munificence of Messrs. Gould & Ackers, of New York, the situation has been alleviated and many have been able to clear up their farms preparatory to putting in crops. Work is a solution of the problems to be solved here as it is the solution of most of the problems to be met with in life. After the people have once returned to their farms and workshops, peace and happiness will be restored in this District.

The natural resources of the District are almost boundless and beautiful beyond description. The mountain scenery north of Trinidad and up the river De Ay surpasses anything that I have ever seen, reminding one of the mountains and valleys of California and northern Arizona.

ed with great care, choosing the members from the best and most patriotic families in the city. All are ladies who will take an interest in the work. Already the citizens have manifested their co-operation in the enterprise by donating land and buildings in which the schools can be conducted and the work of raising funds for carrying on the schools is now interesting the military commander.

Colonel Brown's appointment of ladies on the board of charities and education was one of his happiest hits, and has been productive of the greatest good. The hospital and orphan's home have undergone a thorough cleaning and straightening out, and now presents a decidedly clean and comfortable appearance. The children at home are receiving an abundance of wholesome food, probably for the first time in their young lives, and it was one of the brightest of them who rose from the table one day this week, after a hearty meal, proposing the cheer, "Vive Colonel Brown!"

Several miles from the city is a level and fertile valley owned by the city, but useless at present owing to the flooding of the valley in the rainy season to such a great depth. Col. Brown has suggested a plan by which the excess of water can be carried off. The rice land can then be readily leased, and he proposes that the income be used to endow two colleges.

This goes to the root of perhaps the greatest need of the country, and it is hoped the project can be carried through.

(From 5th page.)

throughout the United States just now have for their chief supervisor a lady, and I am proud to be able to introduce her to you today. Miss Estelle Reel, Superintendent of Indian Schools of the United States.

MISS REEL:

I am more than glad to offer a word here today. It would be presumptuous in me to offer advice where so much wisdom has been shown in planning; and to attempt by words of mine to stimulate where there is already so much energy, would be superfluous. It would be merely conventional in me to repeat the praises that have been showered on the devoted head of Major Pratt. He has earned them all, and more, we all know. The highest compliment I can pay this leader in Indian education is to endeavor to know how he planned and what he has accomplished, and to measure the effects of his work on the Indians themselves, and on our country, whose citizens they must be.

The proper study of man is man. There can be no successful teaching without deep study of the individual to be taught.

Within the past decade, it has developed among the most experienced pedagogs that the child-nature needed investigation; his mental and physical characteristics: his heredity and environment; the contour of his skull and the bent of his mind; his capacity and aptitudes; his tastes and preferences. The great word psychology has gone into persistent use in all our discussions. Brain cells, mind molecules, and the bacilli of initiative and constructive thought are sought through the microscope and the laboratory to determine whether a given boy shall be trained for Harvard or Oxford; for Leipsic, Vienna, and music, or normal schools or for art, or for both; for the professions or for the sciences; for the corporations or for the Senate. The whole scheme of educational endeavor at the present time is to find out what a man is good for; in what field he can be of the most use to society and the world; and how he can be made the happiest in his living.

Our study of the pupil in all his aspects and capacities has developed simpler methods of study, more direct infusion of facts and truth, more self-reliance and more strength for the every duty of the student who is finally to be severed from tribal isolation and sent into the world to work out his own salvation as a man among other men. We are coming to find out that, while education is a proud thing, it has also its commonplace and common-sense side. It may be studied objectively as well as subjectively. We can inquire as well what a boy can do as what he can hold. The study of the child has reversed many of our methods, and has put him ahead of the professor of the textbook and of the machine anciently called system, with a big "s."

There was a man, and he is still among the living, who took this practical view more than twenty years ago, and acted on it. He may be said to have invented the new treatment of the pupil; he discovered child study; and as to psychology, and the marvelous things that grew out of it, he antedates Herbart, Stanley Hall, and Colonel Parker. He was the forerunner of DeGarmo and our great and well-beloved Dr. Harris.

Major Pratt belongs to this class of thinkers, or is ahead of it, for he has studied his subject. He has examined his material as under a microscope, and determined its capability and proper soil for its development. And he has combined his study with the exercise of his masterful force and resistless energy. Not so much has he made a theory to enslave himself, and his pupils, as that he has made his study of the Indian character, his experiments in the education of the Indian in the broad sense, and then he has faithfully noted the results and followed them to their necessary conclusion and success. One of his maxims is that education is the same for the Indian that it is for any man. It is a fitting of the man for usefulness in the State in the best place which he can occupy or take. All barriers of race and prejudices are let down, and the Indian is invited and gently urged to come in and partake of the highest opportunities which liberty, culture and endeavor demand.

The plan developed is not a unit now, but it is working out unity as the years go by. The schools in the centres of civilization and the immediate influences of business, and those on the frontier and on the reservations present different conditions, but there must be education for all, and there will be harmony.

That education must have independ-

ence, self-maintenance and citizenship in mind, through Maj Pratt's outing-system, through manual training or both, or some other scheme which will equip the Indian in an all-round manner.

In the past 10 or 12 years great changes have been made in these schools, progress and definite betterments in organization, and more permanent results have been accomplished. The attitude of the public towards the schools themselves, the building up of a sympathy and interest among the head men of the various tribes in the education of their boys and girls, all give us hope and confidence. The results which go back to the tribes and reservations when these boys and girls return to their frontier homes with an influence for higher living implanted in them, are clearly shown in the composing of the unrestful and the restraint of the vicious. A good man or good woman sent out from Carlisle is a leaven that works for good in the whole lump of Indian society.

As I go about these schools I am reminded of what has been done, and I also see much more to be accomplished. It does not appall me to look ahead. There is an army of men and women whose daily life and work in the education of these boys and girls cannot be stopped. The sympathy and support of the Government will continue. Its sympathy always, and its support will not be withdrawn until the Indian can stand alone.

The way to make him stand alone is to make him stand alone a part of the time now. Let us deal with him as a friend, as a man, and command his respect by justice, by fair dealing. Give him the implements of independence—an educated head and hand and heart. Carlisle does this. Hampton does it. There is no Indian school that does not contribute its part. The future is full of hope and promise. The day is not far distant when the Indian will not be dependent; will not be a "ward of the Nation;" but, fully equipped as any man, be merged into the body of our citizenship, a loyal, helpful self-reliant citizen, whom we shall all respect as such, for he shall have conquered his place for himself.

I wish to congratulate you upon the fact that you have a commissioner whose heart is in the work, and who will watch over your interests and aid and protect you.

You are also more than fortunate in having such a capable Superintendent as Major Pratt, and such an excellent corps of teachers, and I am gratified to note the proficiency attained by the school.

In conclusion I desire to congratulate the class of '99 upon the faithful work done in the past, and to wish you all a successful cruise upon the sea of life.

MAJOR PRATT: That closes the exercises of Commencement this year. Good bye.

The Band again played Sousa's "Star Spangled Banner, and the audience dispersed.

From The Beginning.

The Twentieth Anniversary Exercises began on Sunday with the Baccalaureate sermon by the Rev. Dr. Wile, of the First Lutheran Church, Carlisle.

The passage of Scripture from which lessons were drawn by the speaker for the graduating class is that found in Jno. 8: 36:

"If the Son therefore shall make you free, ye shall be free indeed."

A short exposition was given in which the fact was emphasized that this language refers to the slavery of sin and asserts that whosoever commits sin is a slave.

Pictures were given to show the many instances where we see the power and cruelty of sin as usurper and tyrant and the distress and agony and helplessness of the slave of sin.

