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ANNEX
2

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# THE WORLD'S FAIR SOUVENIR ALBUM

CONTAINING

GENERAL VIEWS OF THE COLUMBIAN EXPOSITION, GROUNDS, MAIN BUILDINGS, FOREIGN AND STATE BUILDINGS, PERISTYLES, LAGOONS, STATUARY, FOUNTAINS, ARCHITECTURAL DETAILS, MIDWAY PLAISANCE, Etc., COVERING THE WHOLE SCOPE OF THE WHITE CITY.

ALSO SKETCHES OF DEDICATION EXERCISES AND OPENING CEREMONIES; FORMER WORLD'S FAIRS; PARIS EXPOSITION OF 1889; BURNING OF CHICAGO IN 1871; CHICAGO VIEWS; CAREER OF COLUMBUS; THE NORTH AMERICAN INDIAN, Etc.

CHICAGO:
C. ROPP & SONS.
1894.

# INTRODUCTION.

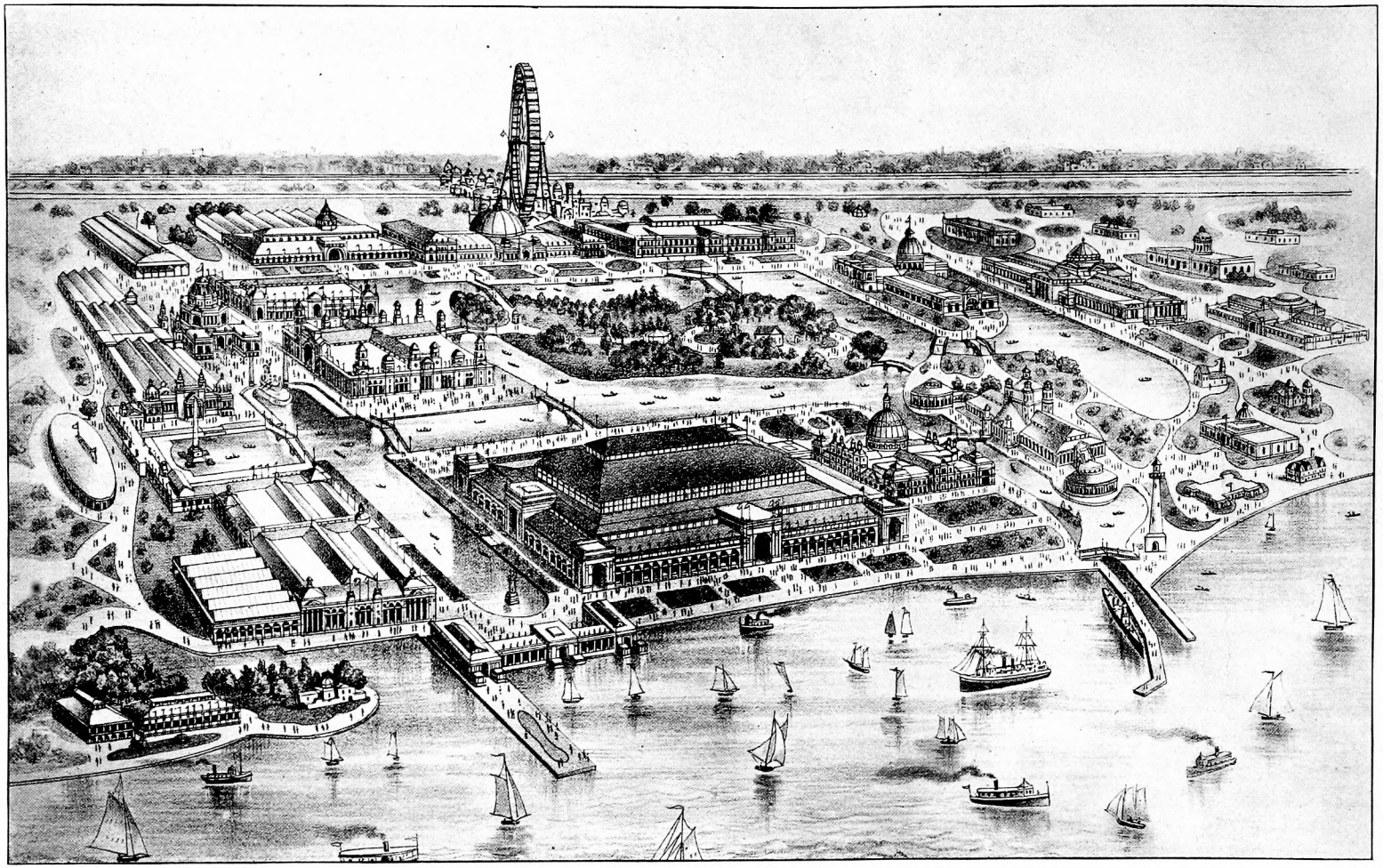
THE WORLD'S COLUMBIAN EXPOSITION is dissolved. History has swallowed up the Great White City. Pondrous, belching engines, drawing heavily laden trains, are busy removing the valued treasures from every land. The massive halls of industry and art are crumbling under the wrecker's axe. The sublime architecture, which was the realization of the highest flights of genius, is being converted into wood heaps. But the din at Jackson Park is lost in the universal chorus of praise sung in myriad tongues to the remotest ends of the earth.

The Columbian Exposition is a pondrous fact in history. Its significance is not yet fully appreciated. Its influence will be felt by generations yet unborn. A festival of all nations, commemorating an event which broadened the possibilities of the human race—the discovery of America by Christopher Columbus—it was itself a glorious realization of man's broadened possibilities in the fullest measure.

The design of this volume is to present a series of views, taken from every point of vantage, covering the whole scope of the Exposition, which will enable the millions whom circumstances prevented from seeing the Great White City in reality to still obtain a full comprehension of its marvelous grandeur. The imposing Dedication Exercises, which brought to Chicago such a throng of world-famed men from the four quarters of the globe, and likewise the Opening Ceremonies are vividly described and the addresses given in full.

In the book will also be found a brief history of all former World's Fairs; views of the Paris Exposition of 1889, and of the Midwinter Fair in San Francisco; a brief account of Chicago's early history; a thrilling story of the burning of Chicago in 1871; prominent buildings and sights of Chicago; career of Columbus, giving also Columbus' own story; discourses on the life of Columbus, and a chapter on the American Indian, who inhabited within the memory of men still living the site of the Columbian Exposition.

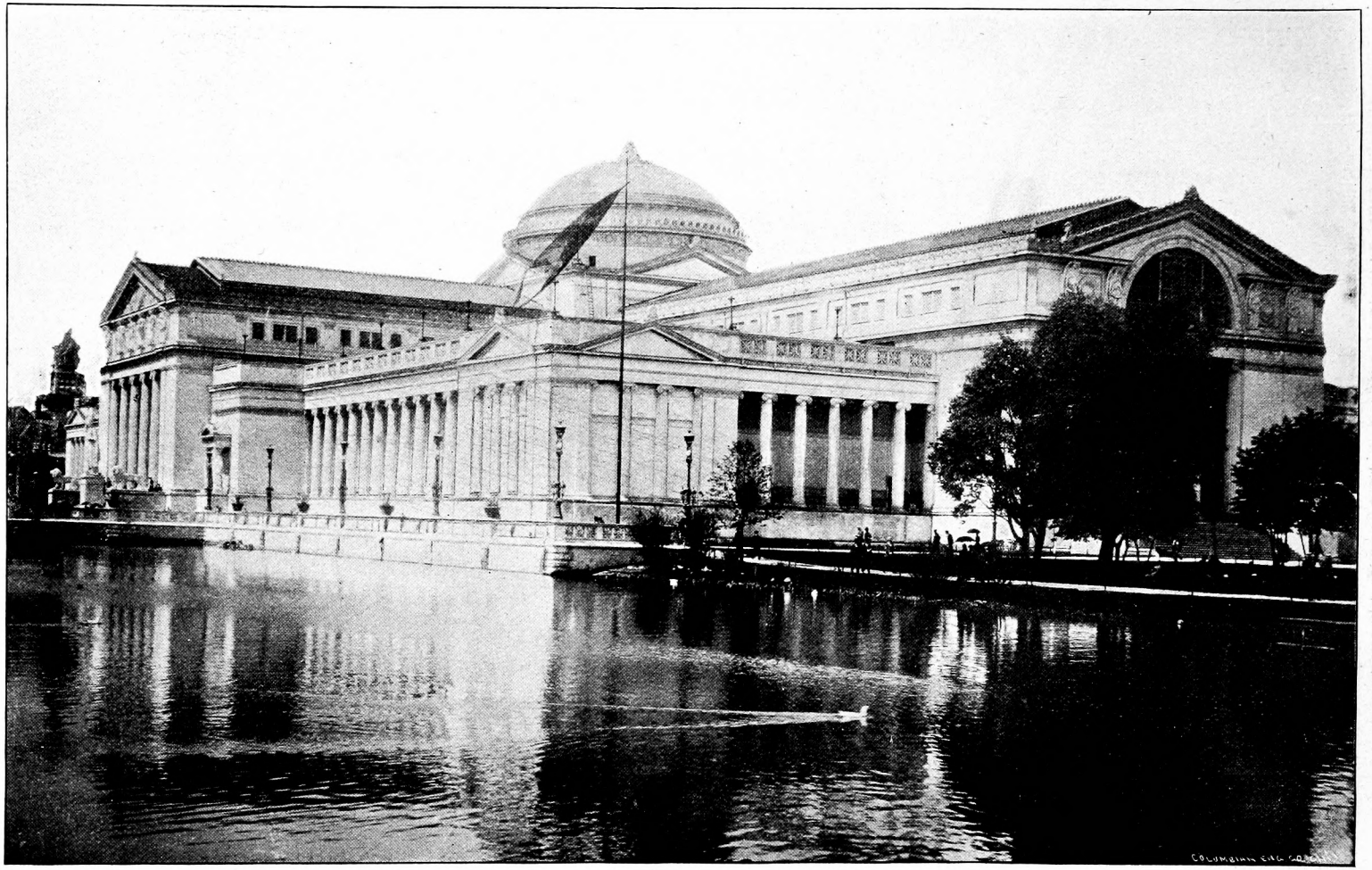
Money has been freely spent and time consumed to produce a volume which will be appreciated as a souvenir and treasured as a memento in years to come, altogether worthy of the magnificent Exposition it so vividly portrays.



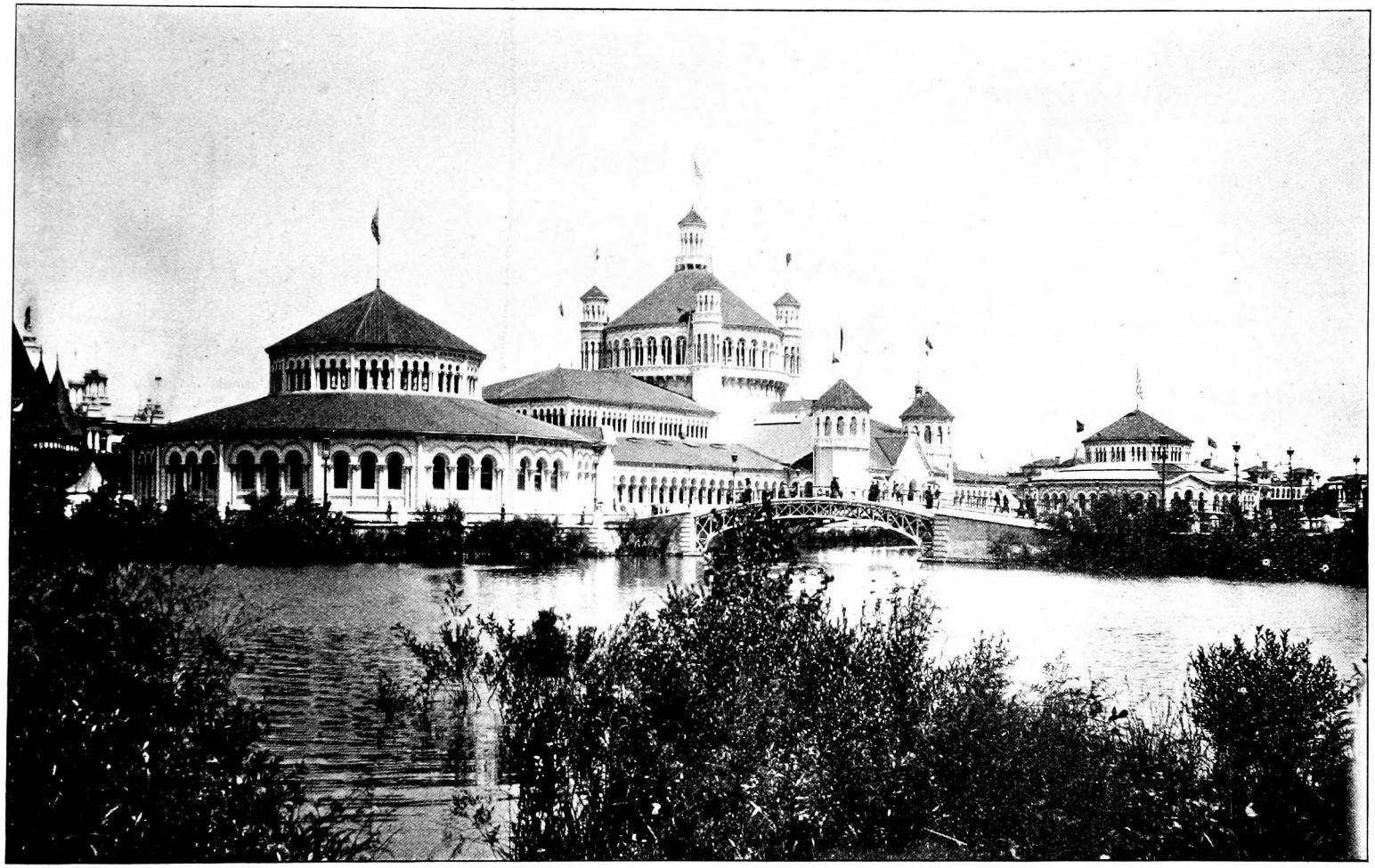
BIRD'S EYE VIEW.



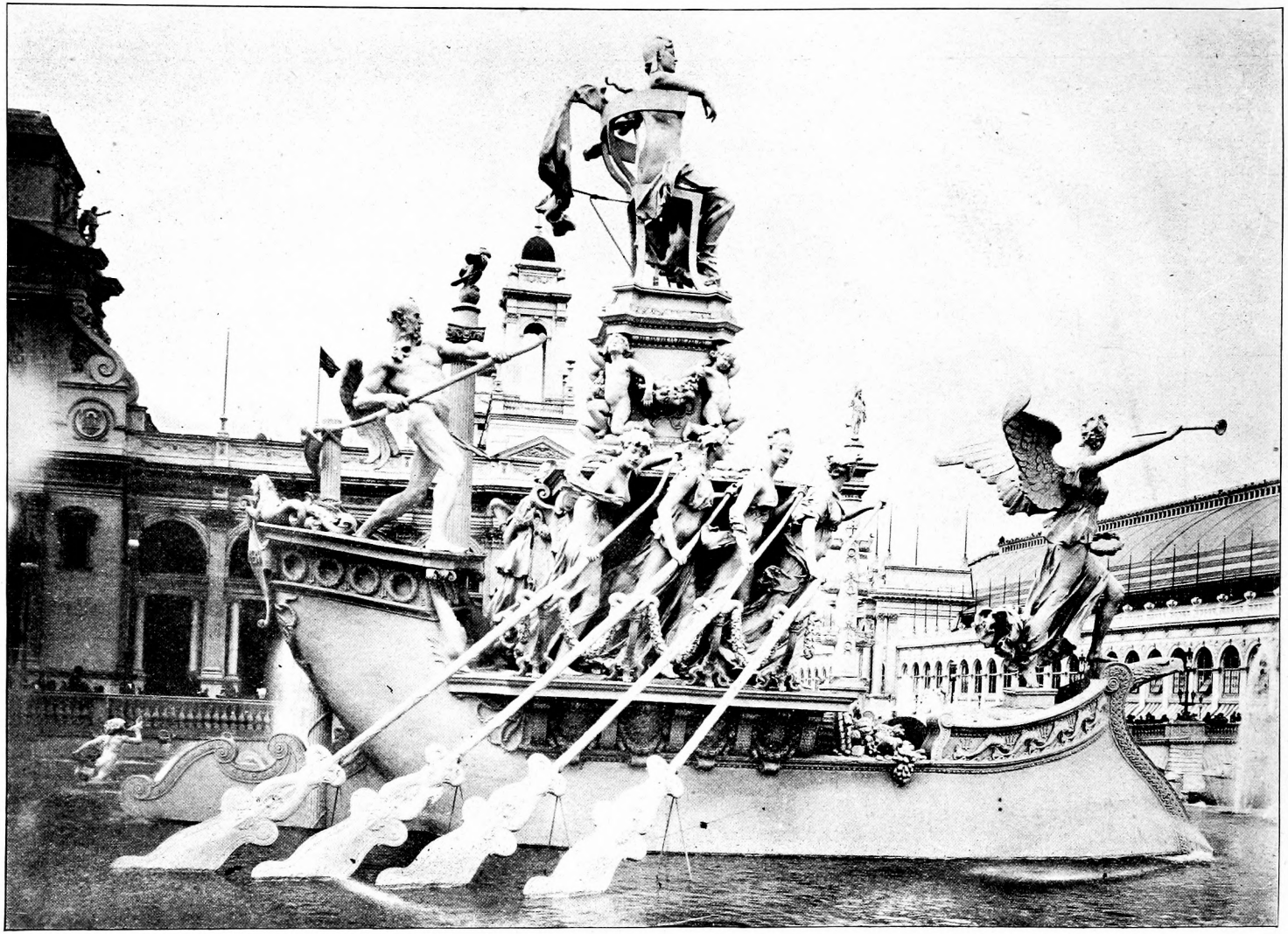
ADMINISTRATION BUILDING.



ART PALACE.



FISHERIES BUILDING.



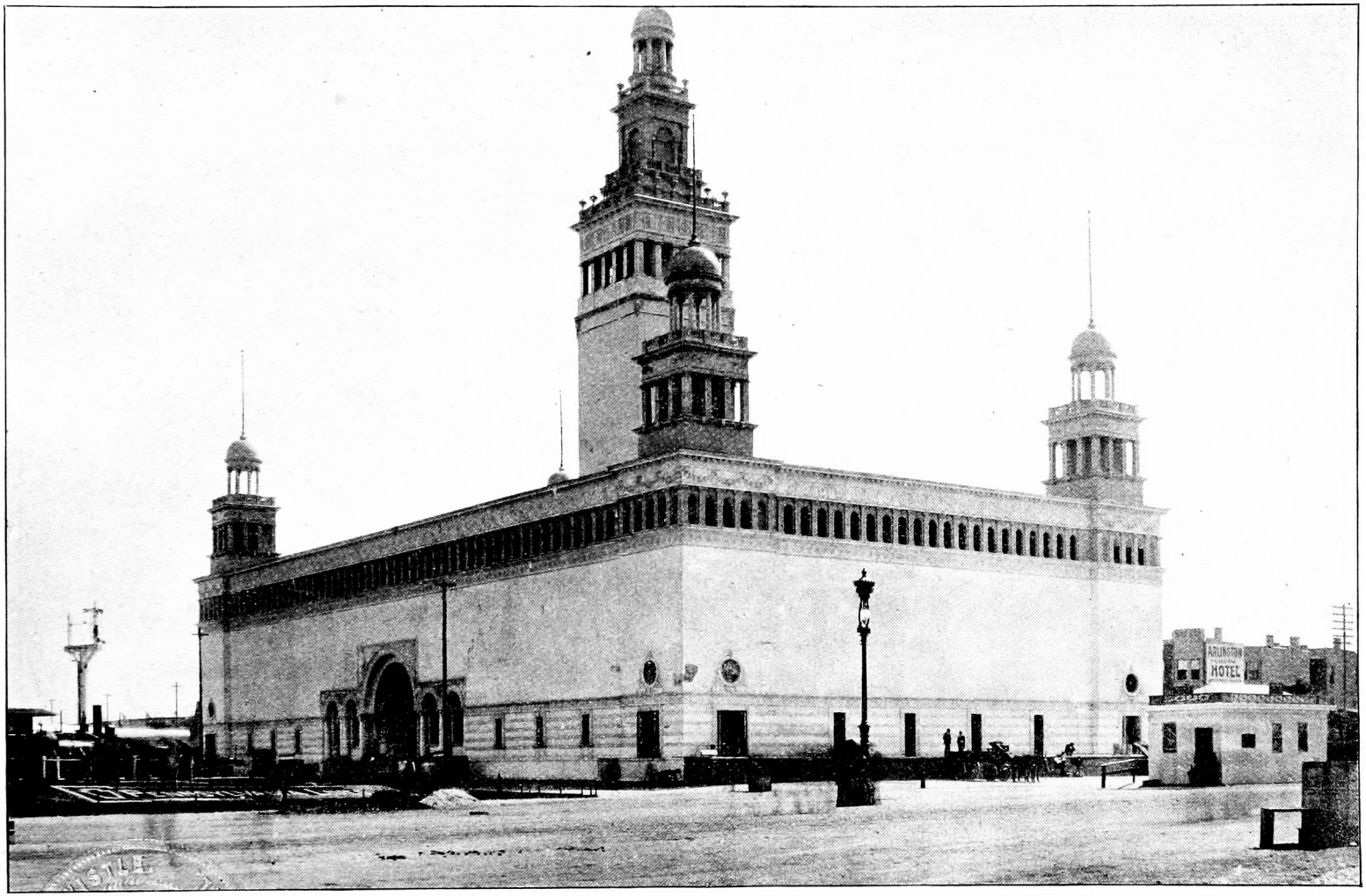
MAC MONNIES FOUNTAIN.



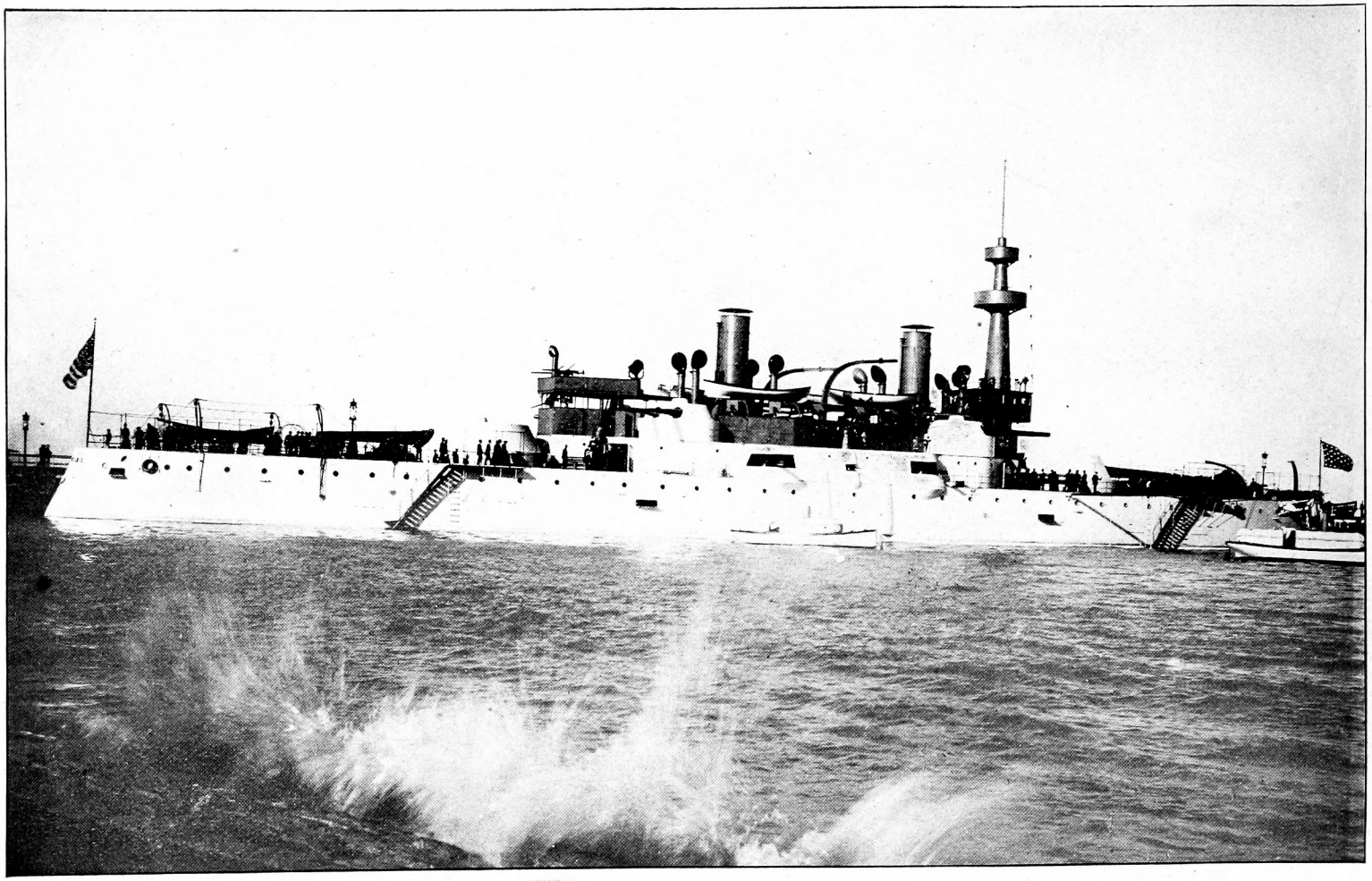
THE PERISTYLE.



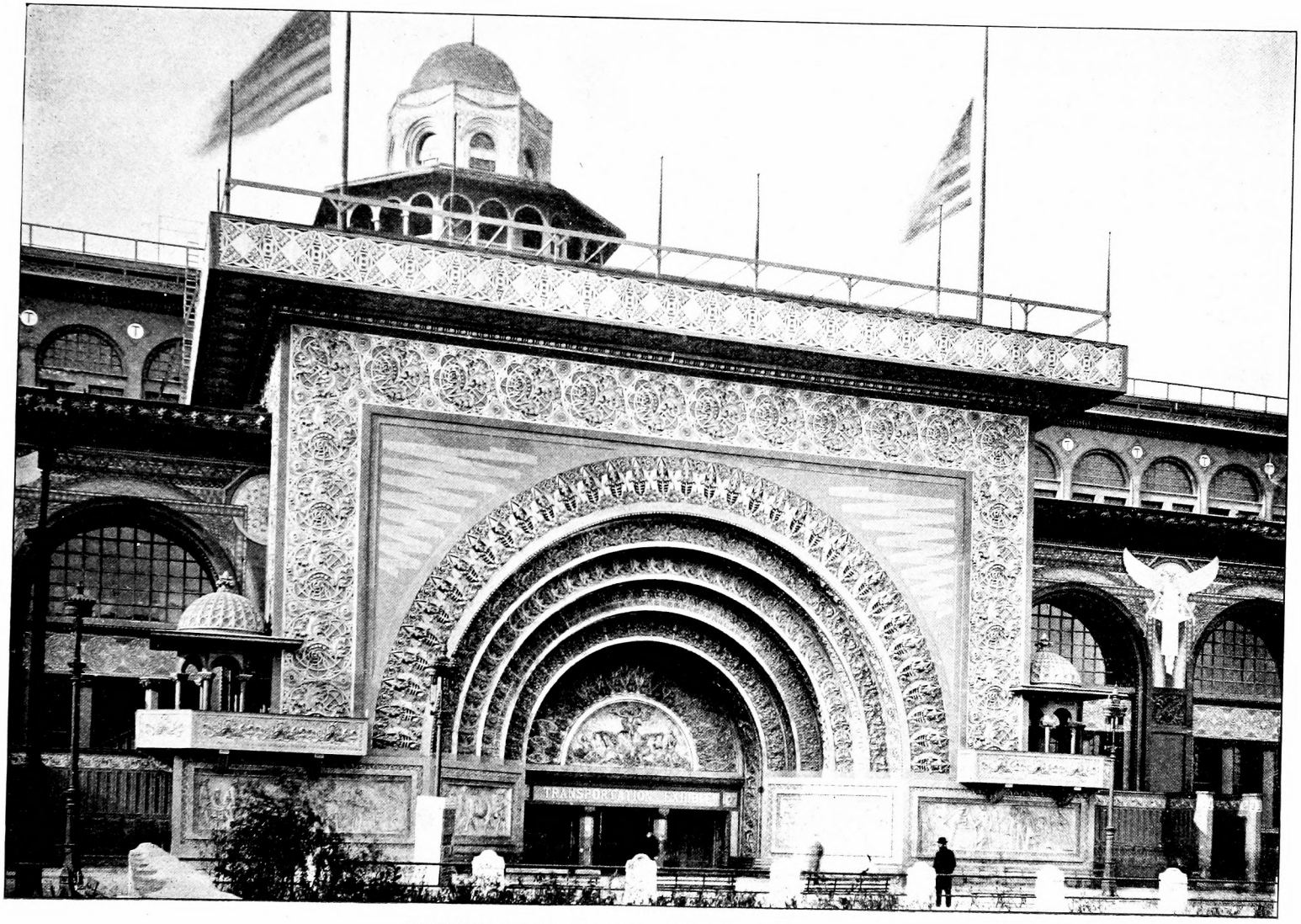
AGRICULTURAL BUILDING.



