

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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THE RED MAN.

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RESOLUTIONS PASSED BY THE INDIAN SCHOOL EMPLOYEES, AT THE LOS ANGELES CONVENTION.

There were between three and four hundred agents, supervisors, superintendents, teachers, matrons, and other Indian school employees at the Los Angeles Convention. Among the resolutions passed were the following four, which after full liberty of discussion received a practically unanimous vote:

RESOLVED: That the true object of Indian schools and of the Indian management is to accomplish the release of the individual Indian from the slavery of tribal life and to establish him in the self-supporting freedom of citizenship and a home in the life of the Nation: and that whatever in our present system hinders the attainment of this object should be changed.

RESOLVED: That every Indian child over thirteen years old whose physical condition is pronounced by the agency physician to be such as to warrant it, and whose progress and promise are such as to lead the superintendent of the nearest reservation school, or the supervisor of schools, or both of them, to recommend it, should be sent to a non-reservation school, and no such child who shall wish to go should be kept back under the degrading influence of tribal life because parents may refuse their consent.

RESOLVED: That the public schools of the United States are fundamentally and supremely the Americanizers of all people within our limits, and our duty to the Indian requires that all Indian school effort shall be directed toward getting all Indian youth into these schools.

WHEREAS: The local prejudice on the part of the whites against the Indians in the vicinity of every tribe and reservation is such as to make attendance of Indian pupils in the public schools there impracticable, and

WHEREAS: The ignorance, prejudice and whimsical nature of the parents are equally obstacles against such attendance and

WHEREAS: There is no prejudice preventing attendance of Indian youth in such public schools as are remote from the tribe and reservation.

Therefore be it resolved: That it is the duty of our Government to establish Indian schools in well populated and suitable districts as remote from the tribe as possible, and it is hereby suggested that ten such schools be tentatively established at once, each with a capacity for about three hundred pupils at the schools and with the distinct understanding that each such school shall carry three hundred additional pupils placed out in families where they shall attend the public schools and can work outside of school hours to earn their own support.

We are again receiving a baptism and benediction of anathema from Catholic priests.

We will not quote the full text of our abuse by these experts in that line, but will meet some of their statements. So far as we know, our alleged offending was in advocating the resolutions which appear in our first column, and answering as we thought, in a perfectly proper way, some things that were advanced at that institute. The resolutions need no apology.

We are charged with using insulting language toward a large number of Indian educators connected with the Catholic church. Our words are not quoted. What the daily papers of Los Angeles said we said was this: "The greatest hindrance to the Indian in getting into the broad life of the nation is the church," and that is what we intended to say.

Now, anyone who knows us would not for a moment suppose by "the church" we meant the Roman Catholic church, but that denomination insists upon appropriating it all. We explained why we made this statement. It is not the religion that injures the Indian; it is because the church keeps the Indian on the reservation and the reservation ruins. Keeping the Indians on reservations is the policy of all denominations, and we insist that that policy is "the greatest hindrance to the Indian in getting into the broad life of the nation." We do not know any missionary, or bishop in charge of missionaries, who has made any serious effort to get the Indians, or even one Indian, permanently out into the life of the nation. Our experience is that of all sects, the Roman Catholic is the most strenuous in efforts to keep the Indians in their tribal conditions. We insist that it is common sense and plain, and well established by experience, that no people are made or can be made civilized Americans when surrounded and immersed in savagery and things foreign to America. It is therefore impossible for us to understand how the Indians can ever become Americanized unless they live among Americans and so learn as others do to take their chances as individual Americans.

One difference between us and the missionary among the Indians is that the missionary is sure he can get the Indian into heaven in the first generation, and equally sure that he cannot be gotten into our civilization short of several generations. Having no contrary evidence, and it being quite impossible to get, we cannot dispute the first proposition, but that Indians cannot be civilized in one generation we do most emphatically dispute. We claim that it is just as easy to make Indians into a useful part of our American civilization as it is foreigners, and that, too, in less than one generation. Our experiences show and amplest evidence sustains this position in spite of contrary assertions.

The Catholic priests and prelates and Catholic papers have wielded great influence to accomplish their purposes against non-reservation schools by assertions of cruelty in breaking up the Indian family.

We might throw back these allegations by instancing the methods of the Catholic church in its eleemosynary institutions, in which boys and girls are weaned from their homes and parents by being kept away from them for years within high

walls, fenced off from the outside world, its associations and experiences, under the care of men and women dressed in the pronounced garb of the church, where the children are required to call their caretakers "fathers" and "mothers" who claim entire innocence of real fatherhood and motherhood; and other women, sisters, who especially glory in having deserted the realm of the family and real sisterhood. We will not, however, at present further show up the inconsistency of this imperious, fault-finding church along these peculiar characteristics, but will take the entire priesthood of the church as our counter arraignment. Every priest and prelate of the Catholic church in America is in his own person the amplest condemnation of the position taken by the Catholic church in alleging against the non-reservation system of Indian education.

The Catholic church wants the child for a priest. It takes him from his home and his tribe, separates him absolutely, immerses him in the influences of the church, remote from his family, continues him under such influences for a long series of years until he is practically helpless for any other than priests' work, and then seldom, if ever, allows him to go back to his family and tribe, but rather sends him there from to foreign and remote parts of the world—for instance Spanish and Italian priests to America, to boss us in Americanizing our Indians.

What the Government purposes and is doing with young Indians will not at all compare with this in the absolute separation and breaking up of the family relations, and the hypercritical cant of Catholic papers and priests against our Government in its efforts to get the Indian into the national life ought to, and we feel sure will, bring upon that church the condemnation its methods deserve.

The Government of the United States has waited much more than a century for the churches to lift our few Indians out of their savagery into American civilization, until observation and experience condemn every effort they have inaugurated to that end and especially those of the Catholic church. Their efforts are rather calculated to build the Indian out of and away from our American life.

Latterly, the incompetency of churches to accomplish the Americanizing of the Indian has become so patent to themselves, that they constantly apologize by saying that the civilization of the Anglo-Saxon race was only accomplished through centuries of development, and we must not therefore expect a speedy civilization of the Indian. How absurd!

If the Government in its efforts to manufacture industrious, productive citizens out of Indian youth will fully adopt the same strenuous methods the Catholic Church uses to manufacture its priests, and will place all Indian youth in the surroundings of industrious, respectable citizens under the teaching of loyal Americans, whose highest aim is to produce capable and loyal Americans, and be as absolute about it as the Catholic Church is in the surroundings and teaching of the prospective priest, the Indians will become useful, civilized citizens in less than a generation.

"MY BROTHER'S KEEPER."

In a thin little magazine called The Land of Sunshine, edited by himself and published in Los Angeles, a fantastic litterateur by the name of Charles F. Lummis prints a picturesquely preposter-

ous arraignment of Indian education and Indian educators. Stripped of a part of its extravagant verbiage, his argument may be summed up in three distinct propositions: First, that the principal feature of the recent Indian Institute was its "absolute innocence of scientific knowledge;" second, that to civilize the Indian in twenty years "is something that even the primary scholar in evolution and anthropology knows to be sheer impossible;" third, that the present system of Indian education, and especially the Carlisle system, destroys the family, and "nothing can compensate for the wreck of it."

As to the first accusation, it may justly be said that the science proper to an educational convention is the science of education, and not that of ethnology or archaeology. Nevertheless, the fact that such knowledge as Mr. Lummis values was not conspicuous at Los Angeles, does not in the least prove it wanting among Indian educators. The Californian, with monumental conceit, assumes himself to have been the only "scholar" present—the sole "master of thousands of books, (without knowing the chief of which, at least, no man can pretend to know much about Indians.)" Others beside Mr. Lummis have in fact studied the hoary records of the Indian's past; others have lived "on the human side" of him in the rude dwellings of today; but we do not all, like him, hold this sort of knowledge conclusive as to the possibilities of his future.

We do not claim to civilize THE Indian, but we do claim to civilize AN Indian in twenty years. History and evolution may prove, as our critic avers, that no RACE, as such, ever completed the several stages of civilization within the space of a generation. The history we are making today does prove beyond question that this achievement is well within the capacity of the INDIVIDUAL. The scholar is not born a scholar; the civilized man is not even born civilized. The growth of the child is the development of the race in epitome; and the child of uneducated parents has been and is being so trained as to stand shoulder to shoulder with the inheritor of generations of culture; which simply means that culture is not so much a matter of inheritance as of individual acquisition.

Finally, it seems to us worth while,—not particularly for the sake of replying to Mr. Lummis, but in justice to better balanced people who may read and be inclined to take him too seriously—to contradict his assumption that the system of educating young Indians remote from the tribe destroys the family. True, it separates parent and child, it may be for years; but so does the higher education among ourselves; and parents who live out of reach of good schools often voluntarily part with their little ones for almost the whole school-going period. It may lead, and ought to lead, in many instances, to the permanent establishment of the young people in a new and better environment—but what of that? Do not our own sons and daughters seek the most favorable openings, wherever they may be found? The scattering of a family to the four corners of the globe in course of life's every day exigencies does not obliterate family sentiment nor destroy the tie of kindred. The college bred son does not usually despise his illiterate father or his ungrammatical mother—if he does, he shows himself to be despicable—for to every noble nature and developed mind comes the full recognition of things not learned in the schools—of qualities possessed by many an uneducated,

half civilized man and woman, white and red—and among these treasures are native intelligence and force, experience of life, and wealth of natural feeling.

It is evident that there were humbug anthropologists and ethnologists to stand in the way of Indian civilization in the early days of the republic just as now, for John Adams wrote Thomas Jefferson on the 28th of June, 1812, as follows:

"Whether serpents' teeth were sown here and sprung up men; whether men and women dropped from the clouds upon this Atlantic island; whether the Almighty created them here or whether they emigrated from Europe, are questions of no moment to the present or future happiness of man.

Neither agriculture, commerce, manufactures, fisheries, science, literature, taste, religion, morals, or any other good will be promoted, or any evil averted, by any discoveries that can be made in answer to these questions."

ECHOES FROM THE INDIAN INSTITUTE.

Supervisor Wright of Wisconsin, who was one of the speakers at Los Angeles, is reported as saying that the abolition of the reservation does not dispose of the Indian question. He cites the Winnebagoes in Wisconsin and a few Sioux in Minnesota as examples of Indians living among the whites and shifting for themselves, with the remark that these people are tramps and gypsies, who live by selling baskets and catching fish.

While it is not quite fair to class them as "tramps," it must be admitted that there are scattered Indians of various tribes living away from the reservations and in or near white communities, who are "squatters" or without permanent homes, and who win a precarious livelihood in semi-civilized pursuits, eked out by more or less begging. The question is, whether the alienation of their land would not cause many who are untrained or incapable of any regular occupation, to drift into this sort of existence. It is a real peril that ought not be overlooked; and the sole preventive that we know of may be found in the extension of practical education—such education as is given at the best government schools especially in the "outing," and which fits for self support along recognized lines. The reservation is doomed, and there is no time to be lost in giving the "Carlisle idea" a universal application.

It is always safe to give due weight to those who differ from ourselves, and there is force in the remarks of Miss Wilkins, a teacher among the "independent" Indians of California, who thinks that the problem of the Indian off the reservation is the problem of the poor man everywhere, with the added handicap of race prejudice. She points out that the Indian cannot be free, nor even exist as an individual, while he is poor, and desperately poor, as at present.