Reference was then made to the Jewish servitude of that day and the special provision that existed against slaves continuing to be slaves forever.

From this, lessons were drawn showing how Christ has come to set the slaves free from bondage and how only He can give perfect freedom.

In making the application the speaker quoted from Dr. Mortere's and Dr. Prichard giving passages in which those eminent scholars describe the degenerate and helpless condition of most of the American Indians.

In contrast to that gloomy picture, the bright and hopeful picture was drawn which they, as a graduating class, presented, and an urgent plea was made that they should remember that they were only in the beginning of the struggle and that they should never relax their effort, but

with all earnestness concentrated on this one thing which personally the joys of the liberty which Christ has purchased for us. That is God's estimate of sin.

On Monday evening, two thousand or more people from Carlisle and vicinity witnessed the gymnastics, calisthenics, and company drill in the gymnasium, which time was given to the town guests in order that the visitors from a distance might have a chance to see these exercises that were announced on the invitations for Wednesday afternoon. The perfection of this exhibition delighted both large audiences. The concert of action, as the hundreds of moving forms carried dumb-bell, wand and Indian club in perfect time to the music was a most impressive sight.

On Tuesday night, J. Wells Champney, the celebrated pastel artist of New York City, lectured before the Literary Societies on Character Illustrated by Chalk and Charcoal. The audience from town was large and appreciative.

The artist first drew upon the black-board in very straight lines and angular corners, two pigs, making one a despondent looking creature, with tail, ears and mouth down, while the other bore a cheerful aspect with lines all tending upward. Even from this rude beginning, the intelligent audience grasped, at once, the impressive lesson. From these straight lines, graceful curves of youth and beauty were crayoned upon sheets of paper suspended on an easel, and the audience groaned as the handsome drawings were torn off and thrown upon the floor.

A strikingly interesting series of pictures was the growth of a boy of 14 through all the stages of manhood, from his first moustache, on to 25, 28, then to spectacles, the bald-head and second childhood. The pictures were interspersed with lucid explanations and brilliant witicism. The transformation of the Turk's fez, and the Turk himself as he grew under the fez, to a hat and dude of the period was intensely amusing.

For a closing scene, there sprang as by magic upon the unattractive blank sheet of manilla, a most charming landscape, with trees, distant water-fall and picturesque glen; and, when the speaker held up his hands, much soiled with black crayon and chalk, saying dryly that drawing was only placing dirt in the right place, the audience understood and appreciated what it meant to be a great artist.

The band played at this meeting which was held in the Assembly Hall.

The shops and school rooms were open on Monday, Tuesday and Wednesday forenoon, specially to our town friends, who kindly gave way on Wednesday afternoon and Thursday morning to visitors from a distance in order to give them the full opportunity to see our industries and school-room work, that their interest merited.

Wednesday Evening.

At the appointed hour, 7:30 on Wednesday evening, the gymnasium was filled with the exception of the corner reserved for our students. The band played and the 700 students marched in by twos and took their seats. Four rows of chairs on the platform were occupied by distinguished guests, prominent among whom were four Indian chiefs from the Sioux tribe. Major Pratt opened the meeting by saying:

These Wednesday nights before Commencement have always been used, as I have before stated, as an experience meeting, so to speak, and have always proven interesting, so interesting that we never fail to have an audience. I think you will not be disappointed tonight. There are speakers here a plenty, and I think this night will be a memorable one in the history of this school. I don't know how much music you had before I came in, but we will start first with a piece by the band—Mr. Wheelock, not too long.

The band rendered Overture, Fra Diavolo—Auber, which elicited long applause.

Then the school sang, "To Thee, O, Country."

MAJOR PRATT:

On the 6th of September, 1879, I received the order to establish this school. I came here and spent three days, setting men to work at repairing the old buildings; then in company with an old lady of sixty three years who lived in Florida, and had helped with the prisoners, I went to Dakota and brought here eighty-two children from the Sioux tribe. Out of the eighty-two, but one could speak English, and only one was clad in the garments of our civilization. The others wore blankets and were in their Indian dress. We arrived at the Junction at 10'clock in the morning of October 6th, and such was the influence upon the people of this town that a large crowd was there at that late hour to meet us. It was very dark. The Indians had traveled a long way. We got out of the cars and walked up the lane to our new home, the crowd following us—many scores of people. I have no doubt that there are those in this audience who were present there that night. It so happens that I can put before you tonight one of the Indian boys who came in that party: one who stayed here, as I remember, less than five years, and I believe the Carlisle school gave him all the school room education he ever had. Since that time he has had a wide experience. He has been with his people at Pine Ridge Agency, Dakota, ever since, and I place him before you with all confidence, and say that he is a fair example of what the best of the Carlisle students do when they return to their people. He has been doing good work ever since. He was in the Government service at the Agency a long time, and latterly he has started out as a merchant. I present to you Clarence Three Stars.

CLARENCE THREE STARS:

LADIES AND GENTLEMEN: You may all expect a great speech from me, but I am not able to make one. What I would tell you has been told you by Major Pratt, but I will say a few words more. I came here in the year 1879, and stayed here four years as Major Pratt said. During that time, I don't know what I learned, but feel that I received some benefits of education. I have been using it all I can. I try to improve myself and use my education in such a way as will be a good example to my people, to the people of the Pine Ridge Agency, South Dakota. The day I went back to the Agency in the fall of 1884, I obtained employment at the Agency the same day I arrived and I stayed in the service of the Government for thirteen years. During those thirteen years I was promoted right along, and got a salary as high as they paid any school teacher in the day school; that was sixty dollars a month, but since then, about two years ago I was transferred further west, to the State of Washington; but as I had quite a lot of property and valuable things which cost a great deal, I protested against the transfer, and I resigned under protest. I then established a store on the Pine Ridge Reservation, and am doing all I can, using the education I received here, although it is not much, which is my own fault, but I have improved by studying, by buying papers and buying books, nothing but good books. I am studying [applause], and I thereby improve my education, and I am going to do it right along as long as I live. I feel as I stand before you that this is the real home of mine. I feel that way, and that the reservation is only a temporary home of mine. I feel that way ever since I left Carlisle, feeling that I was temporarily living on the reservation and that my home was in the midst of civilization here, in the midst of this school. As I said before, Major Pratt has told you what I am and how I came and in what year, and I don't intend to tell you all that he has told you over, and as I never stood before a large audience like this, I feel that I should not go on any longer, but I will stop so that you can listen to the other men. That is all I want to say. [Applause.]

MAJOR PRATT: There are two Indian doctors here on the platform; Indian medicine men, but not the old kind that used to practice among the Indians; they are Indian medicine men practicing their profession among the whites. One is well known to many of you by reputation; I will present them next. I call first upon our former school physician, Dr. Montezuma, an Apache.

Dr. Montezuma is a representative of what education will do for an Indian when removed from his tribe. He was captured when small by a band of Indians at war with his tribe, sold to a travelling photographer, brought east, sent to public school in Chicago, graduated from the Illinois State University, and the Chicago Medical College. He was our school physician from '93 to '95.



DR. CARLOS MONTEZUMA, AS A BOY IN THE APACHE INDIAN CAMP, ARIZONA.



DR. CARLOS MONTEZUMA, PHYSICIAN IN CHICAGO.

DR. MONTEZUMA:

I have another reputation. I think it was Rep. Smith who gave it: "The hope of civilizing an Apache is as bright as the hope of civilizing a rattlesnake."