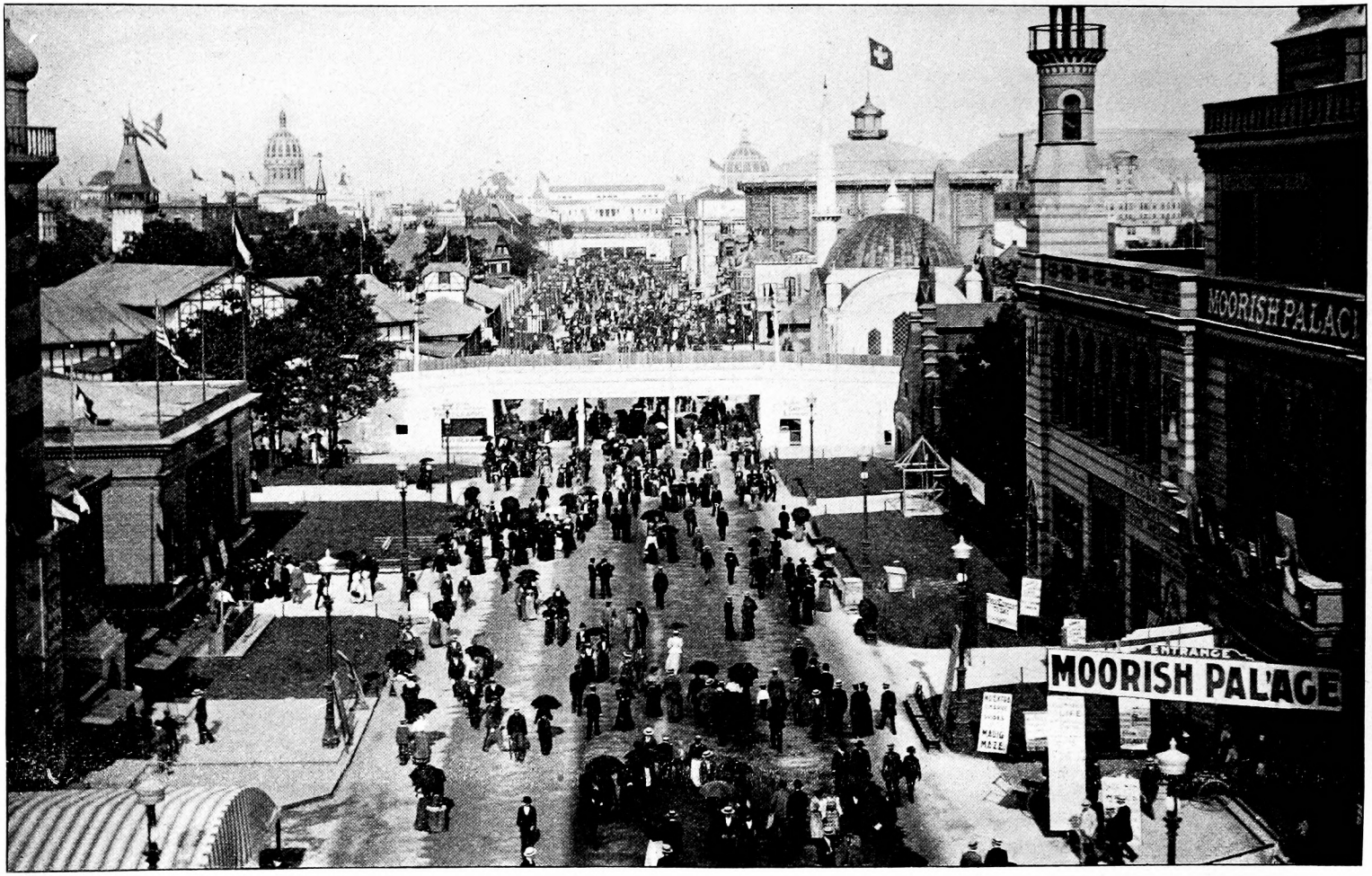

COLD STORAGE BUILDING.



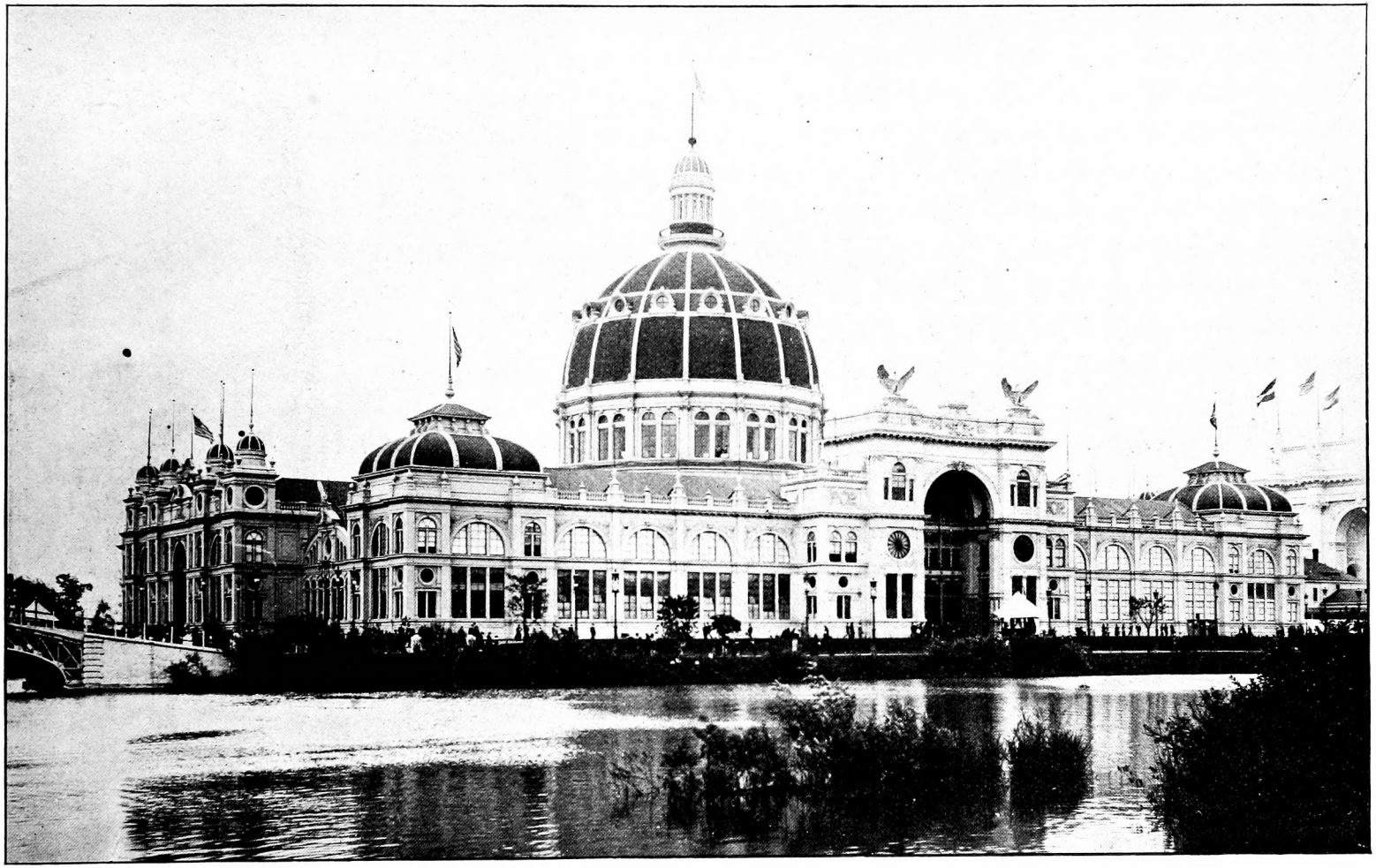
BATTLE SHIP, ILLINOIS.



GOLDEN DOOR, TRANSPORTATION BUILDING.




MIDWAY PLAISANCE.

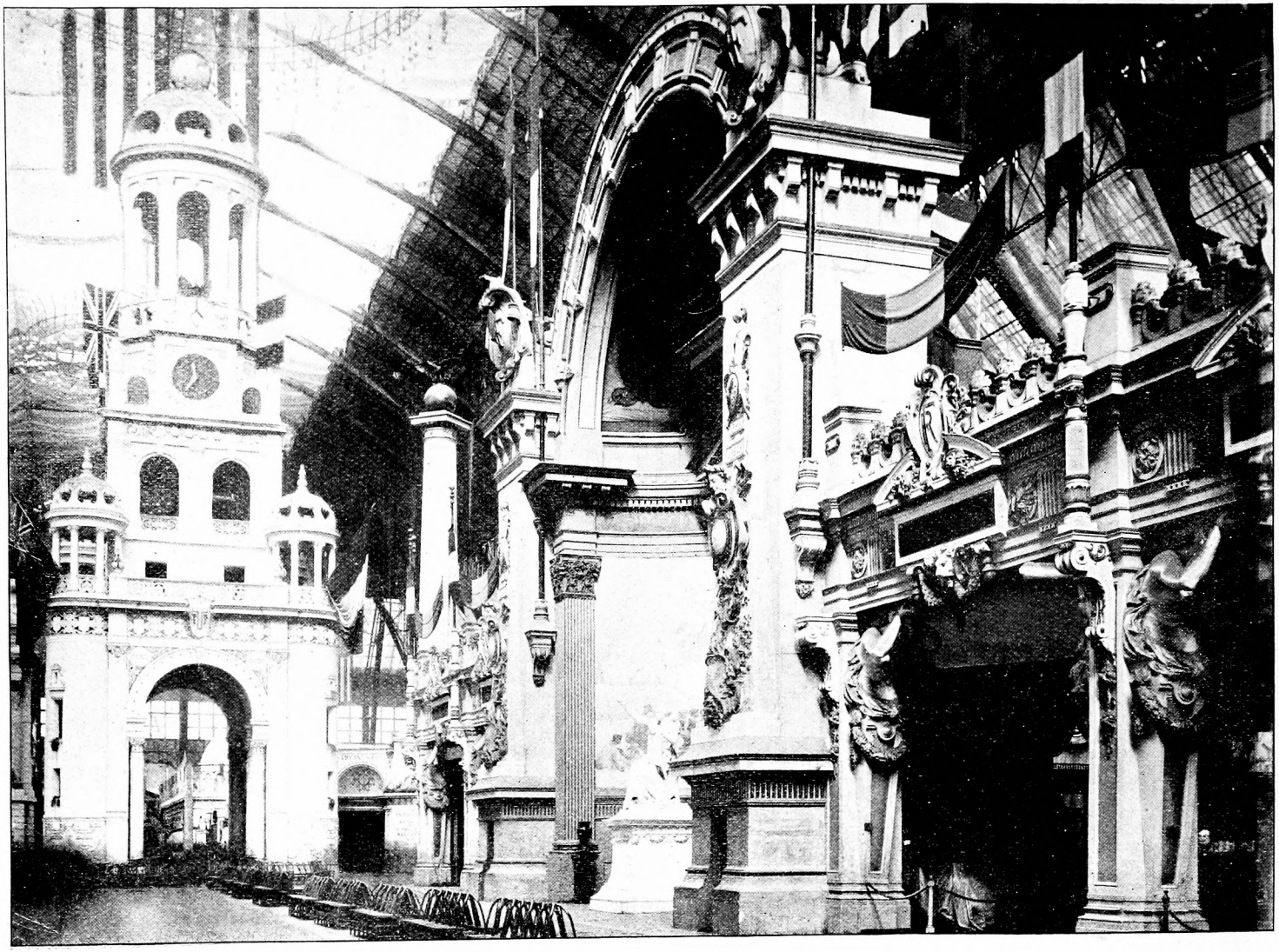


U. S. GOVERNMENT BUILDING.

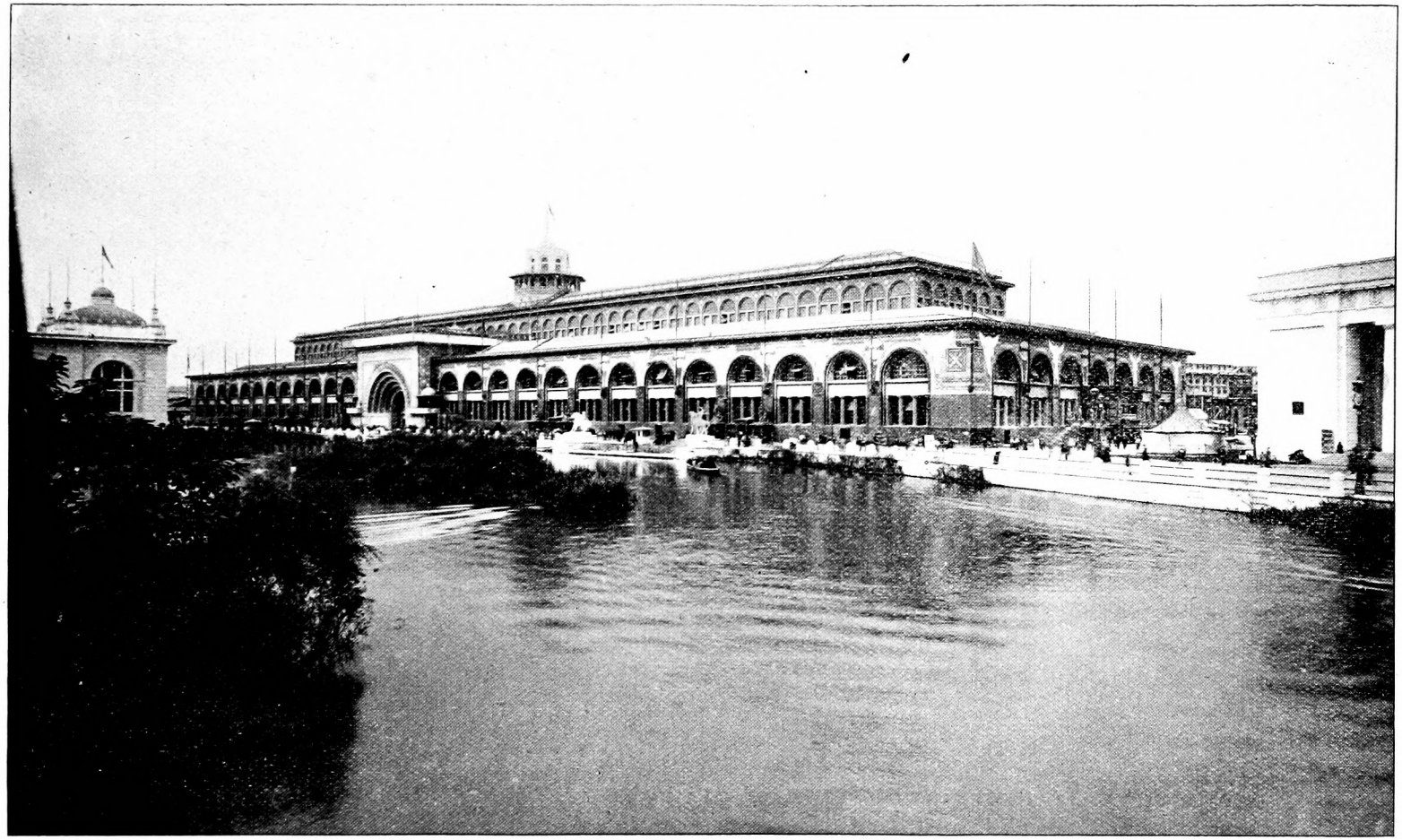




MANUFACTURES BUILDING.



FRENCH SECTION, MANUFACTURES BUILDING.



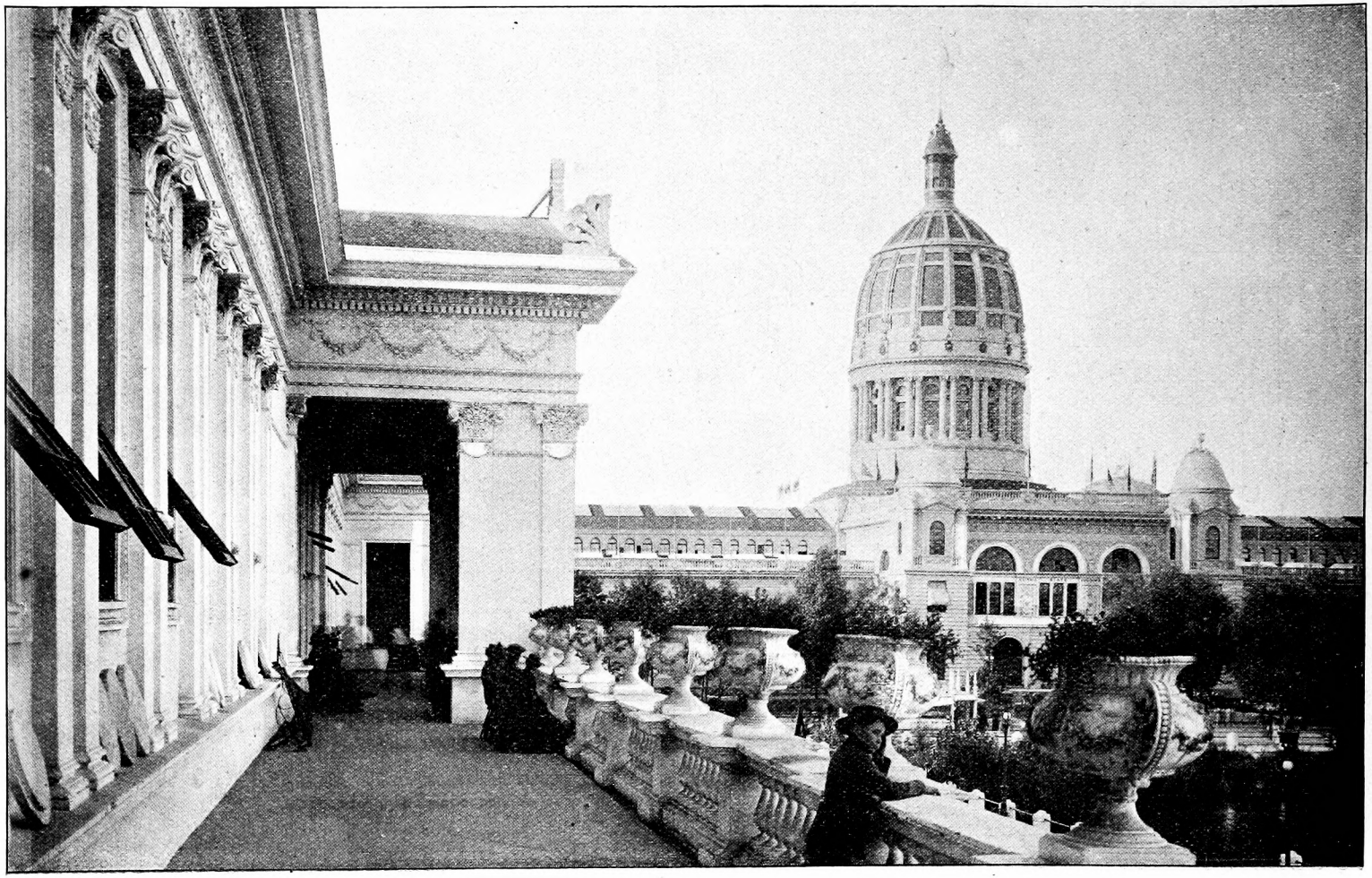
TRANSPORTATION BUILDING.



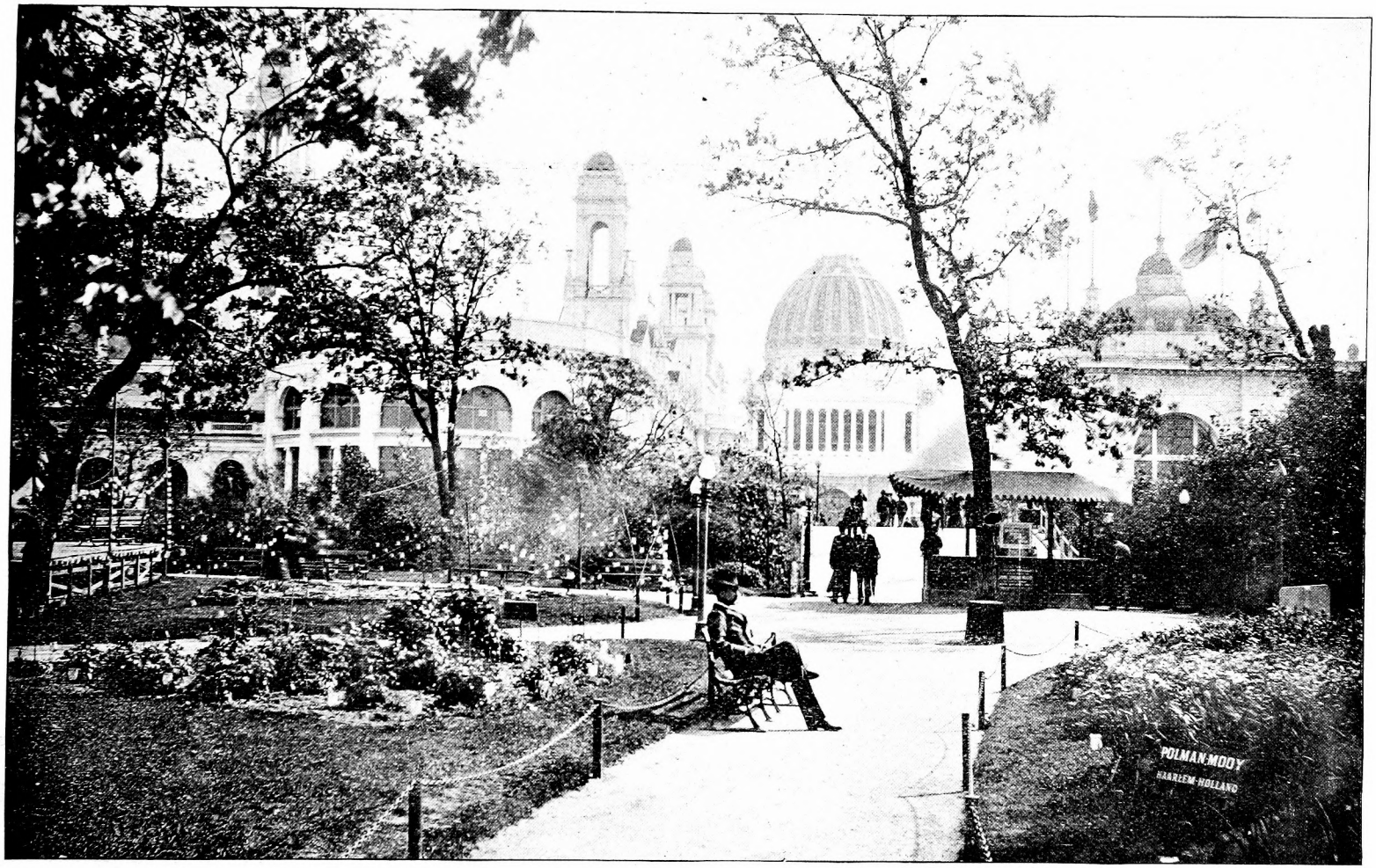
MACHINERY BUILDING.



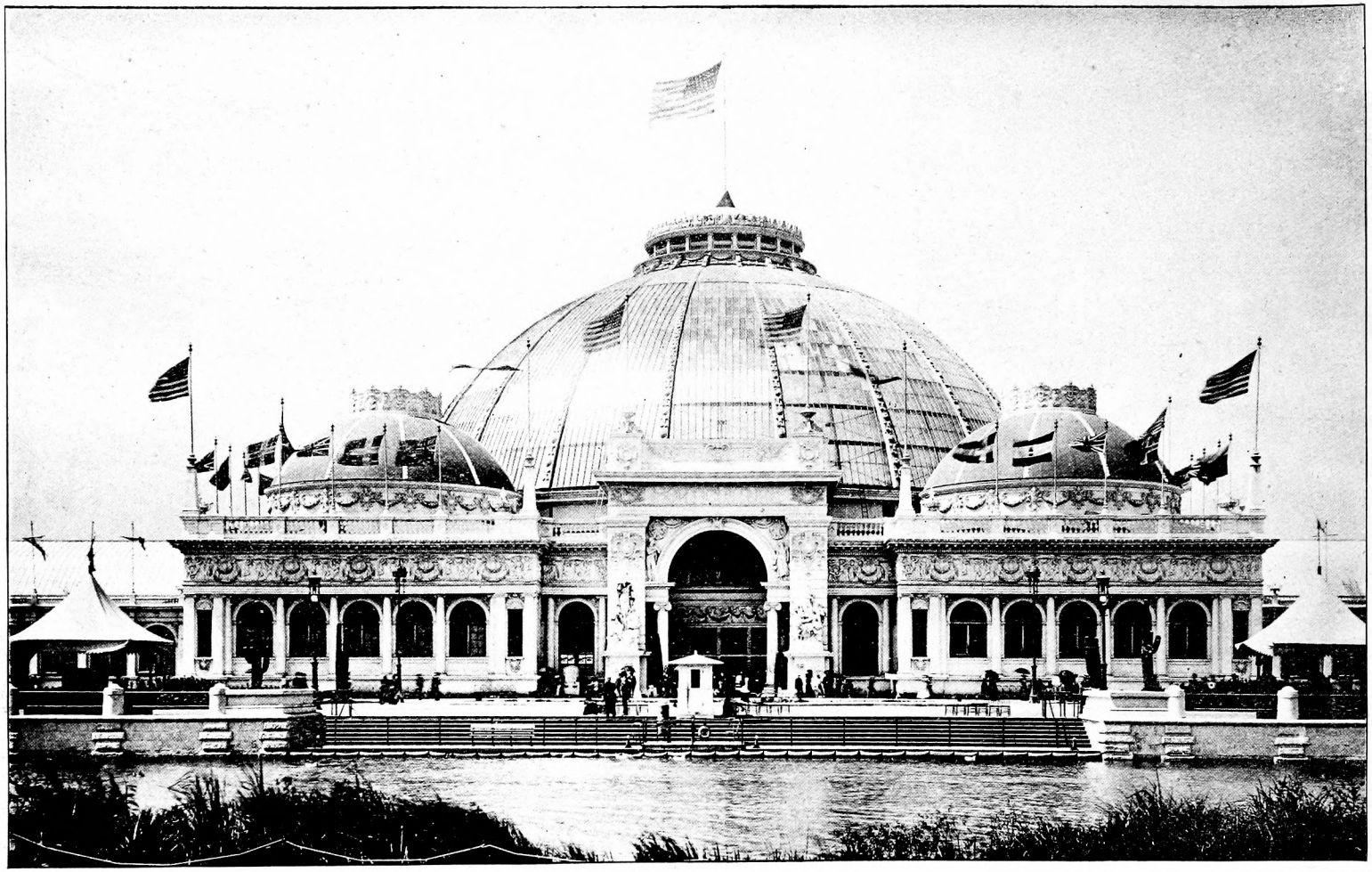
CEYLON BUILDING.