This is true, (as to the poverty,) of some tribes, and not true of others. The educated Indian does not forfeit his money annuities—the interest upon trust funds, which are of the nature of inherited property—by separating himself from the tribe and becoming a citizen. Neither does he sacrifice his allotment, which if valuable may be leased for his benefit under certain restrictions. If he is able to employ the money which is his due as business capital, or to bank it with his savings, he secures an important advantage, which removes him from the depressing condition of absolute poverty. If he depends upon it as a means of subsistence, or in any way relaxes his efforts because of it, the money is an unmitigated evil—but then it is entirely his own fault! To a man of reasonable ambition and energy, the possession of a little capital should be an added incentive to work, and a further means of making his work effective.

Miss Wilkins declares that "co-operation is the keynote of the future success of the Indian." Some of our best thinkers are persuaded that in this magic word lies the secret of all true progress, and

would substitute "co operation" for "competition" throughout the industrial world. It is quite true that the wild Indian practiced a primitive kind of socialism, but most of us must regard Miss Wilkins' suggestion of a return for them to the "institutional village" or community life as an idle dream—for why should we propose it to others until we are ready to adopt it for ourselves?

Association or combination with others of like interests is a method universally employed to increase the sum of our personal effectiveness. Speaking generally, the Indians do not as yet understand this art of combination for a purpose, and are given to petty schemes and personal jealousies that often defeat their common ends. They may find it advisable in some instances to work together for the sake of recognition or political standing. The important thing, however, is active co operation, both political and social, with their neighbors of the dominant race. One reason for the Indian's unpopularity may be found in the fact that he pays no taxes. He must learn to bear his share of the common burden, to make of himself an acceptable neighbor and a factor in the community in which he lives. ELAINE GOODALE EASTMAN.

THE INDIAN "ROUGH RIDERS."

One of the notable books growing out of the Spanish-American war is that in which Col. Roosevelt tells in his simple, out-spoken fashion the personal story of his famous regiment.

"There was," he says, "one characteristic and distinctive contingent which could have appeared only in such a regiment as ours. From the Indian Territory there came a number of Indians—Cherokees, Chickasaws, Choctaws and Creeks. Only a few were of pure blood. The others shaded off until they were absolutely indistinguishable from their white comrades; with whom, it may be mentioned, they all lived on terms of complete equality.

Not all the Indians were from the Indian Territory. One of the gamest fighters and best soldiers in the regiment was Pollock, a full blooded Pawnee. He had been educated, like most of the other Indians, at one of those admirable Indian schools which have added so much to the total of the small credit account with which the White race balances the very unpleasant debit account of its dealings with the Red." (Pollock was educated at Haskell Institute, Kansas) "He was a silent, solitary fellow; an excellent penman, much given to drawing pictures.

Another Indian came from Texas. He was a brakeman on the Southern Pacific and he wrote telling me he wanted to enlist. * * He brought into the regiment, by the way, his partner, a white man. The two had been inseparable companions for some years, and continued so in the regiment. Every man who has lived in the West knows that, vindictive though the hatred between the white man and the Indian is, when they stand against one another in what may be called their tribal relations, yet that men of Indian blood, when adopted into white communities, are usually treated precisely like any one else."

This coincides so exactly with my own observation that I quote it with pleasure. I have lived in the West for some years and have had special opportunities to study this question. The East is over sentimental—makes too much of the Indian—kills him with kindness. Even the Mohonk Conference has not gone beyond singling out its Indian speakers and grouping them together on the program!

For full and fair and manly recognition of Indian manhood, commend me to a Western community!

Col. Roosevelt has a very winning, almost an affectionate way of speaking of the men who served under him. Here is warm praise! "I don't know that I ever came across a man with a really sweeter nature than another Cherokee, named Holderman. He was an excellent soldier, and for a long time acted as cook for the head-quarters mess. He was a half-breed, and came of a soldier stock on both sides and through both races. He explained to me once why he had come to the war;

that it was because his people always had fought when there was a war, and he could not feel happy to stay at home when the flag was going into battle.

Two of the young Cherokee recruits came to me with a most kindly letter from one of the ladies who had been teaching in the Academy from which they were about to graduate. One was in the Academy football team, and the other in the glee club. Both were fine young fellows. The football player lies buried with the other dead who fell in the fight at San Juan. The singer was brought to death's door by fever, but recovered and went back to his home.

There were other Indians of a much wilder type, but their wildness was precisely like that of the cow-boys with whom they were associated." (Some people imagine that the wildness of an Indian must be of a peculiar and dangerous stamp! Col. Roosevelt knows better.) "One or two of them needed rough discipline, and they got it, too. Like the rest of the regiment, they were splendid riders. I remember one man whose character left much to be desired in some respects, but whose horsemanship was unexceptionable. He was mounted on an exceedingly bad broncho, which would bolt out of the ranks at drill. He broke it of this habit by the simple expedient of giving it two tremendous twits, first to one side and then to the other, as it bolted, with the result that, invariably, at the second bound, its legs crossed and over it went with a smash, the rider taking the somersault with unmoved equanimity."

The book is interesting reading from cover to cover; and I particularly like the unaffectedly friendly and just way in which this ready fighter and graphic writer sketches, among others, the characters of his Indian soldiers.

ELAINE GOODALE EASTMAN.

"A TASTE OF LIFE."

A story appeared not long ago in The Interior under this title which is so untrue to the facts and leaves upon the mind of the reader so needlessly painful an impression, that it might better have been called "A Taste of Unreality."

It purports to be the story of an educated Indian girl returned to her tribe, to a "life of misery and shame."

In the first place, it is declared again and again that the "Government REQUIRES its graduates to go back to their tribes." The woman who has been sold to a brutal husband and cruelly abused, insists that "the white man's laws" have sent her where she is, and that from these laws there is no appeal. There is no such law and never has been. Any Indian boy or girl of responsible age, who is able to support himself or herself, is at perfect liberty to do so wherever they may find opportunity. The graduate of an Indian school is under no compulsion to go home, any more than the graduate of any other school, provided he or she chooses to live and work elsewhere. As a matter of fact there are a number of young women, graduates of Carlisle and other Government schools, now supporting themselves as nurses, teachers, etc. in white communities.

Further than this, supposing that the girl did go home and found her position there unendurable, I never knew of an Indian agency (and I do not believe there is one,) where she could not find protection and respectable employment. No girl of any spirit or courage worth mentioning would submit to be "sold for twenty ponies to a vile brute," when it was open to her to leave her unnatural father's house and take a situation with a kind family in a refined home. Personally I never heard of a case in which it was attempted to force a girl to marry or to compel her by physical violence to abandon her civilized ways. If such an end be desired, persuasion and ridicule are the strongest means that are commonly employed. But I repeat, without fear of contradiction, that if such an attempt should be made, all that the young woman would have to do, would be to make her way to the house of the agent, the missionary, a teacher or other friend, tell her story and ask for shelter and work.

Finally, the barbarity, filth and other unpleasant qualities of the Indians in the story are grossly overdrawn. Even if

there were no other educated young people in the tribe—and nowadays there are reasonably certain to be a good many—it is absurd to suppose that the wild Indians are destitute of natural kindness, and their life one of unrelieved wretchedness and "worse than heathen bondage." Poor and ignorant they may be, but they are not all "brutes," nor is their primitive existence wholly intolerable even to "a refined and educated woman," such as this Indian girl had become. I know this, for I have proved it by living in their tents for many weeks at a time, sharing their food and their occupations, enjoying their sole companionship and meeting with but trifling hardships and not the smallest rudeness.

In a word the story of "Marian" is, fortunately for our harrowed feelings, largely an imaginary tragedy.

ELAINE GOODALE EASTMAN.

MOHONK.

The Seventeenth Annual Conference of the Board of Indian Commissioners and friends of the Indian was held at Lake Mohonk, New York, on the 11th, 12th and 13th of October.

Mr. Albert K. Smiley, is always the same genial, hospitable host of the three or four hundred invited guests, providing them with every comfort and luxury obtainable in the best equipped mountain resort. His home is surrounded by three thousand acres of forest and cultivated farm land, his own, through which he has constructed macadamized driveways to sky top peaks and outlooks over extensive valleys. From one point on a clear day the observer may look into four different States.

Mr. Smiley made the usual preliminary address at the opening session of the Conference on Wednesday morning, welcoming all who had gathered in the interest of the Indian and mentioning specially those fresh from the field with their practical views and experiences. He trusted that there would be a full and free expression, but that love and harmony would prevail throughout the sessions.

In speaking of the presiding officer who was to conduct the meeting—Dr. Merrill E. Gates, ex-President and now Secretary of the Board of Indian Commissioners, he said that he wanted a "fullblood" Indian in the chair. The Conference had been fortunate in having able men to preside from year to year, and he complimented Phillip E. Garrett, who has held the position for the past year or two. General Whittlesey, Washington D. C., ex-Secretary of the Board of Indian Commissioners, who was present, he said, was an old war horse in Indian Affairs, and knew more about Indians than any man in the country, and Dr. Gates was his worthy successor on the Board.

After the election of secretary, treasurer, business and other committees, by the Conference, Dr. Gates in his opening remarks was pleased to look again into the faces of those gathered in the interests of the Indians. He referred to the beautiful weather as not "Dewey" but typical Mohonk weather, recited a stanza from a beautiful poem, and told a good story relating to the gorgeous autumnal colors that greeted the guests at Mohonk on every side. An Englishman who had been asked what he thought of the American autumn, replied:

"O! Ah! It is all very well, don't you know, but are not the colors rather loud?"

Dr. Gates believed that the beauty of scenery about Mohonk had a distinct effect upon the meetings. Those who had gathered had come for a great purpose, and one reason the Conference drew great people was that a variety of questions are touched upon aside from the discussion of the Indians. A little description of his recent visit to Carlisle and a morning of inspection, was given. He said the only one of the 60 tribes represented which the inspecting party came upon on its rounds, who could not speak English, was an Onandago Indian from a New York State reservation, whose inhabitants for generations have been sheltered

by the civilized East. He said there are people who would hold the Indians upon the reservation for scientific study, and in the discussion of this question we faced criminalology, phrenology, ethnology, in all stages from savagery to civilization.

Dr. Gates has spent two months this summer in the study of the Indians on the reservations and found that reports had been accurately given of the reservation conditions; but to be impressed, one must look into the living eyes of those we wish to redeem, and face the unutterable things that cannot be discussed at a meeting like Mohonk. His visitation through the reservations had filled him with the truth that there is no way so thoroughly effective in the redemption of these people as through the outing system. Civil Service Reform was held up as worthy, but he criticised the present carrying out of the system. He was for a vanishing policy that would merge the Indian youth in the schools of the country, and thought that the Indian should be dealt with through the common laws of the land.

Dr. Dunning here proposed a resolution to the effect that the Seventeenth Conference deeply regret the absence of Mrs. Smiley. The resolution was beautifully worded and was telegraphed to her.

The morning was then spent in the discussion of the report of the standing committee appointed to get at specific facts and suggest remedies for certain evils in the Indian service. Mr. Garrett, chairman, held that the committee had a delicate and difficult task to perform. Such men as Dr. Lyman Abbott, Dr. Hayes Ward, Darwin R. James, Herbert Welsh, Phillip Garrett made up the committee. There had been a misconception of the purpose of the resolutions of last year, some thinking they were an attack upon Government, but they were friendly to the Government and wished rather to aid than to attack. The platform criticised the Indian Bureau and demanded that it be taken out of politics and run by experts. Indians should be allowed use of courts; the turning out of good officers should not be allowed. One great evil in the present policy is the appointing of Indian Agents through party influence. There are obstacles in the way of abolishing the Indian Bureau; the 25 years' Dawes act is an obstacle, and so is the backwardness of the tribes. Agencies that are deemed ready to abolish are Klamath, Oregon, Mission California, Neah Bay, Wash., Quapaw Indian Territory, Sac and Fox, Iowa, Santee, South Dakota, Siletz, Oregon, Winnebago, Nebraska, Yankton, South Dakota, the New York Agencies and one or two others. The proposition to turn the Indians over to the war department was objected to on the ground that war does not exist and would retard the progress of the Indians. The assigning of the educational work to the Bureau of Education was not united with on account of its not being the province of said Bureau to establish schools, but its duties are to compile statistics. The Alaskan schools have proved a trouble to the Bureau, and the committee doubted if it would take the Indian educational work.