In the midst of my home in the Pinal Mountains of Arizona I have still another reputation. The old settlers out there generally advise a tender Yankee: "If you see signs of an Apache, look out; if you don't see signs of an Apache, look out, that much more." [Laughter]

I would not be human were I not to share the emotion which pervades this room. I would be disloyal to my race, and to the Government which has been so kind to my people, were I to remain silent. I have fought this question ever since I was five years of age. I never knew why, but I claim it is Providence; and there is a little sentence of Mrs. Beecher Stowe that has been a motto for the welfare of my people. She said:

"As long as I live I am persuaded more and more that what ought to be will be."

This Indian question is worthy of such an expression. I can see before me a band that is stronger than Gideon's Army, containing sixty-five millions of people, occupying and using all the lands that we possessed. As I have told my people, I am on the war path, and I AM on the war path not for scalps, but for the freedom of my race. [Applause.]

It has been but a few years since these people have been darkened with savagery, but see what the results are here; and were you to go out west you would see more proofs of progress than are given here.

I think it is a grand question if looked at from the standpoint of a real Indian. To view the question fairly, think of giving up your children and sending them away off without knowing the school, without knowing the friends that they will come in contact with: but don't you know that these Indians here (pointing to the chiefs) have been doing this for years and have supplied the schools with children? Isn't it grand? And now as the years have gone on and students are increasing more and more, it shows that there are better qualities in the Indian than we have seen in the past.

I pray God, that the same Heavenly Father who is over all of us, may guide our Major and direct him in the paths

that will redeem the race for which he has labored so long, and I know that we ought to sympathize with him and support him.

I thank you for the attention that you have given me. I wish I had more time; this is my hobby; I could go right on all night, but I will give place to somebody else. [Applause]

MAJOR PRATT: He has a prescription you see. [Laughter.] I will now call the other doctor. This other doctor has had much the same career; he was transplanted, but I will not talk about that or he will say I have taken his subject away from him. Dr. Eastman, a Sioux Indian.

DR. EASTMAN:

It seems to be characteristic of the white people, at least those on the frontier, that when one of them is cornered and at a disadvantage he is apt to use profuse profane language; and it is also characteristic of the old Indian warrior when one is forced to a corner and taken advantage of he will probably give a war whoop. [Laughter.] But, as I am not given to either of these characteristics, I have to suppress my feelings after the Major has called me out, especially when I look at the good speakers here ready to address you tonight, and I will simply say a very few words. When one of the Senators, on visiting Congress the other day, asked me whether I was an "anti-scalper", I happened at the time to be following a lobbyist into his room who was an anti-scalper.

I said, "Most assuredly I am an anti-scalper," and when I first took that position some twenty-five years ago, I took my blanket and my bag and started from Sioux Falls, in South Dakota, to the Santee Agency up above Yankton on the Missouri River, some one hundred and thirty miles, on foot in search of education. In those days, this school having been established only about twenty years ago—the Government was not so generous to the Indian, and the Government was not so sympathetic as it has been since in furnishing education, and I had to hunt for my education over the prairie. That accounts for my not being here at the Carlisle School.

But I want to say that the Sioux is not going to be left behind because he once evidenced roughness, atrociousness and

barbarous qualities. Now my friend here, the physician, medicine man, or whatever you may call him, thinks that the Apaches were beneath all civilization, and all that, but the Sioux were equally as bad when on the war path, yet they had those redeeming qualities that all races have. God has made them emotional, religious, and with proper training and under favorable environments they can develop those talents and those pure thoughts that are common to all men, and they will prove to be just as trustworthy, good people as any race.

I have found in the last few years of my traveling among the Indians a boy or a girl here and there who had been instructed here, true to the principles that the Major and his corps of good teachers had instilled into their hearts and inculcated in their minds from the day of their arrival here until the day they left, and although sometimes at a disadvantage with no encouragement, and sometimes surrounded by unfortunate circumstances, they stick to the instruction that the Major gave them,—"Stick to the truth," and to day many of them are becoming self-supporting men and women.

There are times when I sit down by the camp fire that my heart swells. There are times when girls come to me and ask me for advice what they shall do under certain circumstances, and tell me a pathetic story. I say:

"What did Major Pratt tell you?" She would reply that he told me to be truthful, be steady, persistent, stick to a position and push right on; live an honest life," and I say to her, "That is right."

There is not a person living but has their storms; but has their hard weather to go through; but has to pass through deep rivers; but has to ascend rough mountains, and those who are not able to do these things had better never have lived. The survival of the fittest is almost as the Bible among all races, and in order to be equal to the great privilege of citizenship of these United States, we must use our own muscle, use our own mind and put our shoulder to our responsibilities wherever we are, whether among Indians or among white people. [Applause.]

There is but one Heaven over us and one earth under us. Heaven gave us light and Heaven gave us rain, and gave us all

the food necessary for us, so that we were well provided for before the white man put his foot upon this country. We didn't lie idle: we chased our game from early morning to late at night, and we never stopped until we carried our game back to the tepees or wigwams to feed our wives and children. It is exactly the same thing to day; we are in very different circumstances, but we must not lie idle. We must strive to overcome the prejudices that exist against us.

You must not think that our ancestors were indolent, thoughtless, aimless, without ability and purpose, that our people don't have just as high aims and ability as you white people have today. Some times I think that our people have purer aims, when I see the aims of a great many office seekers that you have here who seek by mercenary means to bring about their purposes. I think our aims are freer from mercenary motives and no office seeking can change it. [Applause.]

I want to say to you that what this school is doing and has done we Indians will never realize, and when the Major is gone I hope and pray, that the seed which he has sowed may develop one hundred fold, and that those who have been taught here may develop into leaders among our people. God has produced some of the greatest men in the history of the world, out of the poorest parentage; men who founded great nations; men who overcame difficulties; and I still longingly hope that some of these dark faces over here, young men and young women may look to that and may have purer and higher ideals, and press steadily onward and upward, that we may some day take a distinctive part in the great civilization of this western nation. [Applause.]

The Choir here rendered "Happy and Gay," a chorus from "Bohemian Girl," by Balfe, and the Glee Club of 40 male voices sang "Serenade," by Rosewig, both of which were well received.

MAJOR PRATT: It seems a good time to give you plenty of Indian. This is the Indian's chance to come to the front, and speak for himself. On the platform is a young man who graduated from the school a few years ago, and went into the Preparatory of Dickinson College, and then for some reason of his own, or his friends, he passed on to Princeton where he is now a Sophomore. We all know

him. Howard Gansworth of Princeton College.

HOWARD GANSWORTH:

LADIES AND GENTLEMEN: I am certainly glad to be here on this occasion. I think it is a good place to be, and as I see myself surrounded by such distinguished men, and have been favored with such beautiful music, I can't help feeling something like the young man at a revival meeting when the minister came up and said to him:

"Young man, don't you want to go to Heaven?"

The young man looking in the minister's face replied:

"Well, not tonight." [Laughter.]

Tonight, ladies and gentlemen, I am content to be here, and if there is any objection to it in any way it is that I have been compelled by the powers that be to appear before you and give my experience. Nevertheless, I will give you a little part of my experience, reserving the right, of course, to keep family secrets to myself. [Laughter.]

Two years ago, or a little more, I got the idea into my head to leave Carlisle. My reason for going were three fold. First, I thought that Carlisle had done enough for me, and that it was time now that I should go out into the world and try to support myself a little, and then in the second place, I wanted to take a dose of Major Pratt's medicine. Major Pratt is one of the greatest medicine men living. [Laughter.] He gives doses which if all the Indians would take would cure them of all their Indianism and forever make them white men and white women. [Applause.]

