EVENING SESSION.

The Institute met at 7 p.m., Supt. McKerrow in the chair.

Supt. McKerrow—Wisconsin always likes to be in the front rank, and particularly in agricultural matters. I believe that we can claim the first State system of Farmers' Institutes, and I believe we have the right to claim that we held the first Farmers' Institute among the Indians. This past winter we held an Institute on the Oneida Reservation, and I believe we will now listen to the first paper ever read at a Farmers' Institute by an Indian.

EDUCATION OF THE INDIAN FROM AN INDUSTRIAL STANDPOINT.

JOSIAH POWLAR, Oneida, Wis.

and I appreciate very greatly the honor shown to both myself and the Oneida tribe, by the kind invitation of your Superintendent, to address you, on the subject of the industrial education of the Indian. I crave your kindly consideration for one of another race and tongue, who addresses for the first time such an audience as this.

Industrial Education Necessary.

The subject assigned to me is "The Education of the Indian From an Industrial Standpoint." Certainly industrial training is the most necessary education for the Indian farmer as well as the white farmer. You adopted Americans have learned the science of farming, and the art of every line of manual labor, and the Indian must have the same training if he is ever to be self-supporting and prosperous. The aboriginal American possesses the same mental and moral qualities as other races, but has not had the training necessary to make the best of these qualities. He is physically able to work, but is hindered by the lack of in-
terest, lack of perseverance and determination. To-day the Indian understands that he must work to live, but in many cases it is demanded of him to do that which is only accomplished by many years of careful industrial training.

The government has allotted lands to each member of the different tribes on a majority of the Indian reservations. This allotment is the starting point for industrial training, if the Indian will look at the subject in the right light. The Indian holds these lands for his sole benefit, but lacks the necessary training in soil cultivation to make them productive. Some of our people have stock, but they do not yet understand that they must take care of the same, and not allow it to roam about and make a living after the fashion of wild animals.

Progress We Are Making.

What the Indian now needs is training in all industrial lines, and to be made to understand that industrial training will advance him individually, and also aid tribal development. All human beings acquire civilization by learning to work with their hands, and as soon as the Indian becomes accustomed to the comforts of modern civilization, and learns that these comforts can only be obtained by work, he will soon find that work is necessary, and that it adds much to his general comfort and happiness. After he becomes comfortably situated he will take pride in his work, and become ambitious to have as good, or even a better farm than his neighbor.

I hope it will not seem like boasting when I say that since the allotment of land in severalty to the Oneida Indians they have made much progress in farm industry, and appreciate and are making use of the industrial education offered by the government at the different industrial schools, such as Carlisle, Hampton and Haskell Institutes. Year by year the number of our children attending these schools is increasing, and a large part of the education received is industrial and manual training.

Have We Been Fairly Treated?

In addition to this education, the Indian requires your fraternal assistance in the uplifting and civilizing principles of responsibility and duty. He has been dependent too long, he must be trained to shoulder his own responsibilities, and in this he requires your kind assistance. Review briefly the history of the "Red Man" once roaming over the plains and mountains, living by hunting and fishing, yet independent and self-supporting. From the landing of the Pilgrims in 1620, to the present time, the North American Indians have been wronged, crowded out, pushed to the wall, and murdered, as though they had no rights which the white man was bound to respect. They have been subdued, humbled and placed on reservations to be supported by the government, most of them in idleness, filth and degradation, until the spirit of true manhood and freedom has been crushed out of them. They have been regarded as savages, with no souls, ever the prey of the lust and greed of the white man, and their oppressors have had the support of the politician, and many United States senators and representatives in Congress. Christian friends of the Indian have done much to enlighten the world of these abuses. If, instead of the cold lead bullet as an educator, the government had earlier substituted industrial and manual training, in all probability we should not be wards of the Nation.
to-day, but self-supporting citizens. We would have been able to show how false is the statement that “the only good Indian is the dead Indian.” However, we do require more industrial activity if we are to reach the height of American civilization. I believe the time is not far distant, when even the present generation of my race shall be made to compete with the white man, and add their support to the great industries of America. Then will the Red Man become a self-supporting member of society, with knowledge and appreciation of the duties of a full citizen of this great American Republic.

FLORICULTURE.

MARIAM JEWETT, Sparta, Wis.

HOME OF MISS JEWETT.

The art of floriculture has suffered much from its separation from its sister arts. Its devotees have kept their gaze so concentrated on the minute beauties of their productions that the greater have often been lost to sight. They have so devoted themselves to selecting and propagating innumerable varieties of geraniums and verbenas each with its peculiar markings that they have lost sight of the plant that produced the blossom and of that plant’s place in the world of plants and of nature and of man. By keeping the eye continuously at the microscope one may—one does become sensible of innumerable beauties unseen and undreamed of before, but one will inevitably lose all sense of perspective. The eye is no more constructed for being always focused on small objects than the mind is, and the eye or the mind so held to service will in time rebel. Something akin to this is what the or-