It might be well for the Indian Bureau to be a department by itself, but such a policy would be inconsistent with the abolishing of said Bureau. The Commissioner of Indian Affairs should have the power to carry out his plans and to appoint agents, but should be held under certain restrictions.

The report advised in summary: Abolishing of Indian Agents; Capitalization of Funds; Abolishing of annuities; Abolishing the Indian division of the Interior Department; Enlarging the powers of the Commissioner.

Most of the evils in the Indian service were due to the spoils system. Intemperate, immoral and otherwise evil men were appointed through the influence of party and the spoils system, and the committee had abundant evidence in authoritative facts to prove the assertions; and the evil can only be cured through Civil Service.

General Eaton moved that the report be accepted and discussed, and said that

he thought it was a marvellously wise report.

General Eaton made a stirring speech, and said that the proposition to abolish the Indian Division of the Interior Department was a good one. Said division was oftentimes a great hindrance; a small clerk with no knowledge of a situation secures the ear of the Secretary of the Interior and defeats measures that are important, but if the Secretary would get his information direct from the Commissioner, important measures would be carried through. He regarded the entire subject as educational, and regretted that we had no supreme arm for managing education by a national force. He would form an Educational Department of the Government and make its chief a cabinet officer and through this department disseminate education and have the power to say to our new possessions and to Mexico you must teach English. He did not think that military authority was in keeping with our democratic government, but he would not have us believe that the army means blood and battle. It means a police force in a sense, and he referred to the schools among the blacks that had been established through the military grasp we had of the south at the close of the war. His remarks were wonderfully clear and forcible.

Dr. Frissel, of Hampton, thought that those of us who deal first hand with the Indians know their childlike nature and their helplessness. He believed that we should use care in tearing down and removing systems before we had something to take the place of existing means. All recognize the helpfulness of Mohonk, but he cited the terrible condition of the Winnebagoes and Omahas, surrounded as they are by whites and renting to them, while the Indians live out in the bushes, as a sample of removing helps before Indians were ready. We all want the agencies to be abolished as rapidly as possible, but he would have all remember that we are dealing with children, and under the Dawes act they will be children for twenty-five years. While taking away, let us put something in the place of what we take away. In the policy of separating of church and State in the Indian service he would call attention to the results. One church after another has withdrawn its support and the workers out there are stranded, not able to carry on the good work they had begun.

Dr. Gates thought that there was still great need of the earnest missionary and Christian work of early days.

Miss Collins, of Standing Rock, South Dakota, who has been a missionary there for many years, believed that the reservations should be opened in time, but reservations are like nurseries to the Indians. As a nursery cannot send its children out in the streets so we cannot send the Indians out. The reservation has fenced out bad influences which she regarded as one good thing about them. The reservation has done a great deal to keep the Indians pure and moral, and the suggestion that we try to find some way to still protect them, was vigorously applauded.

Howard Jenkins, editor of the Friend's Intelligencer, said he had never felt easy about the wholesale assertion that the Indians should be thrown out to hustle for themselves. He agreed with what Dr. Frissel had said, and believed that the Indians would need competent friends and caretakers for years to come. When we consider the shortcomings of a race how can we expect Indians to achieve success without aid. The Omahas and Winnebagoes are a standing disgrace. We must increase the power of the Commissioner. It has been the good fortune of the United States to obtain an honest and competent man as head of the Indian Bureau, and he should not be subject to minor clerks in the Interior Department.

General Whittlesey, said that the tone of the Conference a year ago was gloomy and pessimistic. He felt that the platform of last year would give the impression that at Mohonk we regarded the Indian service as corrupt. It is not true. The Indian service is not corrupt nor altogether bad. Was never in a better con-

dition than now and it is improving right along. The Government has had honest Secretaries and Commissioners. Commissioner E. P. Smith, Hiram Price and General Morgan were cited, and Mr. Jones was especially commended for his honesty. He will tell the truth, and nothing but the truth, not ALL the truth perhaps, for no man does that, nor woman either [Laughter]. He was afraid that the present report held something of the same fault finding and criticising spirit. We do not want it. Pessimism is weakness. Despair is cowardice. Hope is salvation. Mr. Garrett's paper contained some things which made it doubtful if he could sign it and have it go out as the sense of this Conference; we ought to modify and leave it unpublished. To show that there was no department of the Government managed more honestly than the Indian department just now, he cited certain timber operations that were suspended by the Secretary. He regarded the use of the Crow funds for the completion of irrigation as important and good. Let us go forward. This is no century of dishonor. Our Government has treated the Indians with great generosity and kindness. No history shows that savages and dependents have been treated with the generosity of our Government. We are putting them in the road to citizenship. Our business is to encourage the Government officials who are doing what they can with the means at hand.

Herbert Welsh grew warm in his denunciation of the criticisms that had been made on the report. No member of the committee desired to tear down rather than to build up. The report criticised the Government, but what was criticism? No reform had been advanced without it. No improvement can be made without somebody saying something is wrong and telling what is needed. We have in the present Commissioner the kindest, most helpful and wise person at the head, but he has limited powers, and the criticism is upon things over which he has no power. A certain Bishop has written that if men were appointed like a certain agent, we may as well give up religious work. What should be done in such a case? We must criticise. The school work never was better, but would you close your eyes and lips in the face of danger and unworthy superintendents? We only ask that things be made better; we are not tearing down.

SENATOR DAWES could not agree with the report. He could not permit some things to pass without protest. He went back to the day when the Commission was created, referring to the Board of Indian Commissioners. Conditions were alarming. The Senate and House could not agree. President Grant came in when nobody had power or means to carry on the business. The only thing upon which the two Houses could agree was the appropriation of \$3,000,000 in a lump to be used for the Indians as Grant's wisdom directed. The President went immediately before the Committee and said that he could do nothing, he had had no experience, and made the suggestion that the committee authorize him to select a commission of men of high character, and he was authorized to appoint nine persons whose duty it should be to aid and co-operate with him in the care of the Indian, and he selected William Welsh, who devoted his whole life to the care and whose mantle is so worthily worn by his son. Vincent Collyer, William E. Dodge, Felix R. Bruno, Nathan Bishop, Edward S. Tobey, and others were mentioned. Mr. Dawes was most eloquent in his feebleness, but with powerful voice he claimed the breathless attention of the Conference. "I do not intimate," said he "that the successors of that Commission are less worthy but they are departing from that for which they were created. They are setting up themselves as though it were their business to alter the law, and such acts will impair their influence. I wish to put on record my dissent from the attitude of that committee. The Commission is antagonistic to the Government. I was not here last year and have been sorry ever since. I saw the harsh

remark that the spoils system under the present Commissioner was doing its work more effectively than ever before, but now they have come to understand that they never had a better Commissioner, and at the very moment they were denouncing him he was at work correcting a great wrong that had been enacted by his predecessor. Let the whole object of this Conference be to get the Indian ready for citizenship and let alone the machinery of the Government."

Dr. Gates explained that Senator Dawes was confused a little regarding the Commission and the Committee appointed by the last Conference, but Mr. Dawes showed that the Mohonk Conference was believed by people generally to be a meeting of the Commission, with others invited to deliberate with them, for the Board of Commissioners originated Mohonk.

Then Dr. Gates introduced President Meserve of Shaw University, N. C., as the model principal of Haskell Institute, Lawrence, Kan., years ago. Mr. Meserve was in sympathy with the report and believed in doing away with the reservations; he was impressed with Dr. Gates' remark that the greatest need today was missionary work among the Indians on reservations. He thought that the State superintendent of public instruction should have to do with the care and instruction of Indians. He wanted to see the extension of bonded superintendents. Indian Schools are protected by Civil Service. The burden of his mind was summed up in, 1st. More missionaries; 2nd. State Supervision; 3rd. Bonded Superintendents.

Mr. Smiley said he was ashamed of last year's Mohonk Platform, and he commended General Whittlesey's advice not to grumble at the Government.

Darwin R. James said he was one who did not like to sign the report. He found in Washington that there was bitter feeling against it. A change in the spirit of these Conferences seems to have come. There are evils in the Indian service but it is not our duty as a Conference to criticise. He did not think that we should undertake to reorganize the department at Washington, and it was his opinion that it would have been a wise thing at the start to have laid the report upon the table and refer it back to the committee.

Mr. Garrett declined to take it back. If wise, adopt it. If intemperate vote it down. The platform was not adopted by the Board. The personality of the person who wrote it is in it, and he is not here. He could not understand what Senator Dawes objected to. The law says that the President shall carefully select agents. They are not selected with care, and appointments are bad. They had avoided personal attacks in the report. There is so much that is foul and too disgusting to be reported before such a Conference. It seemed to him that the report was impartial, temperate and intended to aid.

President Beardsall of the Iowa Agricultural College, would knife out, but not tear out. Breed out the errors as they do in animals. Do not put with excellence a thorn that is going to pierce and make a fester.

Mrs. Quinton thought the Conference was not pessimistic but loyal all the way through. There is not the grief in Washington that we may be led to suppose. When we meet here in friendly council this is the place where the faults of Government might be touched upon in a friendly way. If friendly criticism can hasten reforms let it be so. The Indian workers are loyal and proud of the Government.

Mr. F. S. Green, formerly of the Worcester Spy, thought that if there were an unquestionable and inalienable right it was to suggest change of legislation. The main object of it all was to put the Indians on their feet and make them self-supporting citizens, and the only way is to be allowed to do it. They will make mistakes, but they cannot learn when others are over them. The Indian must be his own man. They will not suffer less hardship later than to do it right away.

Dr. Gates seemed to think that a large

part of the criticism of the morning had been on last year's platform and not on the report of the committee.

Dr. Slocum, of Colorado College, and Dr. Wistar, of Philadelphia spoke briefly, while Herbert Welsh thought it ought to be stated whether all was chaff or some of it wheat, and Dr. Foster moved to recommit, Mr. Garrett suggesting that it be taken up in separate sections. Mr. Talcott of New York, favored the report, and Mr. Wellman, Missionary from Oklahoma, said those in the field would say adopt the report.

Dr. Gates spoke again, and was followed by Mr. Frank Wood of Boston who warmed to the occasion, favoring the report. And after some closing business suggestions the morning session ended.

THE OTHER SESSIONS

At the first evening session Hon. W. A. Jones, Commissioner of Indian Affairs addressed the meeting. He had not come to the Conference to speak, but to learn from those who had spent a life time in the work, and the past half hour had been one of concentrated misery. His remarks were mainly statistical. He believed as long as the Indians were given rations they would continue to be Indians. Education was his key note. There are over 24,000 Indian children in schools.

In answer to the question of Mr. Smiley, How soon should reservations be abandoned? The Commissioner replied that they are wrong in principle and vicious in practice, and should be done away with as soon as possible. The land should be allotted, but it is difficult, as some of the best agents and those who stand high in their official capacity are violently opposed to it. The cattlemen have influence. They want large tracts of land for their cattle to graze upon. As soon as the lands are allotted the pickings for cattle are done with. Others want Indians kept on reservations for money making.

"How about the cutting off of rations at once?" asked Mr. Smiley. The Commissioner thought it would be a hardship to some, but the system is a curse to the Indians. Some agents insist on full rations for the pupils who go away to school. The rations could be controlled and regulated by agents if they would do it.