The particular medicine which I wanted to take was this: "The day of the real progress of the Indian will begin when each Indian becomes an individual." [Applause.] That was my motive in going out into the world and fighting my own battle. I wanted to become an individual, if I could, and see how the medicine tasted. I went to Princeton, and had a hard battle before me. Some of you may ask why I went to Princeton, why I specially chose Princeton, which was a big University and expenses were necessarily larger, and I had no money, but I made up my mind I was going and that the choice lay between Harvard, Yale and Princeton. My dilemma was how and where? I knew I had to make my way, but I thought that I might as well swim across a wide river as across a small creek, and one could get through a big University as well as through a small college, and so I went to Princeton. When I entered Princeton it was simply a tug of war between myself and the expenses I had to meet. I had to work hard to keep on top, but in some way or other I managed to meet the expenses of the first year, and hope to meet the expenses of my Sophomore year and enjoy giving the Freshmen their annual reception. [Applause]

In my fight in Princeton, I wish to state one thing about Princeton, and that is the Princeton spirit of which every person who has in any way become connected with the University feels proud; that spirit which does not know what defeat is; that spirit which goes out on the field and helps Princeton men to go in and push and make the Sons of Eli bite the ground. [Applause]

It is that spirit of democracy which does not know any person, no matter who he is; does not recognize any sect or any class of persons, but it simply looks at the man, appreciates what sort of stuff he is made of and honors him; and ladies and gentlemen, in looking back on the short time I have been connected with Princeton, I can feel proud of the University in that it stands out alone in this respect.

Princeton has given me a great example; it has impressed me with a great deal of truth; and whatever in after life I may become, I can look back to the help that I received, with Carlisle as a foundation and Princeton as the finishing touches, and feel proud of the hard struggle I have had in my work to meet expenses in Princeton.

It may be interesting to you to know some of the work I do there; it is not

easy work: it is hard: it means rising up early in the morning and going from one dormitory to another, leaving a "Princetonian" here and an article there; going down into another dormitory giving a paper to one and to another. You will see by this that I deliver papers, and I am making my way by that means. I made my way through the first year by waiting on tables. I don't like to tell you this, but I hope you will keep it secret. [Laughter] In after years I will be proud of it, and yet while in Princeton to-day I feel ashamed of the work I am doing, but what else can I do? What else SHALL I do? I must work; I must overcome obstacles; I must come out ahead, and in order to do that I have got to do something disagreeable. I don't mind doing disagreeable things at present with the hope of getting something more agreeable in time to come. [Applause]

Five years ago to-day I graduated at this school, and hanging right there was a strip with a motto on, and the motto said "Something yet to be attained." In the events of the past years and in all my studies I look forward to that "Something yet to be attained." [Applause.] And in the years to come I hope to attain that something. [Applause.]

MAJOR PRATT: For some years past it has been the habit of the Indian Bureau to call for our graduates and our best pupils who do not graduate, for service in the Western Indian schools. We have one tonight who when he was here was specially noted for being fleet of foot and I think Dickinson will remember him on that account. He was a good student, and since he left Carlisle he has been in the employ of the Indian Bureau away off in the north-west. I have heard good accounts of him; he is all right. I ask you to hear Benjamin Caswell, a Chippewa Indian.

BENJAMIN CASWELL.

LADIES AND GENTLEMEN: I was introduced to you here to-night with allusions concerning my muscle, so I will make a few remarks with regard to that. Ever since I left the school my health has been good from the fact that my constitution was improved by so many grips I received on the football field, but coming back to the eastern part of this glorious country, I received another "grippe" which is the worst one I ever received, so I am not very strong, and for this reason I hope you will excuse me in not making as many remarks as I would have made if my health was good.

One of the speakers said that Capt. Pratt was a great Indian medicine man. Of course you know what medicine he deals out to his Indian patients. I got a full dose of it, and I feel the effects of it yet, so much so that I don't know who are my people. [Laughter.] When I went home to the State of Minnesota, I was told that I should help my people if I could. I was given a position in the State of Montana, in the Indian service, and I was again told that I was to go there to help my people to become citizens of this country, and when those people of Montana, whom I knew, and those in Minnesota found out that I was coming east, they all said again I was going to my people; so I conclude that the Carlisle people are as much my people as are those in Montana and Minnesota.

In 1889 I came here to learn, and what I learned I will not state to you tonight. Again it so happens that in 1899 I come here for the same purpose, but I am not sure whether Major Pratt will give me a diploma this time or not; that remains to be seen. I thank you for your kind attention. [Applause.]

MAJOR PRATT: For fear that we should have an overdose of Indian, and to help the matter along, I am going to call upon one of the other race and of the other sex. In the history of the movement to lift up the Indian and to make a man of him, there are a number who have attained a good deal of notoriety. Perhaps at the very front stands the name of a lady, and her name is connected with one of the great features, not education, although she has assisted in that, but in the effort to break up the tribe by giving the lands in severalty to the Indian. I will not discuss that question, but the lady I am going to call upon is the mother of the land in severalty movement. She is wonderfully skilled in the folklore and ethnology of the Indian. She fills a

high position in a great University of this country; is a Professor there. Miss Alice C. Fletcher of Harvard University. [Applause.]

MISS FLETCHER, ESCORTED TO THE FRONT BY GENERAL CARRINGTON:

I desire not to be seen under any false colors; I am not a professor; I only hold a fellowship.

Yes, I have studied your people; lived with your people, and shall continue to study them.

Realizing what they have been in the past makes measure of what they can be in the future. That is the manner of work I have had to do; work full of promise and of hope.

It is quite true that I have been interested in the lands in severalty movement, which was in recognition of the watchword of Carlisle—individuality; the breaking up of the tribal home; to own lands, and to give every individual his or her right to that which had been her father's and mother's before her; the right to an individual home in place of that which had been the home of the tribe.

It has been an exceedingly interesting occasion to me this evening to hear the young Indian men, and I shall hope sometime to hear the young Indian women speak for themselves and their people, for the past history of the race, who were here before our advent to this country, is most valuable and interesting, and their thoughts, their transcendent thoughts, their high thoughts are a part of our heritage in this land.

It has been said tonight that the Indian of the past was an industrious person. That is true; they labored assiduously. They labored under circumstances very different from those under which we have been accustomed to perform labor. The tribe has been working out a very remarkable political system, the remarkable and enthusiastic teaching which was given to their children was inculcated into them, and the tribe was of a very high order. The people of this country were pre-eminently religious people in their way; they loved honor and loved truth, and they taught their children that to be honest, to be truthful was essential for a man's success and position in life.

I remember sitting beside the camp fire one summer evening out upon the plains, and some of the old Indians, as we sat together talking, were recalling to me the teachings, adages if you wish to call them, proverbs given to them, bits of candid wisdom which came down from father to child; and there was one I remember that I want to give to you now that you may remember it. It will help you in the new life which is before you. The teaching was to show and bring to the mind of the children that constant industry was necessary, for everyone who would be energetic, who would be useful, who would prosper in life; and it is this: "Bread eaten in secret never satisfies hunger."

Bread eaten in secret never satisfies hunger, for bread which is eaten in secret is bread that has been begged, stolen, or gotten in some other way than by honest labor, and therefore there could be no satisfaction given to leave the body stronger or the man stronger in order to struggle forward into a higher, better position in his tribe. And so with that little bit of folklore of your people, I leave you, and remember, that bread eaten in secret, in the secret of your home on the reservation or in any clandestine spot, hidden behind laziness will never satisfy hunger. [Applause.]

