

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. XV.

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NO. 12

## Twenty-first Anniversary

—AND—

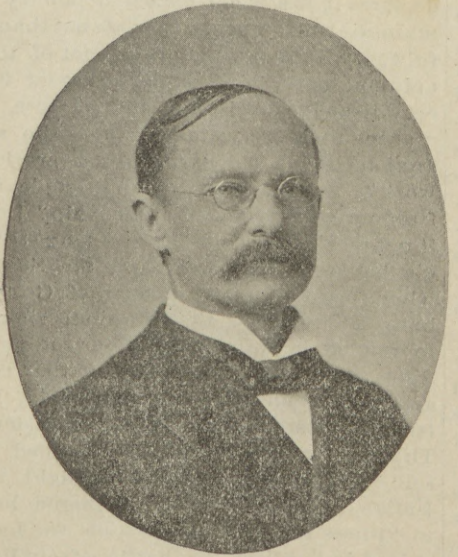
## Twelfth Graduating Exercises.

**A** GAIN the crowning week of the school year has come and gone for us, and the graduates of 1900 have stepped down from the Commencement stage. It was a week crowded with eager interest. First among the Commencement events was the lecture on Tuesday evening by Dr. Melancthon Woolsey Stryker, President of Hamilton College,



HON. WILLIAM A. JONES,  
Commissioner of Indian Affairs.

whose rich voice and finished oratory delighted a large audience of students and guests. Dr. Stryker's subject was the character of Lincoln, "the greatest man of the century and the greatest American save one." He prefaced his lecture with words of sympathy for the red man, and an eloquent tribute to the old chief Schandore, "the aged hemlock," the unwerv-



SENATOR J. W. THURSTON, NEBRASKA,  
Chairman Senate Indian Committee.

ing friend of the whites, whose mortal remains lie beside those of his "white brother" on a green hillside near Hamilton College.

The programme for Wednesday afternoon included an out-door band concert, drill and inspection of industries. The day was cold but pleasant. Shortly after one o'clock the gymnasium galleries were thronged with people, eager to witness the object lesson in physical culture which is among the most attractive features of these occasions at Carlisle.

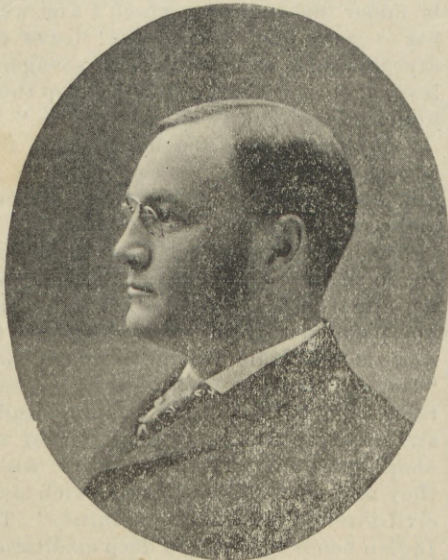
First came the regular company drill in full uniform, which was performed with machine-like accuracy. Then there en-

tered a large class of girls in graceful gymnastic costumes of dark blue with white neckties, who went through a series of free movements in perfect unison with the piano, and were received with enthusiastic applause. The boys followed with the wand drill, after which girls and boys alternating swung the Indian clubs with intricate crossing motion in perfect time. The girls marched out, and the young men went through the more difficult work with dumbbells. The finale was an exciting and hard fought game of basket ball.

The usual informal meeting on Wednesday evening was announced as "a sort of Methodist class meeting. There is no programme; we let the meeting work itself out in its own way."

After music by the Band and several songs, Major Pratt said:

There has never been a Commencement at this Indian School that I have not been able to present a new argument in



HON. JAMES S. SHERMAN, NEW YORK,  
Chairman House Indian Committee.

favor of the Carlisle idea. This Commencement will be no exception. Within a few months after we began here at Carlisle I received a letter from an old army comrade of mine. He had recently been promoted to the Inspector General's Department. We had served together out in Western Texas and Indian Territory, and he had afterwards gone out into Arizona. He told me that in one engagement there he had captured a young Apache child; that he had sent it east—a boy, to live with his own family in Camden, New Jersey. The boy had been there some years; had been attending the public schools, but knowing that there was an Indian School established so near he decided that was the place for his Indian boy. I knew him well and I wrote to him. I said, "Your Indian is a great deal better off where he is than he would be here. I propose to put every Indian I can get hold of out into the public schools, for I believe that the public schools can civilize the Indian far quicker and better than any Indian School. (Applause.)" He dropped the matter there. Nineteen years after that, there appeared upon these grounds a young man with an Apache face. I knew him at once; knew where he belonged. He presented to me a letter from a Senator of the United States—Senator Sewell of New Jersey. The Senator told me that this young In-

dian had been in his family for quite a number of years; that he was a self supporting Christian gentleman, and he commended him to my good graces for a visit to this Carlisle School. I talked with the boy a little while and found that this was my Apache boy of eighteen or nineteen years before. He is here tonight. He represents the true Carlisle idea, that is, that environment and opportunity does it. If he don't tell you the part of his story I want him to, I will tell you after he gets through. Richard Heyl. He takes the family name. It was Colonel Heyl, of the Inspector General's Department, now dead, who captured the boy, who still



DR. M. WOOLSEY STRYKER,  
President of Hamilton College.

lives with Colonel Heyl's sister in Camden, New Jersey.

Mr. Heyl was introduced and gave a brief sketch of his capture and early experiences, to which Major Pratt put the following conclusion:

I will take it up there. Senator Sewall's note informed me that this young man, after going through the public schools,



MISS ESTELLE REEL,  
Superintendent U. S. Indian Schools.

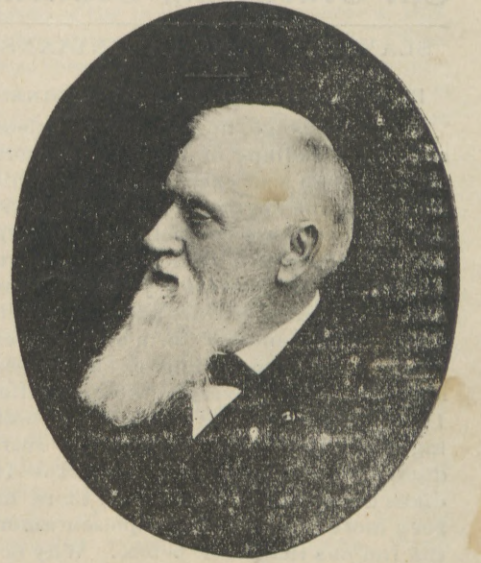
was, at his instance, placed in the machine shops of the Pennsylvania Railroad in Camden, New Jersey, as an apprentice; he served his time and for nine years past he has been at work in the same shop, and his ordinary salary is about three dollars per day.

Miss Zitkala Sa appeared in Indian costume, and gave an artistic rendering of "The Famine" from Hiawatha, which she had prepared for the meeting of the Longfellow Memorial Association in Washington, D. C.

Ackonimy Neopet, known in later years as Reginald Oshkosh, was introduced as a student of this school from Wisconsin

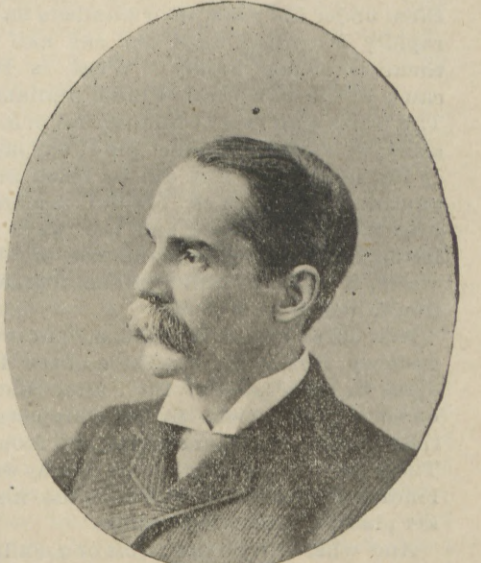
some eighteen years ago, and said in part:

It is not many years ago that our forefathers were always in war with the white



GENERAL JOHN EATON,  
Ex-Commissioner of Education.

man, when they fought with weapons, bows and arrows, and were defeated in every battle; were driven back from east to west, and if it was not for the Rocky Mountains and the great Pacific Ocean



DR. MERRILL E. GATES,  
Secretary Board of Indian Commissioners

the white man would be driving us yet today. The war between the red man and the white man has not ceased yet, and we must win a victory, but we are not fighting with weapons any more; the old method of fighting is dead. What are we fighting with then? We are fighting with wisdom, with knowledge. To do this you must have education. Now as I told you, you must prepare yourselves for the battle. You have the chances now to get education; if you don't get education now that is your fault, only yours.

Education is something that you must have. Education is what you need. Education is something that you never can lose again, once you have it. If you don't get it you are simply the loser. I had the privilege once, but I was young and foolish, like a good many, and I thought there was no place like home. I returned home before I finished my studies, and I regret it today. (Applause.)

MAJOR PRATT: Now the Senator, Senator Quarles. He didn't know he had a constituent here. Senator Quarles, of Wisconsin.

SENATOR QUARLES said in part:

That is one of the brightest constituents I have seen since I have been in Washing-

(Continued on page 4.)

## TO THE AMERICAN INDIAN.

SUGGESTED BY COMMENCEMENT AT CARLISLE.

**M**Y BROTHER, with the piercing eyes,  
The swarthy cheek, the distant mien,  
In whose impassive port is seen  
The habit of free centuries;  
The dignity that scorns surprise,—  
Brave without hope, and proud, I ween.  
Only of something that has been,  
And in the dead past buried lies,—  
Look up—with happier courage face  
This modern strife; accept the plan  
Of a strange world no longer young.  
The future beckons to your race;  
You, the self-centred, silent man,  
Shall yet gain friends, and find a tongue!  
ELAINE GOODALE EASTMAN.  
in New England Magazine.

## The Graduating Orations

## SLAVERY AMONG THE INDIANS.

BY WESSON MURDOCK, ASSINABOINE.

Many years ago, human slavery existed among the Indians of the plains, worse in form than that exercised by the white man over the negroes; for in most cases, the captives were compelled to undergo tortures, and even cruel death. To day the hearts of the nations are rejoicing because slavery is almost extinct upon the earth.

But there is another form of slavery existing among the Indians of the present age, and that is slavery to their appetites. In former times these people knew nothing of strong drink, but since the introduction of that bill, which gives the Indians the rights of citizenship, there has been more drinking of this poison among the Indians than ever before. Why is it so? Because the Indians think that this is one of the badges of freedom and civilization and therefore they are at liberty to drink all that they can obtain.

At the time of the war of the rebellion, the Osages alone as a tribe numbered 3000 persons. But since the king of intemperance has captured these people and put them under his yoke, their numbers have rapidly decreased until not one half of them is living to-day. What is the cause of this down fall of these Indians? The white man taught him the use of firearms; to walk behind the plow, and lastly his language. But did he teach him anything else? Yes, besides teaching him the arts of peace and the ways of living, he taught him the use of fire water, that leads him into the degradation in which he is to-day.

Not only this tribe alone, but our memory recalls the condition of the Indians in other parts of the United States on such reservations as the Chippewas, the Omahas, the Winnebagoes and Sioux. These are the Indians that are day by day lending themselves as slaves in the market places of the liquor dealers.