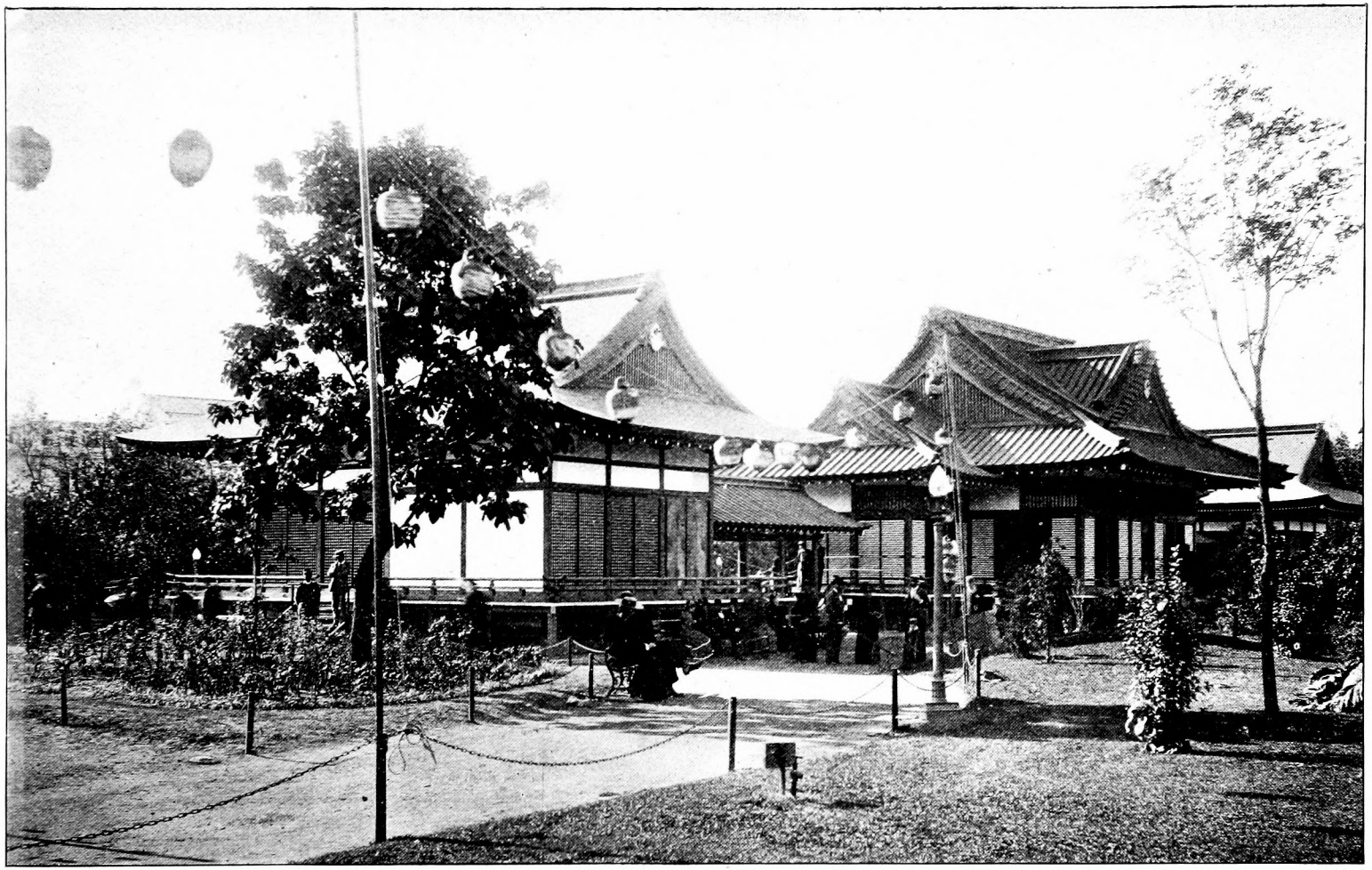
VIEW FROM WOMAN'S BUILDING.




SCENE FROM WOODED ISLAND.



HORTICULTURAL BUILDING.



JAPANESE GOVERNMENT BUILDING.



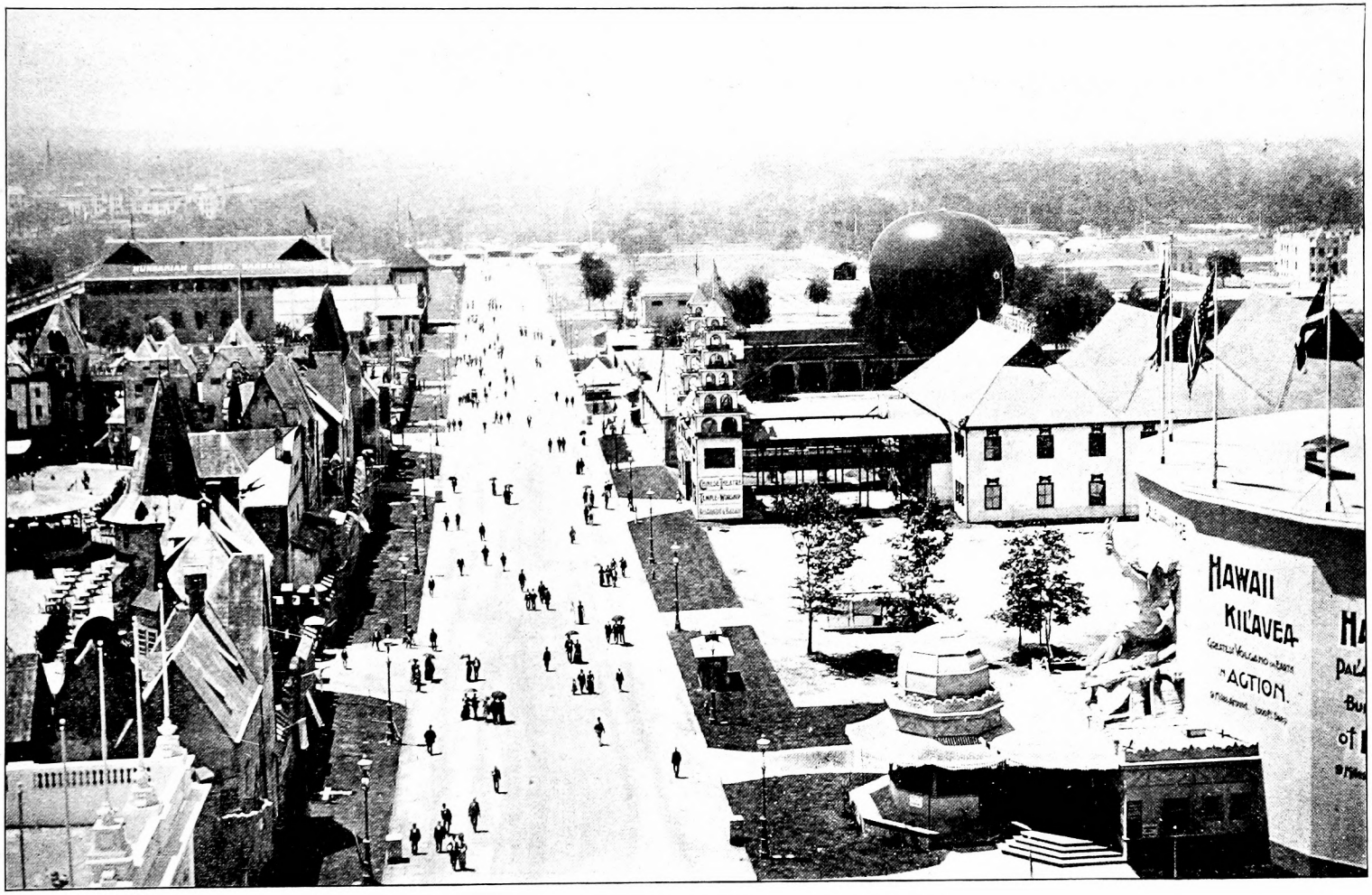
ELECTRICITY BUILDING.



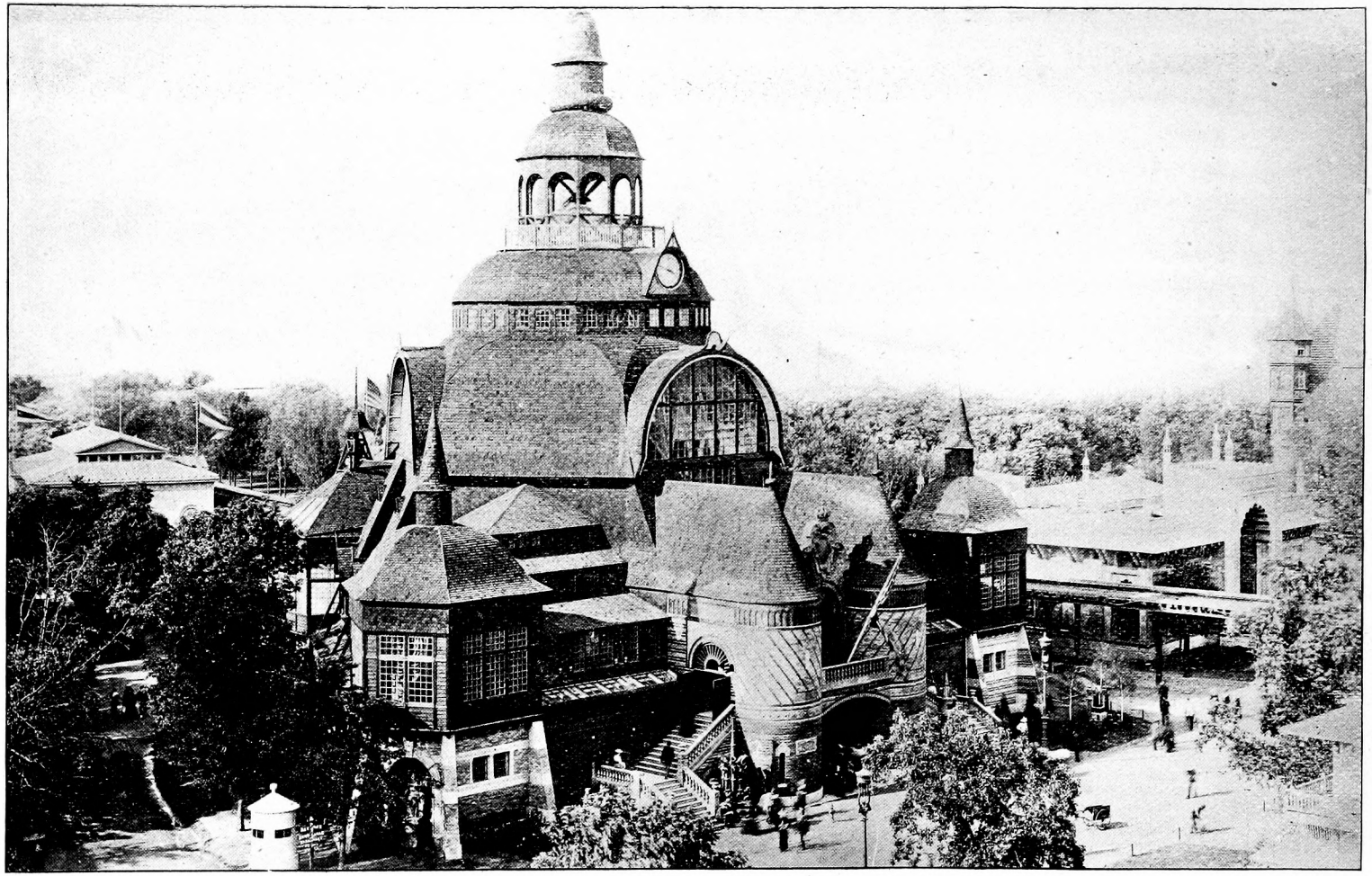
COURT OF HONOR.



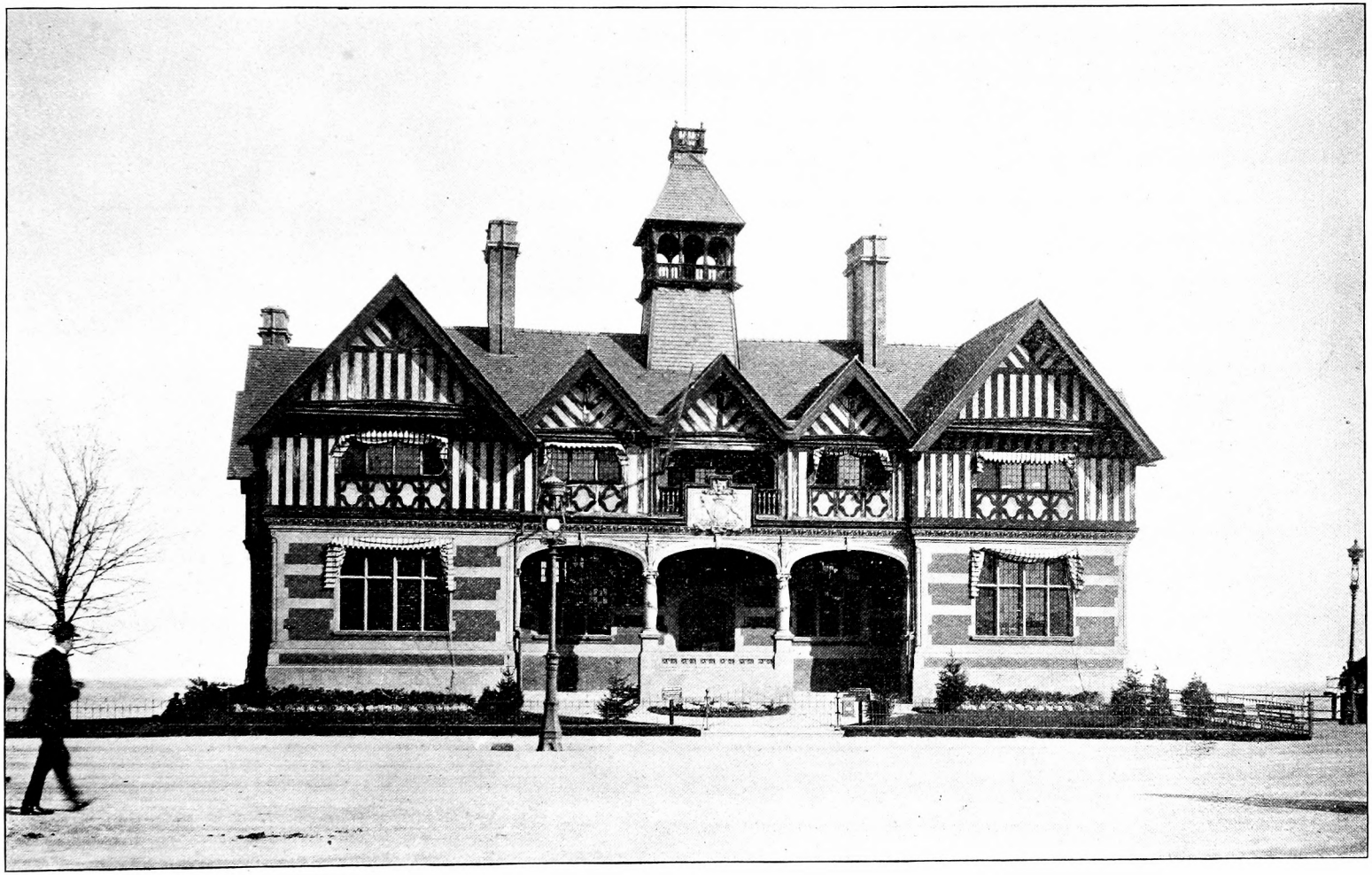
STATUE OF BOY AND HORSE.




MIDWAY PLAISANCE, WEST OF FERRIS WHEEL.



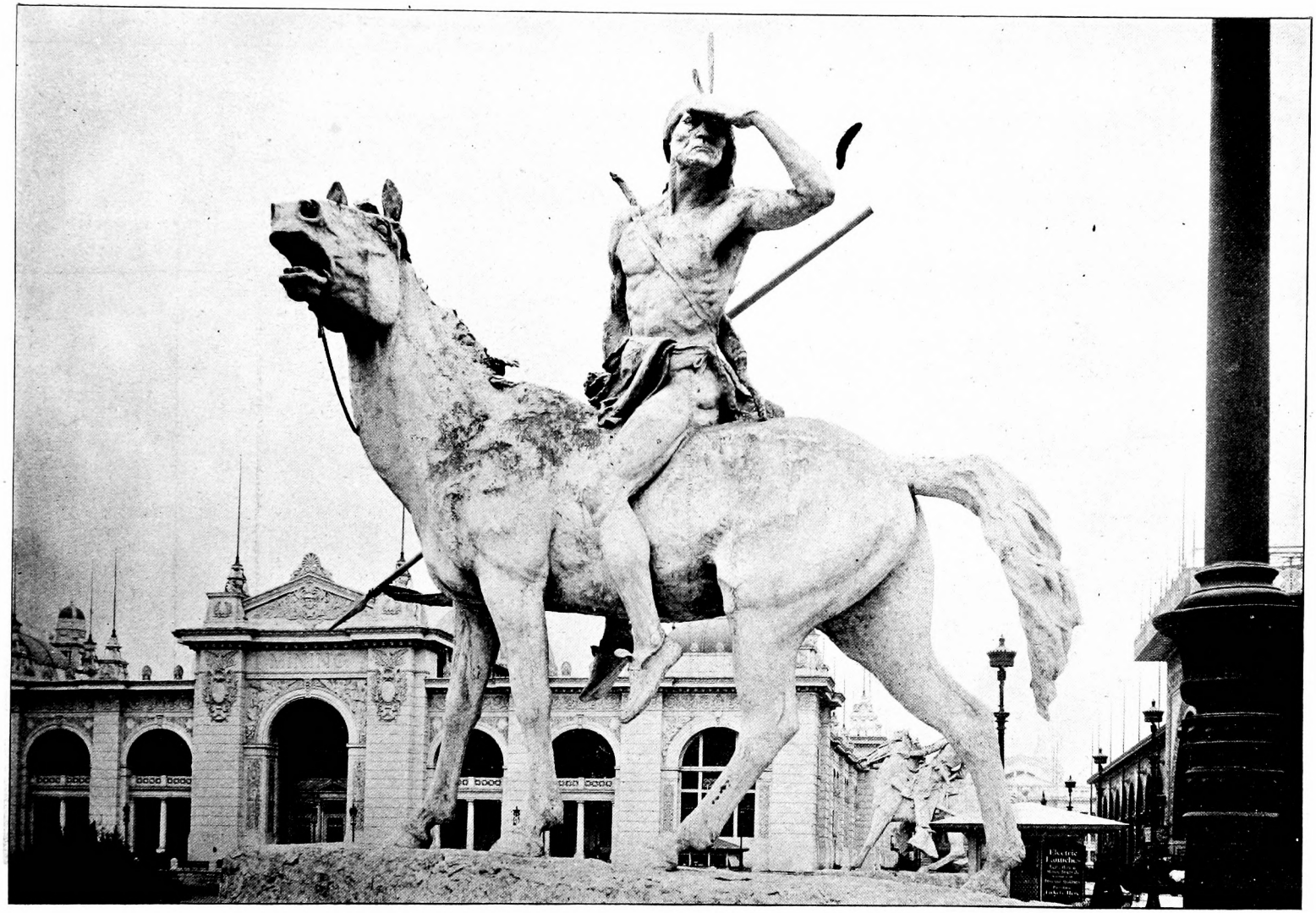
SWEDISH BUILDING.



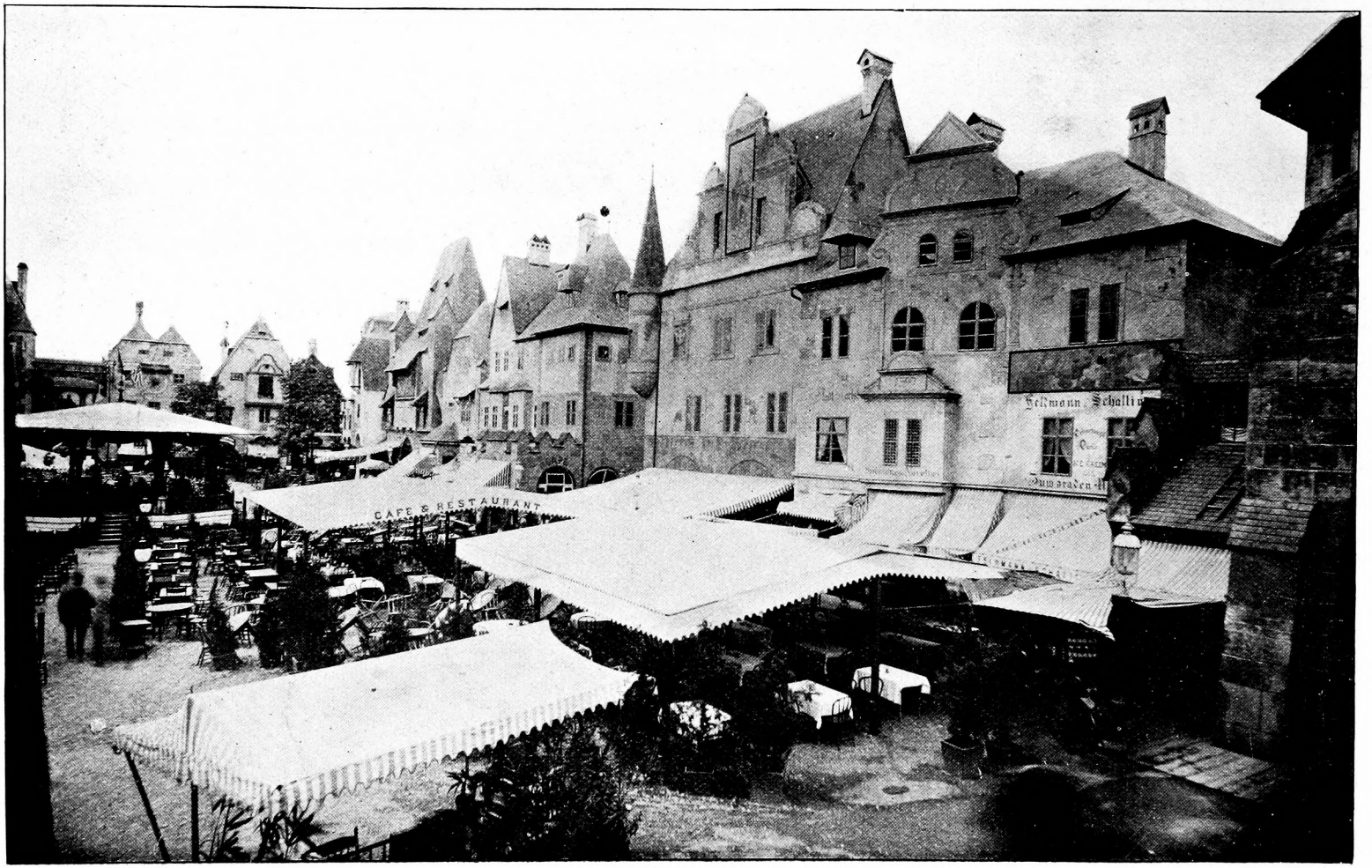
BRITISH GOVERNMENT BUILDING.



WOMAN'S BUILDING.



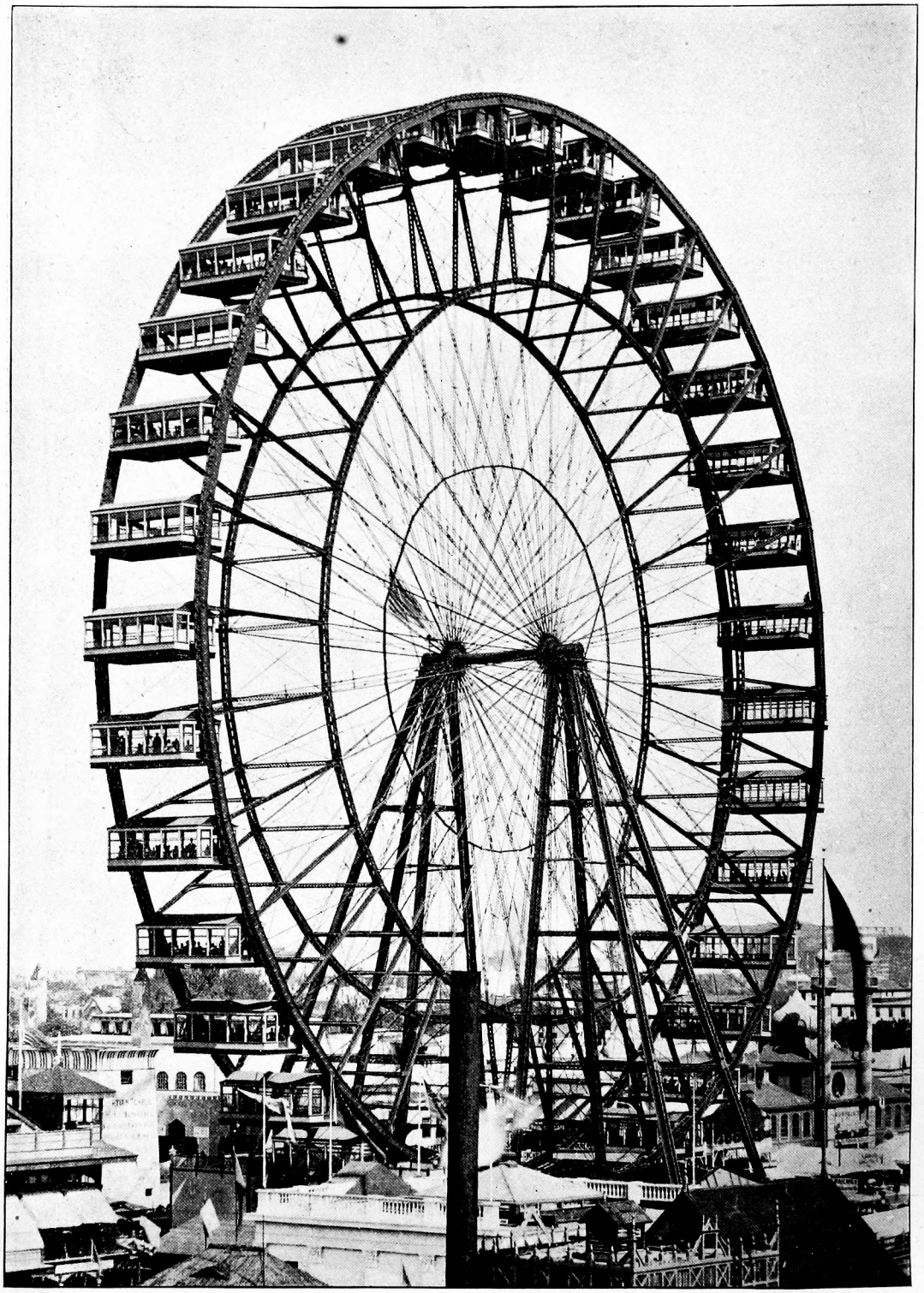
STATUE OF INDIAN.