Reverend Dr. Cunningham of Edinburgh, Scotland asked if Indians were increasing.

The Commissioner said that the mixed bloods were increasing.

Dr. BRIGHT: What State outside of New York supports its Indians?

COMMISSIONER: Only New York State, and the Indians of this State have now been turned over to the United States.

Dr. Gates said that some of the chief men of the Blackfeet—White Calf, Little Plume, Little Tail, Shorty White Grass, Medicine Owl, Cut Finger, Arrow Top, Mad Wolf and others talked in council about the treaty. The younger and more progressive men said, We want less rations, less machinery, but more beef on the hoof for herds.

Dr. Foster read a communication from D. A. Sanborn, Episcopalian missionary among the Cheyennes and Arapahoes. He asked what should be done to prepare Indians for the time when rations should cease, and other questions.

Miss Sybil Carter occupied some time in explaining her work of starting lace making and other industries among the Indians.

For a kiln among the Lagunas, who understand making native pottery, but do not know how to glaze, \$2000 was raised by subscription, some of the gentlemen giving as high as \$250. The pottery is to be called the Smiley Pottery and is situated near the Railroad station, Laguna. Miss Carter's work was jokingly alluded to as "Sybil service."

Darwin R. James has visited the Crow reservation and told of their prosperous condition. Through their irrigation they are raising crops to sell, disposing of large quantities of hay to cattlemen. He emphasized the fact that the school-work on reservations was very successful and that some returned students do not exert the influence they should in a

Christian way. One Carlisle boy who had been president of the Y. M. C. A, and another vice-president were on the wrong road.

Herbert Welsh had visited the Pine Ridge and Rosebud Agencies, South Dakota, this summer, and gave a description of some things he saw and impressions he received. At Rosebud they have a splendid school in charge of a first class Superintendent and excellent corps of teachers. He was delighted with the Day schools at Pine Ridge, and was deeply impressed with the character of the teachers he found there. They are excellent people and full of zeal in their work. Capt. Clapp, Agent, is a man of high type.

Mr. Standing asked the names of the Carlisle students referred to by Mr. James. He could not tell the names.

SECOND MORNING.

At this session the report that had been recommitted was taken up again and discussed section by section. The debate was spirited, Commissioner Jones, Senator Dawes, President Drehr, Howard Jenkins, General Charles Howard, Miss Collins, Dr. Meserve, and others taking part. Superintendent Peairs of the Haskell Institute, Kansas, Dr. Frissel, of Hampton, President Slocum, Colorado College and others addressed the Conference.

Rev. Dr. Cunningham of Edinburgh brought greetings from Scotland. A visitor from Scotland who had returned from America was asked if he had seen Indians while here, and were they walking single file. He had seen but one Indian, and he was walking single file. [Laughter] He invited all to go to Edinburgh, and in connection told a story of an Irishman who said to a friend, if you are ever within a mile of my house I want you to stop THERE. Dr. Cunningham did not want his Mohonk Conference friends to stop THERE.

SECOND EVENING.

Rev. Frank Wright opened this meeting with a beautiful hymn sung with feeling that was very impressive. The speakers were General Eaton, on Alaskan Education, who spoke of Edward Marsden the native Alaskan Missionary educated East; Dr. Whitacre, of Albany, who recited an original poem "The Red Man's Burden"; Mrs. Fisk, who reminded Gen. Eaton that he had forgotten to mention the Methodist Mission which had been in operation in Unalaska; Rev. Wellman, of Oklahoma, and Assistant-Superintendent, A. J. Standing of the Carlisle school, who gave in a few words the plans and purposes of Carlisle, in giving to Indian youth what Major Pratt terms the courage of civilization. Mr. Standing does not look so much to legislative means as he does to individual effort. The individual is made to stand for himself in the eastern school work.

Superintendent Peairs spoke for a few moments relative to Haskell Institute, Lawrence, Kansas, and the work in general. Not a Haskell graduate has gone back to the blanket, and that institution is endeavoring to place the industrial training on an educational basis.

Miss West, of the Santee Normal School, Nebraska, spoke in favor of mission schools, and deplored the fact that children go back from eastern schools having no place to go to. At Santee they gain a knowledge of Christian principles, and go out professing Christians.

THIRD MORNING.

Letters from workers in the field were read at this session. Mrs. Roe, Charles H. Cook, and the Missionary at Pawnee Agency were heard from. The latter says that the Pawnees are worse off than before their lands were allotted, for they are gambling and drinking, and eating the mescal bean.

A letter from Dr. Charles Eastman was attentively listened to. Pictures from Miss Alice Robertson were spoken of and invited attention. Dr. Wistar of Philadelphia occupied some time, and Dr. Gates in a most interesting address referred to some returned Carlisle students whom he had met this summer, among others, Joe Spanish, Chas. Buck, Peter Oscar, Presley Houk, Webster

Galbraith, who were reported as doing well under unfavorable conditions. Anthony Austin was spoken of as a splendid fellow and J. Brown and Robt. Hamilton were mentioned. His description of an Indian Court of justice was intensely picturesque and entertaining, but showed all through, the dignified nature of the Indian and his growing capability to manage his own affairs. Capt. Applegate, of Klamath Agency, he said, was extremely courteous and an excellent agent.

At Ft. Peck, he heard some Carlisle boys in council who dared to speak out. They were eloquent and full of Major Pratt's energy. An old chief said:

"Once we talked and the young men kept still; but now it is different, the young men must speak. We could not go east. Light comes from the east and we must keep silent."

Miss Reel, Superintendent of United States Indian Schools was introduced but said a few words only, thanking the Conference for its co-operation and sympathy in the great work.

Rev. Frank Wright, native Choctaw Missionary among the Kiowas and Comanches and Cheyennes and Arapahoes spoke feelingly of the mission work as he found it, and Miss Collins of Standing Rock again was heard. Senator Dawes said she is a standing rock herself. She wondered how any one could know an Indian if he could not talk Indian. Some returned students are polished outside but are savages within. The missionaries teach the inside. When they go away to school their heathen god is taken from them and nothing is given the child to take its place. In a home where the missionary is, there is a place for the returned student. Send out missionaries to the Indians. (Great applause).

Dr. Gates remarked that if there were 200 such homes the problem would be solved; he did not think that we had touched anything more important than the subject brought before us by Miss Collins, and substantiated what she said in reference to Government schools not teaching religion. There were schools where Emerson was read instead of the Bible, and he has heard Government teachers say they would read the Bible to their pupils but were afraid of the Superintendent.

Miss Scoville was introduced as the granddaughter of Henry Ward Beecher and occupied a large share of the morning in a lengthy history of an Indian lad who had been fitted to support himself at Hampton. The story was mixed with sentiment, and she closed with the question, What should she advise the young man, who is a good carpenter now, supporting himself in the East, to do, stay here or go back?

State Superintendent of Public Instruction of New York had a few very pointed and appropriate remarks to offer. He believes in applying the compulsory law to Indians as well as to the whites. The Normal schools of New York have turned out graduates and not one have failed. Mrs. Quinton closed the morning session.

THE LAST EVENING.

Miss Frances Sparhawk of the Indian Industrial League spoke for five minutes in the evening and credited Carlisle and other Government schools for religious teaching. She was never more touched with religious fervor than when in attendance upon the services at Carlisle, where in the students took active part. She told the story of one of the Carlisle girls who went to Boston from the West for her vacation. She went with Miss Sparhawk into a Boston store. Turning aside to look at some goods, Miss Sparhawk spoke in undertone to the clerk saying:

"That is an Indian and a lady of culture and refinement."

"Oh!" said the clerk. "I should think you would be afraid of her temper."

Showing that we need Indians among white people as missionaries and object lessons to teach them common sense.

DR. GATES: The fact has been recognized that there has been no lack of religious training in most Government schools.

Secretary Davis, Mrs. Barrows, Miss

Anna Dawes, Rev. Dr. Bruce, and others spoke, and Dr. Gates told a story of Daniel Webster who had been invited by some students to dine at their boarding house. Webster helped himself more freely than the landlady had been accustomed to see, and she asked him:

"Do you always have this kind of an appetite?"

Webster replied:

"Sometimes I eat more than at other times, but never less."

Speeches were limited to five minutes. Mrs. Crannell of Albany had a few words, and Rev. Dr. Moss, of New Jersey grew eloquent over the fact that the Indian is a man capable of having and enjoying a home, and we will not rest until the humanity of the Indian is recognized and he be permitted to stand by the side of us. Dr. Drehr thought that the "go back" Indians need sympathy, and Dr. Hayes Ward was very strong in his denunciation of Indians being permitted to go about the country to exhibitions such as Omaha and display their savagery.

Dr. McElroy, of the New York Mail and Express moved through an eloquent speech, teeming with wit and humor, a vote of thanks for Mr. Smiley's hospitality which was seconded by as brilliant and eloquent an address, from Dr. Theodore Cuyler, the eminent divine and writer who always attends the Mohonk Conferences. He is a man of over eighty years of age, yet young in ability to charm through his eloquence and power of speech and pen. For depth and beauty of figure, for wit, pathos, lofty comparisons and finish, Dr. Cuyler had not his equal at the Mohonk Conference.

After a few parting words from Mr. Smiley, the last session closed at a late hour on Friday night by singing the Doxology.

INDIANIZING VS.

AMERICANIZING.

A white man takes an Indian girl to wife, makes his home with the tribe, pastures his herds on the Indian lands and feeds his family upon Government rations. Seldom, if ever, is he found to exert an influence for good upon his adopted people.

An Indian renounces his tribe, adopts the speech, manners and customs of our country, becomes a citizen, a tax-payer and a voter. He finally proposes to take a wife from among the people with whom he has become socially and politically identified, expecting to support his family by his own exertions. Why not? A union of the first order Indianizes the white man—one of the latter sort Americanizes the Indian.

FROM A DEFEATED TEAM.

The Susquehannas are fair and clean in their criticisms. In the college paper—Susquehanna, we find this in reference to their defeat:

On Saturday, Sept. 30th, our boys played one of their hardest games of the season. They met their superiors in the Indians, and acknowledge their defeat, not because of any special weakness on the part of S. U.'s team, but because of exceptionally fine playing by the Indians. The large score of 56 to 0 in favor of the Indians is partly due to the fact that the Indians made a special effort to play a strong offensive game. Our boys played their best, and met the swift rushes like men. Every man put up the best game he knew, and all played as a unit. That the score is large is no reason for discouragement, for such playing against a team of equal strength must mean victory for Susquehanna University. Clean work and hard, honest playing were characteristic of the game, and the boys are loud in their praises of the treatment received at the hands of the Indians.

Those who suppose that an Indian is a sort of brutish being, incapable of the better and nobler impulses of human nature, are greatly in error. Beneath a rough exterior are found the love, gratitude, sympathy and appreciation of kindness which belong to our common humanity.—Rev. J. H. BARTON, Missionary.

MEMORIAL SERVICES FOR
REV. DR. WILE.

The school and faculty assembled in the chapel on the afternoon of Sunday, October 29th to do honor to the memory of the Rev. Dr. Henry B. Wile, who for the past eight years has been our school chaplain. He died on the previous Friday, after a brief illness, and the sad news cast such a gloom over the school as had not been felt before. Dr. Wile was pastor of the First Lutheran Church in Carlisle, having the largest congregation of any church in the town. He was a vigorous and indefatigable worker and went beyond his strength and power of endurance.

Major Pratt opened the Memorial Service with a few explanatory remarks pertaining to the design of the meeting, which was to be devoted to the memory of one who for so many years has been our advisor, counsellor and friend.