The Band played a selection which was followed by continued applause for an encore.

MAJOR PRATT: There are too many other things. You can come out some other time and I will order the Band to play for you by the hour. [Applause.]

You saw the old gentleman, (he does not look as old as I do) with the star on his shoulder, leading the lady out here. For three years during the war I was an enlisted man in the 2nd Indiana Cavalry, and then the Governor of the State gave me a commission as first Lieutenant in the 11th Indiana Cavalry, and I was or-

dered to report to my new regiment at Camp Carrington. When I reported at that Camp, this gentleman who led the lady out, was there in command, and he is General Carrington of the United States Army. That was in the spring of 1864. I will ask General Carrington to speak tomorrow.

We have on the platform quite a number who will be of special interest to you. Here are five officers of the Russian Navy. [Applause.] I ask them to stand up. Two of them are such big fellows, I like to look at them.

The five Russian gentlemen stood while the applause was warm.

Mr. P. Tchernigovsky, Ingenieur du Genie Maritime de la marine Imperiale Russe, coming to the front, said:

It is a pleasure indeed to hear this splendid Indian Band, to hear this beautiful singing that was sung, to hear these speeches, and to hear what is said this evening. I only can say that one can hardly think what the energy of man can do, and this man has much pushing energy to do all this in a way that has not been done before. You will excuse me. I would say more but as my language is not very good I simply wanted to tell you of the pleasure we have had in what we have heard. [Applause.]

MAJOR PRATT I wanted to introduce to you and have you look in the face a gentleman here, because he is one of the heroes of the day, but Dr. Jackson knows all about him, so I have asked the Doctor to introduce him.

DR. SHELDON JACKSON:

A little over one year ago tidings came from the far North that eight whaling ships had been caught in the ice with four hundred sailors and that they were without sufficient provisions to last until the following summer, when they could be relieved. The President called his Cabinet together to confer over the matter. It was found that no provisions could be taken to them in the ordinary way—that the only possible measure of relief was to take two herds of domestic reindeer, that were in the neighborhood of Bering Straits, and drive them over land to Point Barrow for food purposes. Accordingly instructions were issued to organize a relief expedition and make the attempt to reach the starving men in the Arctic Ocean.

The story of the expedition was told at a Wednesday meeting in Carlisle, and when one of the audience went home and retold it to his children, one of them said: "Why, the leader of that expedition must be the great North King of the United States."

Passing through your buildings this afternoon one of the faculty said to me.

"Do you know if Lieutenant Peary is here? I understand that he and his wife are to be present."

I replied:

"I do not think he is here, but I know this, that a greater man than Peary is present, with his wife, in Carlisle to-day."

"Peary in his explorations in Greenland was striving to gain knowledge, and if he got caught in a storm, he could wait securely in his tent until the storm was past and then push on northward for the purpose of continuing his investigations, but when the great "North King of the United States", by the direction of the President started to the relief of the four hundred perishing men, it was to be a race with death to save their lives and to reach them as quickly as possible; and to do this he had neither a base of supplies, to which he could fall back in case of necessity, nor caches of provisions at suitable intervals to speed him onward.

We honor Peary for his endurance, but this great country still more honors the man who with equal endurance had lives at stake and sought to rescue four hundred perishing sailors.

Within the past year the country has honored the remarkable exploit of Lieutenant Hobson, who with his Merrimac sailed into the harbor of Santiago and sank his ship with fort and fleet, on his right and on his left, pouring into his devoted vessel shot and shell. The country does well to honor that man; but we have with us to-night on this platform a

ded his life for a... but for four long... conscious that... conscious that he might... as he faced north... his expedition to save those... whalers and American citi... [Applause.]

9th of December 1897, the U. S. Revenue Cutter "Bear" after days of buffeting by ice-laden gales and repeatedly driven back by a frozen sea, succeeded in landing through ice floes and a blinding snow storm at the Arctic gate on the bleak and wintry coast of Cape Vancouver, the overland relief party of three men.

Over a thousand miles of Arctic wastes lay before them. A portion of the way had never been trod by the foot of white man. Unknown and barbarous tribes were to be encountered. Storms were to be met before which it seemed impossible that man or beast could face and live, the thermometer registering 40, 40 and 50 degrees below zero. And yet they did not dare remain in camp until violence of the storm should pass by, before them 400 men were dying, whom they had started to rescue, and setting their faces as flint against the death-dealing storm and the awful and almost preternatural solitude of the long Arctic night they struggled forward into the Unknown over whose entrance gate stands written the experience of centuries of Arctic exploration "Whoever enters here, leaves hope behind."

On the 29th of March the party reached Point Barrow, and on the following day Mr. William T. Lopp, the heroic Missionary from Bering Straits, arrived with a herd of reindeer, and the whalers were saved.

Upon the news reaching Washington, the President communicated the same to Congress in a special message, and recommended the thanks of the Nation and a gold medal to the heroes.

I am glad of the privilege and that Major Pratt has given me time to tell this story of bravery, good generalship, heroic endurance and the interposition of Divine Providence, and to introduce to this audience the great "North King of the United States."—Lieutenant David H. Jarvis, of the United States Revenue Cutter Service.

LIEUT. JARVIS: [Continued Applause.]

LADIES AND GENTLEMEN: Major Pratt says you are to look me in the face, and Dr. Jackson calls me something like a king, so I suppose you had better look at me pretty hard as I don't think I will be here long. [Laughter.]

Dr. Jackson has told you more about myself than I would care to say, I assure you, and as this is an experience meeting on Indian education—although I don't figure in that, I do figure in experiences with Indians. You call the Northern Indians Esquimaux; we know them and call them Indians, or natives as the word comes handy. I can tell you that they certainly outrank Dr. Eastman as an anti-scalper, because they are so kind and good natured with one another that such a suggestion as scalping has never been associated with them, and I want to say for the Esquimaux, or Indians as we know them in the far north, the farthest north of any tribe, that a more homely, more generous, more good natured and helpful class or race of people I don't know of. I never passed a house in all my experience in which I have not always got a good welcome. I never went to a house where the best corner or the best place was not cleared out and surrendered to me, and I never had occasion to want food or shelter of any kind, for the best they had, such as it was, was always given me, and more than this I don't think can be said of any people. I thank you for your patience. [Applause.]

MAJOR PRATT: Congress is going to give the Lieutenant a ship to transport the reindeer from Siberia over to the United States. Perhaps I ought not to have said anything about this before these Russian officers. Dr. Jackson has a scheme to take all the reindeer out of Siberia and turn them over to the United States.

The Carlisle audience that comes together on this occasion has several times heard the gentleman whom I shall next introduce, but it has been several years since he was here, and very few of the pupils of the school now here know him. I want them to see him, and I want you all to hear him again, because he always says something good. He has been for many years an employee of the Bureau of Indian Affairs in Washington. Mr. Francis La Flesche, an Omaha.

FRANCIS LA FLESCHÉ:

LADIES AND GENTLEMEN: I wish first to say something about the reputation that one of the Doctors, who has just appeared before you, has made. Not long ago I was strolling along one of the streets of the great city of New York, watching

the people as they rushed by and the elevated trains as they thundered past until suddenly I felt a hand upon my shoulder. I turned around, and a man grasped my hand with both of his and said:

"How do you do, doctor? I am very glad to see you. You are making a heroic struggle in the city of Chicago, and you deserve success!"