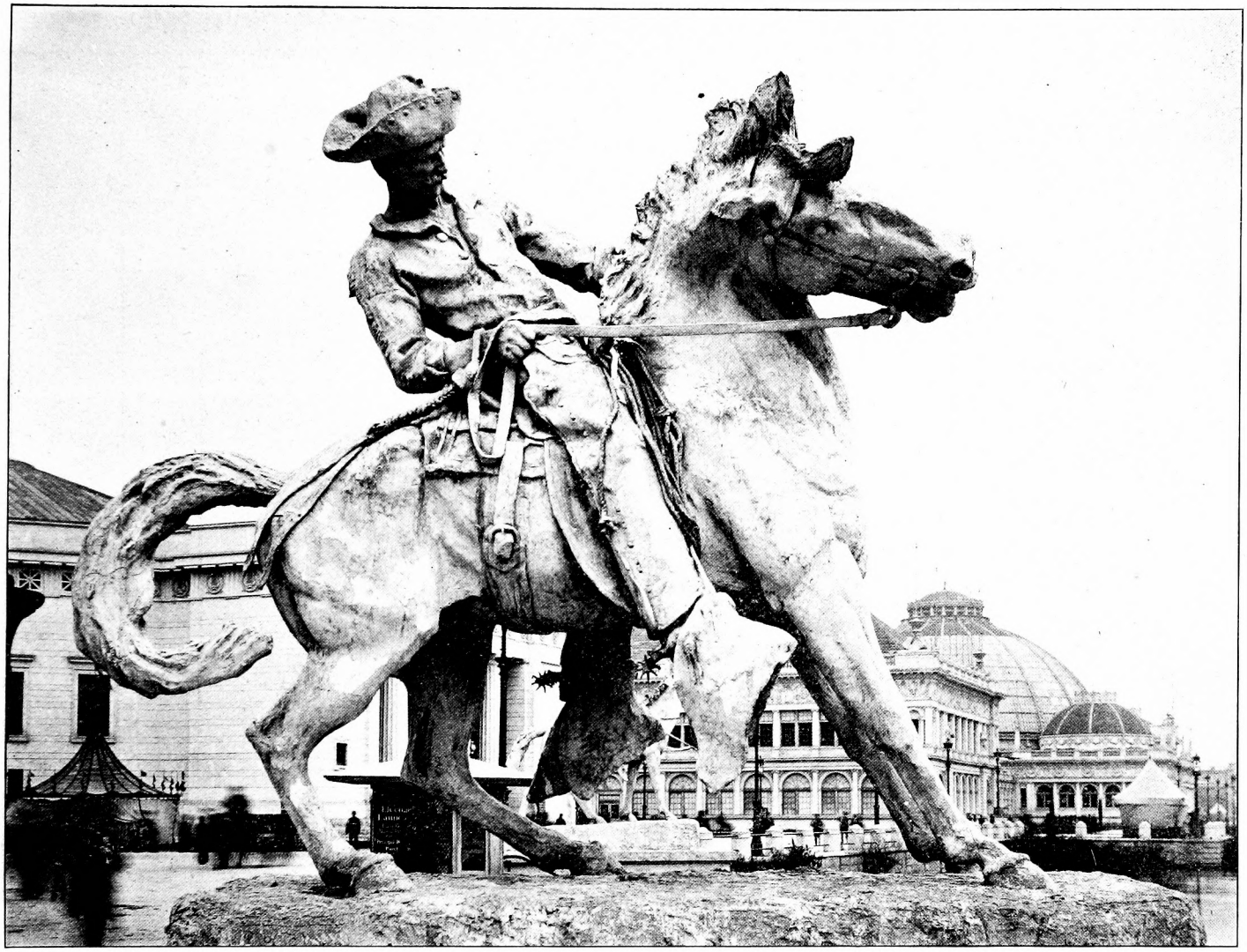

INTERIOR OF OLD VIENNA.




FRENCH GOVERNMENT BUILDING.



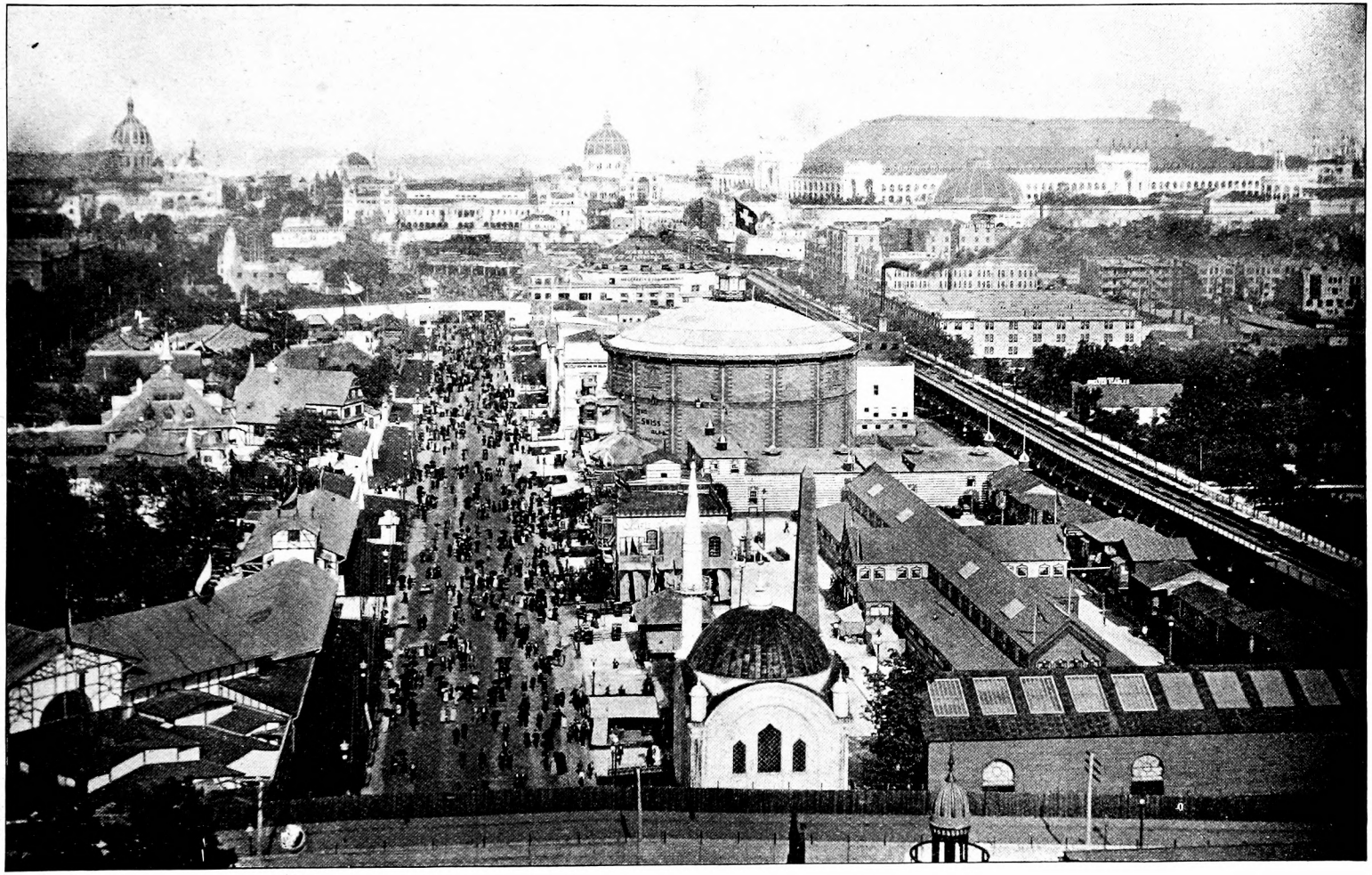
THE FERRIS WHEEL.



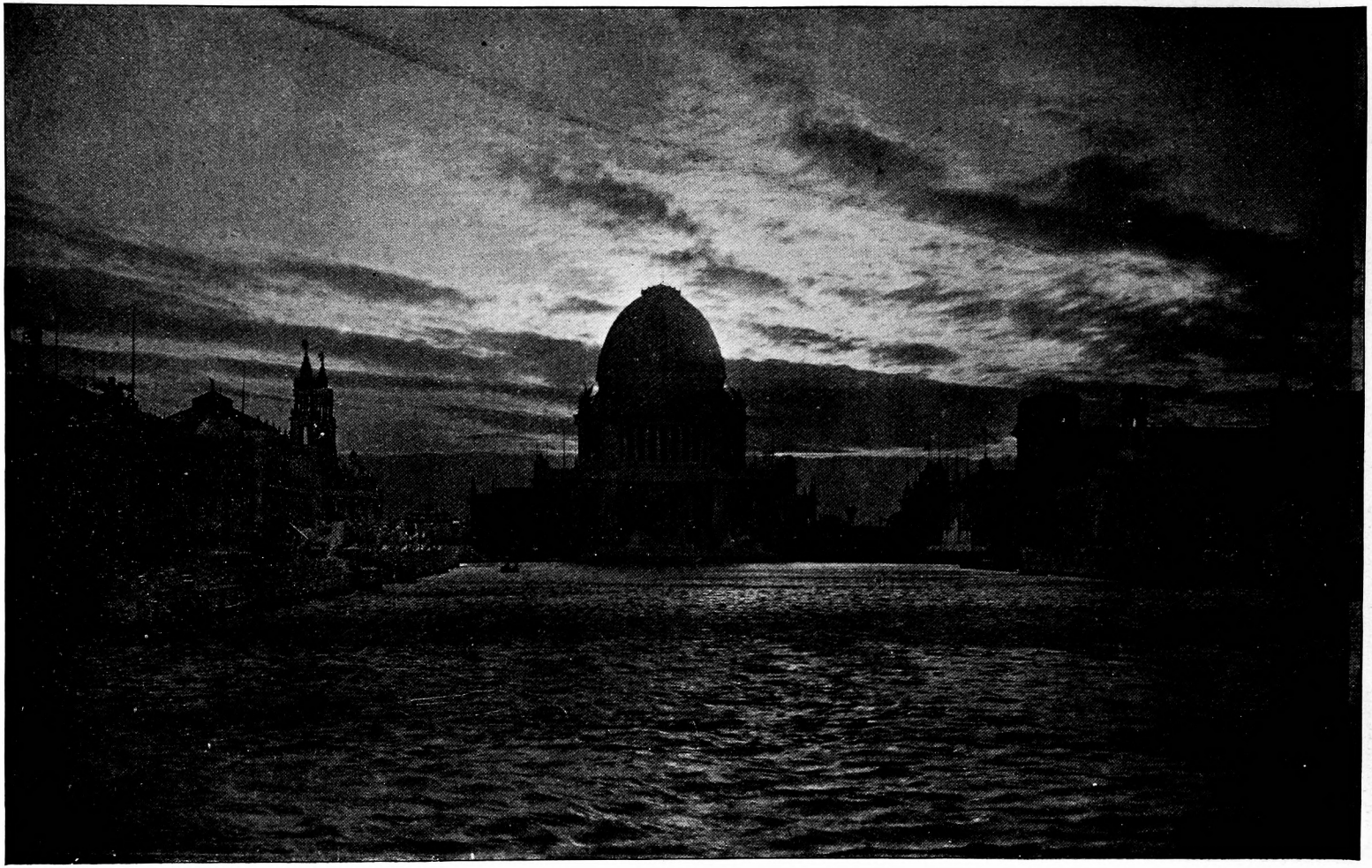
STATUE OF COWBOY AND HORSE.



THE SOUTH CANAL.



VIEW FROM TOP OF FERRIS WHEEL.



THE LAGOON AT NIGHT.



ELECTRIC FOUNTAIN.



GERMAN GOVERNMENT BUILDING.



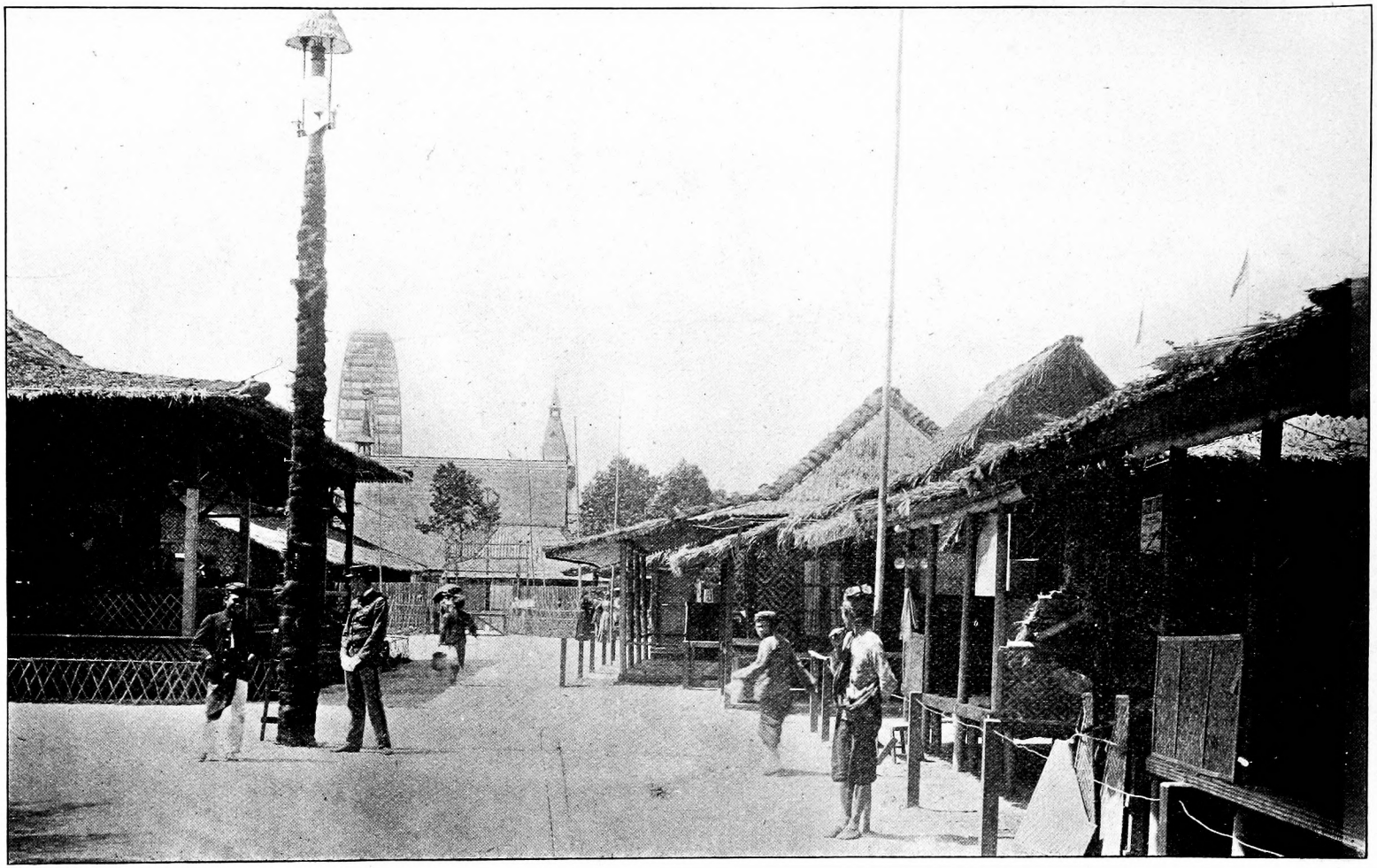
ENTRANCE, ADMINISTRATION BUILDING.



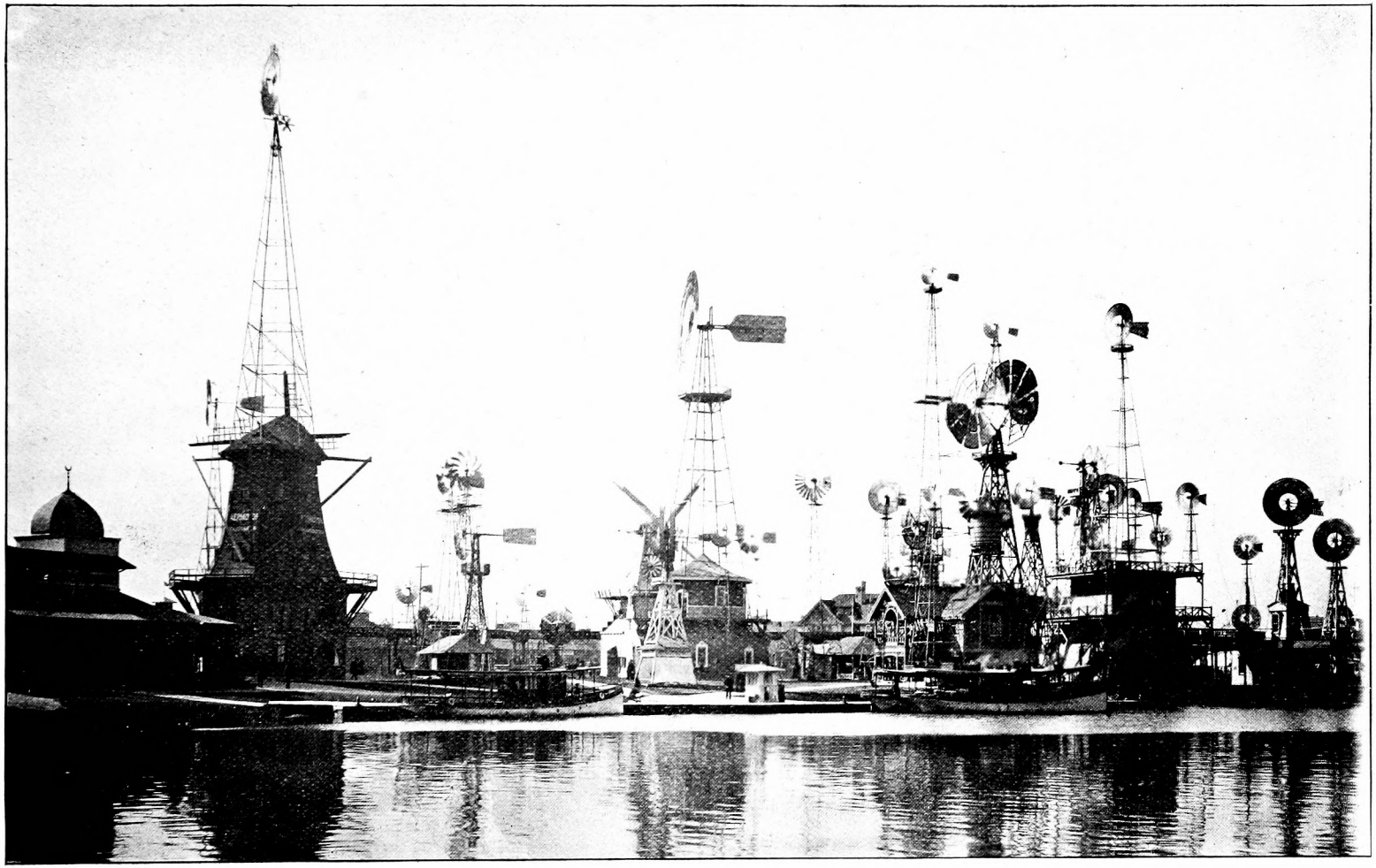
HAITI GOVERNMENT BUILDING.



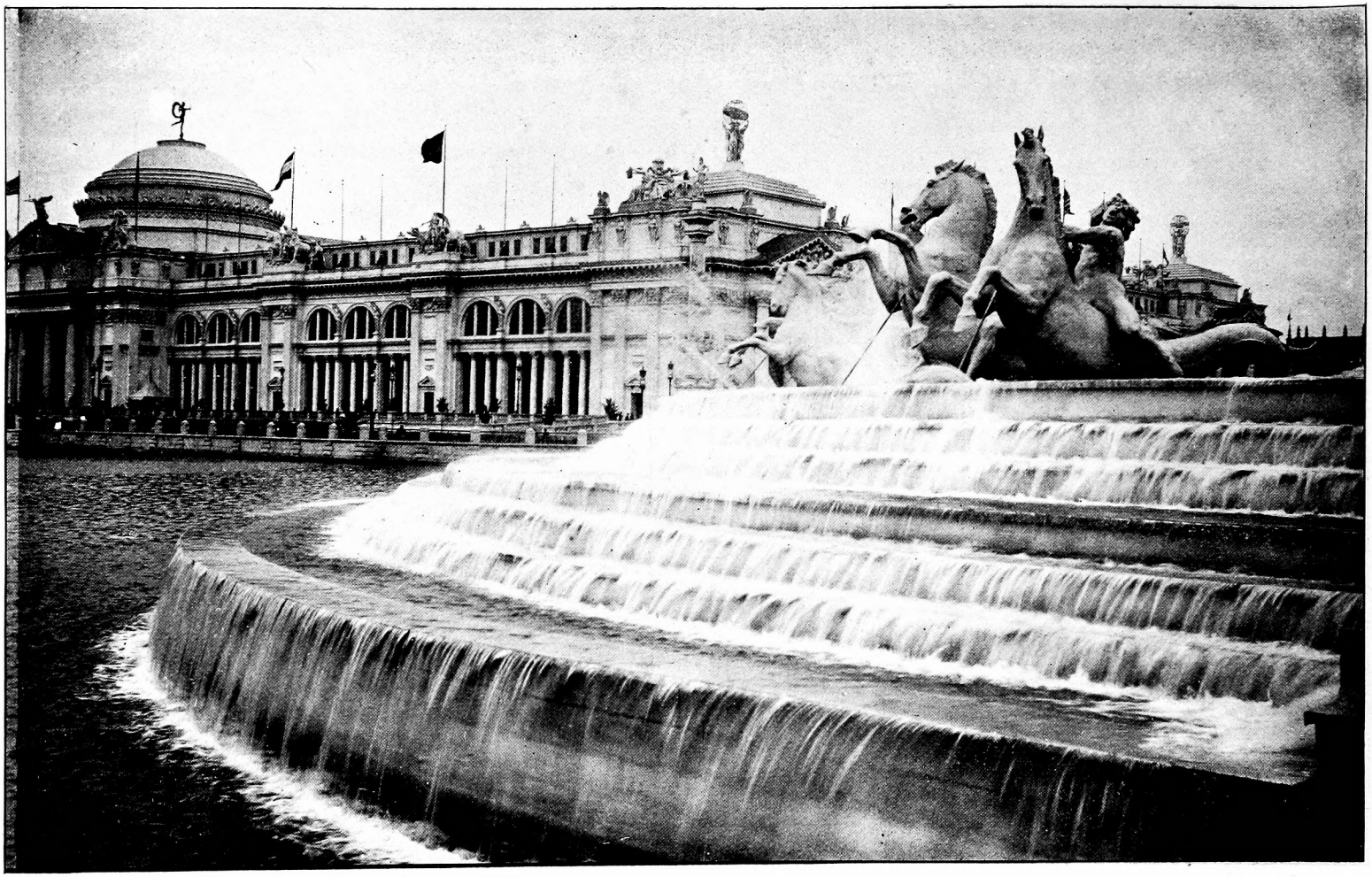
CANADIAN BUILDING.



JAVANESE VILLAGE.



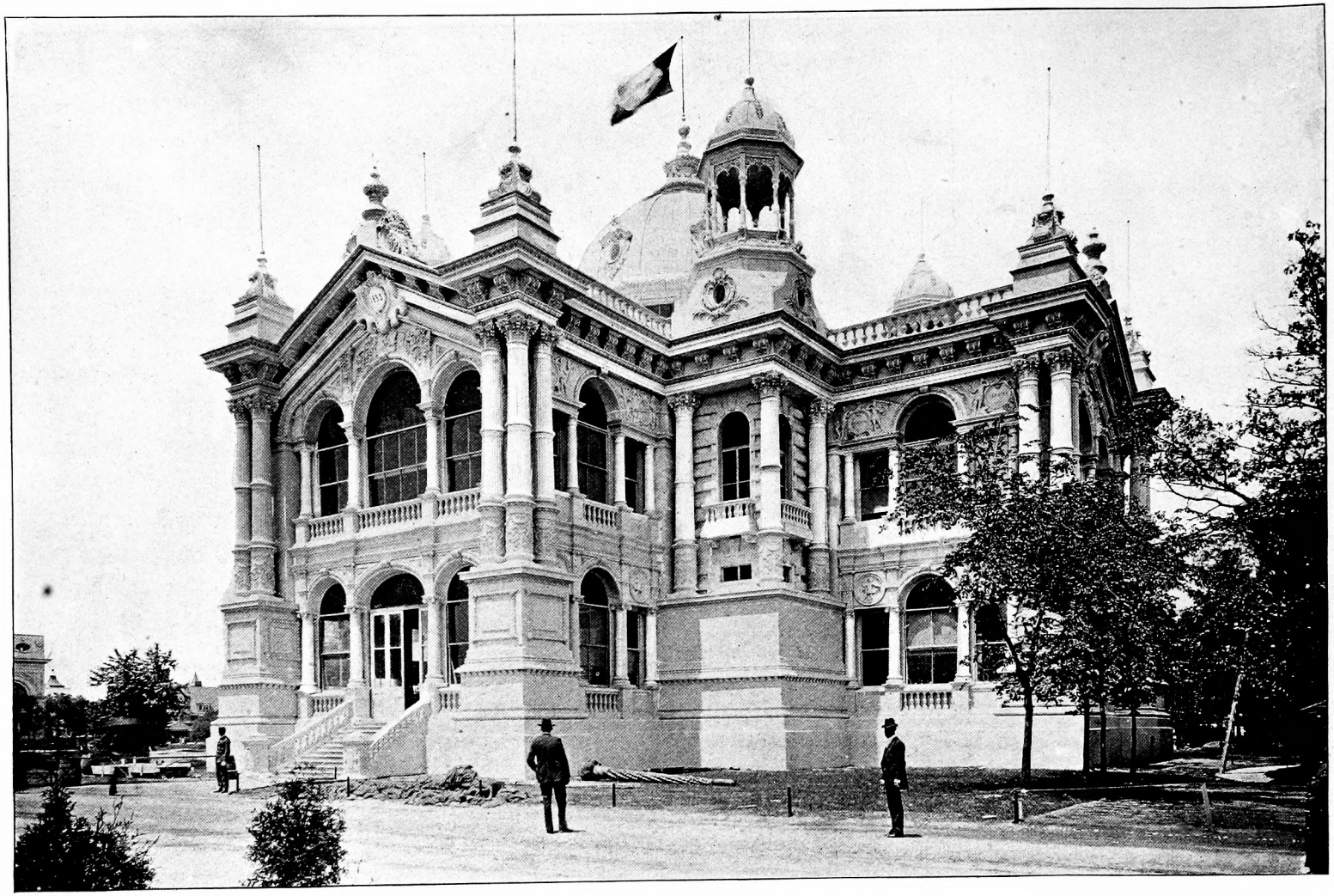
WINDMILL EXHIBIT.