And what will be the result of such life of slavery to appetite? It means sure downfall, ruin of body and soul. It means for the red man to remain ignorant in his prison pen, the reservation, and lastly it means no hope of the red man's ever rising to independent and self-supporting manhood. These are the results of giving way to appetite. The Indians must remain ignorant, degraded and worthless.

To-day our great and good Government is trying a remedy by which it has hoped to cure the drink habit of the red man. That remedy is a law strictly prohibiting the giving or selling of spirits to the Indians. But the remedy has not been enforced with proper care, and therefore the white man helps the red man to obtain the poison that destroys the physical strength. I hope the Government will get a stronger and surer remedy that will keep this degrading whisky out of every reservation. For the past twenty years we have been struggling to free ourselves from the hands of intemperance. How few are fighting against it! When there are more than a third of all the Indians in favor of using such poison. What a great wrong it is to allow such slavery within the borders of our country and among a Christian people. White man, you have captured my race by introducing the strong drink among the Indians. Prohibit it from your own communities, and you will help my people to stand. But

the day is coming, we may hope, when education and training the younger generation will be the road to freedom from this slavery for my race; and they will gladly and cheerfully follow the white man's trail to the doorway of peace and happiness through civilization and citizenship—the doorway to freedom, out into a higher liberty in equal rank with the best people of the world. Then the red men that are violating the laws of the Government and disturbing the peace, bringing trouble to the community, will be no more slaves to appetite, but true free American citizens.

## WHICH DOORWAY SHALL WE ENTER?

BY SUSIE YUPE, SHOSHONE.

The doorway of life means the whole future that lies before each boy and girl of every race. If they wish success, they will have to fight for it. We are reading daily of boys and girls who are leaving home to seek their fortune and if successful, they are proud to say, "I have labored and I have found it," for the Bible says, "Seek and ye shall find." This doorway will not open so easily as the door of our own houses, but when it does, it means hard work, a hard fight and perhaps utter failure.

Of the many men in our country who have succeeded, Washington, Lincoln, Garfield, Grant and Moody stand among the first. We are told in history, that Washington through patience, honesty and labor conquered and made his name known throughout the world as an honest and a great man and as the "Father of his Country." Now who can show us a better example than he? Lincoln will come to our minds, but not to set a better example only in hard labor. Lincoln worked his way upward and made himself famous by freeing the slaves of this country, also by his grand work as president of the United States. Mr. Moody's greatest aim was to win many souls to Christ, which he did successfully, by living the doctrines of his teaching. We have no Mr. Moody now, but we do have the influences that he has left us.

As there is more than one doorway, we should be prepared to meet not only that which is right, but also be ready to oppose that which will degrade us. We have many examples of those who have failed, and whose fault is it that they are failures? They did not work hard enough, and when the struggles came, they did not fight as they should.

We all remember the story of Judas, and it was nothing but selfishness that caused his destruction. This account of Judas, brings to our minds the story of Benedict Arnold, a traitor to his country. From his life we learn that, if we wish success, we must be faithful citizens.

There are others who are not recorded in history and these are the drunkards, many of whose worthless lives were caused by entering degrading places. In the present age, to prosper in business, we need a good education and that should be our greatest aim. Although men of former generations had not the opportunities that we have today, they obtained their education, through hard labor, and accomplished great deeds.

This doorway of life reminds us of the story of a little rivulet bubbling from beneath a huge mountain. As this little stream journeys on its way to the broad ocean, there are other streams that join it in its course, thus making a large river, which is of great service to man in preparing the earth for him and in carrying his burdens. Where there are vast forest lands, the river does the work of man and beast, as it is used in floating the logs to the mill. In our western country, there are streams that may run for a number of miles and then are absorbed by "mother earth".

As the logs are thrown into the river, so responsibilities are thrown upon our shoulders; as the little streams turn their course first one way then another, so we must turn against our enemies. As the little stream ripples and broadens, as it comes near the shore of the great ocean as

if nothing had hindered its journey, so it is with those who have been successful. People who seek for pleasure only, are, like the sunken rivers, soon lost from sight.

These two views of life show us that, in order to succeed, we must be prepared to meet the dangers that lie before us. Hillis says, "Man is a pilgrim, and conscience is the guide, leading him safely through forests and thickets, restraining from the paths of wrong, pointing out the ways of right."

## VOICES CALLING.

BY FRANCES HARRIS, SAC &amp; FOX.

Many years ago, an Indian youth sat idly in his bark canoe, seemingly content to drift along with the current. Suddenly a voice far ahead called to him; he listened and began rowing with more speed up the river, from whence the call came. As he neared the place, he shouted, "Who calls? Who calls?" but the voice was farther on; he followed and followed, but failed to find the one who called him. The story though beautiful had a tragic ending, for the boy's friends never heard of him again. The river has since been named "Qu'Appelle" which means "Who calls?"

There are voices that call to people of every nation; the Indian is being called by voices that have not ceased to persuade him; voices that have been calling him ever since civilized people first came to America. Yet does he listen to these pleading voices that urge him to a better condition in life?

The earnest voice of Christianity first appeals to him. She calls "Indians, come, be under that influence which I am waiting to cast around you; leave! leave the degradation of superstition and savagery; leave them I entreat you, and grasp those higher ideas of purer and nobler life."

The Indian, as he listens, seems to find a soothing calm in his soul, and he realizes that he, too, can become a follower and receive the true light of salvation.

As Christianity has claimed the Indian, so are there other voices who challenge his attention. Duty calls him, she does not plead with him but commands, for now is the time when he must obey "Indian! be as thy white brother; enter their schools, learn their arts and trades and take up the plow, the tools of the shop! perform all their duties which they have accomplished and which make civilization a blessing to mankind." The Indian bends his head in deep meditation, and his thoughts are these, "Why cannot I be as my white brother and accept of these things offered to improve my people?" While he ponders, the voice seems nearer. At last he raises his head; his face beams with eagerness and intelligence, for he is resolved to accept the offer. Do you believe that these voices have failed to reach the Indian?

We hear people say "The Indian can never be educated." What a great mistake! Are we always to be held down by that sentence so often repeated? Listen to voices from freedom! "Indians, are you struggling with these battles of life? It is your duty to conquer them; but first, cast aside the greatest of hindrances, the chains of the reservation, which bind you down as slaves. Break them! Break the rusty links and escape! Oh! Indians, be free! Why can you not have liberty? For you must be free or you will never become a part of the world's civilization."

It seems that we who have been given this grand opportunity of entering the Carlisle Indian School, have been brought by the hand of the Almighty. We represent seventy different tribes from all parts of the United States, and Alaska. To-day we know of many who have become successful farmers and business men which brings to them an independent livelihood, and some are missionaries and teachers among their own race. Are you not convinced by these facts that the solving of the Indian problem lies almost wholly with the Indian youth? What splendid

signboards and what great object lessons we ought to be!

If every one of us could but realize the great responsibility that rests upon us, we would work continually toward the standard which our dear friend and schoolfather Major Pratt, daily points out to us. Students of Carlisle, must we let the efforts put forth in our behalf be in vain? No! We must respond to the call of duty.

Oh! that the time may hasten when we shall be as one with every civilized people. Then the Indian can join the whole world in saying, "The Lord hath done great things for us, whereof we are glad."

## NEEDS OF OUR INDIAN YOUTHS.

BY ARTIE E. MILLER, STOCKBRIDGE.

The one thing most needed to elevate the Indians, to bring them to the standard of other men, is to place them where they can associate with educated people. Yet, how is this to be accomplished if they as a race continue to keep away from the pure, uplifting atmosphere of American civilization, and to undervalue the education that is offered them?

But we, the younger members of the race, who have had the opportunity of receiving an education at the expense of the Government, can see what a vast amount of good is being done for the once savage man of the forest. Establishing schools away from the reservation, where they can learn the customs of the surrounding people, will teach them to choose the best methods for developing their womanhood and manhood.

So important is a man to the rest of the world, that the ancients had a proverb, "One man, no man," meaning thereby that one's manhood would be impossible without his fellowship with other men. Has not this been the case with every nation? Yes, it is just as true with nations as with men. Let us, who at present are being educated, not hesitate to grasp the situation as did the Anglo Saxons in earlier times. After we have reached such a stage of development, then will we be able to bear upon our shoulders the duties and responsibilities of citizenship of this great republic over which the stars and stripes float.

Until recent years, the white man and Indian have been enemies, and even now, in some parts of the country, we find those who do not trust us nor have they much love for our race. Every session of Congress, when the appropriation bill for the Indian work is discussed, some member declares it is a wicked waste of money to maintain such schools. Are we not thankful that all the lawmakers are not of this opinion, and that the Government has established schools for the purpose of making men and women of us, who are anxious to do our part in the world's work? Is not this a war, by a people, for freedom, education and citizenship? Does it not recall to your minds the long struggle between the North and the South, when they met upon the field of Gettysburg and decided that freedom should forever be the watchword of our country? Since the war, remnants of the two armies have met on that battlefield, for friendly intercourse on many occasions. This old fort was formerly occupied by soldiers who were trained to fight the Indians, and now you are gathered here to witness the triumphs which we have gained in fighting the battle of civilization. Truly the "swords have been turned into plough-shares, and spears into pruning-hooks," and we live at peace with our neighbors.

We are about to pass from a century that is one of the most important in the world's history in matters of universal progress, invention, freedom to humanity and education. This younger generation of our race, who have had the chance of seeing what good has been accomplished, should try to prove that America is the cradle of our liberties, and the sacred shrine and glory of our race.

To day we assume the solemn duties of manhood and womanhood. During our school life we have been as brothers and

sisters, and I hope that as we are about to separate, we will remember that the success we have attained as a class is due to our keeping in touch with the motto we have chosen:

"We'll find a way or make one."

#### THE USE OF DIFFICULTIES.

BY PASQUALA ANDERSON, MISSION.

Man should consider it his greatest privilege, when led by an invisible hand to tread upon unknown fields and forced to endure fiery trials, since he is chosen to have authority over the animals of this world. In order to do this successfully it is necessary that he should have experience, for a man who never had a trying hour is worth but little. Lincoln, who rose from poverty and misery, was able to fulfil the duties of his high office; and his ability and strength were due to the hardships through which he passed during his boyhood. It is a self-evident truth; that both men and women who have fought against difficulties have proven themselves better qualified to perform duties of great responsibility.

Our daily tasks offer resistance and to do them we must exert great energy which strengthens us. The flowers in their innocence taste the hardships of life. In their beauty and delicacy they stand before the mighty sun; pleading for protection, yet no mercy is shown them, but they are exposed to the summer's intense heat and winter's bitter cold. The choice for them is "life or death," and if life, then they must patiently strive to grow, however trying the situation, and later they appear before us robed in green, attired like queens for coronation.

Not only in nature do we see this, but also in human life we find that strength and beauty of character is developed in the same way. In studying the life of our blessed Saviour, we learn that He labored against opposition. We have no knowledge of any other character thus trained who reached a perfection equal to that of Christ. So determined was he to save humanity and triumph over evil, that all the insults of the world had no power which was strong enough to turn him from his chosen course. In the dreadful night in Gethsemane, bowed down by anguish and pain, He said, "Not my will but thine be done."