The pulpit and chair were decorated with flowers, and everything possible was done to show respect to the beloved deceased, but a sense of the loss which the school had sustained was not fully manifested until the death-like silence and solemnity spread over the entire audience, when it was realized that both chair and pulpit were to be vacant throughout the service.

The choir sang most feelingly, Gaul's beautiful "No shadows Yonder" from "The Holy City" the principal part of which was taken by Miss Senseney, musical director. Assistant-Superintendent, A. J. Standing then led in prayer.

With hearts that are filled with tender memories and grief by the absence of the counsellor, friend and guide, who has been accustomed to meet with us, whose face shall be seen no more, and whose tongue is silent forever, we bow in prayer that the great lesson of the uncertainty of life be not lost to us. Dr. Wile had preached to us Christ, and he failed not to entreat us to follow in the pathway of righteousness.

Major Pratt read several appropriate selections from the Bible; Miss Senseney sang a beautiful solo, and then the Major spoke feelingly for a few moments.

It seemed to him that when anything stirs us deeply we cast about to see what it means and draw lessons from the occurrence. Never in the history of the school has there been one who has stood before us so long, who seemed to be in better health and vigor, with the possibilities before him of a long life, but in a moment he is taken from our midst. The greatest lesson of life is death. Our friend Dr. Wile was a peculiarly companionable man. He was a counsellor and adviser and was strong in his wisdom. He was universal in his geniality and companionship, and his friendship was most gracious and helpful.

The school sang "Jerusalem the Golden" in excellent harmony and feeling, and then Professor Bakeless made a brief address on behalf of the faculty. He alluded to the mystery of life and death, and felt that God alone knows why the noble and good are called, when those who might better be spared are held. He would always remember Dr. Wile's vigorous talks and the manner he came up the stairs and walked across the platform, as well as his force in presenting the truth. His God was a God of righteousness, and by his earnestness he impressed us that he was about his Father's business. His words may be forgotten, but his life, his earnestness and enthusiasm can not be. He has gone, but what he was will live; and "To live in the hearts that are left behind is not to die."

On behalf of the students, Mr. Elmer Simon, '96, graduate of the Indiana Normal school this State and a teacher with us, spoke fittingly. He said in part:

"It is not in the power of human words to make a character patterned after perfect manhood in Jesus, more beautiful or more noble than that portrayed in our lamented pastor, Mr. Wile, and words even fail to express the real depths of our sorrow as we gather to honor the sacred memory of such a character.

For eight years the school has been accustomed to gather here on Sabbath afternoons to hear gracious words of love from a friend dearly loved. Always loyal to the truth of his text, he yet made it so simple that the least of his hearers, both in stature and in understanding could not fail to understand as much as he sought to hear. Coupled with his simplicity was his intensely interesting manner of presenting the truth as applied to the varied experiences of each one. And so direct was the application that it always made each one feel that the sermon was intended, not for the student body, but for him individually. In this respect the young men of the school were blessed in our beloved pastor. He always had a word of sympathy direct from the heart for the young men. Here was a man who came, and left the world better than he found it. Here was a man worthy of every one's consideration, worthy to be the ideal of all; and I know that he was such an ideal of manhood to many young men in this school. The chair of our beloved pastor is vacant this afternoon. He is here no more; his voice is silent, and his lips have forever closed against our ears, and we will keenly feel the sting of sincere sorrow in the absence of that noble personality."

Pasaquala Anderson on behalf of the girls, said in part:

"I find it difficult to express the thoughts of the girls who received so many blessings from the ministry of Dr. Wile, for we are overcome with grief as we call to memory the many earnest prayers which he offered for our enlightenment and success, and also his earnest pleadings that we accept Christ. For all these services of love we hold his memory dear and our hearts are filled with gratitude toward God for having blessed us with so good a friend. We cannot understand why he has been so suddenly called away, yet we realize that it was God's own purpose for some good."

S. Kendall Paul, '99, now of Dickinson College Preparatory, spoke on behalf of the small boys, and said in part:

"We all mourn the death of dear Mr. Wile. We honor him as our beloved chaplain, but we honor him more for those characteristics which made him a power for good over all with whom he came in contact. On Sunday afternoons he spoke to us with a degree of earnestness and fervor that could be shown by no one unless his whole heart be in his work. Although always busy, he was never too busy to counsel those who needed or asked his help. His intense, enthusiastic interest in this school has been appreciated by the small boys as well as the whole student body. He has passed away, but his works live on. They live in every one of us. We all thank God for having given him to us for so many years, and we pray that the lessons he has taught us, may live in our hearts forever.

The following resolutions were passed unanimously:

Inasmuch as Almighty God has seen fit to remove from works to rewards, our beloved Chaplain, the Rev. H. B. Wile, this school in all its membership of faculty and students, deploring deeply the loss we are called upon to bear, and bowing to wisdom infinite in its designs, yet desire to place on record our appreciation of the labor amongst us of our late friend and Chaplain, who during eight years of faithful service had become endeared to us all, so that along with his regular parishioners we regard him truly as "our Mr. Wile," our pastor:

Combined with ability and scholarship of a high order our friend was endowed beyond most men with those genial qualities of mind and heart which made all who were brought in touch with him feel that in him they had a friend able to guide them in their spiritual life, but who yet was a man amongst men, interested in the occurrences of the day: rejoicing in the day of joy, and in time of trouble full of sympathy with the distressed and afflicted.

His work amongst us was remarkable, in that while presenting his discourse in a way to interest the slow understandings of some of his hearers, he never failed to present in their fullness the vital truths of Christianity, in the spirit of the Master himself; who spoke not to sect or class, but to all who would hear the word.

The congregation ministered to here is unique; nowhere in the world is there another like it; representing seventy

tribes and languages, gathered from all sections of the country for the purpose of education and receiving under his ministry instruction in the way of salvation. From this place hundreds have passed out, as teachers and workers, carrying in their hearts and minds the good seed of the word, to bear fruit; some in the far North, under Arctic shadows, others to the torrid plains of Arizona and New Mexico and the pine forests of Michigan and Minnesota, while still others have followed the flag of their country to Cuba, Porto Rico and the far off Philippines. Hundreds are yet here who have listened to him who will, in due season also pass out taking with them to remote places the words of life so faithfully dispensed by him, whose voice we shall hear on earth no more, but who, verily, being dead yet speaketh.

Reverently in imagination we draw aside the veil that hides from us the spirit world, behold the great white throne, and hear addressed to our friend the glorious greeting, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Resolved: That we feel deeply with Mrs. Wile and her bereaved children, and tender to them this memorial as embodying our sincere sympathy for herself and family, and our love and esteem for the deceased husband and father.

Signed in behalf of the Faculty and Students.

R. H. PRATT,
Major & Superintendent.

THE CARLISLE INDIAN SCHOOL'S
BIRTHDAY ANNIVERSARY.

The Sixth of October 1879, was the day on which the first Indians arrived at Carlisle. They came from Dakota. On the sixth of October 1899, we celebrated the event as a school. Heretofore the commemoration of the day has always been within ourselves, but this year being the Twentieth Anniversary, those who had had a part in the starting of the school were invited, also the first pupils who could be reached by letter, as well as others interested in the work.

Among those who came were the Honorable Commissioner of Indian Affairs, William A. Jones, Dr. Merrill E. Gates, Secretary of the Board of Indian Commissioners, General John Eaton, who was Commissioner of Education at the time the school started, Dr. Drehr, President of Roanoke College, Rev. Dr. Baird, of Winnipeg, Canada, Miss Cook of the Indian Office and Miss M. R. Hyde, of Ware, Massachusetts, the first manager of the girls' department.

During the morning, inspection of school-rooms and shops was carried out, and in the afternoon there were athletic games and sports including sack and three legged racing, affording much entertainment. Dress parade on the school campus followed and the band gave a concert.

In the evening, appropriate exercises were held in Assembly Hall.

Major Pratt presided, and in his opening remarks said in part:

There are some things very peculiar about this school; it belongs to a series of schools of a very shifting character. There are no schools in the country, perhaps, that change the personnel of employees as often as Indian Schools. There are no schools in the country, perhaps, in which there is a change of head, as often as there are in Indian Schools. There are no schools in the country where the students are generally more changeable than in Indian Schools; I mean students coming and going, stopping off for a season, etc. But this Carlisle School, belonging to this series of schools, has a head who has been here all the time; and has employees who have been here all the time; there are even those who came as pupils who have remained with us to this day; those who came first. Now, as we meet together to celebrate this Twentieth Anniversary, it was thought best that we call together a few of those who had some knowledge of the school from its beginning.

I am glad to say, and some of you will probably recognize that we have with us the head of our particular department, Mr. Jones, the Commissioner of Indian Affairs. We have a little program arranged which we hope will entertain you.

The audience sang "America," and Rev. Dr. Wile who has since died, led in prayer.

Sophia Americanhorse, of Pine Ridge

Agency, South Dakota, delivered a very graceful address of welcome, after which Major Pratt introduced General John Eaton, giving a little history of his early connection with our interests as a school.

General Eaton said in part:

When we meet a great fact like this Carlisle Indian Industrial School, the 20th Anniversary of whose foundation we celebrate today, we are apt to inquire about its origin. Major Pratt is its originator as he has been its superintendent from the first. During the Indian War of 1874-5, Major R. H. Pratt, then captain, had charge of hundreds of Indian prisoners at Fort Sill. Seventy-four of the worst of these prisoners were selected and sent, in care of the Captain, to Fort Marion, St. Augustine, Florida.

The treatment of prisoners by those in charge of their confinement is not generally calculated to open their hearts; much less was this expected of savages. But the Captain's religious views led him to look upon the men in his charge as human beings possessed of the power of knowing good from evil, and capable of instruction and training, and to whom the usual laws of human activity and development were applicable. They might have been confined in idleness, but the Captain saw the advantage of giving them something to do. They were allowed to care for their own condition; they cooked their own food, cleaned their own quarters, and were appointed their own guard in the place of soldiers, and by degrees rendered service to others for which they received money to expend for their own comfort. He began to teach them to read and then to instruct them in the Bible and in a knowledge of its moral distinctions, and of their salvation from sin through a crucified and risen Redeemer.

Good people, especially Mrs. Gibbs and Mrs. Carruthers of Tarrytown, New York, and Miss Mather of Massachusetts, then a resident of St. Augustine, cooperated with him. The seed they sowed found good soil, even in the breasts of those savages.

Dr. Martin B. Anderson, the eminent President of Rochester University, spending a portion of a winter in St. Augustine, became interested in what was going on under Captain Pratt's care. On his return to Rochester he stopped over in Washington and called upon the Commissioner of Education, describing what he had seen, and telling the Commissioner:

"That is an important experiment. You must watch it and help it."

Miss Mather also called, telling of the change that was taking place in the Indians. They enjoyed work: they appreciated the treatment they received from Captain Pratt. Like men of other races under similar circumstances, their natural powers began to wake up. They were obedient and learned industry. They learned books and directions readily, and remembered well. They reasoned correctly. Their moral sentiments responded in the direction for doing right.

They gave evidence of sorrow for their previous wicked conduct, and of a determination to do better. As the time for the close of their imprisonment approached, some of them began to say to Captain Pratt:

"Before we return to our people we want to know more how white people live that we may live more like them."

Their whole spirit and manner of life was changed. Captain Pratt was greatly touched and began to inquire:

"What can be done?"

The Government provided for them only as prisoners. The only opening seemed to be their return to their former haunts and exposure to similar temptations and trials.

Hampton Normal and Industrial School, under Gen. Armstrong, offered to open its doors. The General's friends agreed to cooperate by giving money to carry on the interesting work, but the conditions of a school established especially for a distinctively different people, excellent as it was, helpful as it would be to the Indians, did not fully answer to Captain Pratt's

(Continued on 8th page.)