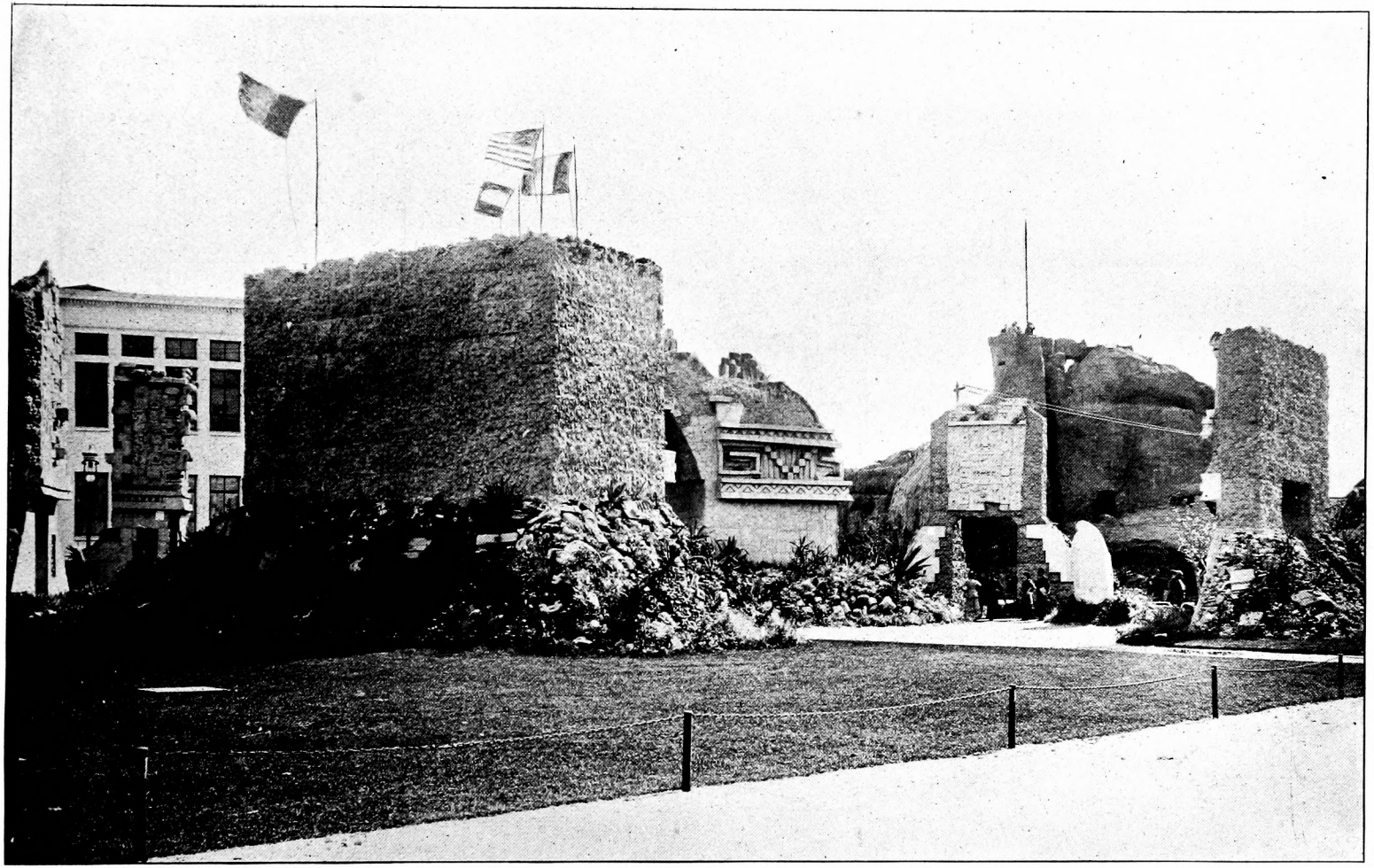
BASIN OF MAC MONNIES FOUNTAIN.



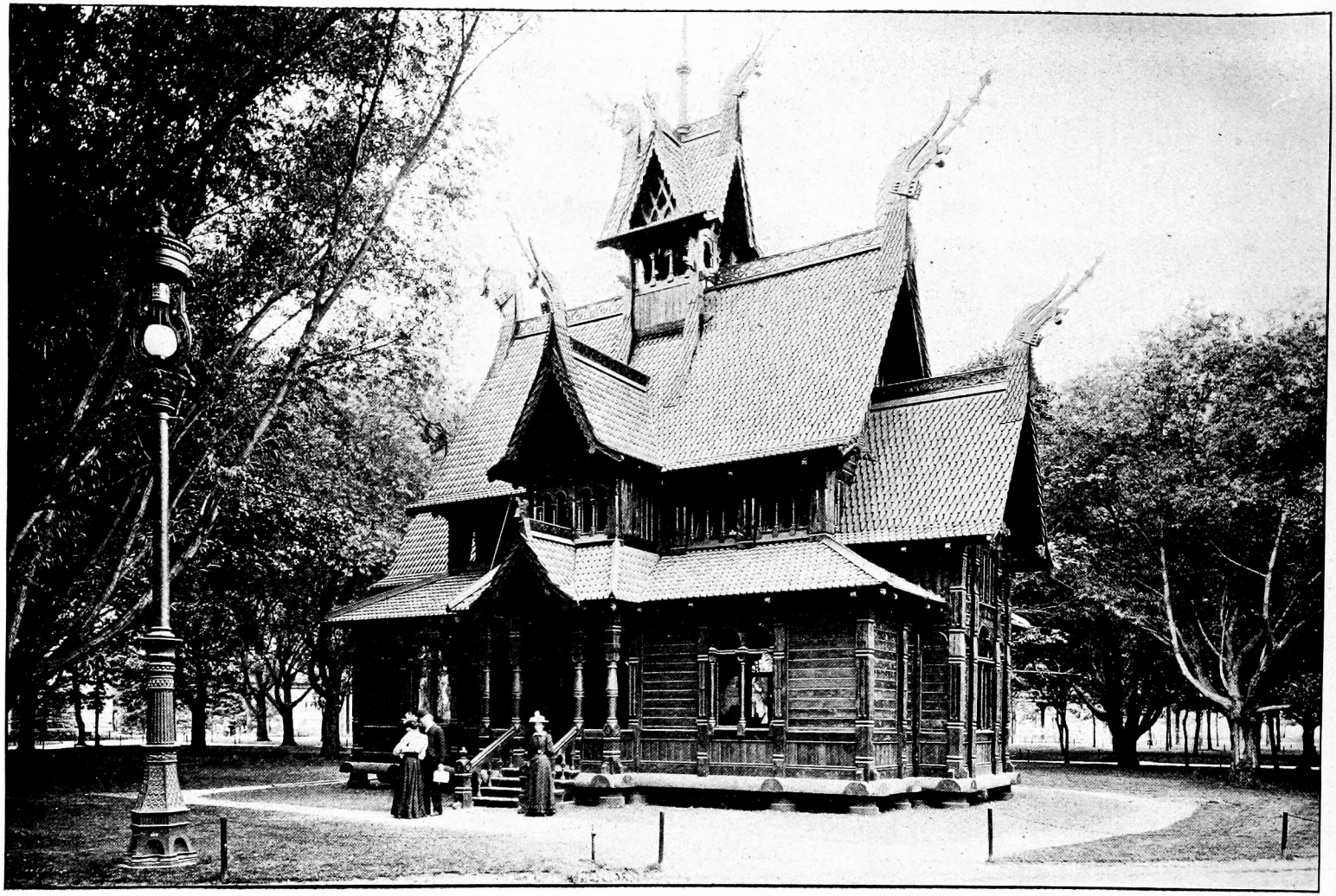
STATUE OF REPUBLIC AND PERISTYLE.



BRAZILIAN BUILDING.



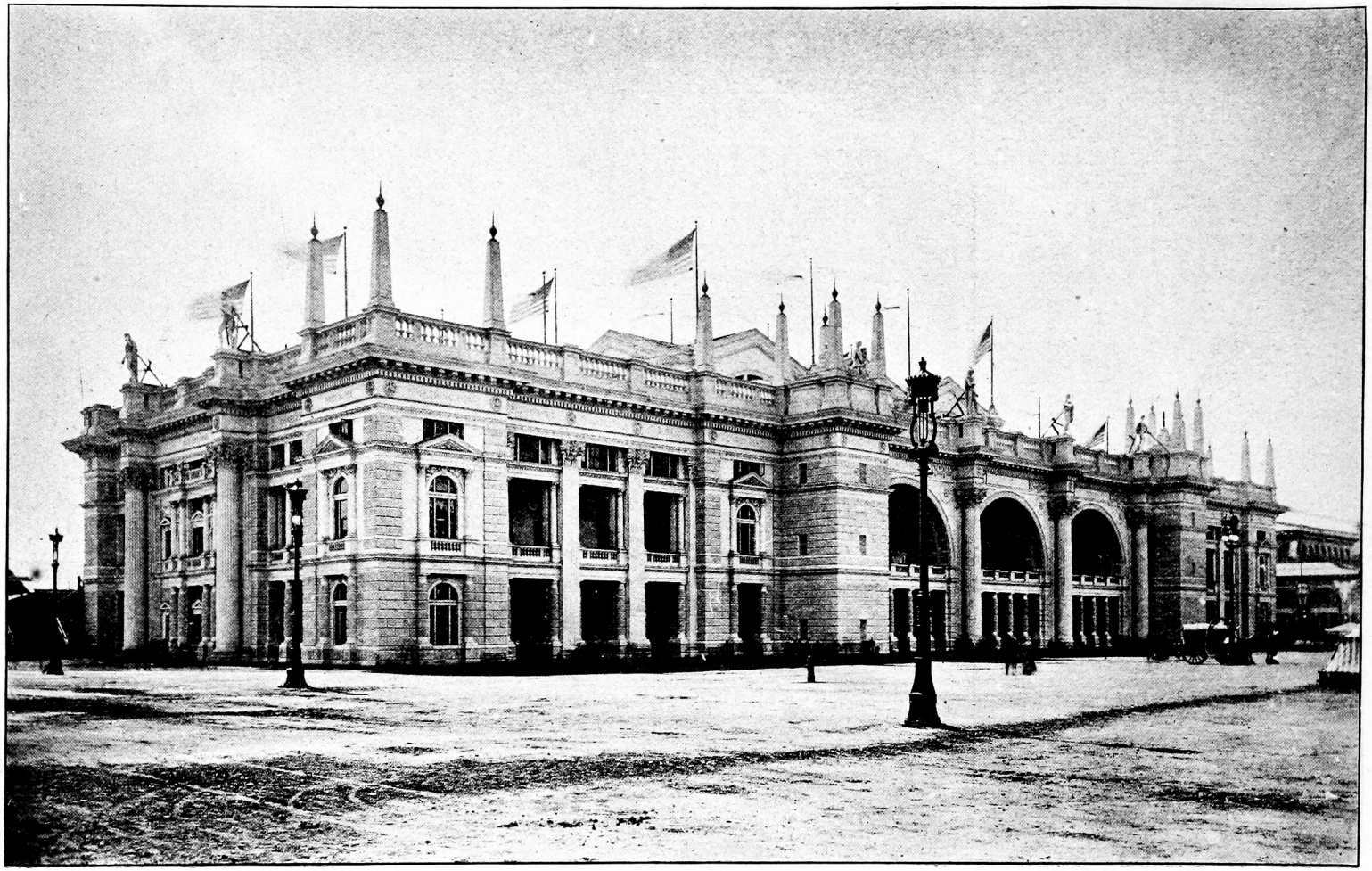
RUINS OF YUCATAN.



NORWEGIAN BUILDING.



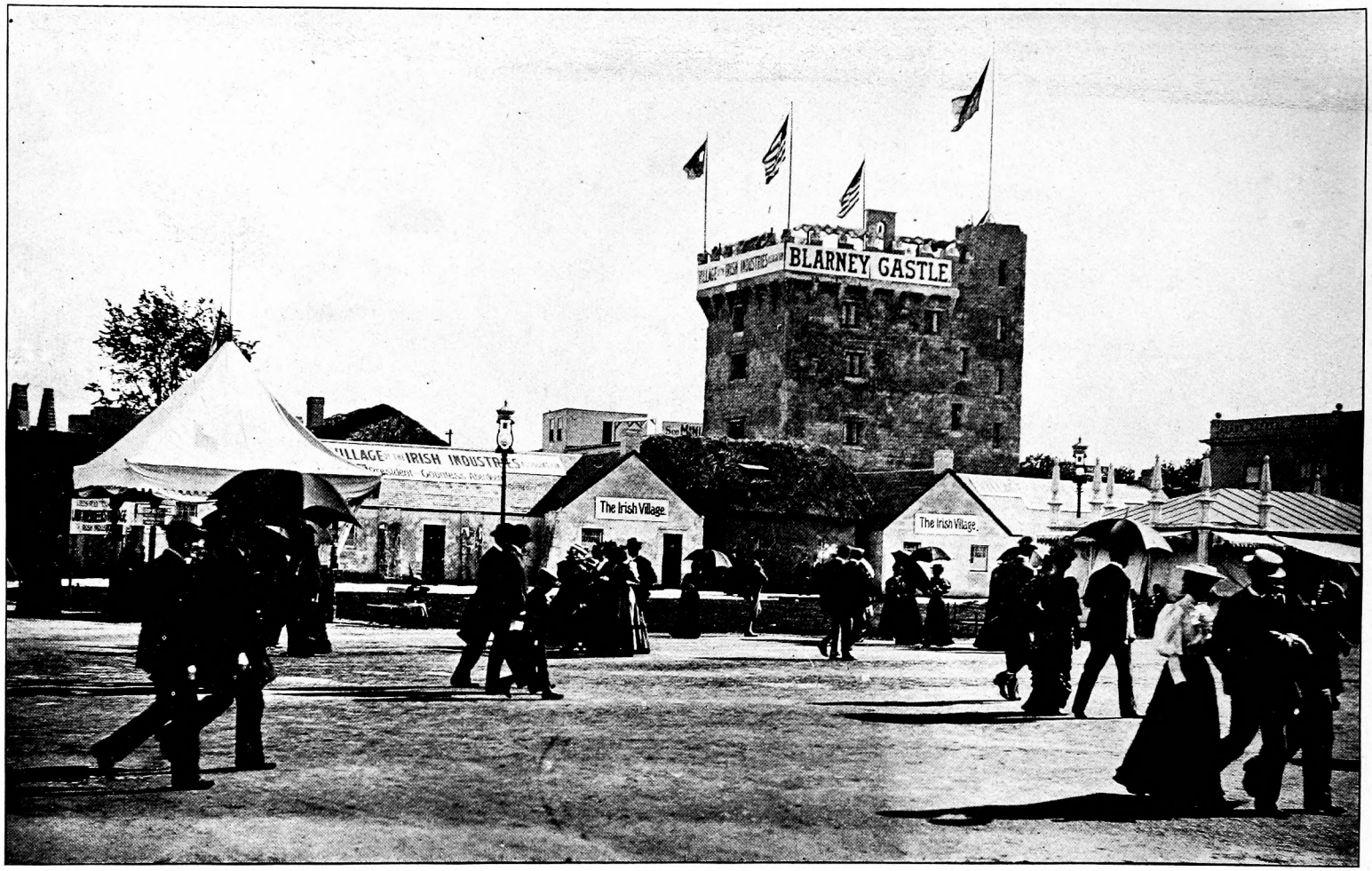
COLONNADE, MACHINERY HALL.



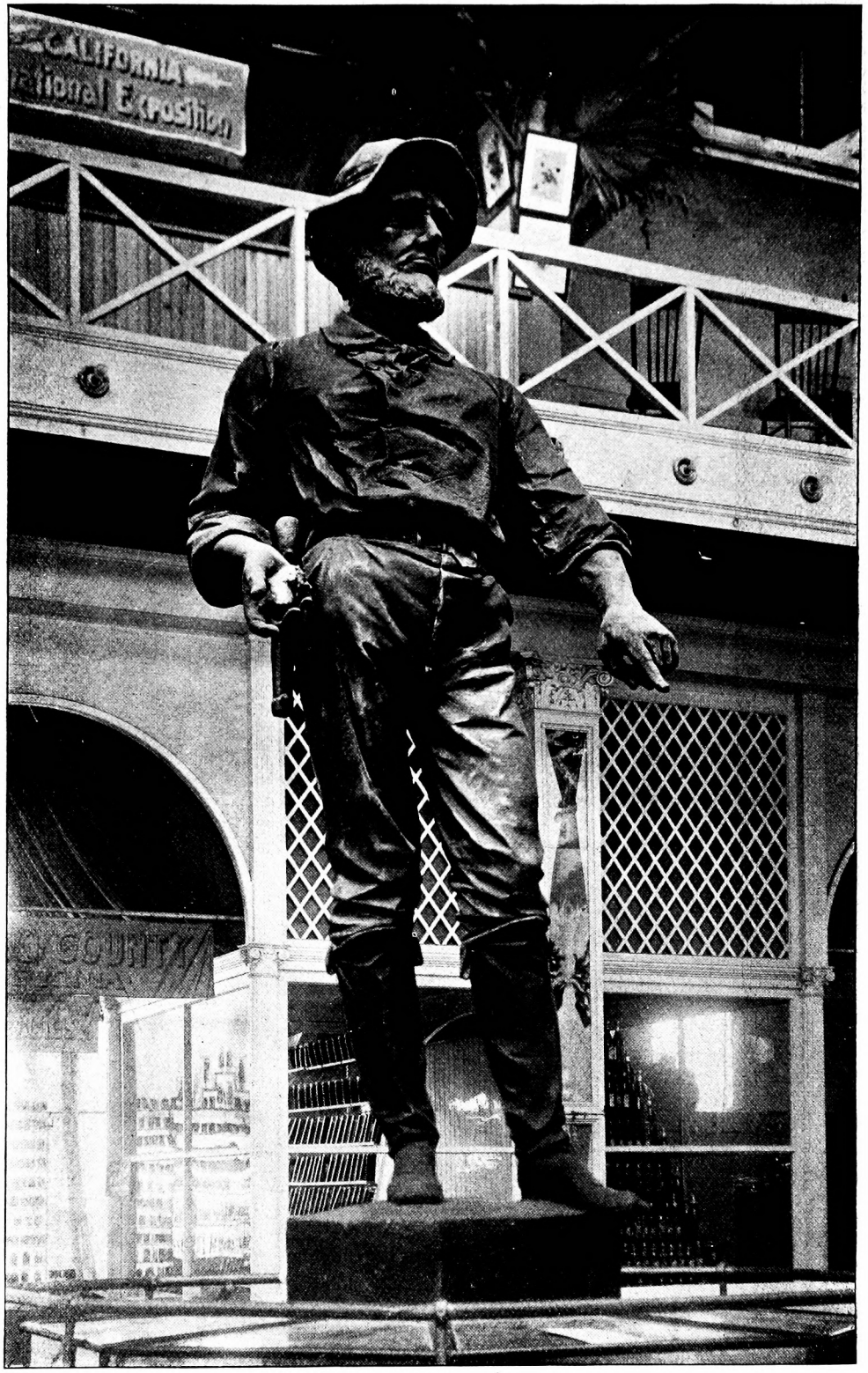
TERMINAL STATION.



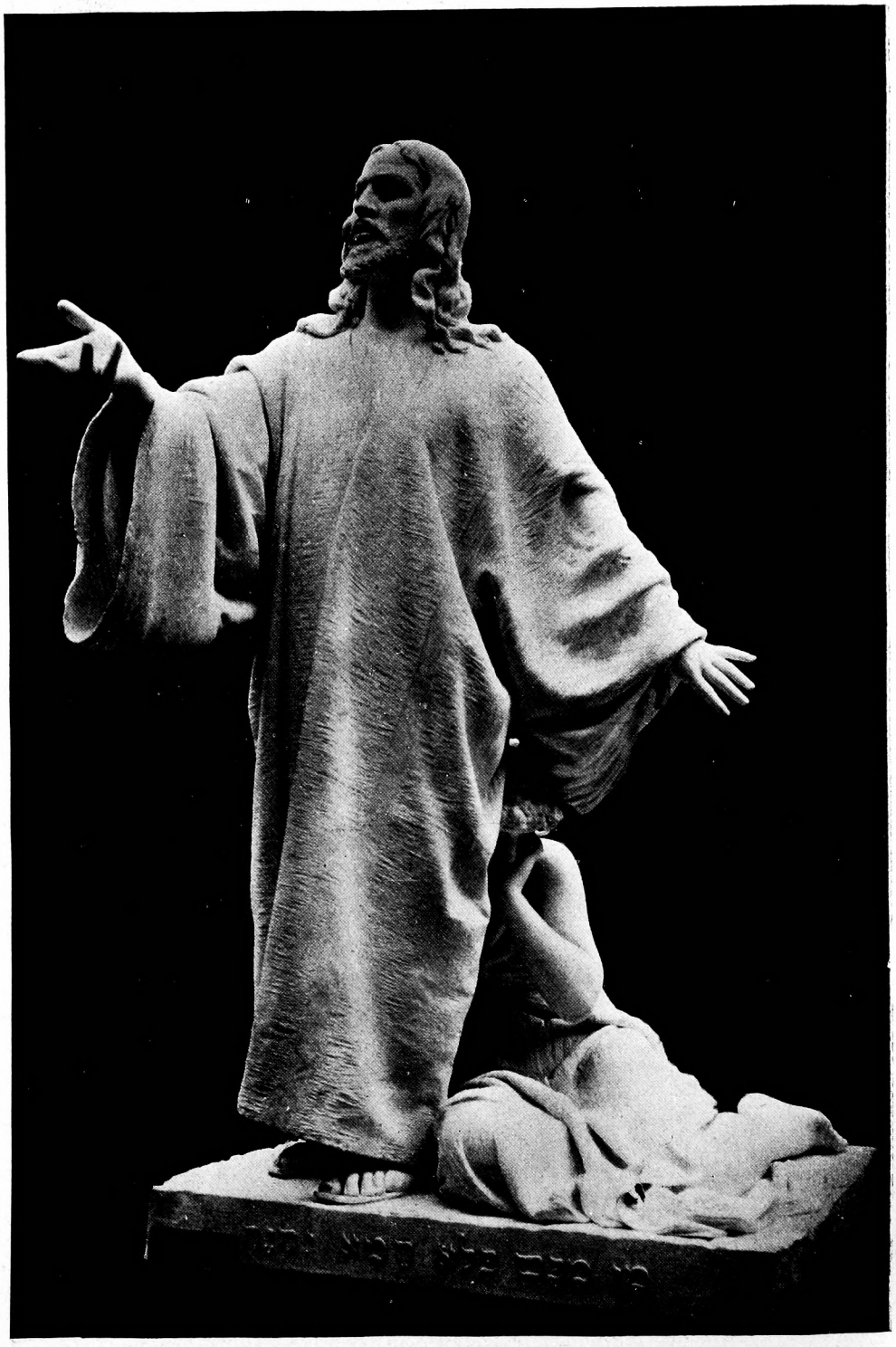
INDIA BUILDING.




IRISH VILLAGE.



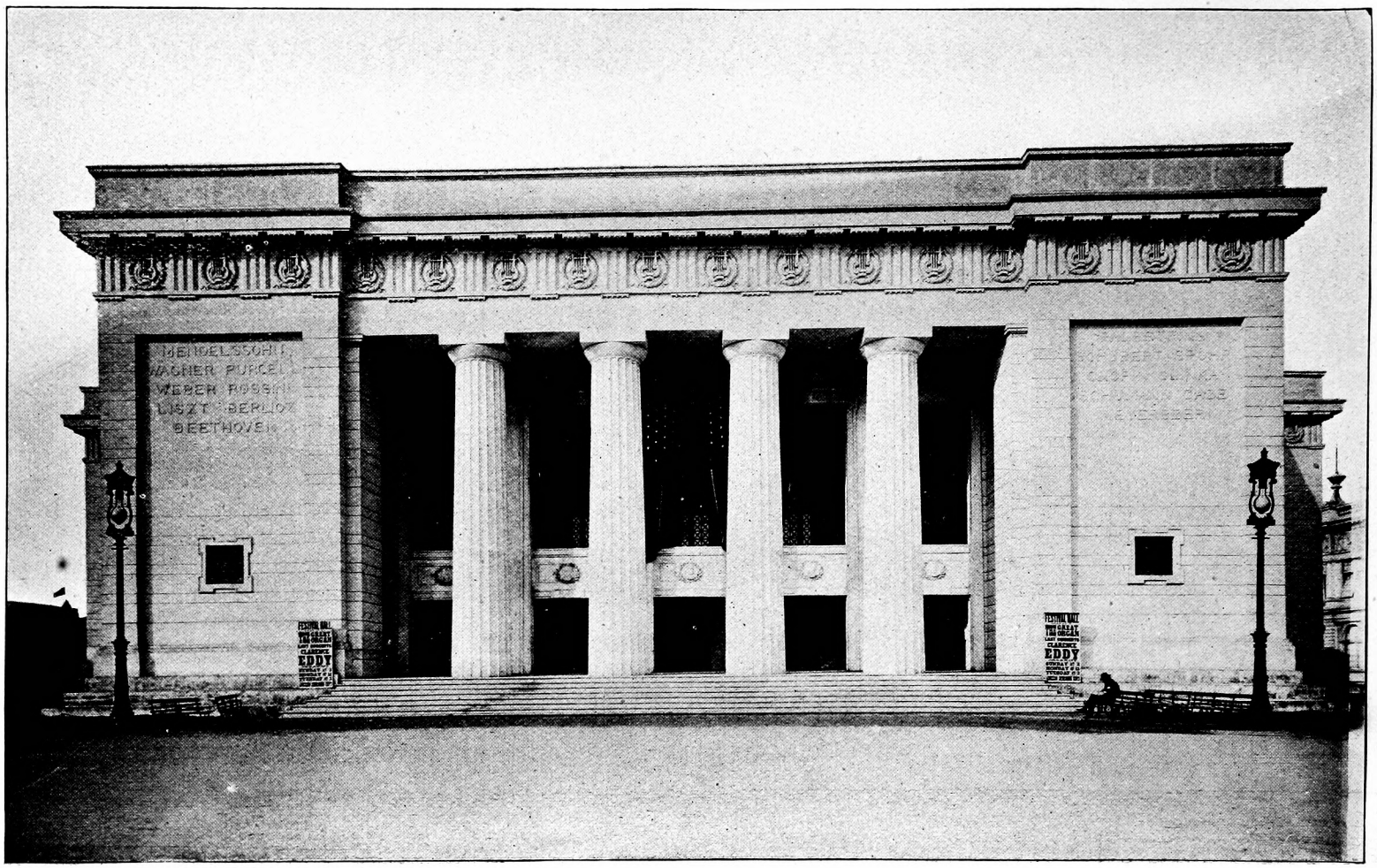

STATUE OF MARSHALL, CALIFORNIA BLD'G., DISCOVERER OF GOLD.