We selfishly mourn and fret over our trials and thus cast gloom over our friends, but this beautiful world was given us that we might help make it still more bright and beautiful for others. Perhaps the heart of the great sculptor Michael Angelo grew faint when he first tried to carve a statue, but he saw in that unhewn stone a beautiful form which he determined to reveal to human eyes. With master skill he hewed and polished the marble until he accomplished his work. After all the effort was not too great nor the price paid too dear.

You are all familiar with our country's history; its early discovery and the foundation of its Government. Oppressed and persecuted in their native countries, the Pilgrim fathers grew indignant and formed that bold design of leaving their cherished homes for unknown regions where freedom might be established. This new home was in the wild woods among fierce wolves and hostile savages, all of which end angered their lives. Although life itself was a burden, yet the future proved that the difficulties surmounted both at sea and on land were but outward thorns that protected hidden blossoms; as so often we find a blushing rose hidden among unfriendly thorns, that inflict unmerciful wounds, but when once we securely hold it, we proudly utter, "The thorny bush is no longer our master but we have conquered it."

In time, priceless liberty, which drank the blood of many brave heroes was won by these sturdy people. With pride and gratitude we remember those who undertook the task of turning this wilderness into a glorious republic, that should hereafter stand in defence of justice, liberty and peace. The hope of those heroes was not blighted and the difficulties endured

were not in vain. Today we are proud of being able to say: No other nation can be compared with ours.

Thousands of Romans laid down their lives for their republic and yet their children reaped only poverty, misery and shame. They fought for conquest but the Americans fought for freedom, and so her subjects not only enjoy liberty, peace and happiness but prosperity and fame also. Thus we see a just cause will prosper and flourish, and those who work for righteousness will not hesitate because the way seems dark and gloomy.

The United States has steadily and rapidly advanced in progress and wealth until now it is among the leading powers of the world. Its loyal subjects are in close touch with other nations and are employing their powers in making new discoveries and inventions. Edison of our time is not enjoying ease and rest but is continually at work on new plans, which often times prove utter failures, still he perseveres with a determined will to complete his task and thus adds some new invention which makes labor easier for man.

Should our nation be ease-seeking like a certain class of the old Greeks, who believed in the proverb, "Let us eat and drink for tomorrow we die," it is not likely under these conditions that we should stand in the foremost rank of nations, but like them we should find ourselves shamefully corrupt and far behind in the race.

Often times men appear to be deaf to God's call. They do not realize that they have any mission upon earth, and simply give for self, but when afflictions come, their minds are quickened to their duties. John Bunyan was thus led to write his famous "Pilgrim's Progress" which has since been translated into many languages. Water is useful, still all its force is not employed until it has been imprisoned and under intense heat turned into powerful steam. Which one of us possessing all our faculties would have the courage of Helen Keller to study for Harvard Annex? Must our race allow cowardice to keep them in ignorance?

Some people say that it is impossible for the Indians to be civilized, but we read in history that the great nations of today were a thousand years ago in a barbarous condition, and what one people has done, is it not possible for another to accomplish?

We who are about to step out into the unknown world from the loving care which we have here received should remember that we owe a duty not only to our superintendent and our teachers, but to our country, ourselves and our God, and that it is our highest duty to make ourselves true men and women. The battles of life no doubt will be hard and bitter but we should endeavor to carry out in our lives the lessons learned, and—

"build the ladder by which we rise  
From the lowly earth to the vaulted skies;  
And mount to its summit round by round."

#### THE WONDERFUL PIPESTONE QUARRIES.

Nearly every Indian tribe has some interesting legend connected with the blood-red stone of the Pipestone quarries.

One tale is that long ago two fierce bands of Winnebagoes and Sioux, the bravest of their respective tribes, met in conflict here. They fought all day, from early morn till set of sun, until the chieftain of one band was slain. Some of the warriors escaped and some were made captives. Among the captives was the chieftain's daughter. Being very brave and fair, she was chosen by one chief as his share of the spoils. Refusing, however, to become his bride, she was doomed to the stake. In dying, she predicted that the Great Spirit would throw her blood upon the sun's rays to her people far away, and that the stone under her feet would forever be tinted with her blood.

Callin, the famed explorer of Indian country, was the first white man to visit this locality. Attracted by the Indian tales he had heard, in the summer of 1836, in company with a young English gentleman and his trusty Indian guide, he

started on horseback from St. Anthony Falls to explore this region. His description of the Coteau des Prairies, the quartzite ridge, the falls, and the pipestone quarry, written then, applies equally as well now:

For many miles in the distance we had the coteau in view, which looked like a blue cloud settling down on the horizon, and when we arrived at its base we were scarcely sensible of the fact, from the graceful and almost imperceptible swells with which it commenced its elevation above it. \* \* \* On the very top of the mound ridge we found the far-famed quarry or fountain of the red pipe.

The principal and most striking feature is a perpendicular wall of close grained, compact quartz of twenty-five or thirty feet in elevation, running nearly north and south, with its face to the west, exhibiting a front of about two miles, when it disappears at both ends by running under the prairie, which is there a little more elevated and probably covers it for many miles, both north and south. This beautiful wall is perfectly stratified in several distinct, horizontal layers of light gray and rose or flesh colored quartz, and through the greater part of the way, both on the front of the wall and over acres of its horizontal surface, it is highly polished or glazed as if by ignition. At the base of this wall and running nearly parallel to it there is a level prairie of a half mile within, any and all parts of which the Indians procure the red stone for their pipes by digging through the soil and several slaty layers of the stone to the depth of four or five feet. From the very numerous marks of ancient and modern excavations it would appear that the place has been resorted to for many centuries to secure the red stone.

It appears that the Indian tribes have long held this place in superstitious estimation, and also that it has been the resort of different tribes, who have made their regular pilgrimage here to renew their pipes. It is also evident that these people set an extraordinary value on the red stone, independent of the fact that it is more easily carved and makes better pipes than any other stone. Whenever an Indian presents a pipe of it, he gives it as something from the Great Spirit, and some of the tribes have a tradition that the red men were all created from the red stone and that it is thereby a part of their flesh. Such was the superstition of the Sioux on this subject that we had great difficulty in approaching it, being stopped by several hundred of them, who ordered us back and threatened us very hard, saying that no white man had ever seen it and that none should.

Within a few rods of the pipestone quarry is a group of huge boulders, probably weighing several hundred tons.

These rocks are of a different composition from that of any in the vicinity, being of a sort of gray quartzite. The largest of the rocks is about twenty feet across and fifteen feet high. The others are nearly as large and all close together.

The legend of these rocks most generally believed by the Indians is that once upon a time there was a fierce battle between two bands of Indians. They fought many days until there were but two chieftains left. These tomahawked each other, and the race would have become extinct had not three Indian maidens hid beneath the three large rocks and lived to perpetuate their race. These "Three Maidens" are worshipped by Indian visitors to this day.

On the face of a large rock near the falls have been found the initials of a party of white men who visited this region some two years after Catlin.

When Nicollet was exploring the upper Mississippi region he was assisted by John C. Fremont, then lieutenant of the United States corps of topographical engineers. Charles H. Bennett, one of the pioneer settlers of this place, who is very much interested in the preservation of things historic, upon reading the inscription, believed some of the initials there might be those of Fremont. Accordingly he wrote Mr. Fremont, who replied that he was with the party, that they camped at the quarry, and met there a band of Sioux. He also said that the initials "C. F." were for Charles Fremont, as he then commonly wrote his name. On the surface of the smooth, red quartzite around the base of the "Three Maidens," are found many inscriptions. These were made at different times and by different persons as can be seen by the tools used and the interference of the figures. They are generally figures of some animal—bear, wolf, turtle, elk, and also rude figures of the human form.

Standing at the left of the Falls of Win-

newissa is what is known as Manitou Face, or Leaping Rock. This is an isolated piece of rock some thirty feet in height and separated from the wall of rock by a distance of twelve to fifteen feet. The top of the rock is broken in such a way as to represent a human face and is called by the Indians Manitou Face, or Face of the Great Spirit. It is also called Leaping Rock by some as there is a legend that some chieftain of the Sioux had promised the hand of his daughter to any one brave enough to leap across to the rock. Several tried but were dashed to death upon the rocks beneath, and only one was successful.

Just twenty years after the Nicollet party were here, a party of white women camped at the quarries. They were survivors of the Spirit Lake massacre of 1858, and captives of Inkpaduta's band. There were three white women and one young girl, Abbie Gardner, between 12 and 13 years of age. She says they rested here three days while the Indians were digging the pipestone. She visited here some years ago and identified the exact spot where they camped.

Nearly a half century ago, when the different Indian tribes, for stipulated sums and annuities, moved over on to reservations in Dakota, the government reserved the Pipestone quarries and one section of land, containing all the places sacred to them in legendary history, for the special use of the Indian. The title of the land was still vested in the United States, but the use of the land and the digging of the pipestone was to be the exclusive right of the Indians. Some years ago, several gentlemen, learning that the title was still vested in the United States, filed claims, hoping to secure the land. The Indians, upon learning of this, were very indignant and came here in numbers to investigate. Troops were sent and the white men who had built upon the land were forced to move. From that time on the Indians have laid still greater claim to the land, even exacting payment for the privilege of cutting hay and taking ice from the lakes.

Upon this historic spot, made famous by Longfellow in his "Songs of Hiawatha," here where

Gitché Manitou, the mighty,

Called the tribes of men together,

and taught them to fashion the calumet, the peace-pipe—here Congress, in 1892, established a Government Industrial Indian school, appropriating \$25,000 for that purpose.

The erection of this school was the result of a petition to Congress setting forth the desirability and suitability of the location of one of the government Industrial Indian schools at this place. The bill also provided that the mile square of land was to be converted into a National Indian Pipestone park so that the many historical spots might be preserved, and there was to be free access for the public to the park, subject to the existing rights of the Indians. Only the school appropriation passed, leaving the park as a separate consideration. The Indians, hearing about the bill and fearing an infringement upon their rights, forwarded a protest through the Indian bureau, claiming a clear title to the land. The matter was discussed in congress, and as it was about time for adjournment, a rider, or clause was passed in with other bills to this effect: That in order to establish title to the land the United States must make claim in court before the expiration of one year. In the next congress, when the bill for the National Indian Pipestone park was presented it was discovered that no claim had been made before the expiration of the time and the land had lapsed to the Indians. Before anything further could be done negotiations with the Indians were necessary. Major McLaughlin, who has had considerable experience with the Indians, was appointed to treat with them, and finally secured the release of the land for a consideration of \$1,000,000. After this settlement has been made with the Indians, the reservation can be converted into a national park with appropriations from time to time for its preservation and adornment.

—[JEANNETTE S. CROSBY  
in Minneapolis Journal.

(From 1st page.)

you, and there is one thing I like about him, he is not after an office. (Laughter.) The Major said good naturedly a moment since that this was his class meeting. I have a vague idea that at that kind of a meeting there is expected of each entertainer an exhortation or an experience, and not being good at the former, I may be pardoned for referring to a little personal experience. When coming down to Washington at the beginning of this session, a rank greenhorn, not a great chief like my friend here, I felt, when the information came that I was to take a humble place on the Indian Committee, that it was rather repugnant than otherwise. It involved hard work and brought fewer opportunities, and I had no idea of this Indian question, but I want to make a confession right here, that as I came to study into the question and saw it gradually open and develop, it dawned upon me that it was not only a most interesting problem, but one which involved justice, one which required much of the present generation to make up for the wrong and the stupid blunders that had been committed in what may be known as our Indian policy. Why, what did we do? We pushed these tribes back and insisted that they should remain tribes, and what did that mean?—that they should remain savages. As soon as civilization came towards them we beckoned them back further into the wilderness. Upon the pretext of purchasing lands from them we gave them great sums of money; that one plan was impracticable, for from their standpoint it came as the result of fear rather than a feasible theory according to the logic of their current convictions.