THE BAND THAT WOULD NOT PLAY—AN INDIAN CHIEF'S COMMENT.

The following from the Youths' Companion is probably more imagination than fact, but the theory is good and the situation entertaining:

An Indian chief who had been to Washington on a visit to the Great Father gave the people of his tribe a glowing account of his experiences on his return. What seemed to interest him more than anything else was a musical performance at which he had been present. The playing by the orchestra was something so far away from anything that he had ever before conceived that it filled him with wonder. "Come, my brothers," he said to his people, "and I will tell you of the brave music chief who made his men play when they did not want to, and tried to rebel.

"You see, we had come, the other chiefs and I, with some of the warriors of the Great Father, to hear the music braves play upon their instruments. The music men were in their places. The music chief was in his place, which was higher than the places of his men, so that he might see that none of them ran away, or put down their instruments.

"O my brothers, there were great men among them! One brave of the number was larger about the body than any two men of our tribe, and he played upon a great shining instrument, like the smoke-stack upon the white man's locomotive; and at the side of it there was a rod which he moved back and forth, like the mighty moving rod which turns the wheels of the iron horse and pulls the train. He was surely the greatest brave of them all, next to the music chief; but he sat in a humble place, with the rest. Yet, if he had chosen, he might have crushed all the rest with his instrument.

"Well, my brothers, the music chief had taken his place; the braves had their instruments in their hands; the big brave of whose instrument I have told you had filled his cheeks with much air; the chief waited, but they wouldn't play. Then the music chief lifted his hands high in the air, as if to threaten them; but they wouldn't play.

"Then the music chief got very mad; he shook his stick at them with his right hand so hard that he trembled upon his box, and his face grew with anger as red as the sunrise over the mountain.

"The rebellious music braves were all afraid, seeing the chief shaking his stick at them, and they played. At first they did not make very much noise; it was like the south wind, when it whistles through the tops of the poles of the tepee. The music chief let them play a little time like this, but he was not satisfied. He shook his stick at them again. Then they were all afraid again, and played louder. It was like the north wind blowing through the pine-trees, when some of the dead limbs fall to the ground. Our hearts were very full.

"But still the music chief was not satisfied. He raised himself upon his toes, and shook his stick more and more. He shook it first at one music brave, and then at another. Then he shook it at them all at once. One could see that he was very, very angry. And then their music became like the cyclone, when it floats the tepee upon the clouds, and tears the pine-trees up by the roots. Our hearts felt as yours have felt when the war-whoop has been sounded, and the tribe has gone forth to fight and to conquer.

"We were glad that the music chief shook his stick at his braves, for they were rebellious, and would not have played if he had not made them afraid.

GENERAL HENRY'S SCAR.

The terrible scar on the cheek of the late Gen. Guy V. Henry was received in the Sioux uprising of 1873. "When I was fighting the Indians," he has said, "I was wounded and fell from my horse. The savages didn't seem to think much of my scalp, and so they took my cheek."

FOOD FOR THE RISING INDIAN.

Where the great men have found their opportunities is where we want to place the young Indian. Opportunities grow in some surroundings, but we venture the assertion that there are fewer opportunities for the Indian in a community where only Indians live than in the outside world. It is Carlisle's effort to get the Indian OUT, where he may learn by seeing to seize the opportunity that will make him as other men.

The following from Success tells the story:

Young people think that men who have become very successful must have had unusual opportunities. They do not realize or appreciate the fact that right around them are chances much greater than those which started many of these successful men upon their careers.

There is no difficulty in finding openings, if we only keep our eyes open. Successful men have found theirs in the most common everyday situations. The chances are that the very thing you are now doing is your opportunity to take the first step.

If you perform your task so well that you attract attention; if you are faithful, enthusiastic, and dead in earnest, you will probably find that your present situation, the work which you are now doing, and which you consider drudgery, is the first step to your advancement.

Life pulsates with chances. They may not be dramatic or great, but they are important to him who would get on in the world. Do not think that opportunities come to others and not to you. Fortune visits every healthy, determined soul many times; but, if she does not find it ready for its opportunity, she snatches her gift away and gives it to another.

The youth who is always on the alert for a chance, who is looking for an opportunity to step up higher, whose whole soul is in his work, cannot remain unnoticed very long. Every employer has his eyes on the brightest, the most energetic, and the most determined youth, and will generally advance him when the opportunity comes.

The way to find opportunities is to perform every task undertaken so thoroughly and so faithfully that you will attract the attention of your employer. If you do this, you will not be likely to remain long in obscurity. Even if you are not recognized immediately and advanced, it is the most rapid road to promotion.

Cornelius Vanderbilt found his opportunity in a ferryboat. John D. Rockefeller saw his chance in petroleum. He could see a large population in this country, with very poor lights. Petroleum was plenty, but the refining process was so crude that the product was inferior, and not wholly safe. Here was his chance. Taking into a partnership Samuel Andrews, the porter in a machine shop in which they had both worked, Rockefeller started a single-barrel still, in 1870, using an improved process discovered by his partner. They made a superior grade of oil, and prospered rapidly. They soon admitted the third partner, Mr. Flagler, but Andrews soon became dissatisfied.

"What will you take for your interest?" asked Rockefeller.

Andrews wrote carelessly on a piece of paper, "One million of dollars."

Within twenty-four hours, Rockefeller handed him the amount, saying, "Cheaper at one million than ten."

In twenty years, the business of the little refinery, not worth one thousand dollars for building and apparatus, had grown into the Standard Oil Trust, capitalized at ninety millions of dollars, with stock quoted at 170, giving a market value of one hundred and fifty millions.

Cunard found his opportunity for the greatest steamship line in the world in a jackknife and a piece of wood from which he wittled a model. Vice-President Henry Wilson found his in borrowed books which he read nights on a farm. Elizabeth Fry found her great opportunity

in the prisons of England. Galileo saw his in bits of glass from which he fashioned a crude opera glass, with which he made great discoveries. Faraday's opportunity was found in the attic of a drug store, where he made chemical experiments with a pan and old bottles.

Great men, as a rule, have not started with great opportunities. They have seized the most common situations and made them great by their persistent determination.

WOMEN IN INDIAN SCHOOLS.

Commissioner Jones Is Gradually Replacing the Female Superintendents with Men.

WASHINGTON. — Since Indian Commissioner Jones took charge of his branch of the Government service there has been a reduction of five in the number of women holding the position of Superintendent of Indian Schools. There are still eight women holding that position. The prospect is that the number will be diminished rather than increased.

Instead of removing women as Superintendents, Commissioner Jones resorts to the plan of reducing the women to lower places and substituting men in their places. The reason given for this substitution of men for women is that the tasks of Superintendents are too arduous for women to fill them satisfactorily.

Superintendents are on duty practically twenty-four hours each day. Not only does the superintendent preside over the school, but he is the executive head of the school work, directing employees of all kinds, including teachers, as well as matrons, sewing women, laundresses, farmers, and other workers about the schools.

The principal objection urged by Commissioner Jones against the employment of women as superintendents is that in all Indian schools industrial training is the principal feature, and that women are unfitted for this work. Herds of cattle, farms, gardens, plans of improvement in buildings, recommendations for repairs, and the accounting for money expended and needed must all be looked after by the superintendent.

"Unless a person is competent to manage such an institution," said Commissioner Jones, "he rarely gets efficient work out of the subordinates. It has been the experience of this office that men are better adapted for this work than women. As teachers of young people women are eminently successful. They are essentially teachers, and in this line of work in a majority of cases they are vastly superior to the men. In the general lines of Indian education their work has been invaluable, and their delicacy of manner and refinement has an excellent influence in the moral training of the Indian youth."

[Special to N. Y. Times.]

Nevertheless there are a few capable women superintendents. When a woman DOES possess the necessary executive ability, let there be no discrimination against her because she is a woman.

LET THERE BE NO SENTIMENTALISM.

The world has not yet found any way in which all hardships and all injustice to individuals can be avoided. Turn the Indian loose on the continent and the race will disappear! Certainly. The sooner the better. There is no more reason why we should endeavor to preserve intact the Indian race than the Hungarians, the Poles, or the Italians. Americans all, from ocean to ocean, should be the aim of all American statesmanship. Let us understand once for all that an inferior race must either adopt or conform itself to the higher civilization wherever the two come in conflict, or else die. This is the law of God from which there is no appeal. Let Christian philanthropy do all it can to help the Indian to conform to American civilization; but let not sentimentalism fondly imagine that it can save any race or any community from this inexorable law.

—[LYMAN ABBOTT.]

SMALLPOX STAMPED OUT.

Cruel but Evidently Necessary

Lieut. McNamee of the Ninth Cavalry tells how he used force in establishing among the Moquis the virtue that lies next unto godliness. He says:

"The Indians had obstinately refused to accede to the health regulations prescribed by the agent, and were in a condition where smallpox or other disease would have the broadest scope. Many had already died of smallpox and desperate measures had to be resorted to. The negro soldiers turned to the unpleasant work with all energy and almost in a single day the village and villagers were cleansed.

"I called for volunteers," said the lieutenant "to assault the principal buildings where I was informed there were upwards of one hundred of these Indians. Against this building I led ten or twelve men, who, with carbines ready rushed around the house to the doors and windows and covered the crowd within. I fully expected to receive some fire from them, but we only met a great crowd of these people, the men being all naked, all huddled together. They defied us, tapped their breasts and invited us to fire. They refused to come out and said they were prepared to die together.

"I then called ten men to lay aside their carbines and come and drag the Indians out. This was attempted but the work was slow and dangerous, as there would be a fight to prevent each man being taken out, the Indians using their fists and sticks, and in return the soldiers knocking several of them down with the butt ends of their guns. I then had several pickaxes brought forward, which I had taken along for such an occasion, and set several men to tear down the house. This they were about to succeed in doing, when all the Indians rushed out and were promptly surrounded. We now captured all the leading men and roped them securely. This was only accomplished after the most stubborn resistance, and when all was quiet six or eight of them had been knocked senseless and most of the others roughly handled. I then brought forward the horses and had these worst men led from the saddle at the end of a lariat, and drove the others after them to the place where they were to be bathed and clothed. The agent at the same time put his force to work to fumigate the village. In the afternoon the entire lot of these hostiles were washed, disinfected, their old clothing burned and new clothing put on them."

OUTING OF CARLISLE PUPILS

The Indian School in Midsummer.

Recently the United States Commissioner of education, in discussing the Indian problem, remarked: "Major Pratt, at Carlisle, Pa., has reached the true solution of the Indian problem. Even during these days of summer the Indian, under the Carlisle system, is growing more and more assimilated to our civilization."

This is strictly true. The primary aim of the Carlisle Indian School is well known. The Indian child is taken from his tribal environments, and given the same mental and industrial education as the average American youth receives. He consequently becomes a loyal, intelligent citizen, instead of a disfranchised, ignorant savage.

The summer outing system of the school is not so generally understood. It is however, a very important element in the Indian's education. The "outing system" seems to be the best possible means of showing the Indians our true family life. Last year 401 boys and 319 girls were placed out for longer or shorter periods; they were associated constantly with the members of the families in which they worked and were daily learning some valuable lessons in American citizenship.

A drive through the territory surrounding Carlisle shows scores of Indian boys at work in the fields—harvesting, plowing,

binding and reaping. They are tireless workers and are in demand among the farmers of the region. The girls are now doing housework, sewing or dairy work. When they all meet together in the fall at Carlisle they will have a valuable store of knowledge concerning our modes of daily life, our ordinary habits and our routine of duty. Last year the boys earned a total of \$13,185 27, and the girls a total of \$7263 12 - [Philadelphia Record.