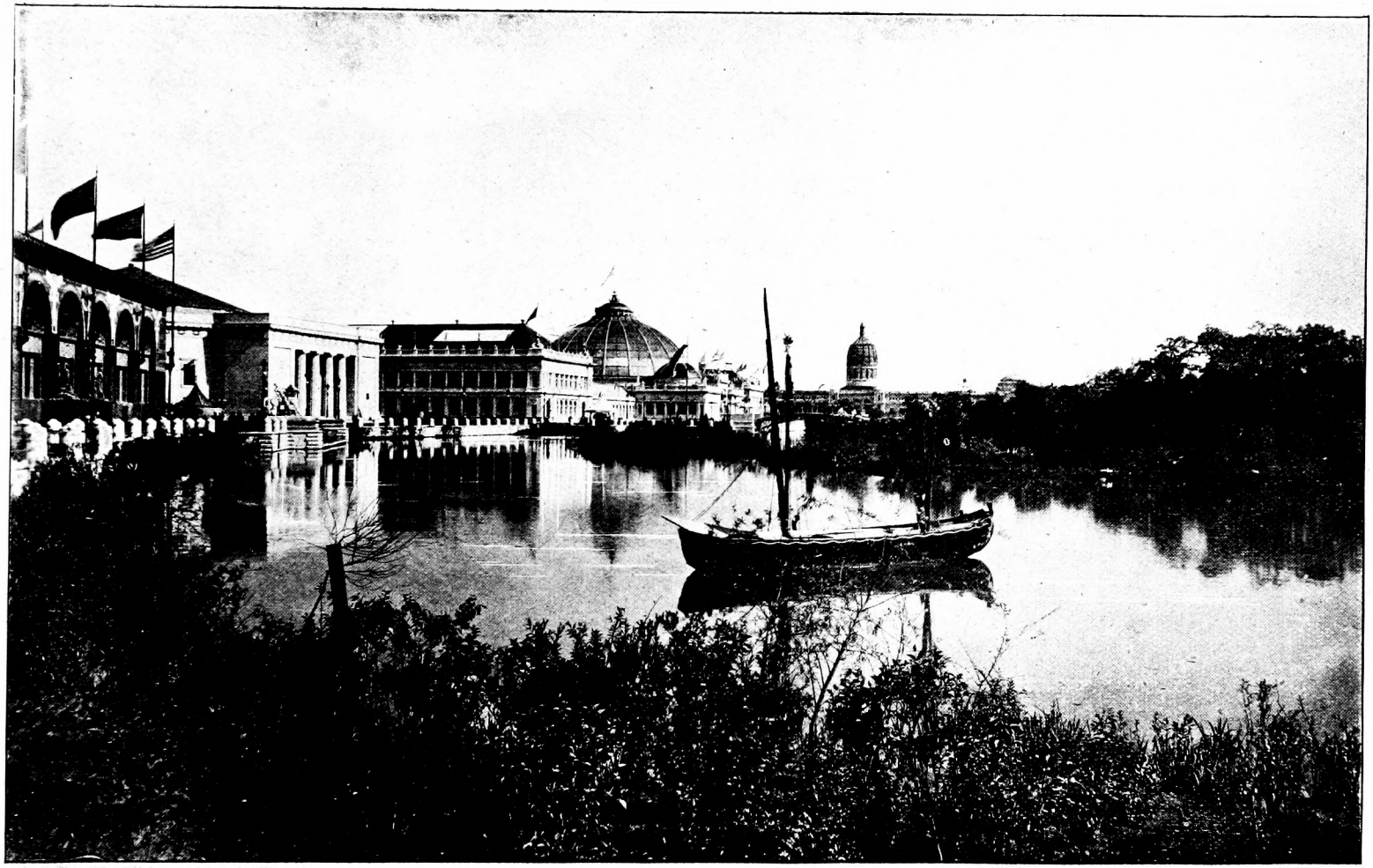
STATUE OF CHRIST, BRAZILIAN BUILDING.



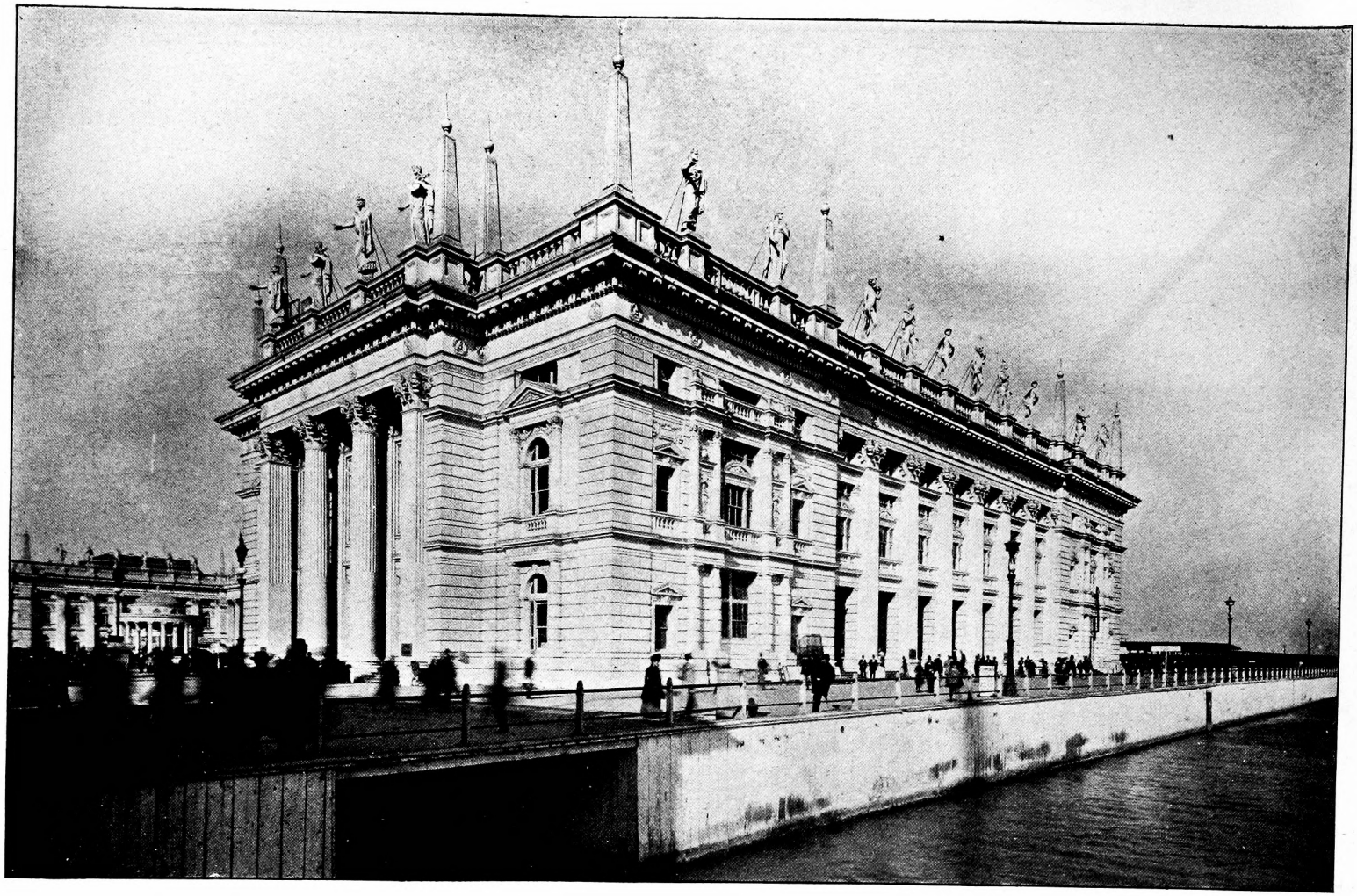
STATUE OF FRENCH REPUBLIC.


MENDELSSOHN
WAGNER PURCELL
WEBER ROSSINI
LISZT BERLIOZ
BEETHOVEN
EDDY
EDDY

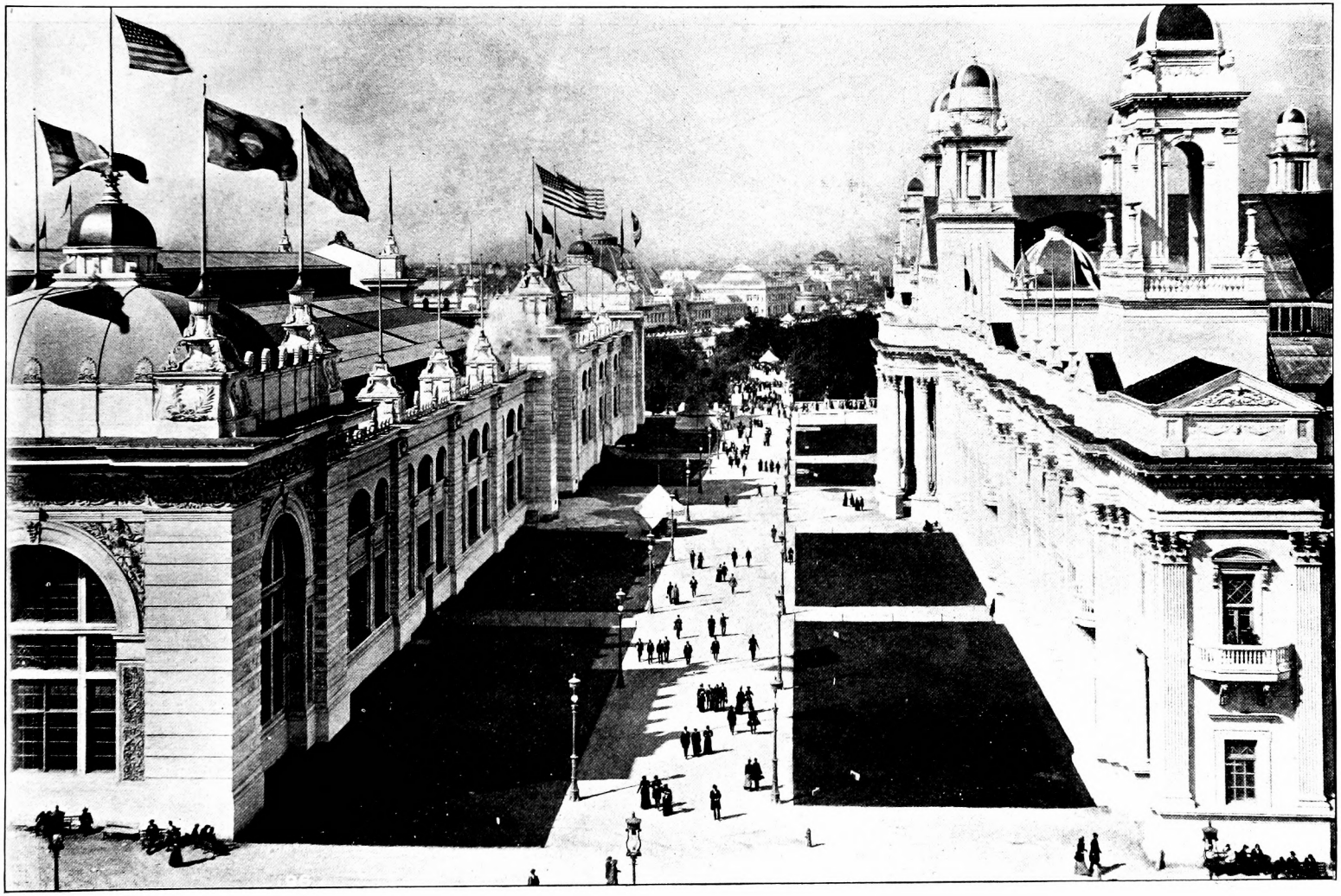
CHORAL HALL.



VIEW FROM MINING BUILDING.



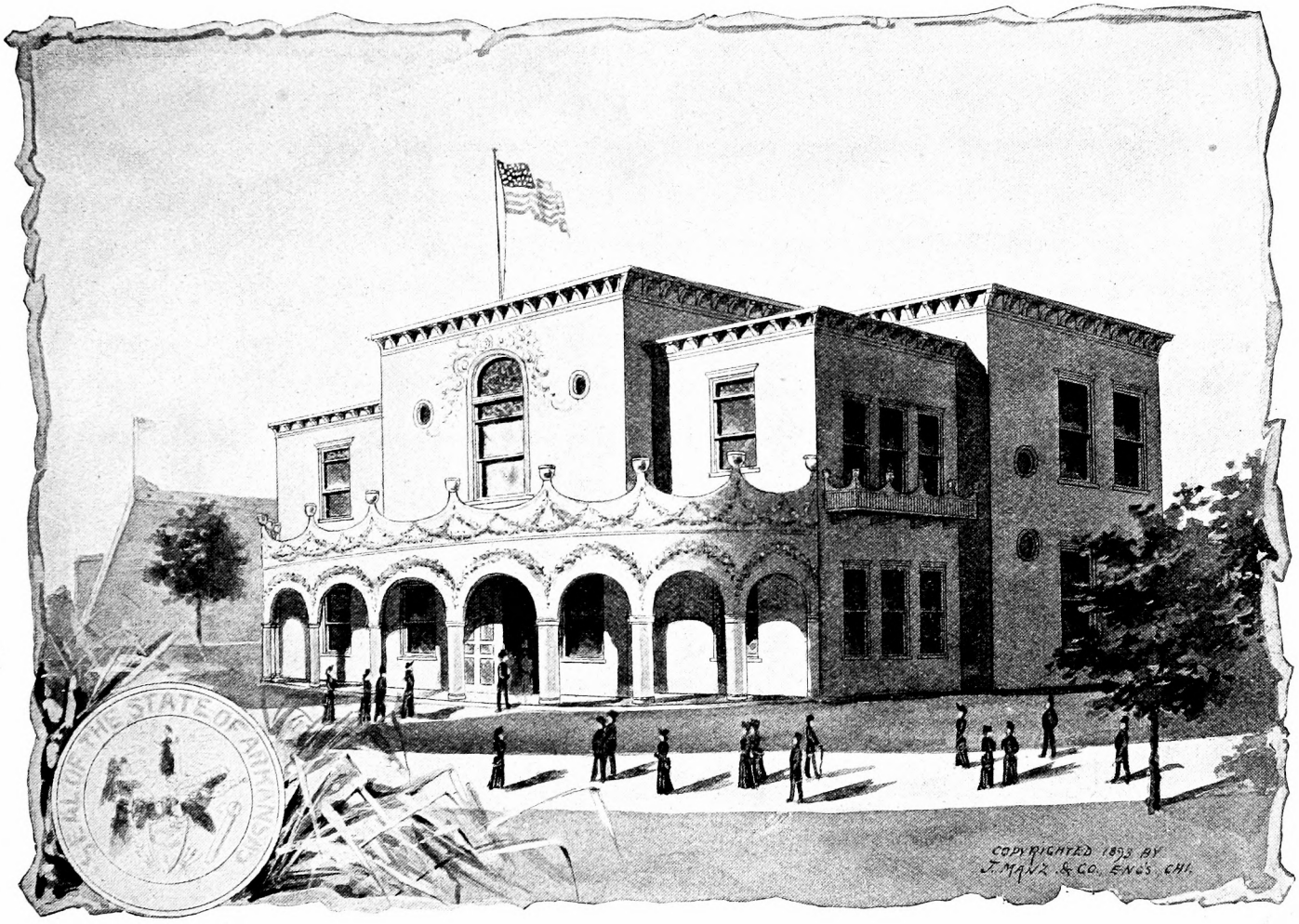
THE CASINO.



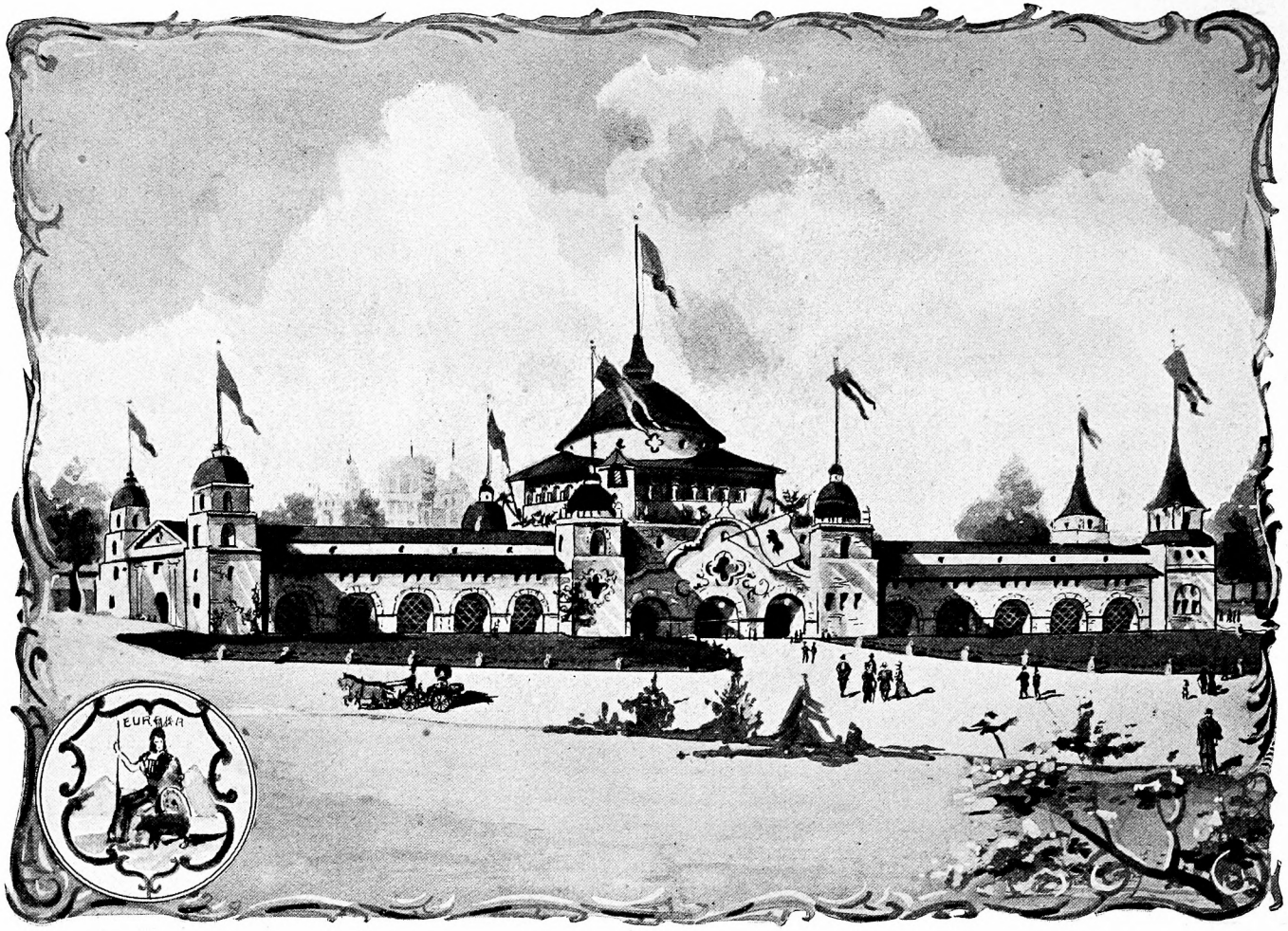
A STREET IN THE WHITE CITY.



COLUMBUS' CARAVALS.



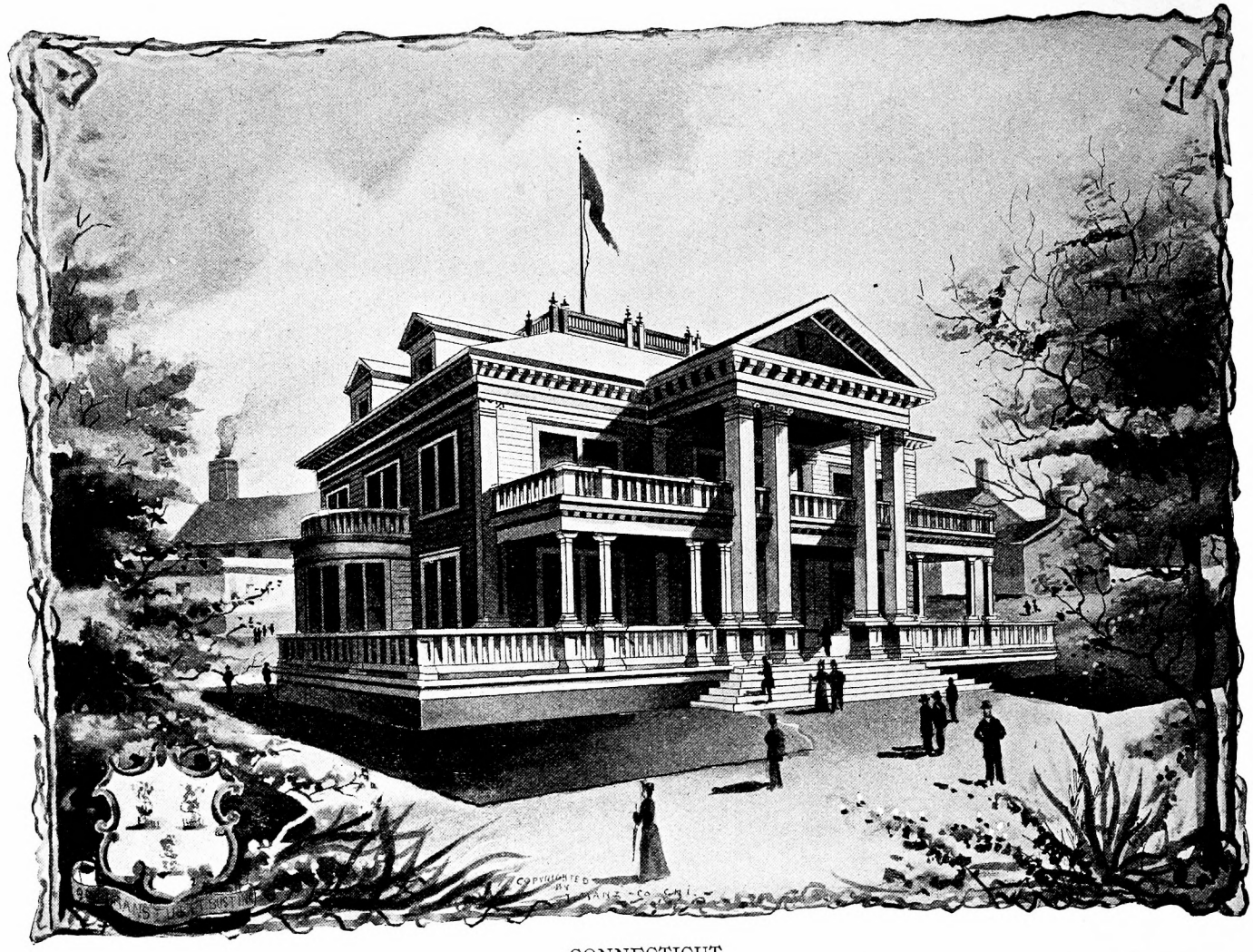

ARKANSAS.




CALIFORNIA.



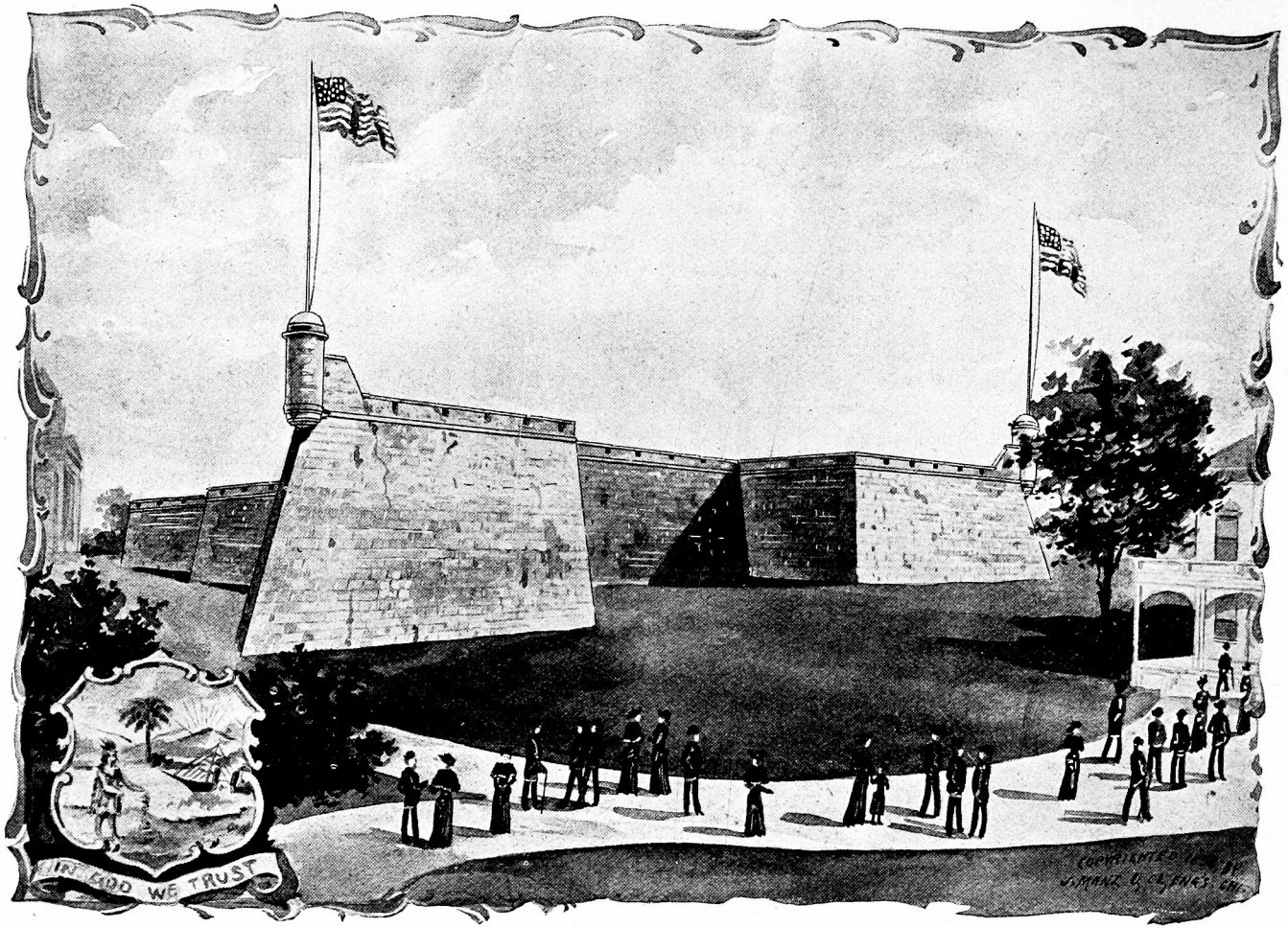

COLORADO.



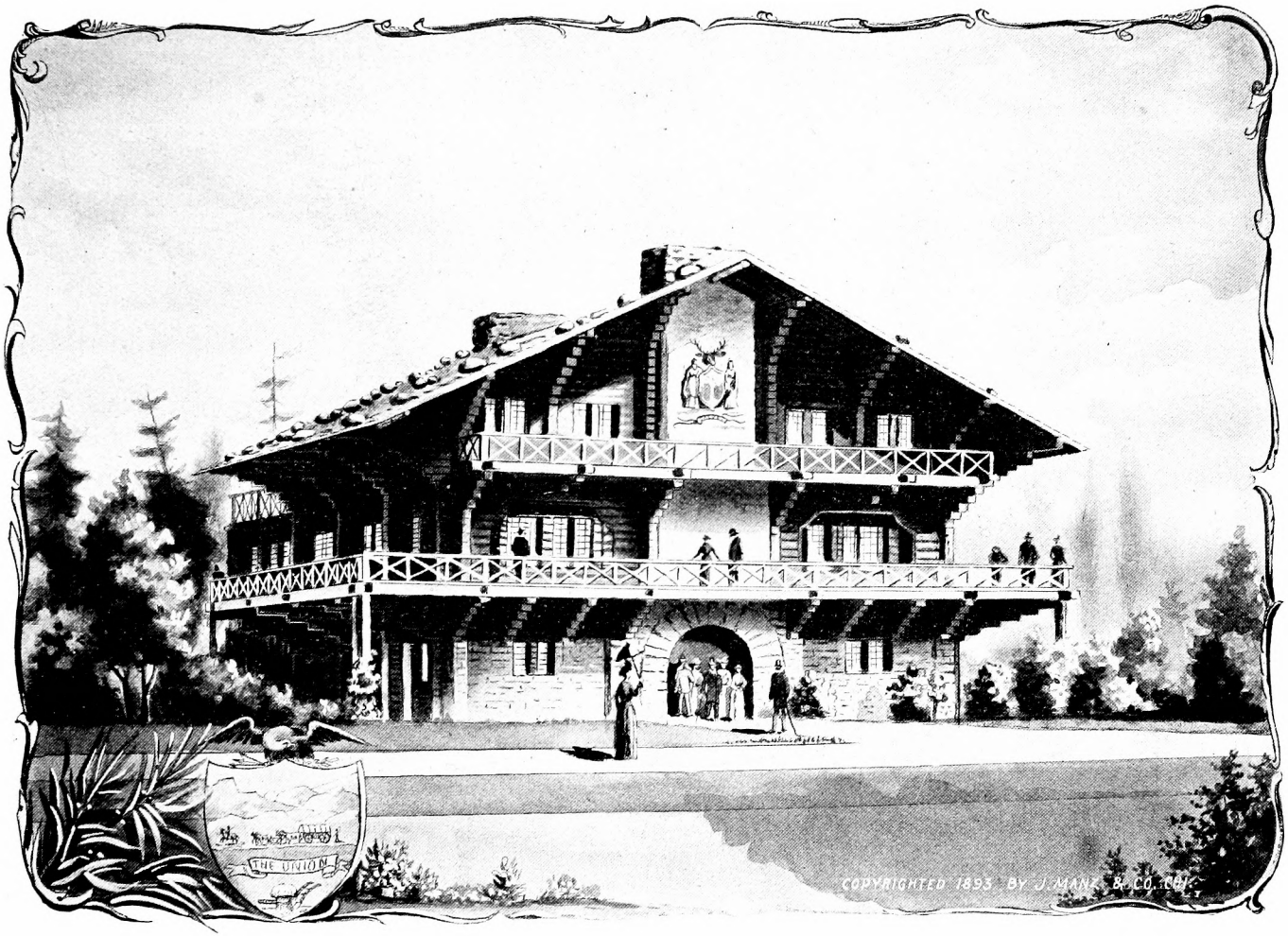
CONNECTICUT.