What did we do again?

We brought the pressure of this Government to keep that tribal relation intact, and by that pressure we gave powers and sovereignty to Chiefs and by our money we paid a bonus on savagery. What was accomplished by the payment of those large sums of money? What was that money good for to those people? Why, money is not good for anything to any man who has not earned it. A man who has never owned a dollar can't understand the value of a dollar. But there were lurking around that country some men who did know the value of a dollar, and they made haste to hang upon the flanks of these tribes, as the jackal hangs about the herd, to fall upon the weak and helpless and rob the Indians of their money. They stimulated his mind for war and his passion for gambling, in order that they might strip him of the money that had been poured into his lap by this mistaken policy of the United States, and the result was that the poor red man has justly, I think, a mistaken idea of the white people. I say justly if the idea was taken from those white people who were attracted to the Indian camps by the motives we have suggested.

We undertake to civilize a tribe, but you can't civilize a tribe, nor a band. You may civilize one man or one woman, but you can't civilize a tribe. Civilization begins with a unit, begins with the individual, and the very A B C of civilization is to implant in the Indian mind the idea of individuality as distinct from the tribe—individual duty and individual inspiration, and no scheme will ever work that does not begin with the man or woman.

Ladies and gentlemen, what I have seen here today has appealed to me like an inspiration. I never dreamed there was any such thing on this earth as has been brought to our attention here, today, and my heart goes out to every one of these young men; and boys, right here, whether you live in the east, whether you take the advice of my good friend here and stay here, or whether you go back to your homes in the west, it is always something to be a man, and I want to add one word. It is a great word, because the civilization of the white man hinges on that word—GENTLEMAN. The white man becomes civilized when he becomes a gentleman; gentle with the weak, kind with the helpless, gentle with little children and with the aged. It is a great word; it is greater than any title of nobility, the title of gentleman.

In conclusion, let me say, my young friends, as I came here today and saw that old flag that we all love so well floating at the top of the flagstaff I felt that, thank God, we were permitted, as a matter of retribution and justice, to gather under its kindly folds these boys and girls, whose fathers and mothers received at our hands that which worked injustice and wrong and misery to them, although we acted with the best motives in the world; and now let me say one thing more: Send here as many of your kin as you can collect, bring them all here if you can and we will enlarge these buildings, and no matter how much money this brave and noble soldier wants from the Treasury of the United States, as long as I am there he will have my vote and he will have what limited influence I can exercise in that regard. (Applause.)

SENATOR McCUMBER said in part:

One of the most pathetic of all the great changes that have ever occurred upon this brown old earth since time began was the destruction of this old civilization of the new world that its place might be taken by the civilization of art; the destruction of the wild flowers and forests of the new world that they might give place to a usurping power, to the power of culture.

I want to say to you, my young friends, that since your forefathers in the days of old were able to stand up, as the chapters of history tell you, and go down to death without a groan, as they tried to stave off this mighty monster, the civilization of the old world, and fought for their rights, so we expect you to exemplify their mighty character for strength and endurance in whatever manner you meet the new conditions. Encouragement must come from the white people who brought these new conditions upon you, and as I saw your faces today I felt that you were able to face them.

JUDGE LACEY of Iowa made a humorous and appreciative speech in the course of which he remarked that those who come to view with curiosity go away with feelings of amazement at the work that has been done and is doing here. In speaking of "going back," he said:

What is really meant is not that you should not go back to Oklahoma or Indian Territory, but you should not go back to the reservation life; that was all. You should not go back to the tepee, you should not go back to the life of your ancestors. None of the white people want to go back to the days of their ancestors, and you certainly will make just as grave a mistake should you return to the life of the tepee.

Now at Carlisle the hand is being educated along with the head and with the heart; they all go together here, and I believe that the future of the Indian in the United States is largely being shaped from the germ that starts at the school of Carlisle, and if the other schools of the far west looked to Carlisle they could pattern after no better example than that which we have witnessed here today. (Applause.)

Mr. THAYER of Massachusetts was introduced, and remarked that he had not expected to speak on this occasion, but could not well decline to express his high appreciation of what he had seen and heard.

MAJOR PRATT: I want all the boys and girls of the Carlisle School that belong to the Territory of Oklahoma to stand up.

Now I want the representative in Congress from Oklahoma to stand up. Hon. Dennis Flynn. (Applause.)

MR. FLYNN:

It is a pleasure for me to be with you tonight, and I want to state to you very frankly that although it is going on six years since I have been in the House of Representatives this is the first time I have ever been able, although previous to this a member of the Indian Committee, to come to the Carlisle School; and I tell you very frankly, and they always say I tell what I think, that I didn't come simply because I didn't approve of the School or the system of conducting schools off Indian reservations; and I confess after being here today and after Major

Pratt in the goodness of his heart, has tried to make me feel at home, when he called for the Oklahoma students to stand up, it made me feel at least that I was indeed at my own reservation at home.

Now to come down to Congress, Oklahoma sent me down, not expecting me to do anything, as I have no vote; and a delegate in Congress is in the position that the Irishman said of the steam threshing machine. As he was driving along a road he saw one, and after it had passed him, and he had been fortunate enough in not having his team run away, he sat in amazement, and looking around he saw the smoke rolling out of the top, and he said:

"Huh! You can puff and snort and blow, but you can't vote." (Laughter.)

That is my position in Congress, and that is the position of a good many Indians also. Nobody has a kindlier feeling for the Indian than I have. We have more Indian allotments of land in my section than in any section of the United States, and the Government has undertaken in late years to do the right thing with the Indian. If there were ten Major Pratts in the United States the future of the Indian would be secure. (Applause.) I want to say to you now, after what I have seen, that no man, whether I have a vote or not, will be a stronger supporter of any school or any Indian plan that is championed by Major Pratt than myself.

MAJOR PRATT: I began with the Indian and I want to end with him. The School has turned out two hundred and nineteen graduates. We keep track of them, and I can say that more than ninety-five per cent of them are doing well; and we challenge the most careful investigation. Among those who graduated in the first classes of the school was a young lady who, after finishing her course here, went to the great city of Philadelphia and took a course in nursing. She has been practicing her profession since her graduation as near as I can recall about eight years. The other day a superintendent of a school out west asked me to send him an Indian girl nurse; the salary was fifty dollars a month. I at once thought of this young lady and offered her the position. She wrote me "No, that she could make twice that in Philadelphia, and she preferred to stay there". She does not know I am going to call her on the platform, but I want her to come up here, Miss Katie Grindrod.

Miss Grindrod said a very few words, after which Major Pratt introduced Dr. Montezuma of Chicago, who said in part:

I am a lonely scout returning from duty to the camp which you must go out from in order to fight the battles of life. You know civilization is very dangerous to the Indian. That has been the idea of the whites for many years, and it is not strange that the majority of the white people in the United States have the same idea, and of course they all understand that the Apaches are the best scouts. There is a philanthropic idea that it takes generations and generations in order to make a man and a woman. I contradict this old idea. If it shall take a generation before a man can accomplish anything, to win any battle, and he can't do it, he falls and others come on. This idea has been a stone around the Indian's neck; it has been a drawback to him; this prevalent idea that he is an Indian, and that is all. I hate to speak of the Indian question because it is no question at all. It is just your ignorance, that is all; your ignorance. (Laughter.)

COMMENCEMENT DAY.

It was a white Commencement—ushered silently in by the heaviest snow-fall of the season. During the morning hours the visiting party passed through the fourteen school rooms, pausing here and there to question the classes or comment on the work, and examining the attractive exhibits of the Sloyd and Art departments.

The graduating exercises were held in the gymnasium at two o'clock, before an audience of nearly three thousand persons, a number of eminent guests occupying the platform.

The Band played the Overture from

"Tannhauser," after which Major Pratt said:

We will have the benediction for these exercises at the beginning so that it may go all through and last after we pass out. I have very great honor and pleasure in asking to come to the front and offer prayer on this occasion, Dr. Paton, so well known throughout the world as the great missionary to the Hebrides in the Southern Pacific.

Dr. Paton offered prayer.

Major Pratt then said a word to the students from the country and to the farm patrons, every one of whom, he said, was a professor of the Carlisle School.

The School Song, "Comrades All," with original words and music, was effectively sung by the entire school with band accompaniment. The orations by members of the graduating class followed (see pp. 2 and 3.), interspersed with excellent vocal and instrumental music and recitations.

When the time came for the delivery of the diplomas, Major Pratt said:

I have requested Dr. Gates, for a long time President of the Board of Indian Commissioners, now its Secretary, at one time President of Rutgers College, and President of Amherst, to deliver the diplomas to this, our largest graduating class; and before the young people come to the platform, I have asked the Doctor to take a few minutes in addressing us.

Dr. Gates said in part:

YOUNG LADIES AND GENTLEMEN OF THE GRADUATING CLASS:

This is one of the earliest commencement seasons observed by any school or college in our land. As the spring advances and early summer comes on, a great wave of popular interest in the commencement exercises of our schools and colleges sweeps across the country. No public gatherings of any kind command so widespread and universal an interest on the part of the great masses of our people in all the states and territories as do the annual commencements of our high schools, academies, seminaries and colleges. There is always an intense interest attached to the recruiting centers of an army when a nation has a great war on its hands, and our schools and colleges are the recruiting centers from which new forces are each year received into the vast army of educated citizens. Commencement day is the mustering day for new recruits before whom open the noblest possibilities of service! You and your comrades of the class of 1900 are the latest additions to the army. It is not strange—it is natural and it is a matter for joy and congratulation that the interest of all our people is deep and strong in the commencement exercises of our schools.

At most such centers of education, commencement week and commencement day are marked by the groups of family friends who surround the students.

We do not forget the reason why you who graduate today are not all surrounded by your home friends. It is not that they do not love you, or that your thoughts do not go back in love to them. But you are the emigrants now! You are the pioneers and explorers for your people.

As the Indians now set themselves to the task of making a place for themselves in civilized life, precisely as the white pioneers set out a century or two ago to make a place for themselves in the wilderness; as emigrants from tribal life and barbarism, as pioneers and leaders in the march of your people to the conquest of a place for themselves in civilized life, you have set your faces, not westward, not to the sinking sun as did the early pioneers of our race, but you march eastward, into the sunrise, into the new day of light and stronger life. And in this great migration and movement of your people toward the light of Christian civilization, and the knowledge and the practice of the white man's ways, your Columbus, hardy adventurer to show to others the one way into the new land, is our honored veteran, and your loved and honored leader, Major Richard Henry Pratt!

It is part of the cost which explorers and adventurers must pay for the keen

joy of discovery and the proud fame of leadership, that they must pass their years far from their kin and their early home. They must break the ties of daily association with those they love best. Often the separation must endure for years—not seldom, for all of life. "Rise up, and get thee out from among thy kindred and thy people"—this has been the marching order for the great leaders in every forward movement, from the days of Abraham. These marching orders, with their penalty of broken home ties and years of separation, you have obeyed. But for these very reasons, our interest in you is deeper at your Commencement Day.