He did not give me a chance to say that he was mistaken, but went on speaking in complimentary terms. Finally I said:

"My friend, you have made three mistakes. I thank you for the compliment of giving me a title. You called me Doctor, that is one mistake. You made another mistake in saying that my struggles were in Chicago, my struggles are in the City of Washington."

He looked at me and said:

"Why are you not Dr. Montezuma?"

"I thank you again," I replied, "that is the third mistake!"

I felt proud of being taken for some body who had made a reputation, and that, one of my own race. [Applause.]

I wish to say to the young people who are here struggling, who are in search of knowledge, that we must learn to be somebody, so that the people with whom we come in contact will take us for somebody, will take us for Americans and not for wild Indians. [Applause.]

For a great many years the white people and the Indians were like two horses hitched to a wagon and would not pull together, they pulled away from each other and made no headway. At last a soldier came, and like a skilled driver took the reins and guided them in the right direction. As I sat here on the platform and saw the faces of the red people on one side, and those of the white people on the other, I could not help thinking that at last the two races were united, not only in friendship but also in brotherhood. [Applause.] Who made it possible to be so? Major Pratt has made it possible to be so. [Applause.] I say it with a heart full of gratitude, and I believe too that most of my people look to him and think of him with gratitude. And so they should. [Applause.]

Now that we have become united; now that we are one people; now that I can at last say "we," I desire to say to both the Red race and the White race, let us so conduct ourselves that our neighbors abroad when speaking of us will say, the Americans are truly a great people. [Applause.]

MAJOR PRATT: I would like to fire a good many more shots, but the hour is getting late. We have on the platform another Indian—a recent graduate of the Carlisle School. He passed out from us, but I will tell you about him after he gets through. Elmer Simon, a Chippewa, come to the front!

ELMER SIMON:

LADIES AND GENTLEMEN: Since the Major has told you that he will say something about me I feel as though I ought not to say anything about myself, and since my Princeton friend has given my family secrets away, I have nothing more to tell. However, I will say just a few words. I came here in 1889, and graduated in 1896 from this very platform. I feel as though it were but yesterday, so fresh and vivid are the scenes of that day. I have been struggling out in the world to uphold the doctrines that Carlisle instilled within me, and it has been a hard fight. I have encountered great disappointments, but with it all I have enjoyed it, and I feel on this occasion and I am happy to say it, that all I am and all that I ever hope to be, next to my Creator, I owe to Major Pratt. [Applause.] I also wish on this occasion to extend my heartfelt gratitude to him for what he has enabled me to do. Furthermore, I wish to extend my thanks to his wonderful co-workers for their kind and patient work, for the seed they have sown in order that I might reap the benefit of it, and for the ideas of noble living they have given me to follow.

Out in our home in Michigan, one of the principal occupations of my people is the making of baskets; they follow that largely for a living. On one occasion an old gentleman and his wife came to town to sell some baskets, and as they were making the transaction, I happened to pass by. The merchant took the baskets and said:

"Mr. Shawb-na-gontz, they are pretty nice, did you make these?"

"No sir," replied Mr. Shawb-na-gontz, "my wife."

The merchant examined them again.

"Mr. Shawb-na-gontz did you make these nice holders and sides?"

"No sir, my wife made them."

"Then, Mr. Shawb-na-gontz, what do you do?"

"Me smoke, that's all." [Laughter.]

I feel the Indian has been doing that too long. Let us put away our pipes of indolence and do something; acquit ourselves like men, like the men we represent, true Americans. [Applause.] Because this republic is the foremost nation on the globe. Pennsylvania is one

of the foremost states in this Union, and Carlisle is the greatest place in Pennsylvania. If it is not, then it is our grand privilege to make it so. [Applause.]

MAJOR PRATT: Every President since this Carlisle School was established has been a friend of Carlisle. One of them was my friend long before Carlisle. I used to meet him on the battle field. I carried messages to him from Brigade and Division Headquarters to where he was at Army Headquarters. I saw him in the fierce fight of Chickamauga. After he had been made President I went down to see him. I was invited into his office at once, and he told me to sit down until he finished signing papers. There was a big stack in front of him. He said he would be through in a minute. I sat down and waited. When through, he got up and came forward and took both of my hands in his two hands, and stood there looking me in the face. He said:

"I am glad to see you. I am coming to Carlisle."

I said:

"General, that is just what I came to ask you to do."

Right then he planned to come to Carlisle and bring members of his cabinet with him. He told me to arrange a timetable and let him know, and the first day that he could get away he would come up here. I came back and saw President Kennedy of the Cumberland Valley Railroad. I told him, and he instructed General Boyd to arrange a time table that the President could use any day to come up by the Pennsylvania and Cumberland Valley, and go back by way of the Baltimore and Ohio, spending four hours in Carlisle. Not very long after that as the President was leaving Washington he was shot in the station. On the platform to-night is the husband of General Garfield's daughter. He has made a name for himself. The Governor of Alaska told me, that he is a great force in Alaska. It gives me great pleasure to introduce Mr. J. Stanley Brown, of Alaska.

MR. J. STANLEY BROWN:

LADIES AND GENTLEMEN: This evening, a great many beautiful theories of mine have been knocked into a cocked hat. I had a theory that if I sat well back behind this row of distinguished gentlemen, I should escape the eagle eye of our delightful host, Major Pratt. That was a brilliant iridescent dream which did not materialize. [Laughter.]

There was another theory which I had come to believe in, having been taught it all my life; and that was, the impossibility of doing anything with the original Americans—the first settlers of our country, until they should pass through those stages which our civilization went through, before it reached its present plane. I had been taught that they must go through the pastoral period, the agricultural period, the manufacturing period, and perhaps after a long term of years, their civilization would be completed. That was a bright dream, which has vanished before the impressive reality of the Carlisle Indian Industrial School, which I have seen for the first time, today. I had long heard of Carlisle, and its wonderful work, but never imagined that such an institution as this existed, or could possibly exist, in the United States. Those whose genius has made this school what it is, have evidently invented some educational "short cuts" which the ethnologists, anthropologists and theorists, have not taken into account.

Some one has said that a race which could produce Booker T. Washington, and Dunbar the poet, need not despair. But I want to add another thought to that. I had never supposed it possible that this race could accomplish what other races had, but I can state tonight with all sincerity, that after what I have seen of the day's exercises, I believe that there is nothing to which the North American Indian may not aspire, after having enjoyed the beneficent influences of this institution, under the guidance of such a man as Major Pratt. [Applause.]

I just want to say one more word. The Right Honorable Joseph Chamberlain struck the key-note of civilization when he said that a nation may grow rich, it may grow prosperous, but it can only win respect by overcoming obstacles as they arise. The respect and admiration of all is being won here by reason of this splendid and beautiful work, and if we continue to extend the hand of mercy and kindness in the future, all obstacles can and will be overcome by these girls and boys, these young women and young men. In a broader sense, I want to say to those who fear for the nation's future, that if the civilization of the United States means that we shall only grow rich and prosperous and keep closely within our own borders, that the benefits of our civilization, liberty and educational advantages shall

not go forth to other peoples, shall not be shared with others, whether they are in Armenia or in the Philippines, then the constitution of the United States is a failure, and our boasted civilization a sham. [Applause.]

I believe sincerely, that as a policy if for no nobler motives, the United States can only pass on to higher planes of civilization, can only keep our own government pure by sharing that civilization with the Indian, or any other people who can be benefited by it.