SWELLED HEADS.

Under the above caption the Jamesburg Advance gives some very good advice for all workers, and especially workers in Indian schools. The style of the following editorial is pointed, and we like it:

Persons never make a greater mistake than when they imagine their employers cannot get along without them.

This we often see in every department of life—in stores, shops and manufactories, in institutions and in public life generally.

In all occupations there are to be found those who get "the big head" disease. Men go on strikes because they think their services are indispensable.

They may cause their employers a little inconvenience and embarrassment for a while, but their places can be and usually are filled with better men in the end. Some imagine that a public office cannot be successfully conducted without them, but facts are plenty showing the contrary. Some think that their presence in a legislative body is indispensable to the State.

But the wrecks that are to be found in nearly every community are sad reminders that no one man is necessary for the public welfare in any such body.

In institutions there are persons who think that everything will go wrong unless they are at their posts all the while. But let them, for any reason, step out of the ranks for a few days, or weeks, or months, the concerns will go right along as though nothing unusual had happened.

It is well, therefore, for all not to permit their heads to be swelled with their own importance, but bear in mind that "there are others."

The same paper puts out editorially more excellent sentiment which applies directly to idleness bred and born on Indian reservations:

IDLENESS THE PARENT OF CRIME

Crime in its worst forms nearly always originated from idle habits formed in youth. Idleness is always full of evil, and dangerous to society.

Both sexes are corrupted by idleness.

Satan "always finds mischief for idle hands," is an old and true saying.

Nearly every boy who came to the Reform School is here because of idle habits.

The boys and young men who are daily seen lounging about the streets, in bar-rooms and disreputable places, may not yet be guilty of crime, but the time is not far distant when a large number of them will be found in the criminal courts and lock-ups unless their vagrant habits are soon mended.

At the best, idlers are ciphers in the world—no use to themselves or to any one else. They cannot be otherwise. Parents, shake yourselves, take a mental observation of your habits of thought and action, and consider if it is right for you to bring children into the world and then permit them to grow up into public nuisances and criminals. Boys and young men, go to work, and if you have no work spend your time at home or elsewhere in some useful study.

Do something.

Don't be seen hanging around doing nothing.

Don't ever become an idler.

It is said that Duke M. Farson, the Chicago broker, has bought for \$10,000 the historic Buffalo Rock three miles west of Ottawa, Ill., which was once the scene of the great Indian war dances, resulting in outbreaks.

THE VALUE OF TRUTHFULNESS.

A. T. Stewart determined that the truth should always be told over his counters, whatever the consequences. No clerk was allowed to misrepresent, or cover up a defect. He once asked the opinion of an employee in regard to a large purchase of goods of novel patterns, and was told that the designs were inferior, and some of them in very bad taste. The young man was just pointing out the defects of one particular style, of which he held a sample in his hands, when a large customer from an interior city came up and asked: "Have you anything new and first-class to show me to-day?"

The young salesman replied promptly: "Yes, sir; we've just brought in something that will suit you to a dot."

Throwing across his arm the very piece he had criticized a moment before he expatiated upon its beauty so earnestly that a large sale was the result.

Mr. Stewart, who had listened in wondering silence, here interrupted, warning the customer to give the goods further and more careful examination, and telling the young man to call upon the cashier for any wages due him, as his final account would be made up at once.

"Why did you not sell her something?" asked the proprietor, as a lady went out of a drygoods store in Boston without purchasing.

"Because," said the clerk, "she asked for Middlesex, and we do not have it."

"Why did you not show her the next pile, and tell her that was Middlesex?"

"Because it was not, sir," said the clerk.

"You are too mighty particular for me," exclaimed the proprietor.

"Very well," said the boy, "if I must tell a lie to keep my place, I will go."

The honest clerk became a wealthy, respected merchant in the West.

—[Success.

DETERMINATION WINS SUCCESS.

In a recent book, Olison Swett Marden gives the following instances of the power of determination, backed by hard work, to bring success:

"Do you know," asked Balzac's father, "that in literature a man must be either a king or a beggar?"

"Very well," replied his son, "I will be a king."

After ten years of struggle with hardship and poverty he won high success as an author.

"Why do you repair that magistrate's bench with such great care?" asked a bystander of a carpenter who was taking unusual pains.

"Because I wish to make it easy against the time when I come to sit on it myself," replied the other.

He did sit on that bench as a magistrate a few years later.

There is about as much chance of idleness and incapacity winning real success, or a high position in life, as there would be in producing "Paradise Lost" by shaking up promiscuously the separate words of Webster's Dictionary and letting them fall at random on the floor. Fortune smiles on those who roll up their sleeves and put their shoulders to the wheel; up on men who are not afraid of dreary, irksome drudgery, men of nerve and grit who do not turn aside for dirt and detail.

"Circumstances," says Milton, "have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles."

Determination, perseverance, sublime faith in God and in yourself, are the keys to success.

FROM ONE WHO WAS INDIAN AGENT IN THE SEVENTIES.

The fact that some people are prejudiced against the Indians as a race and hardly know how to give them place to live in the same country, although they were the original owners by possession, should not deter us from the exercise of our reason and our influence to give to them all possible facilities for education and advancement in moral, physical and intellectual status anywhere in our entire country.—WILLIAM BURGESS

MOSQUITOES AND BUGS.

For the benefit of our Indian readers who are living where mosquitoes are plentiful and annoying, and bugs none the less so, we print the following from an Exchange, which may be worth trying:

It is said that among the various preventives of the mosquito pest, kerosene oil is now recommended. As everyone knows who has worked in the garden, one of the insects which annoys the gardener most in her amateur efforts at horticulture is the mosquito. A lady who was especially bothered in this way, having heard of kerosene, decided to paint her garden fences with it, and found it perfectly successful. Not only did the kerosene brighten up the paint on the fence, but two applications seemed to free the garden completely of mosquitoes.

The presence of a water barrel or standing water of any kind about the premises brings a pest of mosquitoes. The barrels should always be covered either with a wire cover, or with a simple mosquito netting, while stagnant water should be done away with by drainage. Where there is a large morass this may not be practicable, and it is said that the pest of mosquitoes coming from this source may be allayed by sprinkling the ground around the morass with kerosene of crude petroleum. The value of kerosene as an insecticide can hardly be overappreciated. The common bedbug, which cannot be destroyed only by powerful poisons, will not infest beds where kerosene is applied occasionally to the crevices of the bedstead. Gardeners now recommend a kerosene emulsion for plant lice, cabbage worms, and the scale insects that infest fruit trees, though the effect of ordinary kerosene would be injurious to the plant itself.

The most successful remedy for the bite of the mosquito is now known to be ammonia and water, or in the diluted form in which it is sold for household use, it is weak enough without adding water. Salt and water is a common remedy, but it is not nearly so efficacious as ammonia.

OUR FOOT BALL TEAM.

What was said by Harper's Weekly, in 1898 regarding our team, will be true of the '99 team. The claim for '98 by this famous illustrated Weekly was as follows:

It would be misleading, not to say discourteous, to the Carlisle Indian eleven to refer to that team as "good practice."

Carlisle is too near equality with the larger university elevens of the East not to be regarded at all times as a worthy opponent. While the Indians may lack the finesse of football play, shown, for example, by their men failing on occasions to take advantage of unexpected developments and situations oftentimes outside the ordinary football routine, yet Carlisle does possess to an enviable degree the consistency of hard, clean, dogged, and aggressive execution of such fundamental principles as have been mastered.

To put it another way, Carlisle has no off days. The eleven plays uniformly well to-day, to-morrow, or a week hence, meeting in turn a majority of the strongest Eastern teams. Others may meet whom they choose and as few as they choose. Carlisle meets them all, and the ability of the Indians to do this, and their cleanliness in the doing of it, cannot fail to command respect.

NO INDIAN MONEY.

Secretary Forrest of the local school board has received a letter from Agent Mathewson stating that he could not approve the report for the coming school year of Indian children attending the public schools for the reason that none of the children were of one-half or more Indian blood, and that last year none of the children came up to the requirement. This is a new ruling of the department and will cut off quite a revenue, not only from the Pender district but from all the reservation schools.—[Pender Nebraska Times.

FAULTS OF THE INDIANS NOT SO BAD AS THEY ARE MADE OUT TO BE.

Montague Chamberlain, of Harvard University, in a brief account of the Penobscot Indians, published in the Cambridge Tribune, makes these assertions:

It has been my fortune to meet them under many conditions and in various moods. I have slept in their wigwams and in their houses; have sat with them at their tables and at my own; have joined in their festivals and seen them when their hearts were stirred with anger and with sorrow. They wear well. The more I have seen of them the more highly have they risen in my esteem.

To the average American the Indian, wherever found, is merely a restrained savage—an obstinate, dull-witted, ill-humored, sly, rancorous, cruel brute and nothing more; given to lying and stealing and far beyond the power of civilizing influences. Such opinion is based on ignorance of the Indian's real character, yet should be excused in part because the facts are difficult to obtain. For the Indian is shy, reticent, proud, sensitive to ridicule which he seeks by every possible means to avoid, and has such self-control that his face tells nothing of his thoughts. A stranger talks to him and he usually answers in monosyllables and appears willing to assent to anything. After trying in vain to get something more the inquisitor is likely to fall back on the old theory, that the Indians are not worth bothering with. But the inquisitor is quite as much at fault as the red man.

Of course these people have faults. Their minds are immature and reflect results of this immaturity—weaknesses that are childish rather than vicious. They lack thrift. The majority of them spend lavishly the few dollars they earn and take little thought of the morrow. In their old life they shared generously with their neighbors whatever the fortunes of a hunt had brought to them without much thought of future deeds, and today the future is as little considered. They need to be taught the art of saving as well as its importance.

HOW WOULD OUR INDIAN BOYS AND GIRLS LIKE TO BE PRINCES AND PRINCESSES?

Priscilla Leonard in Wellspring gives this little account of how the future kings and queens of Germany are trained and educated:

The emperor of Germany is training his six little sons in the most Spartan fashion. Perhaps on account of their daily tasks may be the best practical illustration of the modern education of future monarchs.

At six o'clock in summer and seven in winter the little princes must get up promptly; and the empress superintends their breakfast, which consists only and invariably of tea and bread and butter. As soon as it is over, lessons begin; and the best of teachers instruct each young prince separately, only the youngest two having lessons together. At about half-past nine a little more bread and butter is eaten, and then recitations commence; and these, with drill and military exercises, fill the time until one o'clock, when lunch is served, and the emperor comes in and sits down with his boys, and finds out from their tutors how the day's work has been done. If the young princes have failed in their lessons, punishment is sure and speedy; for William II. is a strict disciplinarian. After dinner comes the only recreation time of the day, an hour and a half. Then science and music until six o'clock. The boys are taught the violin and piano, the crown prince being already a fair player on both.

The emperor oversees his children's education with tireless and minute care, and chooses not only their tutors, but also the tutors of every princely family in the whole German confederation, not always, it is said, to the satisfaction of the families themselves, but probably to the benefit of their children; for the emperor's ideas of education are thoroughly wholesome and sound. He is a firm believer in religious instruction.

(Continued from 5th page.)

ideals. He studied the situation: he visited Washington and consulted.

With the approval of the Secretary of War, Mr. McCreary, and the Secretary of the Interior, Mr. Schurz, he endeavored to get appropriate legislation for the establishment of an Indian school in the unused military barracks at Carlisle. The bill failed, but the plan of so using the barracks was approved by Generals Sherman and Hancock, and they were ordered turned over by the Secretary of War pending the formal consent of Congress. Captain Pratt was designated and ordered to go ahead. The official forms were complied with. The Commissioner of Education had not forgotten the injunction to watch the unfolding of the plan, and when Captain Pratt consulted with him, he heartily approved of his purpose and pointed out the fundamental principles on which the work must be prosecuted.