Because you are for your people explorers and pioneers in the life of this civilized nation, the authorities of the nation, and the philanthropists of the nation, manifest such an interest in your school as is shown by the officials of our Government in hardly another commencement in the land except, perhaps, at the two National Academies where we train the soldiers who officer the armies of the starry flag, and the officers who lead our sailors and make our Navy invincible on all the seas. Nowhere save at West Point and Annapolis, I venture to say, will so many National legislators gather at any commencement of school, academy, or college, as are here today to testify their kindly feeling toward you and the cause of Indian education, which you represent.

And there is hope for your people now as never before! The heaviest clouds have broken away from your sky. As a race you are, after all, in that spring time of history which comes to a people, when they first consciously make their way, from the dreary levels of savagery and up the slow slope of barbarism to the free table-lands of civilization and self-government. To every race as it enters upon this higher stage of progress, there comes a burgeoning time of Spring when all the forces of the race put forth new growths. Our English race knew such a time, when the Normans and Saxons, welded into one people, entered on their career of discovery and world-colonizing, with that glorious forth-putting of national force which we call the Elizabethan era. And when an old race-stock takes on new life, in a fresh environment, and under new conditions, there comes to it a period of fresh power, of new life and growth. Such new vigor came to the English stock here in our American colonies a hundred years ago, as they set themselves to dominate a continent. A like endowment of fresh energy Australian life has shown in these last decades, as Englishmen have colonized and civilized all Australasia.

It is not fanciful to believe that for the educated young people of your race, such a time of vigor and new achievement lies just before you. There are many indications of new vigor in your race. The prize story in the Century won in a competition with the brightest undergraduate writers in all the universities and colleges of our country, the recent articles in the Atlantic Monthly, written by the graceful pen of one whose hand has mastered no less gracefully the tones and technique of that noble instrument, the violin; the promising art work of others of your race; the honorable place already won by Indians in all the learned professions among our people: all these are signs of promise to encourage you as you enter upon your life work. The old-fashioned, romantic interest in the impossible and fancied Indians of the early story-tellers, has given way to a genuine and expectant interest in the Indian as he has actually lived, and as he is proving that he can live, as a civilized American citizen among his white compatriots.

For a useful and honorable life, lived in the interest of your people, but not necessarily lived among your people or on the reservation; for a life of useful and industrious citizenship, in which you shall bear your full share of the burdens of self-government, and shall know the strenuous delight that belongs to the full life of the citizen in our great republic—for such a life your training here has fitted you.

We believe in keeping open the way to the highest education for such among your people as have the ability and the strength of will to profit by studies in the higher schools and in the professions. But for most of the red people, as for most of the white, every day life and effort must and should lay hold on the material things of life, and for such useful every day living, your training here has sought to fit you. It has been honest work—honoring toil of the brain, but honoring, no less, skillful toil of the hands! Your life here in the shops and in the school has dealt with things as they are, and has taught you reverence for facts and for common life. Those of you who go on to higher courses of study, will stand all the more firmly on your feet, your life through, for the broad basis of your education in industrial effort and in industrial training here.

And you do not have to make your own way as a race, slowly and unaided through centuries of hardly perceptible progress from savagery and barbarism to civilization. You are not compelled, as our race was forced to do centuries ago, to fight your way with your own right hands and weapons of your own forging to national independence and the establishment of laws and social order for yourselves. Under that peaceful policy of education, and of helping your people to help themselves which marks the latter decades of our national life, you are coming to great opportunities which are ready made for you. The darkest era of your race is behind you, and the sky is bright ahead! You of the red race are heritors of what we of the white race have done for the continent. At last, and after ages of hesitation and of injustice—at last, we invite you, we welcome you to the rights of citizenship and to an honorable share in the life of our Republic. It can no longer be said that for the Indians of the United States there is "no law and no land." For the average Indian child, there is such a dower of land, such an opportunity for education, if he will take it, and so free an opportunity to work under the protection of the laws of the Union, and on lands secured to him by the Nation, as the average white children of no generation in the past among us, have ever known. Citizenship in a nation which others have fought to establish, and have paid to maintain, is offered to you, is almost forced upon you all!

What a change in this respect since the meeting in New York only sixteen years ago when I first stood up to speak for the rights of the Indians on the same platform with your leader, Major Pratt. (Turning to Major Pratt) Do you remember the earnestness with which, on that occasion, you protested against the absolute iniquity of those laws and customs of the United States which made it impossible for the only native-born Americans to become citizens of the Union, while ignorant foreigners from all other races in the world were welcomed to our harbors, and might quickly become naturalized citizens? I well recall the burning sentences in which you declared to the Indian students on the platform that you believed the only way to get for them their rights as citizens, would be to load a boat with them that night, and taking them down the bay of New York harbor, to "smuggle them aboard" an incoming immigrant ship; for thus, and thus only, if lost in the crowd of foreign born, might these, the truest of native-born Americans, be admitted to the exercise of their birthright, American citizenship! Since that meeting, sixteen years ago, what changes for the better in the outlook which lies before the graduates of this school! The crowded segregated reservation, with its long train of accursed evils, is rapidly being broken up. The General Allotment Act has been passed giving citizenship to all Indians who receive in severalty the lands the Government offers to all. Already more than 60,000 Indians are citizens by the operation of that act. The protection of the white man's law has been extended over all the Indians. Tribal mis-government is rapidly coming to an end. The mass of

abuses which have long ground down the many poor, for the enriching of the few who had political power in the Indian Territory, is in process of disintegration under the operation of the Curtis act, and the work of the Dawes Commission. The gatherings of the Lake Mohonk Conference, with their far-reaching influence through editors, preachers, legislators, agents and officials, have done much to quicken the public conscience, and to secure the enactment of righteous laws for your race. And on all sides, in almost all the states of the Union, there is a spirit of eager and friendly anticipation of the best things from the educated Indians of these later years.

Much remains to be done. And in the doing of it we shall look to you for material assistance. Family ties must be rendered more sacred; for only 6 or 7 of our 56 Indian agencies even profess to keep a record of marriages. We should have a law requiring a license from the agent for all marriages of reservation Indians, and providing the method and the officers for solemnizing and recording marriages, that Indian families may be fitted for life under the laws of the states and territories which govern their family relations, as soon as they receive allotments and become citizens. Greater care should be exercised in naming Indians, and in permanently recording their names when allotments are made. A law should make simple, but invariable provisions for fixing the heirs of every allotted Indian who may die, and for recording the names of these heirs in a permanent register at the time of each such death. On many reservations where able bodied men and women are fed in pauperizing idleness, an early date should be fixed for stopping the issue of rations to those who are capable of self-support; and cattle should be issued to Indians on the grazing reservations, so that the next two or three years may see thousands of Indians who are now fed by the government, raising and selling cattle for their own honest self-support. The work of allotment of lands in severalty should be carefully but steadily pressed forward. And I do not hesitate to say that I believe that the GREAT TRIBAL FUNDS which our Government holds in trust SHOULD BE BROKEN UP UPON THE BOOKS OF THE TREASURY INTO INDIVIDUAL SHARES, CREDITED TO THE INDIVIDUALS WHO NOW HAVE A RIGHT TO THEM; that children born into the tribe after an early fixed date should have no further right to a share in such funds in their own names; and that the law should provide for the payment of each man's individual share by the Government to the man himself when he is able to use it, and to his heirs or their guardians when the present holder of such a share may die. In tribal funds there should be inaugurated a system of individual holdings such as has been inaugurated in the matter of tribal lands.

To this oncoming future of your race with an actual share in the life of our nation as citizens, what will you contribute, young men and women of this graduating class? Your usefulness to the state and to your people, your success or your failure in life, will depend upon the spirit that animates you today, and in these coming years. And that spirit may be tested by the answer you give in your soul to the question, "Is our graduation today a beginning, or AN END?" If you accept the congratulations of the friends who surround you today, as an indication that you have in any sense FINISHED the work of education—if you allow yourselves to be satisfied and content with the little you have so far achieved, the question is answered, and sadly answered for you! In that case, your little life-clock will have struck twelve today on the commencement stage, and you will "go into the small hours" for all your future! But if you accept the congratulations that meet you today, not as a satisfaction, but only as a stimulus to further effort; if you understand well that we call these days "commencement days" because the finished work of the school is but the preparation for the real work of later life; if in the plaudits that now greet your ears

you hear a summons to more strenuous and persistent effort in all the coming years;—then as true men, and brave-hearted women, you will do your part for your race in that larger, fuller life of American citizenship to which we bid you welcome.

At this point the graduating class stepped upon the platform and received their diplomas from the hand of Dr. Gates.

MAJOR PRATT: I notice on the program that after this feature we have addresses, and I promised you last night that we should hear from other members of Congress, Senate and House, this afternoon. Senator Thurston, of Nebraska, Chairman of the Indian Committee of the Senate, is here, and I present him to you.

SENATOR THURSTON:

LADIES AND GENTLEMEN. I doubt if you realize what a serious thing it is to ask a Senator of the United States to speak. Nobody in Washington asks a Senator to speak, and very few listen to him when he does speak. (Laughter.) I must however insist that it is just about as well to make a speech which nobody hears, as we do in the Senate, as it is to follow the practice of the House and print speeches which nobody reads. (Laughter.) I have come here to receive the blessing of the Carlisle School for having saved it. I will tell you how I saved it. The Senators were for it; the members of Congress were for it, but the delegate from Oklahoma had always been against it and I brought him here so that you could convert him, and its future is now safe. (Laughter.)

I have been delighted with my visit to Carlisle. It is my first visit and I have been simply overwhelmed and surprised. I knew in a general way what you had done and what you were doing, but the realization far exceeds any previous conception of my own. I am delighted with Carlisle, nestling here in this beautiful valley, in the heart of the best civilization of the country, surrounded by the richest agricultural community, in a State foremost in the Union in all industrial enterprises. (Applause.)

If the people of the United States could see this School there would be no trouble about appropriations; if they saw this graduating class today they would not hesitate.

This Indian problem is an old, old problem. It grows out of the relation between civilized people going into a new country and the original inhabitants of it.

Your forefathers were in this country, it is true, but do not forget that your ancestors did not occupy this country; they were not fastened to the soil; they roamed up and down all over it at will, and were doing nothing for the benefit of the world at large. No people have a right to the soil, unless they cultivate and make it fruitful and productive. Civilization has a right to take possession of any land that is in a state of wilderness and not being cultivated. There were many wrong things done in the contact between the onward march of civilization and the aborigine. Wrongs are always done in this great work of human progress. Many of the pathways of civilization are bloody; but behind civilization in its onward march, whether led by the sword or cross, come the schoolhouses and church spires and religion and the teachings of God, the uplifting of the human race and the advancement of the destiny of mankind.

For years and years your ancestors bravely fought for what they considered their own, but the day of combat is past; you can no longer fight with the weapons of war; you must either become a part of this civilization, be assimilated into it, take your places in its ranks and help it in fighting its battles, or else it will walk over you and you will be swept away as other people have been into absolute extinction. What will you do? This school is the answer.