After Major Pratt's touching introduction, I feel as though I bore a special message of congratulation to you all to-night. This institution and its work are often spoken of in the family of the one he referred to so tenderly just now. All here have its good wishes, as I believe they have of every right thinking person in this nation whose people are coming to realize that under wise and enlightened guidance, the Indian can work out his own salvation and take his place beside the best and most loyal citizens of the land. [Applause.]

MAJOR PRATT: The two captains under whom I serve are here on the platform—the Commissioner of Indian Affairs, Mr. Jones, who was with us last year, and the Superintendent of Indian Schools, both exceedingly modest. I have labored hard with them; finally I have partly succeeded and can ask Mr. Jones to close the evening for us.

WILLIAM A. JONES, COMMISSIONER OF INDIAN AFFAIRS.

I am somewhat puzzled to know what to say here to-night in view of Major Pratt's conduct. He addresses the Superintendent of Indian Schools and myself as his Captains, but with the same breath he turned around and begins to command us.

I had fully made up my mind not to start from Washington this morning in order to prevent him from repeating the trick he played on me last year. Some of you will remember that I told you at that time, that I tried to sneak into the audience so as to avoid coming on the platform, but he insisted and threatened to

carry me bodily if I refused. [Laughter.] During the war they had a way of filling the depleted ranks of the army by a system of conscription called drafting. When a man was drafted he had one of three things to do, he could go to war himself, or he could furnish a substitute, and the third was to skip across the line to Canada. The last I cannot do very well to-night; I dislike very much to go to war myself, and I thought I had furnished a substitute. He insisted that somebody should represent the Bureau here to-night on the platform in the way of speech-making. I have furnished one substitute—Mr. Frank La Flesche, who is here and represents the Bureau; I thought that would satisfy him.

I was drafted by Major Pratt to speak here to-night and I had the choice of complying with his demand by appearing in person, skip the country, or furnish a substitute. I chose the latter, and thought I had furnished two good substitutes in the person of Mr. La Flesche and the Superintendent of Indian Schools—Miss Reel. This would have satisfied any reasonable person, but it is not always safe, I learned to my regret, to attempt to have your own way with Major Pratt.

As I listened to the speeches of these representatives of the Indian race to-night. I could not help reverting to my early impressions as to the character of these people. I had always been taught that they were very much inferior to the white race intellectually, but I am free to confess to-night that if Major Pratt had continued to call up his Indian speakers much longer, my opinion would have been reversed and I easily convinced that we are the inferior race. [Applause.]

I have heard a great deal of Dr. Montezuma, and I have heard a great deal of Dr. Eastman, and I expected to hear something good from them and was not disappointed. But as I sat here and listened to these Indian boys, some of whom I had not heard of until to-night, I am really surprised at the ability they have displayed in their choice of language and the thoughts expressed.

When I look on my left into the faces of these hundreds of Indian boys and girls, I can see but just a little difference in the shade of the skin from our own, but can detect no difference in the intelligent, eager expression from our own.

A short time ago these boys and girls were in the midst of the savage life, in the tepees of the west, but to day they stand almost on an equality with our-

CLASS '99 OF THE INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.



Christian E. Eastman, Annie M. Gesis, J. Jennings Gouge, George Hazlett, Sarah A. Williams, Chauncey E. Archiquette, E. Lillian Smith, George L. Wolfe, Lydia H. Gardner, Sioux, Chippewa, Chippewa, Piegan, Chippewa, Oneida, Clallam, Cherokee, Arapaho, John Lemieux, Jennie M. Brown, Vincent Natailsh, Seichu Atsyé, Mary Moon, Jeannette M. Buckles, Corbett B. Lawyer, Lettie B. Scott, Chippewa, Sioux, Apache, Pueblo, Assinaboline, Nez Perce, Cayuga, Clara B. Price, Jonas S. Mitchell, Dollie Wheelock, Louie McDonald, Robert Emmett, Bertha E. Dye, Stuart I. Hazlett, Jeannette A. Horne, Seneca, Thomas F. Denomie, Ottawa, Onelda, Ponca, Assinaboline, Seneca, Klamath, Gora B. Wheeler, Rose Duverney, Edward W. Peters, Dahney Ellen George, S. Kendall Paul, Olive Larch, Henrietta Catolst, Minnie H. Finley, Seneca, Chippewa, Ottawa, Chippewa, Cherokee, Alaskan, Cherokee, Cherokee, Caddo.

selves, as to their mental ability and their thirst for knowledge.

One of the speakers has said that a prejudice existed on the part of the white people against the Indian, and on the part of the Indian against the white man, but I must confess that from what I have seen of the Indian he is well rid of that prejudice, especially towards those that are disposed to treat them fairly, but the white man still hugs this delusion. I was reminded very forcibly of this the other day when I was asked by a member of Congress—it was while the Army Organization Bill was being talked about—how many soldiers we needed in the West to take care of the Indians; they wanted to increase the Army; they wanted to place about 25,000 or more soldiers in the West to take care of these Indians. I told him that we did not need a single soldier to protect the whites from the Indians, but if we needed soldiers at all, it was to protect the Indians from the whites. [Applause.]

The time has gone by when we can consider the Indian as a savage. He has lost practically all his prejudices and he asks to be permitted to come in on an equal plane with ourselves, and as far as I am concerned, I shall lose no opportunity to urge that he be given the same rights and immunities that the whites claim.

In my visits to the reservations I have taken pains to learn something of the returned Carlisle students, and as far as I could observe, no influence has been more potent for good than the boys and girls from this school. [Applause.]

We hear a great deal about Reservation Schools, and the good influence they exert on Indian parents because of their immediate contact with them. There are no doubt a great many reasons why we should have reservation schools, but the record in the Indian Office based on statistics furnished by those in favor of reservation schools and who are opposed to non-reservation schools prove that graduates of Carlisle, Hampton, and other non-reservation schools who go back to the reservation, as a class do not go back to their old habits. We have carefully compiled statistics that refute arguments of those antagonistic to Carlisle. It is a fact that among those opposed to Carlisle you will find principally Agents and Superintendents of Reservation Schools, yet in the face of this, the statistics we have compiled in the Indian Bureau prove that seventy-six per cent of the graduates of Carlisle

and kindred institutions are leading correct, honest and upright lives. [Applause.] I believe fully that if the statistics could be furnished by the friends of non-reservation schools we could add at least ten per cent to that number. Now will the United States common schools, the white schools show any better percentage of profit than those non-reservation schools? Seventy six per cent is a large percentage; I do not know of a better showing in any of the common schools. Now taking these eight or nine hundred young boys and girls, is it not fair to assume that their influence would be potential if they should return to their homes? There is no question about it. When they go back to the reservations their education and training, and the influence they will exert will be such that it will be but a short time before the necessity for Carlisle, or any other Indian school, will cease. [Applause.]

MAJOR PRATT: General Carrington. GENERAL CARRINGTON: I have only a few statements to make to you. After listening to the remarks of the Commissioner of Indian Affairs, I can't help mentioning to you that since the close of the civil war to the time I took command of the Rocky Mountain Department, which was soon followed by the Red Cloud war; from that time until the last Indian outbreak on the frontier, there has never been an Indian war, or an Indian outrage, that was not directly or indirectly the result of the white man's encroachment [Applause.]

MAJOR PRATT: We thank you all Good night. The Band played "Star Spangled Banner," the audience arose and dispersed.

On Thursday morning the school-rooms were visited by a large body of people. Questions in the nature of a partial examination were asked by United States Commissioner of Education William T. Harris, as he passed from class to class, and a few pertinent questions were propounded by General Carrington. In most cases intelligent replies from the students in the various grades surprised and pleased the visitors.