DELAWARE.




FLORIDA.




IDAHO.


ILLINOIS
STATE SOVEREIGNTY
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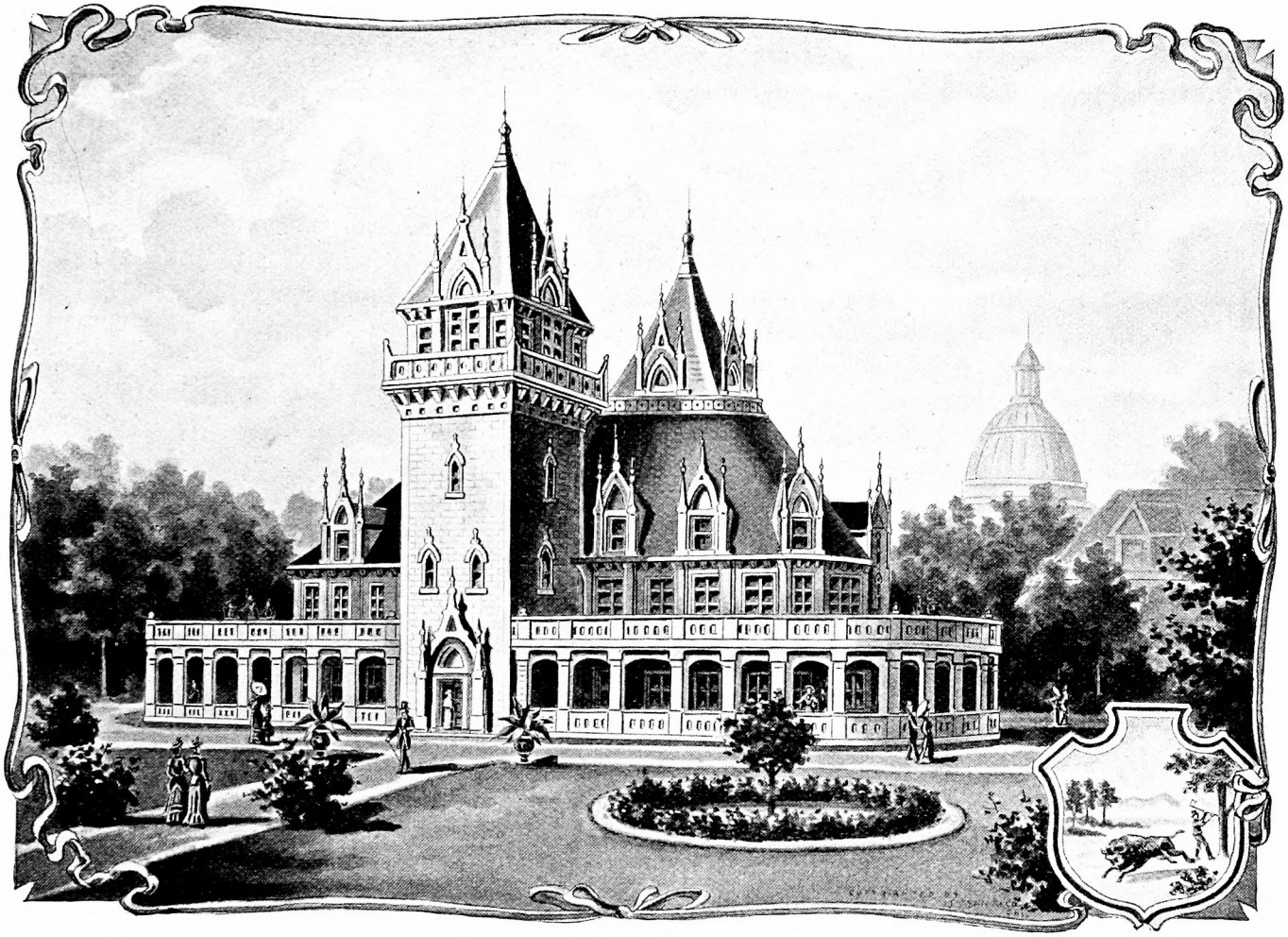
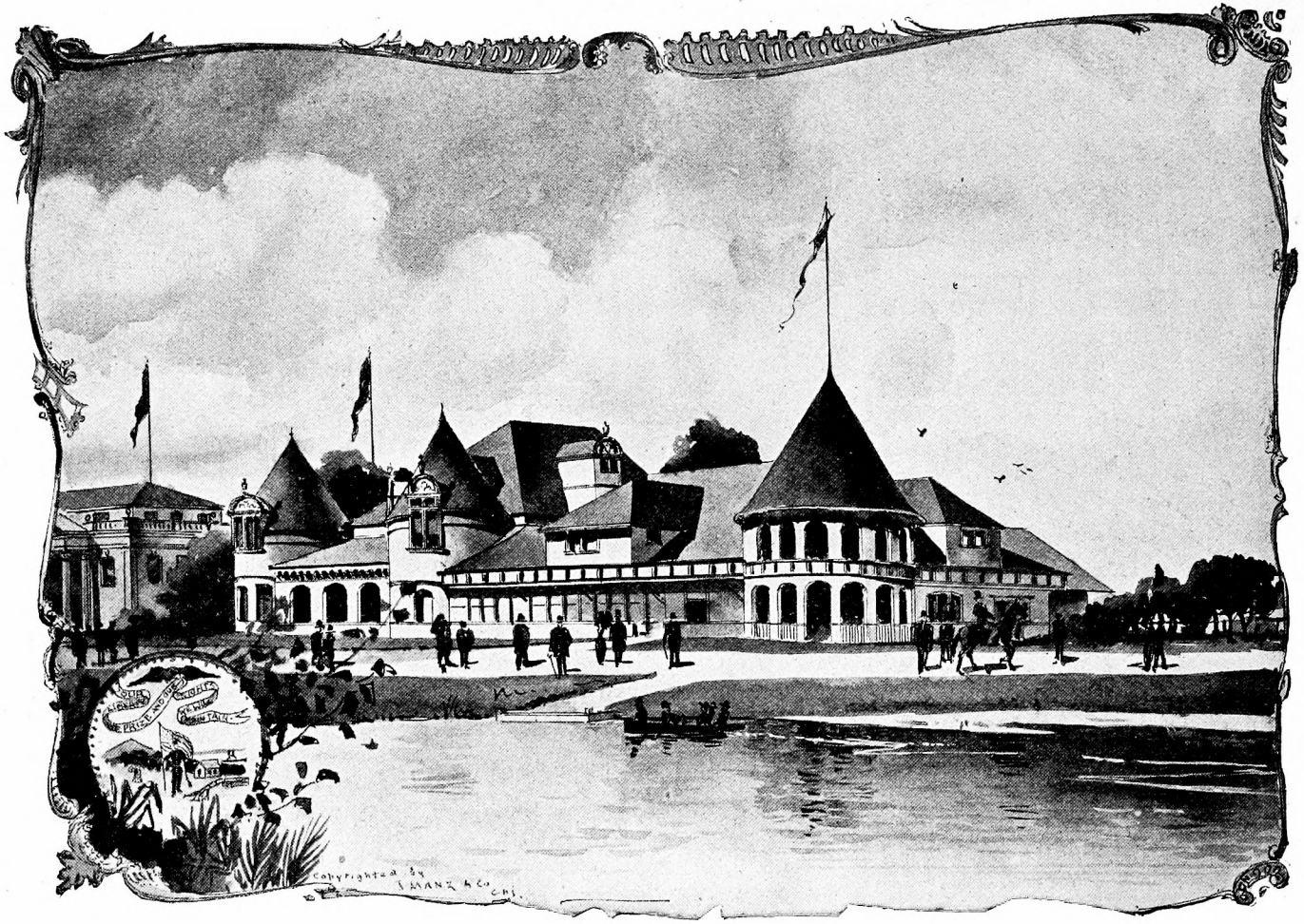
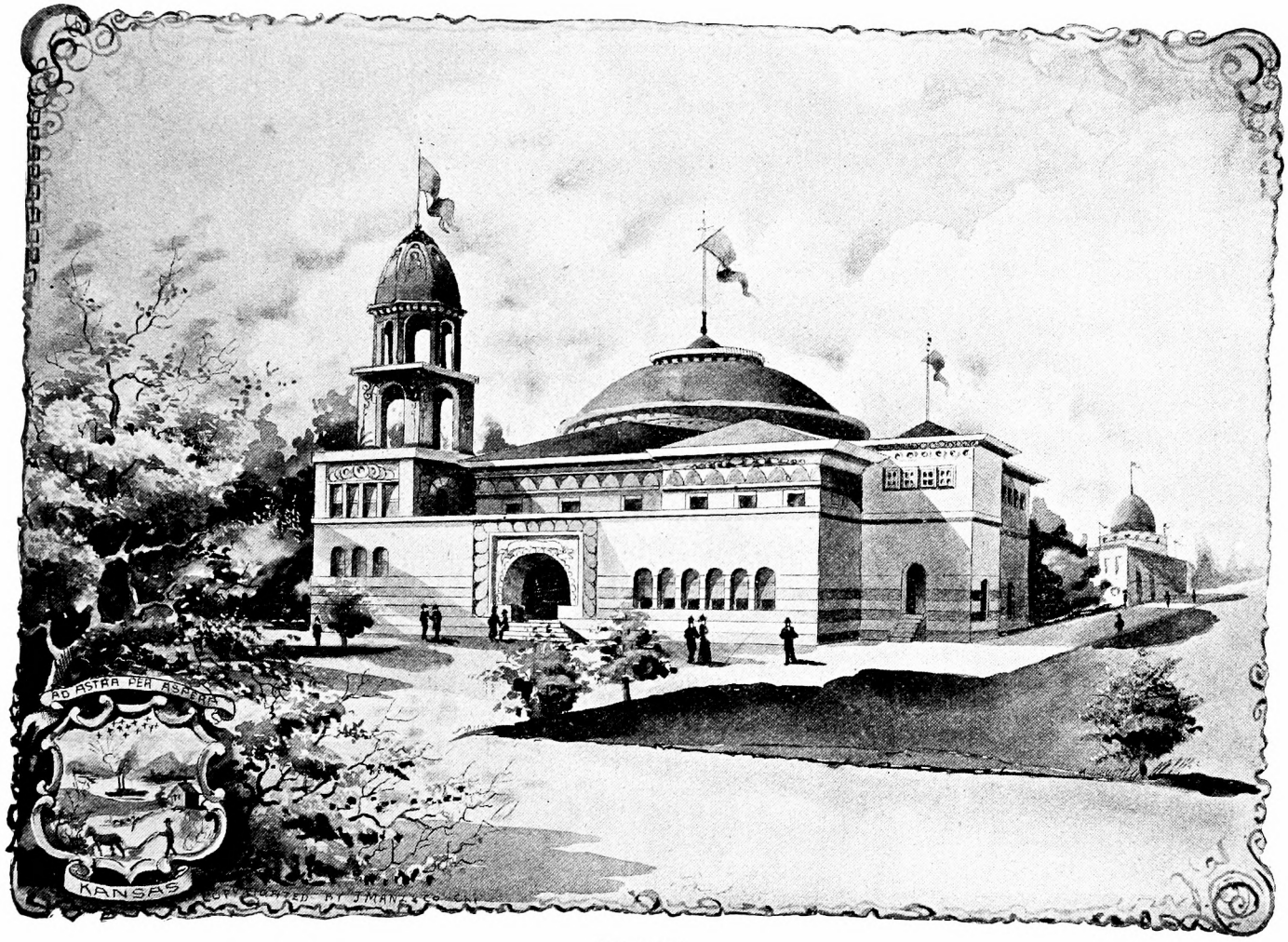
ILLINOIS.



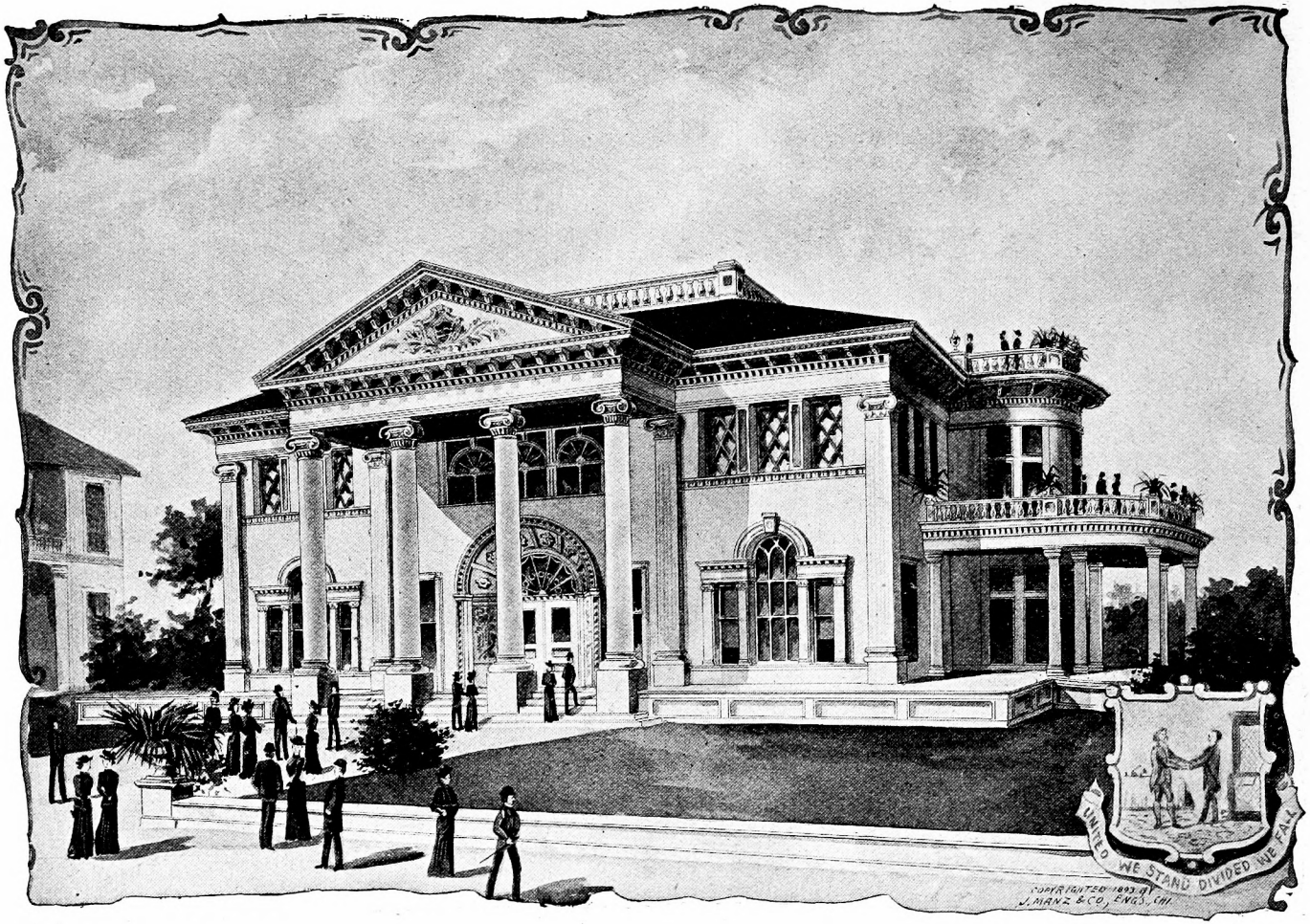
INDIANA.




IOWA.



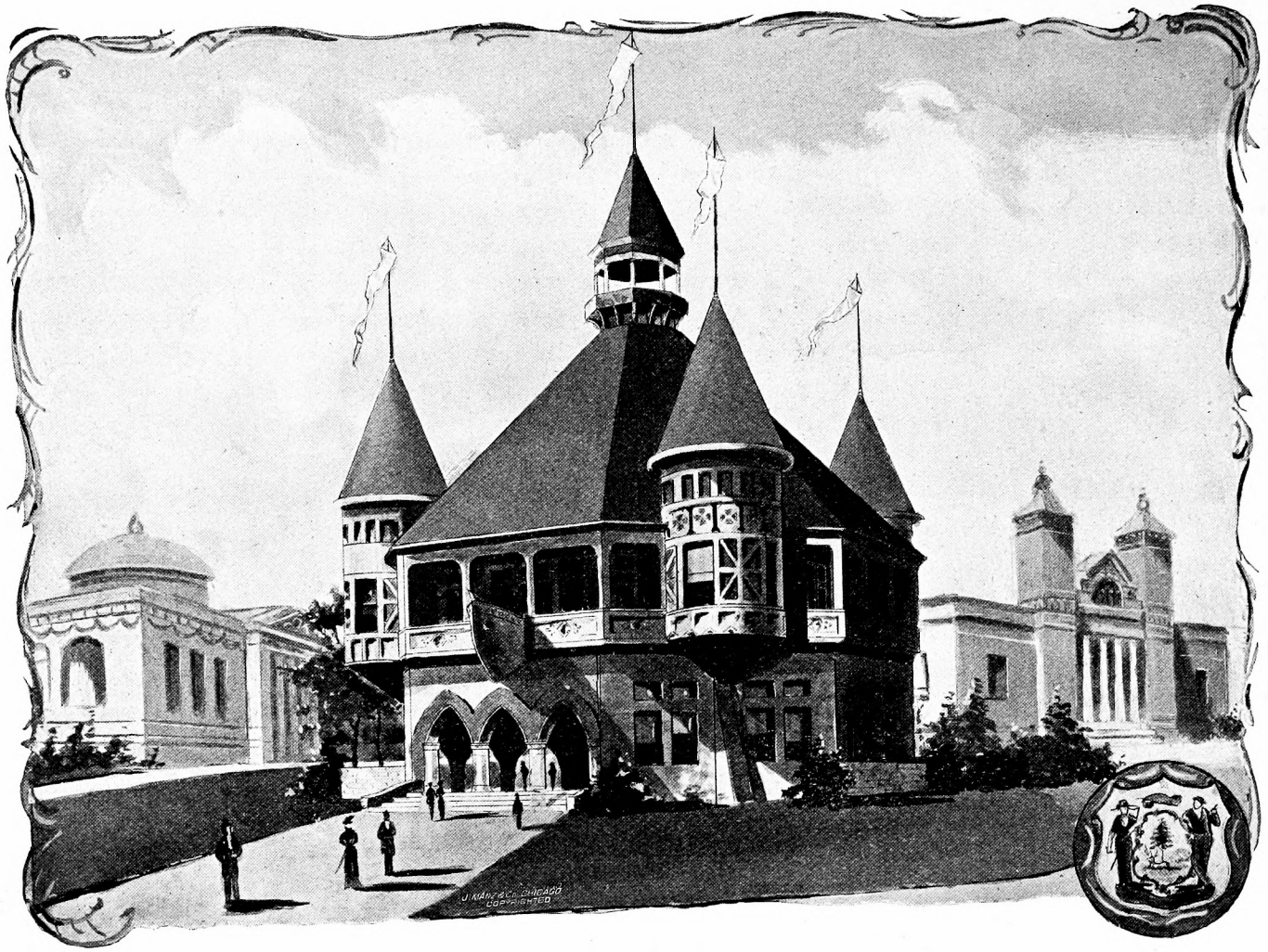

KANSAS.


UNITED WE STAND DIVIDED WE FALL
COPYRIGHTED 1893 BY
J. MANZ & CO., ENGS., CHI.

KENTUCKY.




LOUISIANA.

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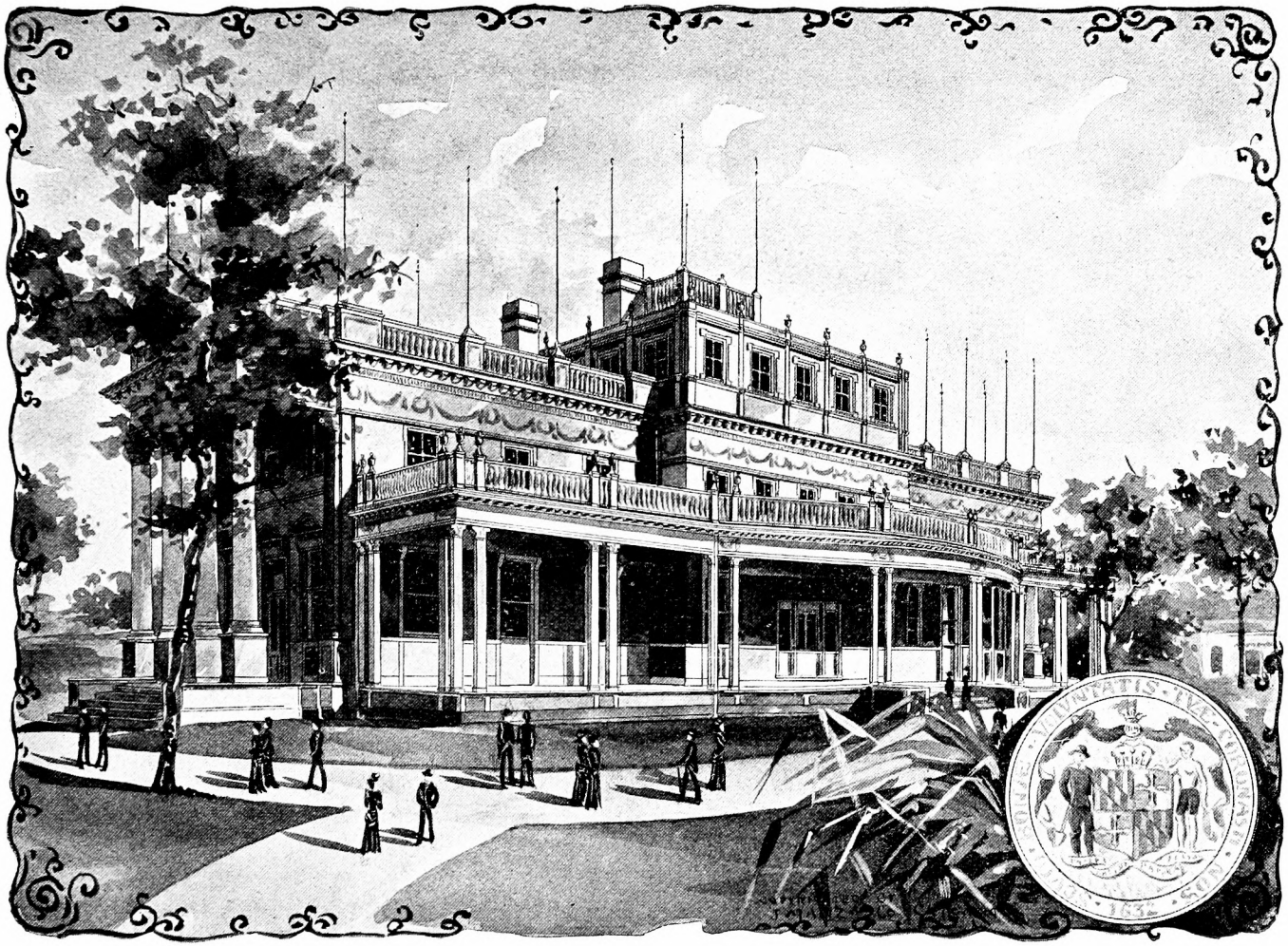

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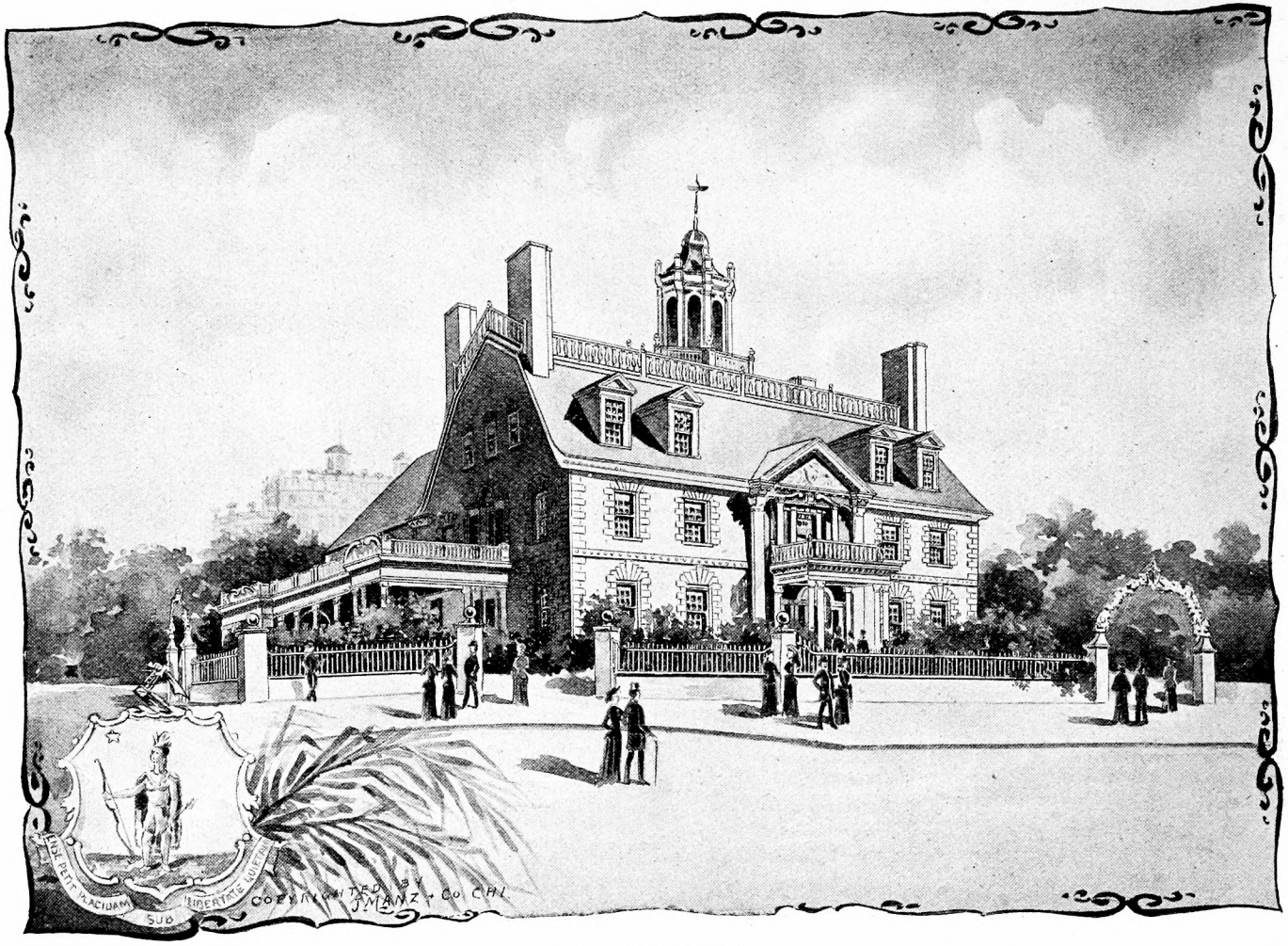