I believe in the Indian. I have lived in the far west for thirty years. I have slept with them in their teepees. I have been with them on their reservations. I have seen them in all stages of progress,

Continued on 8th page

## Every Day Doings at Carlisle

Spring policing of grounds has begun.

Keep-off-the-grass signs are in evidence.

Seven of our boys have enlisted in the United States Army within the last six weeks.

The School Y. M. C. A. at a recent business meeting elected new officers for the coming year.

Twelve of our boys and girls joined the St. John's Episcopal Church, Carlisle, during the month.

The sloyd department maintains its popularity and splendid results in head, hand and heart training.

The skating pond which has furnished so much enjoyable exercise during the winter has been drained.

107 of our students attended the Catholic church in town on the 3rd, for confirmation and communion.

The Outing fever is on, and requests to go to the country are being signed by a large number of our boys and girls.

Delegates from our Young Men's Christian Association attended the State Association held in Williamsport recently.

Professor W. H. White gave us an exceptionally interesting lecture on New Zealand, with fine stereopticon views.

Mr. Thompson has entered a class in dumb-bell, wand and extension work for the inter-collegiate gymnastic meet in New York City on the 23rd of this month.

Do you take the RED MAN regularly? The subscription price, fifty cents, will insure a regular delivery, and you will get ALL the Indian news.

Two hard rain storms during the month caused larger floods than have been known for many years in the vicinity of Carlisle. The Le-tort overflowed its banks and inundated a part of the town.

Rev. Dr. King, Secretary of the Society for the Protection of American Institutions, gave a strong address before the student body at the opening exercises of school on the last Friday in February.

Extra printing of invitations, cards, programs and all sorts of had-to-be jobs have kept the upper grade printers on the jump. It is a higher grade of work than plain type setting, and the results show corresponding improvement.

Among the recent visitors from the Indian field were Supt. J. H. Seger, whose best life has been spent among the Cheyenne and Arapahoe Indians of the Indian Territory, and Rev. W. W. Soule, of Oneida, Wisconsin, who is endeavoring to lead those people OUT by every known means.

One of the most delightful home entertainments this month was a musicale given by Mrs. Sawyer's piano class. There were two elegant pianos played by Indians with a skill that would have done credit to any set of pupils of the same age and experience in the land. It was remarked that there were no flourishes of the hand. No, the playing was modest, the technique commendable, the harmony and music most enjoyable.

Superintendent Davis, of the Warm Springs School, Oregon, has married Miss Florence Wells, class '94, Carlisle, who was a teacher at the same school. Superintendent Davis visited our school last month on his way from Washington. Mrs. Davis writes that she met him and they were married at the Imperial Hotel, in Portland. Several of their Salem and Chemawa friends were with them. The couple have the warmest congratulations of their Carlisle and other eastern friends.

Every Chief or head man of his tribe, whether he is able to read or not, should take the RED MAN, and through his interpreter keep posted on what is going on at Washington and among other Indians, and at the Carlisle School.

The one hundred and fifty Catholic students of our school who were under special instructions daily for a time previous to the first Sunday in Lent, when a large number were confirmed. Bishop Shanley, of North Dakota and Rev. Ganss, of Carlisle were the instructors.

Miss Rosa Bourassa, class '90, who has been teaching among the Indians since she graduated, and latterly has been employed at the Phoenix, Arizona, school, recently married a young Indian of the Wyandotte tribe, Mr. James A. Brown, and the two will make their home in the Indian Territory.

An inter-society debate between the Standards and Invincibles gave to the school an interesting and profitable evening with the Boer situation. Hon. R. M. Henderson, Judge Biddle and J. W. Wetzel, Esq., three of Carlisle's most eminent townsmen acted as Judges, and decided in favor of the Standards that the Boers were not justified in waging war with England.

In the death of Miss Bessie Barclay, Saturday the 24th of February, the school lost a valuable and lovable teacher. Miss Barclay resided in town with her parents, who came to Carlisle after she entered our school force. The deceased had had reservation experience, having taught at the Winnebago school, Nebraska, for a time. She was a cultured young woman, had travelled abroad, and was the centre of a large social circle.

Miss Kate Grindrod, '89, who has been practicing her profession in Philadelphia among the best people, spent a few weeks at her home in Indian Territory to recuperate, and while there was offered a tempting position in a Government Indian school, but refused the offer and has returned to the City of Brotherly Love to continue at her chosen work, preferring the class of nursing and the pay she gets in the city.

Mr. Levi St. Cyr, one of our Winnebago graduates, class '91 who took the course in printing given by our school and who served as assistant printer for several years, going to his home last summer, recently took unto himself a wife—Miss Rose Frenchman, ex student of the Hampton Normal Institute, Virginia. The ceremony was performed by and at the home of Rev. U. T. Findly, in the presence of about thirty guests. One who was present and knows the bride says that she is a charming lady in person and in character, and one of the fairest of Winnebago daughters.

The fact that William Colombe, for four years a Carlisle student and now a private in the Fourth U. S. Cavalry, serving in the Philippines, probably killed the man who shot General Lawton, has been widely commented upon in the newspapers. Colombe, a Brule Sioux, was one of the dead General's body-guard, and writes of the incident in a private letter as follows:

"General Lawton was killed about twenty yards from where I was shooting at a man who was shooting from a tree; and I think he was the very man who killed the General. But we kept shooting until he fell from the tree. I don't think he will live to tell the tale to his friends that he killed our good General.

Maybe you think the blacks did not throw hot lead at us as we were carrying the General off the field to the rear! When we laid him down we went at them and soon made them run."

We now have (volunteer) war correspondents in Cuba, Puerto Rico and the Philippines, and expect to publish some very interesting letters from them in the next RED MAN.

## The Indian Field

FROM HOOPA VALLEY, CALIF.

Miss Mary Cogan, of Chapman, Kansas, formerly of the Uintah School, Utah, has been appointed head-laundress at the Hoopa Valley School.

Superintendent Freer went down the Klamath River recently, gathering pupils for the school, and brought in twenty-eight.

Mr. J. P. Cochran has been transferred and promoted from the position of blacksmith at the Phoenix School, to that of Industrial Teacher at this School.

Mr. Francis Colgrove has accepted the position of Assistant Industrial Teacher. The School dining-room and kitchen have been enlarged to accommodate more pupils, and afford more conveniences for Mrs. Spinks, our most efficient cook.

C. L. CORNELIUS.

FROM SHOSHONE AGENCY, WYOMING.

### The Great Chief Washakie Dead.

Chief Washakie of the Shoshones died on the 20th of February and was buried on the 24th. He was given a Christian burial in the Fort Washakie Cemetery, and buried with military honor, as he had been carried on the rolls as scout for many years. He was a great and good man, being honored and respected by the people and all who knew him. A vast concourse followed him to his grave—the largest funeral that was ever known in this country. Washakie has been the Shoshones' honored chief and adviser for over 50 years, always counselling peace and progress along the lines of civilized advancement. All mourn his loss, both Indians and whites. His place can never be filled by one as competent as he was. A fitting monument will be erected to his memory.

H. G. NICKERSON,

U. S. Indian Agent.

FROM PHOENIX, ARIZONA.

We take the following items from the Native American, a newsy little sheet published weekly at the Phoenix school. The first number appeared with the New Year:

We think the Florence reservoir should be built, and by Government aid too; but not solely by the Government and not entirely for the natives. We want the water but we want to do our share toward its storage. If the Government will put up the money a thousand of our able bodied Pimas will donate the labor, and the dam will soon be an accomplished fact. And then we don't want the sole benefits resulting. We want our white brothers to come in and settle with us and share the spoils of labor. Let us all work together for the reservoir!

The cottonwoods are blossoming.

The boys have organized a baseball nine.

The carpenters are putting the roof on the addition to the shop-building.

We are so glad that its getting lonesome at the hospital on account of the departure of the measles.

The boys in the lapidary department have just begun to polish some of the beautiful onyx slabs they have been cutting these last few weeks.

Supervisor Holland gave us a pleasant surprise Sunday, stopping for a few minutes on his return from the Pima country. He says it is a treat to get back to our beautiful grounds, after a few days on the reservation.

Superintendent Liston of Round Valley agency, writes for transportation for twelve advanced pupils. We are more than glad to receive all pupils of sound health who have enjoyed school privileges elsewhere. This magnificent institution, with its splendid equipment for all kinds of industrial training, should be filled with pupils old enough to enjoy its benefits. Pupils under ten have no place, from an economic standpoint, at any of our larger industrial schools.

FROM ANADARKO, O. T.

I send you with this a copy of the agent's circular for leasing of the Wichita reservation for grazing purposes for three years.

You see a large part of this land is not fenced, never has been leased and I fear never will be. We can tell better about this, however, after the first of February. If these lands can be leased at the stipulated price, it may seem like a good argument against what I said in your last issue. If the agent fails to lease them, my plan will have no opposition; in fact my plan will not interfere with the leases, for the reason that many times more grass goes to waste every year than is eaten, after all the leases that can be made, are made.

If all the Wichita reservation should be leased at ten cents an acre, the income to the Indians would only be about fifty dollars per capita. 5000 head of cattle as individual property would give them an annual income equally as great. 50,000 acres of grass will keep 5000 cattle the year round. So you see by my plan 50,000 acres of grass is equal to 50000 on the lease plan; besides giving Indians employment in the care of the cattle.

I have demonstrated right here during the past eight years that my plan cannot fail. I started here in 1891 with 17 head of cattle. Since that time, we have sold as many as we have bought, and now we have over 100 head of cattle, whose value is not less than \$3,000. These are facts that can be demonstrated any day, to any one who will come and see for himself.

G. L. PIGG,  
Superintendent.

## Washington News.

Five Cherokees from the Indian Territory, headed by Chief Buffington, are here for the special purpose of pressing several amendments to the recently signed treaty, before it shall be confirmed by Congress.

The bill for the restoration to the Sisseton and Santee Indians of those annuities declared forfeited after the Sioux war of 1862, which has twice been favorably reported to the Senate, is now in the hands of a sub-committee consisting of Senators Nelson, Pettigrew, Rawlins, Quarles and Thurston.

Pleasant Porter, chief of the Creek Nation in Indian Territory, Ispaihecha, ex-chief, G. A. Alexander, D. M. Hodge, H. P. McCulloch and C. McIntosh are here to present the claims of their nation to Congress. They desire certain amendments made to the treaty recently concluded. Regular elections are held by the members of the tribe for their chief and legislative council.

A bill has been introduced in the House by Mr. Gamble of S. D. and in the Senate by Mr. Pettigrew, providing that allotted lands held by citizen Indians shall be subject to State and local taxation, and that the taxes shall be paid out of the Treasury of the U. S. so long as these lands are held in trust for the owners. The Indians are required to work out the road tax, which by law may be discharged in this manner.

A delegation of five Winnebagoes is here to protest against this proposed legislation.

A delegation of five Sioux from the Rosebud agency, consisting of Hollow Horn Bear, Reuben Quick Bear, William Spotted Tail, Ring Thunder and Good Voice, have been in Washington in reference to certain unfulfilled stipulations in the "Sioux bill" or treaty of 1889.

It was agreed therein that certain sections of land were to be set apart for school purposes, and for these the Government was to pay \$1.25 per acre, but the Indians have received nothing on this score.