In the Sloyd room the visitors lingered while Miss Ericson, teacher of Sloyd, gave a brief description of the system showing that Sloyd did not mean beginning carpenter work, and that the in-

attention was not to make carpenters of the boys and girls who were handling the tools so dexterously, but that this branch of education was intended to develop skill and general dexterity, while training to habits of order, exactness and methodical arrangement. It is the connecting link between Kindergarten and Manual Training. There are various kinds of Sloyd: Sloyd in needle and metal work; in weaving, basket-making, painting, brush-making, etc. The pupils show a fondness for the work which excites and sustains interest. They make only small things that are useful, not for the money value of the manufactured articles, but because a thing of use adds to the interest of the work.

Miss Ericson has had 103 small boys and girls in her class this year, working ten or so at a time. Dr. Harris gave information showing that Sloyd training was valuable in that workmen who had had this experience in their school days could more easily change their vocation if, through the introduction of machinery, it became necessary. The idea is to make versatile men.

Guests From Washington.

Hon. W. A. Jones, Commissioner of Indian Affairs, Mrs. Jones, and Miss Jones; Dr. W. T. Harris, United States Commissioner of Education, Mrs. Harris and Miss Harris; Dr. Sheldon Jackson, United States Commissioner of Education in Alaska, and Miss Jackson; Mr. Wm. Hamilton, Assistant Commissioner for Education in Alaska; Lieut. David J. Jarvis, U. S. R. C. S., and Mrs. Jarvis; Miss Estelle Reel, Superintendent of Indian Schools; Miss Alice C. Fletcher, The Misses Tonner, daughters of Assistant Commissioner of Indian Affairs; Mrs. Teunis Hamlin; The Messrs. Eaton and Miss Eaton, sons and sister of Gen. Eaton; Dr. Charles Eastman; Mr. and Mrs. Wm. G. Spottswood; Mrs. La Fetra; Mr. Frank La Flesche; Mrs. C. R. Thomas; Mr. Thompson; J. Stanley Brown, Manager of Alaskan Commercial Company; Misses Cummings, Brown, Chester and Keech.

Other Guests.

Dr. and Mrs. L. W. Fox, Mr. L. Bruce, Mr. David Peak, Miss Mary McCoy, Mr. Geo. Vaux, Jr., Miss Vaux, Philadelphia, Pa.; Col. and Mrs. Joseph W. Hawley, Media; Rev. Wm. H. Miller, Bryn Mawr; Mr. J. Wells Champney, N. Y. City; Mrs. Wistar Morris, Overbrook; Dr. and Mrs. George L. Spining, Misses Spining and Brush, South Orange, N. J.; General Henry B. Carrington, Hyde Park, Mass.; Mr. Noon, Hulmeville, Pa.; Messrs. A. Frongkevitch, Shensovitch, Cherinboosky, Makedonsky, Bellaikin, Russian Naval Officers; Dr. Carlos Montezuma, Chicago, Ill.; C. W. Hoslage, Indiana, Pa.; Mr. R. J. Campbell, Kane, Pa.; Mrs. Poody, Mrs. Eli Jamison, Mrs. Armstrong, Mrs. Kennedy, Delia Pierce, Mr. Patterson and sons Homer and William, Eleazer Garlow, Rachel J. Patterson, of N. Y. Indian Agency. Mr. Glen S. Warner, Springfield, N. Y. Miss Ella Hart, Haboro, Pa; Chas. Appleman,

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Wellersville, Pa; Mrs. Jesse Cope, Chas. C. Carter, Mrs. Carter, Geo. B. Mellor, Mrs. Mellor, Miss Mellor, Mrs. H. H. Davis, Deborah Leeds, Stephen Savery, Mrs. Savery, West Chester Pa.; Miss Mellor, Mrs. J. W. Crawford, Paul Crawford, Mrs. M. Barber, Miss May Lynd, Mr. J. W. Crawford, Judge W. A. Marr, John C. Rich, Mrs. J. C. Rich, Eliza L. Thomas, Mrs. Mary Rich Jeanes, Miss May Graham, Hannah E. Hallowell, Philadelphia, Pa; Mrs. Geo. Kelly, Roslyn, Pa; Wm. S. Carels, Mrs. Carels, Moorestown N. J.; Mrs. J. F. Russell, Mrs. Wm. Simons, Miss E. Hunter, Kemblesville, Pa; Myra B. Nivin, Ella M. Nivin, Landenberg, Pa; Anna M. Biles, Hannah M. Fana, New London, Pa; Mary P. Worrell, Z. Amy Larkin, Kennett Square, Pa; H. W. Satterthwaite, F. G. Satterthwaite, Miss M. Satterthwaite, Fallsington, Pa; Mrs. Jesse Lukens, Mrs. Emma Dance, Lincoln University, Pa; Webster Hershey, Mrs. Hershey, Landisville, Pa; Mrs. Elsie M. Hoffert and daughter, Miss Miller, Steelton; D. Sterrett Woodburn and family, Walnut Bottom, Pa; George Hallman and friends, Mechanicsburg, Pa; Mrs. Milton Crawford, Miss Lottie Grenawalt, Miss Mary Crawford, Fayetteville Pa; Miss Lydia Gardner's teachers—Miss Edna Hall, and Miss Lyster, Mrs. R. S. Conard, Miss Conard, Lansdowne, Pa.; Jerry Cornman, and family, Carlisle, Pa; W. C. Weaner, Mrs. Weaner, (or sister) Bendersville, Pa; Mrs. J. A. Lindsay, and friend, Mr. and Mrs. Glenn, Newville, Pa; Joshua Sharpless, Roland E. Sharpless, Thaddeus Groff, Walter K. Groff, London Grove, I. F. Merrill and wife, Moores, Pa; James A. Wilson and wife, Mrs. S. M. Jones, West Grove, Pa; Albert Reed, John Stuckert, Grace Stuckert, Harry Worthington, New Britain, Pa. Miss Fannie Rubinkam, Miss R. Girton, Mrs. Reeder, Miss Beans, Newtown, Pa; T. Morrison Slack, Mrs. Slack, Mozart, Pa; Kate S. Wagner, Table Rock, Pa; Mary E. Grist, Arthur Grist, Sunnyside, Pa; Patterson Hayes, Mrs. Hayes, Hayes Grove Pa; Sam'l Houck, Berwick, Pa; Mrs. S. Warren Mckeehan, Mr. Mckeehan, Mt. Rock, Pa; J. Q. A. Rutherford, Mrs. Rutherford, Harrisburg, Pa; H. B. Worrell, Meadowbrook, Pa; Mrs. Luther Baker, Shippenburg, Pa; Sam'l Eckles, Mrs. Eckles, Mabel Eckles, Wm. E. P. Eckles, New Kingston, Pa; Austin Mickey, Mrs. Mickey and 2 others, Oakville, Pa.

Alumni and Ex-students.

Siceni Nori, '94, Trenton, N. J.; Howard Gansworth, '94, Princeton University, N. J.; Henry Standingbear, '91, South Dakota; Jacob Jamison, '98, New York; Annie George, '98, Phila. Pa.; David Turkey, '95, Edgewood, Pa.; Elmer Simon, '96, Indiana, Pa.; Albert Bishop, '92, New York; Thomas Blackbear, '94; South Dakota; Benjamin Caswell, '92, White Earth, Minn.; Clarence Three Stars, South Dakota.

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