

tunity for pleasure and content that only waits on the development of our capacity to appreciate it. Civilization is, therefore, an unmixed blessing to those who are trained, but it is cruel to the untrained.

It was through seeing how much we were suffering here in the East, I think, that the country finally realized its duty and began to break down the walls which it had put up, first by establishing schools, and, as fast as seemed the best giving the Indians the rights of citizenship. Our thanks are due to General Armstrong and Captain Pratt for leading the way.

A few years ago I visited one of the large Western schools and as I looked on those students in their recitation rooms and shops, my heart was filled with joy and sympathy: joy because of the opportunity they are having; sympathy because of the difficulties with which they must soon be struggling—difficulties with which I am familiar.

When a young man I was afraid of going outside of the reservation because I could not understand the English language and the work used to frighten me. So it took all the courage I could gather to enable me to make up my mind to leave the reservation and find work among the white people. But I did it, and my experience has taught me that, as a rule, successes must depend upon the method and the length of time of training. Many of the graduates and returned students from Indian schools have already acquired an advanced grade of civilization, and have become self-supporting and independent citizens. The majority are not so successful and are as yet only half civilized. Now if you half civilize a man, he will still remain half barbarian. I have

seen much of men of the white race in the shops where I have worked; and I know that some of them are not desirable employees, nor desirable fellow-workers nor desirable neighbors. No employer wishes to keep a man who will or can do only half of his duty; no intelligent workman wishes to work along side of a half-trained man; and no decent family wishes to live next to a half-civilized family. So the half-trained meet opposition all around, which makes them discontented and grumblers. When you properly train every man and woman in the country, the labor problem, the Negro problem, and the Indian problem will be solved, I think.

But the white man's patience is taxed because, once free from school, we do not always go on and improve ourselves. We seem to stop about where he leaves us. This is because we are not working on the principle of fascination, or inspiration, or whatever it is that carries our great need, I think, is of more complete training with such methods as shall make us permanently skillful in our hands, intelligent in our heads, and Christian in our hearts—qualities without which no man can ever hope to become a desirable employee, fellow workman, or neighbor.

Whatever success I have had is due to my ability to hold my own alongside of many white workman. And my ability to hold my own is largely due to the kind of training I received at Hampton Institute. I went there with only a few words of English, my main object being to learn that language. When I got there I found that, as a New York Indian, I would not get any aid from the Government, and if I stay I must work. I decided to stay and they put me at the engineering trade and into night