The ten years named in the treaty, after which all lands remaining unsold were to be paid for by the Government at the rate of fifty cents per acre, having now elapsed, the Indians also desire a settlement in full. They were informed that the question could not be passed upon immediately, and left for their homes in South Dakota.

**APPOINTMENTS AND CHANGES IN THE INDIAN SERVICE FOR FEBRUARY.**

The following changes in employees at the various Indian schools and agencies, during the month of February, 1900, were authorized by the Commissioner of Indian Affairs:

**Appointments.**

Mattie Rion, Kansas, cook, Haskell Institute, Kansas; Minnie M. Meskimons, Arizona, assistant cook, Phoenix, Ariz.; Julia E. Hyde, Missouri, teacher, Pawnee, Oklahoma; Helen Smith, Oklahoma laundress, Kaw, Oklahoma; James P. Sherman, New York, teacher, Morris, Minnesota; Eleanor E. Senter, Missouri, seamstress, Ouray, Utah; E. Katie Wellman, South Dakota, laundress, Pierre, South Dakota; Allan T. St. Clair, Kansas, principal teacher, Klamath, Oregon; Marilla S. Purman, Wisconsin seamstress, Cheyenne River, South Dakota; Willie E. Bell, Tennessee, kindergarten White Earth, Minnesota; Granville M. Shelley, Indiana, tailor, Carlisle, Pennsylvania; Thomas J. Murphy, Kansas, engineer, Pierre, South Dakota; Hannan P. Coughlan, North Dakota, assistant matron, Grey Nuns, North Dakota; Hattie E. Foster, California, baker, Puyallup, Washington; Oliver L. Twist, North Dakota, engineer, Fort Totten, North Dakota; Eddie S. Meairs, Kansas, assistant engineer, Haskell Institute, Kansas; Mellie H. Craig, Missouri, assistant teacher, Bishop Day School California; Samuel A. M. Young, Kansas, teacher Pine Ridge, (Day) South Dakota.

Henry North, additional farmer, and Joseph Williams, blacksmith, Cheyenne and Arapahoe, Okla.; Charles Henry, assistant wheelwright, Fort Apache, Ariz., vice William Crocker, resigned; Henry Bitzing, blacksmith, Leech Lake, Minn.; Edward Raboin, interpreter, Nez Perce, Idaho, vice Chas. Wesley Little, resigned; Hugh Hunter, interpreter, Omaha and Winnebago, Nebr., vice James Alexander, deceased; Frank Cross, laborer, Pine Ridge, S. D.; Isaac W. Dwire, additional farmer, Pueblo, N. M., vice W. G. Deason, resigned; Clarence Logan, blacksmith's apprentice, Sac and Fox, Okla., vice Austin Grant, resigned; Henry Weaver, assistant blacksmith, Southern Ute, Colo.; John Cadotte and Maurice Martin, assistant carpenter, Charles Ramsey, assistant blacksmith, and Robert D. Marshall, assistant farmer, Standing Rock, N. D.

**Indians Appointed.**

Leila W. Hayden, to White Earth, Minnesota, assistant matron; Leonard Tyler, to Sac & Fox Oklahoma, industrial teacher; Hiram Kelley, to Round Valley, California, industrial teacher; Annie Valley Prior, to Western Shoshone, Nev. laundress; C. E. Dagenett to Carlisle, Pennsylvania.

**Indians Separated From Service.**

Victoria Ross, White Earth, Minnesota, laundress; James G. Blaine, Western Shoshone, Nevada, laundryman; Tom Sac kathut, Hackberry, Arizona, assistant teacher; Nancy Nebraska, Grey Nuns, North Dakota, assistant matron.

**Transfers and Promotions.**

Victor Bushy Head, from police private, Cheyenne and Arapahoe, Okla., to blacksmith, same agency; Nibs, from police private, Cheyenne and Arapahoe, Okla., to assistant farmer, same agency; Dr. George S. Davidson, from physician, Leech Lake, Minn., to similar position, La Pointe, Wis., vice Dr. James H. Spencer, resigned; John H. Bear, from police private, Omaha and Winnebago, Nebr., to carpenter, same agency, vice Henry Harden resigned; W. C. Smoot, from additional farmer, Pueblo, N. M., to similar position, Pine Ridge, S. D., vice Chas. Dalkenberger, resigned; Joseph Holzbauer, from industrial teacher, Pierre School, S. D., to additional farmer, Standing Rock Agency, N. D.

**Transfers.**

Winfield S. Holsinger from teacher, Santo Domingo, New Mexico, to teacher, Gila Crossing, Arizona; Mattie A. Gilman from seamstress Yakima, Washington, to assistant matron, Ft. Spokane,

Washington; Mary M. Dodge from assistant teacher, Ft. Peck, Montana, to teacher, Ft. Belknap, Montana; Etta Knickerbacker from matron, Pine Point, Minnesota, to assistant matron, Sisseton, South Dakota; Bertha Canfield from nurse, Phoenix, Arizona, to seamstress, Carlisle, Pennsylvania; Hattie Mayfield from teacher, Ojo Caliente, California, to teacher, Santo Domingo, New Mexico; Belle Steele from teacher, Nutria, New Mexico, to teacher, Tesuque, New Mexico; Sarah M. Cotten from matron, Santee, Nebraska, to assistant matron, Crow Montana; Ethel D. Dnison, from cook, Navajo, Arizona, to assistant matron, Albuquerque, New Mexico; Miss E. K. Robert, from assistant matron, Albuquerque, New Mexico, to matron, Mescalero, New Mexico.

**Promotions.**

Esther Mountford, Ft. Peck, Montana, seamstress to teacher; Huldith Watson, Crow, Montana, assistant matron to matron; Katie C. Perry, Phoenix, Arizona, assistant seamstress to seamstress; Clara S. Cutler, Phoenix, Arizona, assistant matron to nurse.

**Separations from Service.**

Stephen Bondra, Santa Fe, New Mexico, shoe and harnessmaker; Albert G. Hunter, Round Valley, California, industrial teacher; Laura K. M. Scirus, Fort Shaw, Montana, nurse; Frank F. Avery, Crow Creek, South Dakota, Superintendent; Elmer Snyder, Carlisle, Pennsylvania, tailor; Grant J. Grandpre, Chamberlain, South Dakota, carpenter and blacksmith; Thomas J. Murphy, Pierre, South Dakota, engineer; Susan E. McKeon, Osage, Oklahoma, principal teacher.

**Scissors and Paste.**

**METLAKAHTLA.**

The marvellous things accomplished by God's blessing on Mr. Duncan's work among the Metlakahla Indians must be an inspiration to all true-hearted Indian workers. A little more than ten years ago the whole Indian band moved in a body from their beautiful little homes in British Columbia to Annette Island. What has been achieved in these ten years let us hear from the lips of the noble-hearted missionary himself. He says:

One of our first visitors was a hostile critic, who told us we could never do so well for ourselves as we had done before moving. After the lapse of ten years he reappeared in our midst

On this occasion we had a substantial wharf for him to land on when he stepped off the ocean steamer. We had about three miles of good sidewalk, eight feet broad, on which he could parade: 120 good houses, occupied by the natives, and each built on a corner lot.

Back of the little town stands our beautiful church, which has a capacity for seating 800 people, also a large school building with its twelve gables, and a town hall, with separate apartments for the town council, Sunday School teachers, musicians, and library and reading-room. Near the beach is a guest-house for strangers, and mission premises to accommodate two families and twenty boarders under training, all which attracted him.

The industrial plant next invited his attention. It consisted of a salmon cannery, employing in the salmon season upward of 200 natives, and two steamers, which are run and engineered by natives; also, a sawmill of fifty horse-power, managed entirely by natives, and driven by water-power conveyed in iron pipes from a lake two and a half miles away, and 800 feet high.

In addition to these he could see several general stores and workshops for boat-building, etc., all owned and carried on by natives. The giant forests of ten years before had disappeared and the ground was producing vegetables and small fruits.

On this gentleman's return to the steamer he seemed humbled, and frankly confessed his surprise at the changes, for he saw that we had raised a home in ten years far superior, in every way, to the one we left in British Columbia, which it had taken us twenty five years to build.—[Progress.

**AN EPISCOPAL CONVOCATION IN SOUTH DAKOTA**

One of the features of the church work among the Indians of South Dakota is the annual convocation, which is a general gathering of the Indians of the Episcopal denomination from the different agencies at some appointed place. At this convocation are often gathered together three thousand Indians, who are either delegates to this meeting or go to visit friends under pretence of going to attend the convocation. The object of these meetings is to discuss the work of the past year and lay out plans for the next.

There is nothing enjoyed more by the Indians than this great meeting of friends once a year to note the progress of the church and to confirm their belief in the Great Spirit, whom they had been worshipping before simply in another form. Preparations are made months before the appointed time at the place of reunion, to gather provisions and to erect shelters or booths for the comfort of the crowds of Christian workers, as these meetings are held in the open air. The provisions gathered for the delegates to the convocation are generally collections of small contributions, which the Indians have denied themselves after receiving their rations, that those who came from a distance might not be troubled about procuring food after a long, tiresome trip. I have known cases where heathen Indians gave freely of the little they had rather than see their guests in want.

The booths, mentioned above, are indispensable at such gatherings during the summer or fall months, when the heat on the western plains is sometimes unendurable in a building. They are generally made of pine boughs supported by posts raised eight or ten feet from the ground and covering an area of about one hundred by seventy-five feet.

The journey to and from the convocation is always enjoyed by the delegates as much as the convocation itself. As South Dakota is a large state the distances between some of the agencies are very long; often a journey of two hundred miles or more is made in a wagon to reach the appointed place of meeting. The incidents on the road are various and interesting. It requires a day or two after the start from home to get the long train of various kinds of vehicles in some kind of order to be controlled by a leader.

Early in the morning, before daylight, the camp crier may be heard going his rounds telling people to get up, to eat breakfast, and prepare for the day's journey, or through the thin canvass of the tents the scolding of some grandmother as the sleepy grandchild turns over for another nap. Then comes the incessant grinding of coffee all over the camp for a few minutes, and soon smoke may be seen curling up from the fifty or sixty tepees which compose the camp. On pleasant days after the tents have been packed and breakfast is over the campers assemble in the centre of the camp for short prayers led by the missionary in charge, before the start is made. On rainy and chilly mornings the stubbornness of the western mustang is generally shown to advantage. For a few moments before the start there is some confusion caused by the backing of ponies, which I must confess look like rats in proportion to the loads they carry.

After the noonday meal and rest the journey is resumed until about sunset, when the tents are pitched on grounds selected by the camp leader, and so day after day this tedious journey is kept up under the pitiless rays of the hot sun and in the dust which seems to be ever in the air. Often regular stops cannot be made since droughts dry up all the creeks and springs.

After arriving at the convocation, grounds are assigned to the different bands of Indians and food and fuel is then distributed among them by the good people of the agency where the meeting is held.

After the arrival of Bishop Hare, the beloved missionary of the Sioux Indians, for several days meetings are held, attended by the delegates and interested parties.

During the recesses of these conventions there are feasts given to the Indians from different agencies. The place for the next convocation is chosen in the last meeting, and so the good work goes on, with better results each year.—[Talks and Thoughts.