The first students reached Carlisle October 6th, 1879; immediately after their arrival Captain Pratt went out and brought in a party from the region now known as Oklahoma, making the number 147 at the opening of the school the following first of November. All these years Carlisle has been in the eye of the public, indeed of the entire country. Three thousand eight hundred (3800) pupils have entered. The course of study in letters ends about midway between the grades of the American Public Grammar and High School. The first class of fourteen completed the course and graduated in 1889. Every year since, a class has followed, making a total of 209 graduates. The number enrolled to day is 970, representing seventy different tribes. Of the 2,800 that have left Carlisle, about seven in a hundred have graduated. It can safely be claimed that not five percent of the graduates have turned out badly, comparing favorably with similar institutions for whites of the same grade. Only two are known to have been criminals.

The Secretary of the Interior and Indian Commissioner from time to time have pointed to Carlisle for arguments in favor of their purposes. Congressmen have been led to legislate more liberally for Indian education and more wisely for Indian administration. Many evils still remain, but great changes in the Indian policy are taking place. The tribal relation is going to pieces; reservations are being broken up and land divided in severalty. Indians can become American citizens; the common schools, so long closed to him, are now opening.

For a time it was believed better to feed Indians than to fight them; now it is seen that neither fighting nor feeding is necessary; that, treated like other Americans, they take care of themselves. Capt. Pratt's constant and emphatic urgency in favor of Americanizing the Indian has brought him not a little opposition from friends of the Indian who have not seen these principles as clearly as he.

The school has contributed greatly to the elevation of the Indian home. It sheds a new light in every wigwam on every reservation.

Carlisle has done its share in bringing the Government appropriation for education up in the last year from \$30,000 to \$2,600,000 and the school attendance from a few thousand to 24,000. As the good work goes on, we may hope for that happy day when every Indian will be in the full enjoyment of the duties and amities of an American.

The course of Providence has brought the American nation into new responsibility with reference to ten millions of people lately under Spanish rule in Porto Rico, Cuba, and the Philippines, and the history of Carlisle throws not a little light on the solution of the educational problems for these long oppressed people.

Asst.-Superintendent, A. J. Standing followed General Eaton, relating interesting experiences and giving illustrations drawn from a long service. He said in part:

In traveling on the public roads from one point to another, we pass many trees and objects by the wayside that have no

special significance, but when we pass a milestone, we have something by which we can measure progress, and do so, until after awhile we come to a stone with an X on it and think we have travelled a considerable distance, but when we come to a stone with XX on it we are apt to think the hard part of the journey is over, and we are on the home stretch. Today we are passing the XX mile stone in the history of this school, and as we do so, we cast a look backwards at the road travelled, recall each difficulty met with, in the journey and, contemplating the general rockiness of the road are surprised at the progress made.

Tonight as we pass this XX milestone, let us take a brief survey of the PAST and PRESENT of Indian Education.

It has been my fortune or misfortune to have reached a milestone with XXX on it, in the Indian School Service. The first years passed in pioneer work were compassed with difficulties and danger which Indian School workers do not now have to contend with and have no idea of.

This pioneer work was valuable in demonstrating that Indian children could be taught and trained, that there was in the process no inherent difficulty that could not be overcome.

Often the thought came to my mind, if we could only have these young people away from Indian surroundings how much more could be accomplished with them.

Among those who showed their interest in the crude efforts that were being made was Capt. Pratt, then on duty in charge of Indian matters in the Territory, in whose mind this idea, developed through a course of events which have become historical, materialized in the establishment of this school, October 6th, 1879.

In speaking of the second party of pupils to arrive, which he accompanied, from the Indian Territory, Mr. Standing said:

The Carlisle we reached at the journey's end was not the Carlisle of today; time would fail me to tell the difference, but contrast stoves with steam heat, oil lamps with electric lighting, the buildings old and dilapidated as they were then with what they are now, and you can imagine some-what the difference. The crude material was there, the task was to use what there was at hand of appliances and wild Indians, and produce a school that should justify its right to exist, and commend itself to Congress for support, by its results.

Up to this time there had been no direct appropriation by Congress for Indian education. Carlisle received the first and made the precedent for others.

I cannot close my address without some further allusion to the circumstances under which we are gathered tonight. I am ready to believe that we are on the home stretch, and I want to congratulate our chairman on the fact that the plant of 1879 has grown to be a fruit-bearing tree, nourishing its thousands. He planted it, he has watched over it and cared for it. I, who have been in close relation to him, know something about the constant care and wear of his position, standing in *loco parentis* to so many hundreds of young people, caring for their interests on one hand, dealing with the administrative problems of the school, ignorant parents, and the public on the other, and carrying all the time a heavy financial responsibility. None but a strong man physically and mentally could have done the work. The Major has stood it for twenty years, and he's here tonight with ability unimpaired, and I, as the senior member, speaking for the faculty and student body, say we trust he will so remain for many years to come, and that results may be obtained which will satisfy his most sanguine expectations.

Dennison Wheelock, director of the Band was the first graduate speaker on behalf of the student body. Mr. Wheelock, who graduated in 1890 said he had been connected with the school for fourteen years, the first five years as a student and since then as an employee. In his judgment the emancipation of the Indian was commenced, not in 1887, (at the

passage of the Dawes bill,) but on October 6, 1879; (when Carlisle began.) The Carlisle school had started the way out for the Indian. We celebrate to-day the entry of freedom, liberty and education into the life of the Indian, which is of far greater importance to us than the mere fact that Carlisle is twenty years old to-day. The question now is, Will the Indians accept the way out? And here Mr. Wheelock made a protest against the resolutions passed at the Los Angeles convention of Indian teachers, last summer, which advocated the establishment of ten Indian Schools like Carlisle. In his judgment they are not needed. "What we need for the Indian is the public schools of this country. (Applause.) Not ten Carlisles. We want the Indian to be placed along side of the white boys in school, to study by their side, which will give them the courage to go forward as the white boys and girls do who have learned to go ahead in the battle of life.

Major Pratt acknowledged that he had proposed the resolution, and there was laughter. "I want to say" he continued, "that if there is anything Carlisle glories in, it is the bringing into the minds of its pupils independent thought and fearlessness of expression. I welcome this attack upon my resolution. (Laughter) We are trying to get at a method of getting the Indian into the public schools. They must be prepared in such a manner that the public schools will accept them, and for that reason the resolution was offered. I am grateful to my student for his expressions. He is an Indian and he has a right to express himself."

Mr. Elmer Simon, '96, who graduated this year from the Normal School, Indiana, this State, said in part:

"The people of the United States have an actual interest in our race as is shown by their visits from day to day to the school, and by the presence this evening of these distinguished gentlemen. If we are to become Christian citizens of this country, we must claim an equal share of responsibilities of that citizenship.

Howard Gansworth, '94, now a Princeton Junior, thought that Indian education was an old story, as it had begun almost with the history of this country. He referred to the colleges such as Williams and Mary, which had an annual bounty allowed them for Indian education, and spoke of how the Indian who obtained a knowledge of Greek, Latin, Mathematics and Philosophy, in colonial days, when they returned to their tribes, donned the war paint and feathers.

It has been said that Indians do not gain by education but lose by it. But as we look into the faces of these young men and women of the Indian race we see a contradiction of that statement.

If education and civilization were harmful to the Indian race, as a member of that race I would now give up all that I have acquired in all these years of study, and I have been going to school now for thirteen years. I would put on paint and feathers, and I would go to war dances and snake dances and sun dances.

Major Pratt in introducing the Honorable Commissioner of Indian Affairs, Wm. A. Jones, spoke of what an inspiration it was to us to have him with us.

Commissioner Jones said in part:

I am not willing to confine this celebration to the twentieth anniversary of the Carlisle Indian School I claim it is the birthday of Government Indian schools. If we had not started the Carlisle school, I doubt very much if we would have made the progress we have made in the last twenty years in the general education of the Indian race.

Major Pratt, in his remarks in the opening of the exercises this evening, alluded to the fact that very many changes occur in Indian Schools, both in the personnel of the pupils and also in the employees, superintendents and teachers. Carlisle has been an exception. Carlisle has never been an orphan so far. I have noticed in the human family that children who have been cared for by their parents, have been watched over and trained by father and mother, as a general thing turn out to be better men and better wo-

men than the orphan or step-child, and I think the great success we can attribute to Carlisle is the fact that you have never been an orphan, and to the wonderful individuality of the parent. There is something to me very similar in human life to Indian schools.

There is a beginning; there is a birth; there is a growth; there is manhood, there is old age and death. In Indian schools there is a beginning; there is a growth; there is the commencement of manhood; there is old age and there is death for the Indian Schools. To me the sooner that death is brought about, the better it will be. There is a time when it will terminate, when there will be no Indian schools; the time which my friend Mr. Wheelock has been hoping for, will arrive, when these boys and girls will become American citizens; will become American boys and American girls, and not Indian boys and Indian girls.

Professor Baird, of Winnepeg, Canada spoke at some length and in great earnestness: "The air is full, of voices calling you; some of them calling you down to selfishness, to greed, to hate, to meanness; some of them calling you up to duty, to fidelity, to love. Your country is calling you; calling you to work hard and make the best of everything that is in you; calling you to use your efforts for the very highest purposes; calling you by name to be men and women."

Dr. Gates spoke of the changes he had seen in the school in the past ten years. Not in the Superintendent and his assistants, but in the students.

After looking some hundreds of Indians in the face on the reservations, it is wonderful to think that after all the true Indians are to be found, not among the teepees, not on the plains of Montana, not on the hills of the western reservations, but here, in such schools as this. After all the Indians are men as we are. After all the Indians are women as our mothers and sisters are.

Judge Henderson, of Carlisle, whose property joins the school grounds spoke of the barracks as a military post, but, said he:

There never was the good order that has prevailed here since these Indian boys and girls came.

I am proud to be here and to speak to them and for them. I am proud to be here to congratulate Major Pratt upon the good work he has done. I congratulate you, my young friends, because you have had such a head, but I cannot forget that you have an assistant here. That Major Pratt has an assistant (referring to Assistant Superintendent A. J. Standing) who has stood by him through thick and thin; a man of the highest character and one of the very best men it has been my privilege to meet.

Rev. Dr. Norcross, pastor of the Second Presbyterian Church, Carlisle, needed no introduction; He congratulated Major Pratt on the wonderful success of this school; the people of this town on what has been accomplished here; the whole country on what has been done here in Carlisle for Indian education, and "I pray God here tonight that there may be ten Carlisle Schools more added for this beautiful work; that they may be placed wherever needed, that the schools may accomplish what has been accomplished here, and that in time the Indian child will sit down beside our own children, in our common schools, to the glory of God and the glory of our country."

FOOTBALL.

Of the six games with Colleges and Universities this fall, up to the present writing, Nov. 11, we have won all but two, Harvard at Cambridge and Princeton at New York.

The Schedule.

Sept. 23, Gettysburg at Carlisle; won, 21-0
Sept. 30, Susquehanna at Carlisle; won, 56-0
Oct. 14, University of Pennsylvania at Philadelphia; WON, 16-5.
Oct. 21, Dickinson at Carlisle; won, 16-5.
Oct. 28, Harvard at Cambridge; lost, 22-10.
Nov. 4, Hamilton at Utica; won, 32-0.
Nov. 11, Princeton at N. Y.; lost, 12-0.
Nov. 18, University of Maryland at Carlisle.
Nov. 25, Oberlin University at Carlisle, Nov. 30, Columbia at New York.