**THE INDIANS OF CANADA.**

The Indian population as shown by the census return according to denominations is as follows:—

Roman Catholic.....	34,364
Church of England.....	14,424
Pagans.....	13,280
Methodists.....	8,855
Religion unknown.....	7,994
Presbyterians.....	1,054
Other Christian beliefs.....	1,581

**Distribution of schools.**

The 273 Day, Boarding and Industrial Schools are distributed according to Provinces as follows:—

Ontario.....	77
Quebec.....	17
Nova Scotia.....	8
New Brunswick.....	6
P. E. Island.....	1
British Columbia.....	38
Manitoba.....	54
N. W. Territories.....	60
Outside treaty limits.....	12
	273

**North West Self-Support.**

It has been officially stated that there are 14,562 Indians settled on their reserves in the N. W. T. Of these 4,854 are rated as self-supporting, and the other 9,708 are still receiving more or less assistance from the Government in the way of rations and clothing. The work of attempting to make North West Indians self-supporting was begun in 1879, when Farming Instructors were first sent out.

Speaking of the Indian work in the North West, Mr. Sifton states that taking five as the average family, about 3½ acres of land can be said to be under cultivation by every Indian family. However, a considerable number of these Indians are merely hunters or fishers and have no land under cultivation.

—[Progress

**FREE SPEECH.**

Edward Everett once concluded a stately speech in Congress with a long, sonorous and superbly modulated citation of a passage from Tacitus, and then took his seat. No sooner was he through than up sprang a burly member from the west. He had once been an Indian agent, and he began to pour out a vehement harangue in Choctaw. After a while the Speaker called him to order. "I don't see why my freedom of speech should be abridged," he cried. "You let the man from Massachusetts run on, and I didn't understand the first word of his lingo any better than he does mine." The scene was comical, but it struck the death knell of further classical quotations in Congress.

—[N. Y. Telegram.

**LAWRIE TATUM AT REST.**

Lawrie Tatum passed peacefully away, at his home in Springdale, Iowa, on the 22d of First month. He was a "pillar" friend, and the church has lost a veteran who knew how to use spiritual weapons against strongholds. He was interested in every department and line of Christian work.

The work which appealed most strongly to him was that for the education and Christianization of the Indians, and he was one of the foremost in working out President Grant's policy, and has labored throughout his life to help this native race. One of his last undertakings was the preparation of a history of the Indian work, under the title, "Our Red Brothers; and the Peace Policy of President Grant." He was favored to finish this work before his strength was broken, and he lived to see the book before the public.—[American Friend.

(From page 5)

in every phase of their varied character I learned much of the Indian character from one of the greatest men this country ever knew, and the best friend of the Indian the United States ever had, General George Crook, (Applause) who, like your Superintendent, spent years of his life on the frontier. I learned from him that there was an innate honesty underlying the character of the American Indian that speaks most strongly for him as a man, upon which can certainly be built absolute success. There is no doubt of it. The American people are your friends. There is no race or color prejudice against the Indians of the United States, nowhere in the country. You have never been in any position to incur race hatred. There has never existed between you and the white people that condition of slavery out of which grew and generated the feeling by the white race against the black race. They recognize you as a people of great natural and innate strength; a people that can progress.

But if you succeed it must be by the individual effort of every man and every woman among you in the ordinary, practical affairs of life, and it must be by WORK.

If you stand by us we will stand by you, so that what is being done for you is appreciated and bearing fruit. We will stand by your people. Your brothers and your sisters shall have equal opportunities; they will be given opportunities through which they can reach every avenue of human enjoyment, and I hope that the day is not far distant when you and your children will say with us "not my country but our country" because we are all Americans, under a common civilization and for a common purpose. [Applause.]

MR EDDY, of Minnesota, a member of the House Committee on Indian Affairs, was asked to speak. He said that he was not a speech-maker, but gave a very entertaining talk to the students. He said that Carlisle was his adopted alma mater, as there were more boys and girls in his district who had graduated from Carlisle than from any other eastern college. He regarded this institution as a great storage battery, out of which must come the ultimate uplifting and civilization of the Indian people.

MR. STEPHENS of Texas was introduced and said in part:

In considering this great question which we have on our hands, the main consideration is education. Without that we can not fathom the great problem that confronts us. This school is the idea—it is one of the greatest training schools in America, and it is the right idea, for it trains the hand, the head and the heart. These Indian boys and girls when they return to their respective reservations, if they do return there, will become a part of the work of educating and civilizing their race. One thing is needful, and I am endeavoring to secure the adoption of an Indian bill to that effect, and that is to require compulsory education. Another matter of great importance is this: I believe that we should destroy the tribal relation of these Indians at the earliest possible moment. (Applause) In doing that you will place upon them individual responsibility; you will destroy the power of the chief and the medicine man, and more than that, you will give Carlisle School and Hampton School a chance to advance the idea that is carried on in these schools. (Applause)

Another great scheme is the question of irrigation. I know over in Arizona where the Pimas and other Indians lived first, they were able to live by irrigation. The white man came along and used this water for mining purposes, and totally destroyed the purposes for which the Indian used it. Our Government should build reservoirs there, and give these Indians employment in digging the ditches, and in that way he can make a living on the reservation. To recapitulate, we should throw open the reservations and destroy the tribal relations; we should open up the reservations for mining purposes; we should give the Indians irrigation, and should further enforce compulsory education on every father and mother. (Applause)

MAJ PRATT: Just one more. I am not going to let a gentleman come all the way from Alaska to see this Carlisle Commencement and not give him an opportunity to speak. I know that the boys and girls here like to hear him; he has been here before. He is an ideal of ours at Carlisle. GOVERNOR BRADY of Alaska

When I look out at the snow I think I am in Alaska, and I feel like saying "I welcome you to Alaska." Now, Major Pratt wishes me to say a few words more

particularly to his boys and girls, and I am very glad to do so. I am told there are 18 500 persons booked to go to Alaska, to open up the gold fields this summer, which will tax the capacity of all the vessels on the Pacific Ocean. Alaska has opened up new fields of labor, and let me ask you as your friend to consider in your future plans the possibility of your going to these fields. We want you in Alaska; we want your help; we want you to come there and begin schools; to become school teachers; to become preachers; to become mechanics. We have thirty thousand natives in Alaska, and I want to say that every one of those natives is earning his own living. (Applause) I think the future of Alaska is a very brilliant one, but we need the assistance which you can give us. One of the great problems of the native people in Alaska is that they don't know what they are, that is, they can't have a mining claim in the gold fields. That, it seems to me, is not right and I mean to state the facts to Congress. As I said the other day I am going to locate an Esquimau on a mining claim and then test the law whether he has any right there or not, for I am very clear that he has as much right to a mining claim as anybody else. (Applause.)

MAJOR PRATT: We have upon the platform Miss Reel, the Superintendent of Indian Schools, and Dr. Chamberlain from Brazil and a number of others, but it is too late.

Here the Band struck up "The Star-Spangled Banner," and the audience dispersed.

OUR VISITORS.

Those Who Came on Tuesday.

Dr. M. W. Stryker, President Hamilton College, New York, General John Eaton, Ex-Commissioner of Education of United States, Washington, D. C., Mrs. C. R. Agnew and Miss Parks, New York; Mr. George Vaux, Jr., and Miss Vaux, Phila.; Miss Hipple, Lock Haven, Pa.

On Wednesday, from Washington.

Senator and Mrs. J. W. Thurston, of Nebraska, and Miss Brockway, Boston; Senator and Mrs. J. V. Quarles, Wisconsin; Senator and Mrs. Porter J. McCumber, N. Dakota; Senator Bard, Calif. Hon. Jno. H. Stephens, H. R. Texas; Hon. C. D. Sheldon, H. R. Mich. Mrs. and Miss Sheldon; Hon. F. M. Eddy, H. R. Minn., and Mrs. Eddy; Hon. J. R. Thayer, H. R. Mass., and Mrs. Thayer; Hon. John F. Lacey, H. R. Iowa, and Miss Lacey; Hon. Dennis Flynn, Delegate from Oklahoma, and Miss Flynn; Dr. Merrill E. Gates, Secretary Board of Indian Commissioners; Miss Estelle Reel, Superintendent of United States Indian Schools; Miss Hawkinson, Mr. McHaeg, The Misses Shoup, Mr. and Mrs. E. C. Snyder, Mr. and Mrs. C. A. Hamilton, Sioux City Journal; Mr. and Mrs. W. D. Daniels, St. Louis Republic; Mr. and Mrs. F. A. Johnson; Mr. and Mrs. Jermaine, Minneapolis Journal; Mr. Crocker, Augusta Chronicle; Mr. and Mrs. Benjamin Vail; Mr. John Hollingsworth; Mr. Loyd Heflin; Hon. John H. Brady, Governor of Alaska; Rev. Dr. Sheldon Jackson, Commissioner of Education for Alaska, and Mrs. Jackson; Miss Alice Robertson; Mrs.

Paxton; Miss Eleanor T. Chester; Mrs. Gordon; Mrs. Jackson; Mrs. Gray; E. P. Adams; J. Q. Eaton; Mrs. Isabelle Worrell Ball; W. S. Field, Mr. McPherson and friend, Indian office; Martin J. Bentley, Agent for Kickapoo Indians, Oklahoma.

From Other Sections.

Dr. Carlos Montezuma, Chicago; The Misses Heyl, Camden, N. J.; Rev. Dr. Paton, returned Missionary from the New Hebrides, Rev. Dr. M. Chamberlain, Cambridge, Mass.; Rev. Dr. James Fraser, Dillsburg, Pa., for seven years missionary among the Indians of New Mexico; Rev. E. Erskine, Newville, Pa.; Mrs. W. D. Hollowell and friend, Mrs. Bennett, Penn Yan, New York; Mrs. Mary Tyson Peters, Mrs. Joel Conard, Miss Estelle Conard, Miss E. B. Griest, Bessie Coser, Guernsey, Pa.; Jenny Pope, South Carolina; S. K. Felton, Jr., Olney, Philadelphia; Miss Elizabeth D. Edge; Mrs. Jacob Edge, and Mrs. Roberts, Downton, Pa.; T. Norman Pyle, and Chester McClellan, London Grove, Pa.; Mrs. W. J. Scully, Edgewood Park Pa.; Mrs. Senseney, Chambersburg, Mrs. C. R. Massinger, Collingswood, N. J., Miss May Hersher and Miss Anna Meyers, Cross Roads, York Co., Pa.; Virginia R. Jamison and Eva F. Jamison, Jamison, Pa.; Maryann Sharpless and Sarah Passmore, Landenberg, Pa.; J. W. Vandegrift, Furlong, Pa.; William Carter, Alice Carter, Lizzie Carter, Phebe Roberts, West Chester, Pa.; Bertha Sterling, Trenton, N. J.; Miss Ella S. Hart and Miss Nellie Morgan, Hatboro, Pa., Mr. and Mrs. Merrill, lady friend and daughter, Moor's, Phila.; Mrs. W. P. White, Phila.; Mrs. W. S. McKeehan daughter and friends, Mt. Rock, Pa.; Miss Anna Balderston, Colora, Md.; Mr. George Fox, Rising Sun, Md.; Mr. George Wagner and brother, Bendersville, Pa.; Richard Heyl, Camden, N. J.; Misses Nancy Seneca and Katie Grindrod, Phila.; Reginald Oshkosh and brother, Wisconsin; Six Indian girls from Lincoln Institute, Phila. among them Prudence Eaglefeather and Miss McLaughlin.

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