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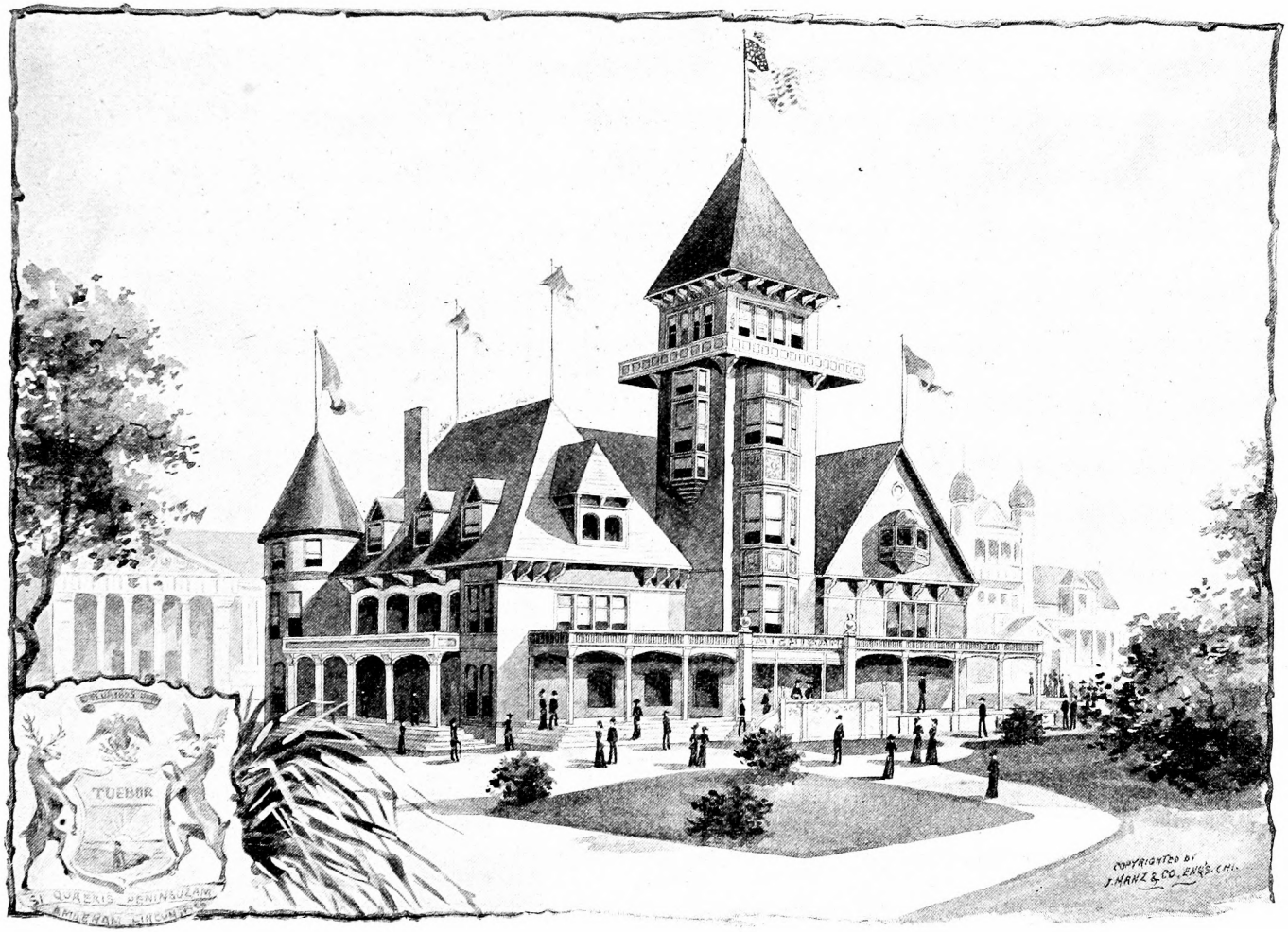


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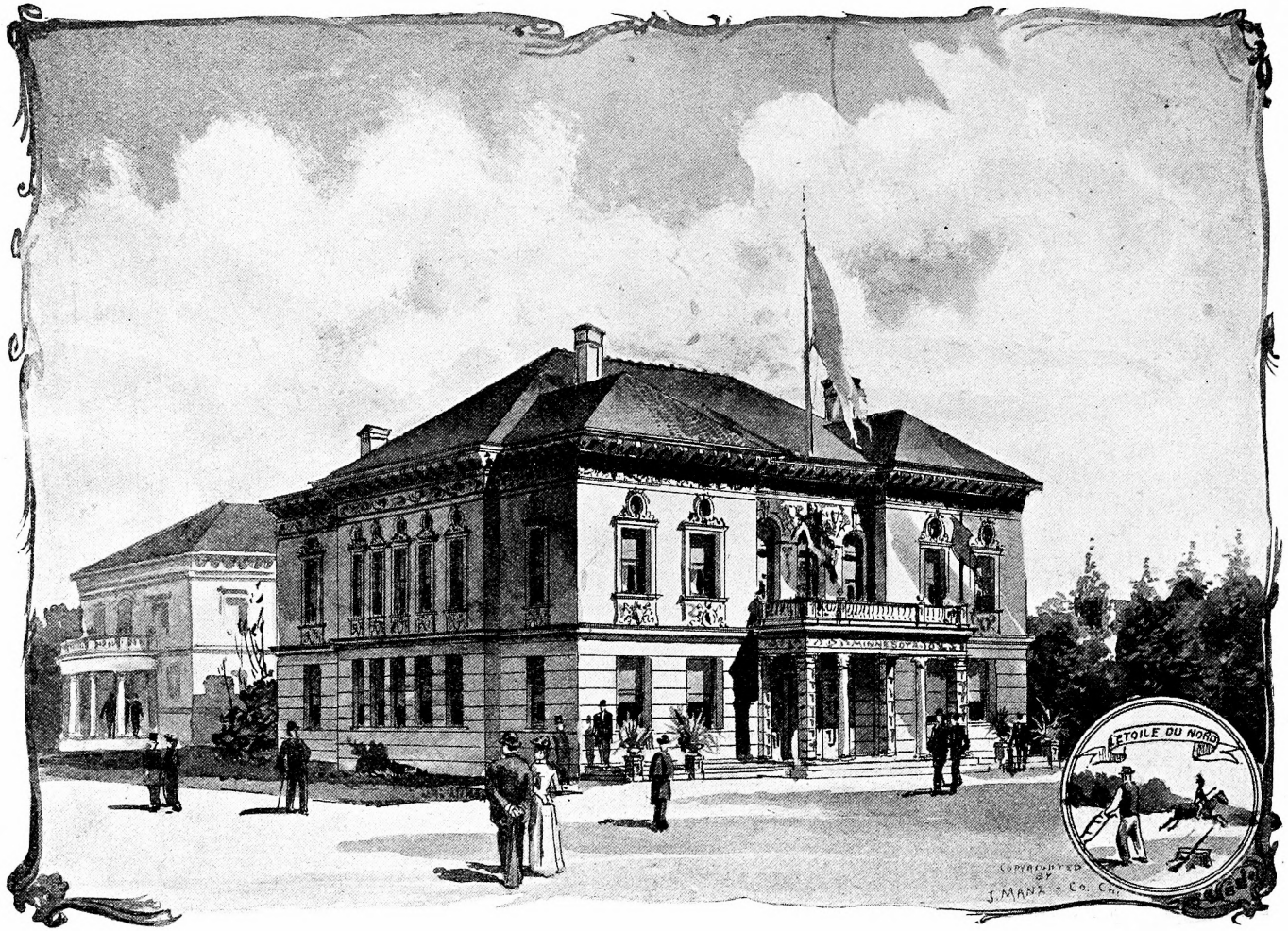


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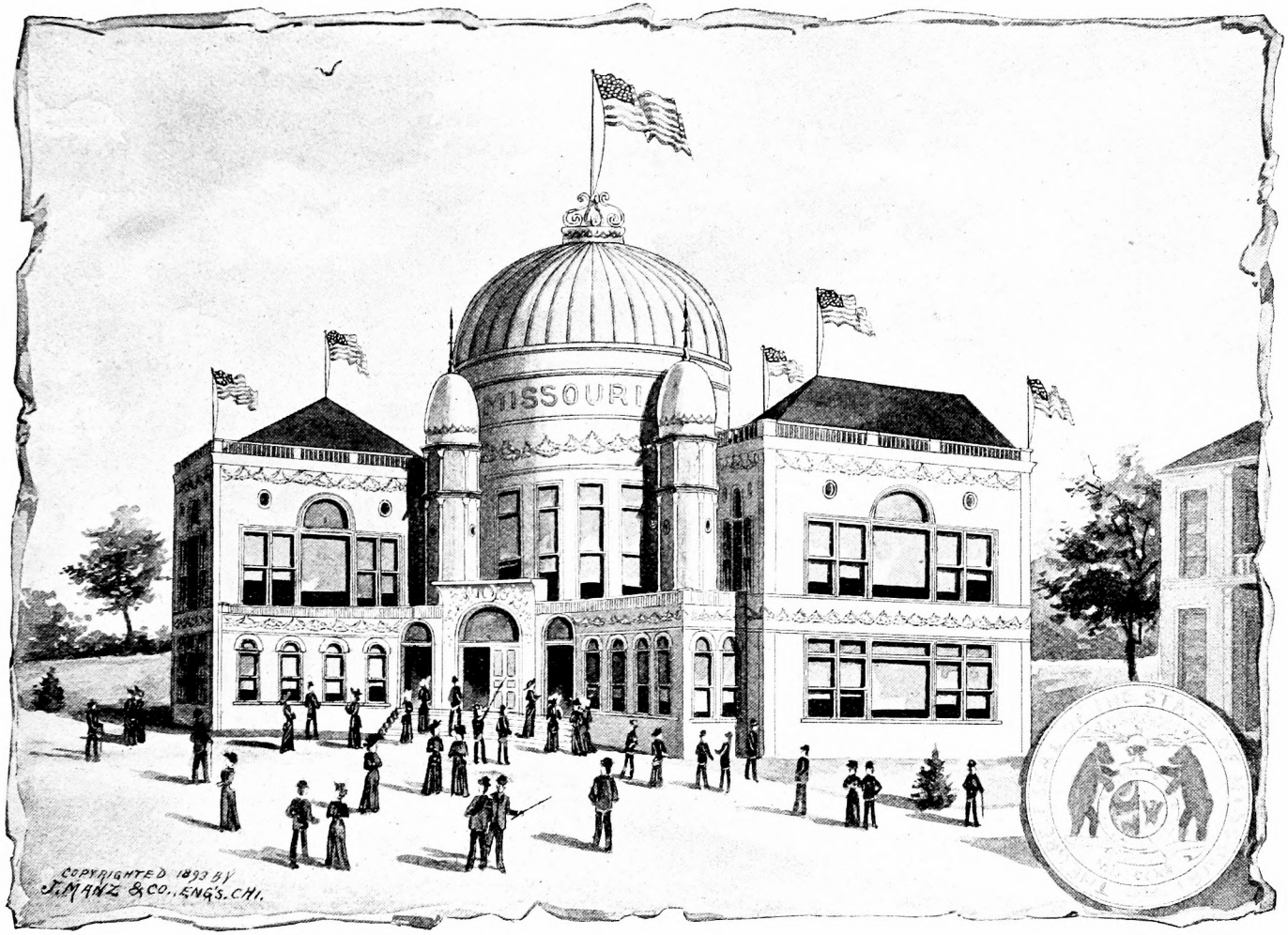


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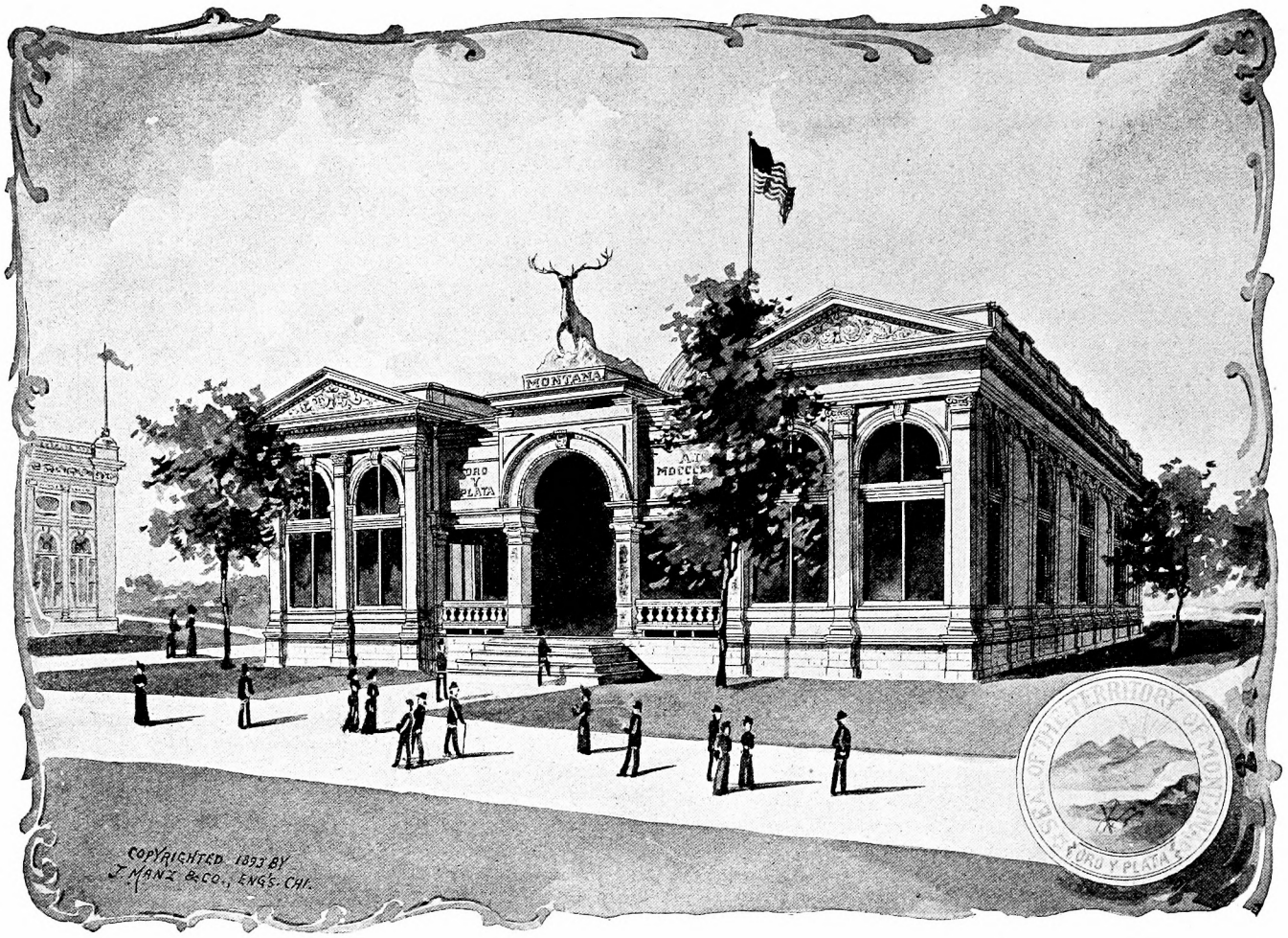


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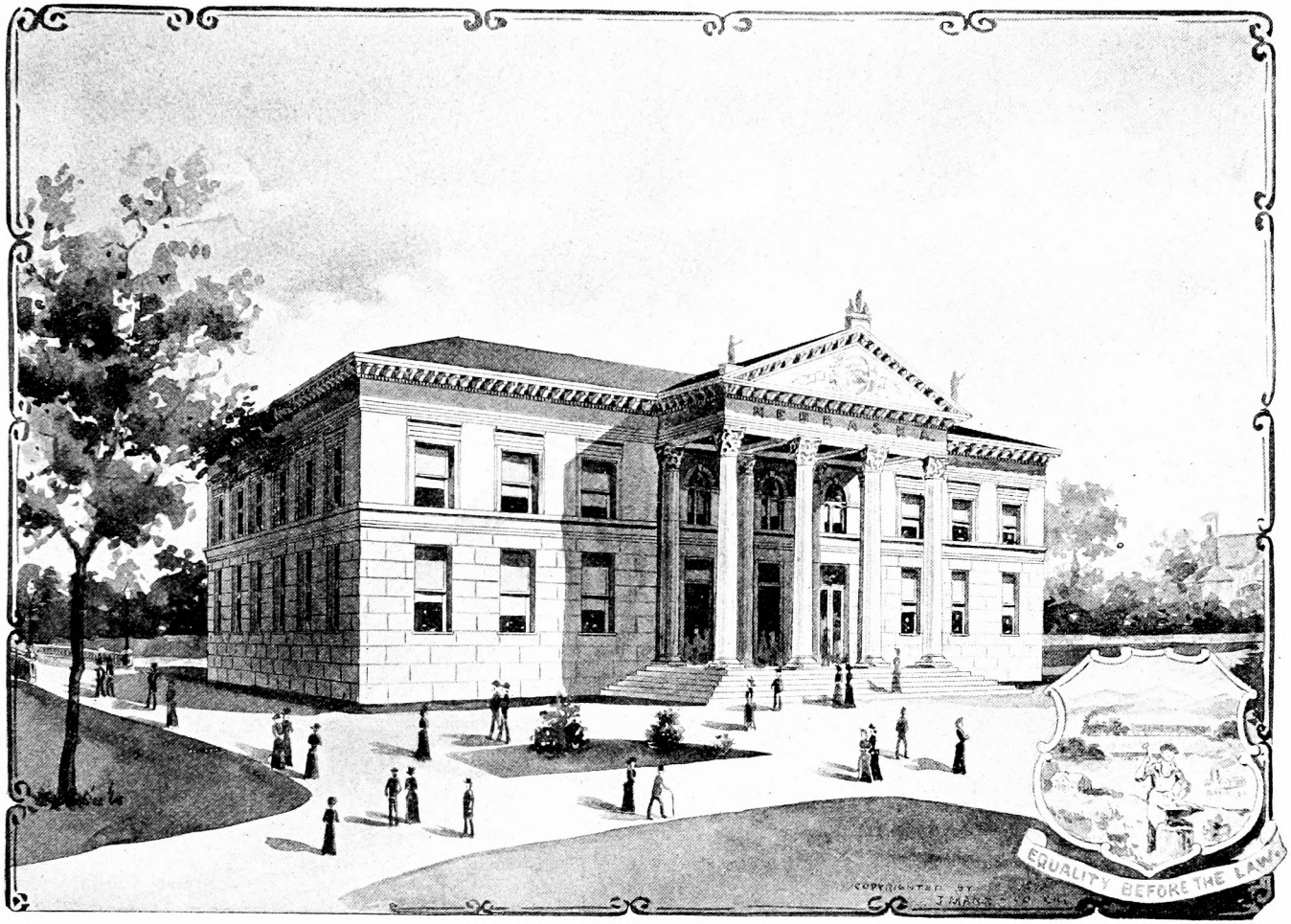


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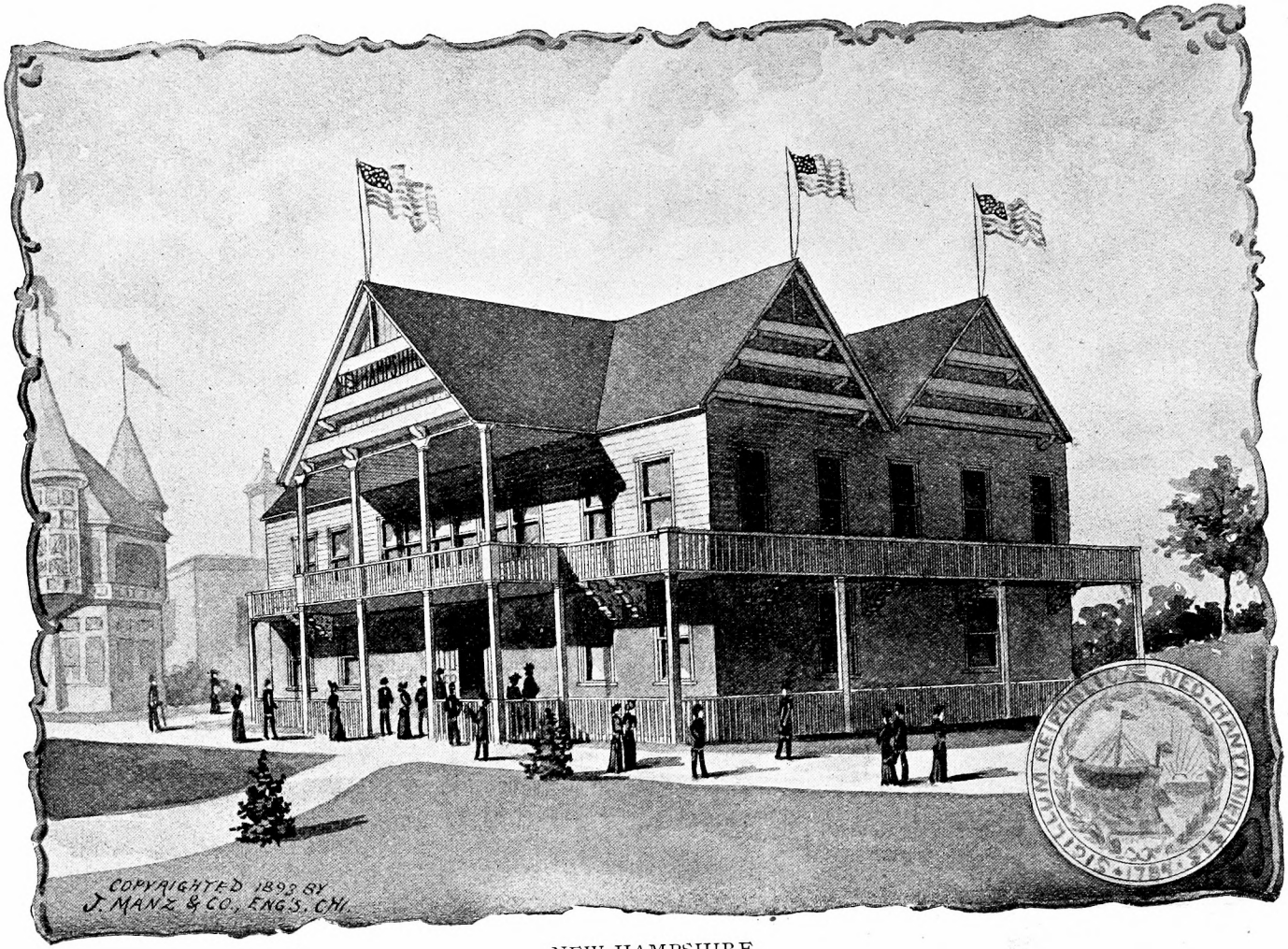


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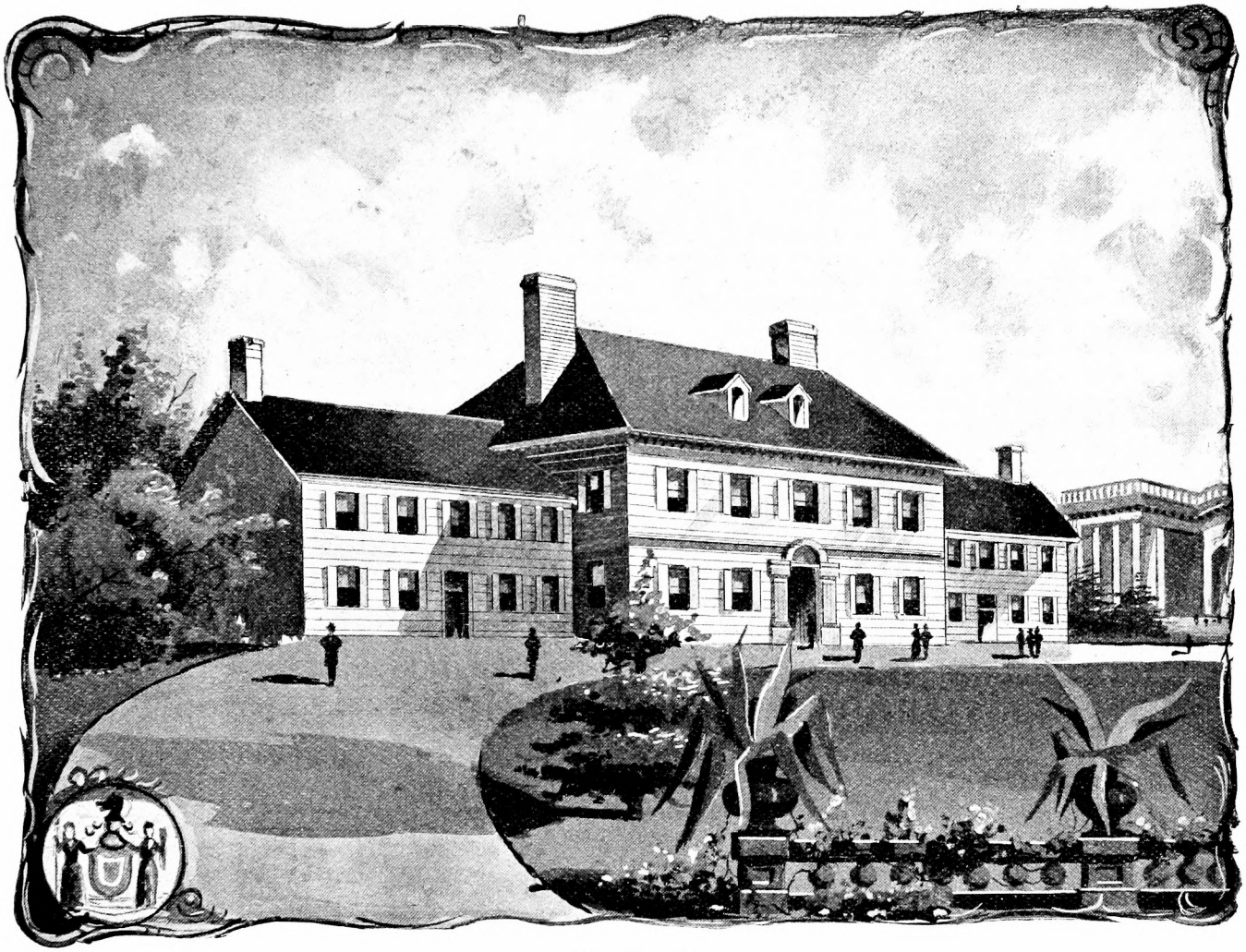

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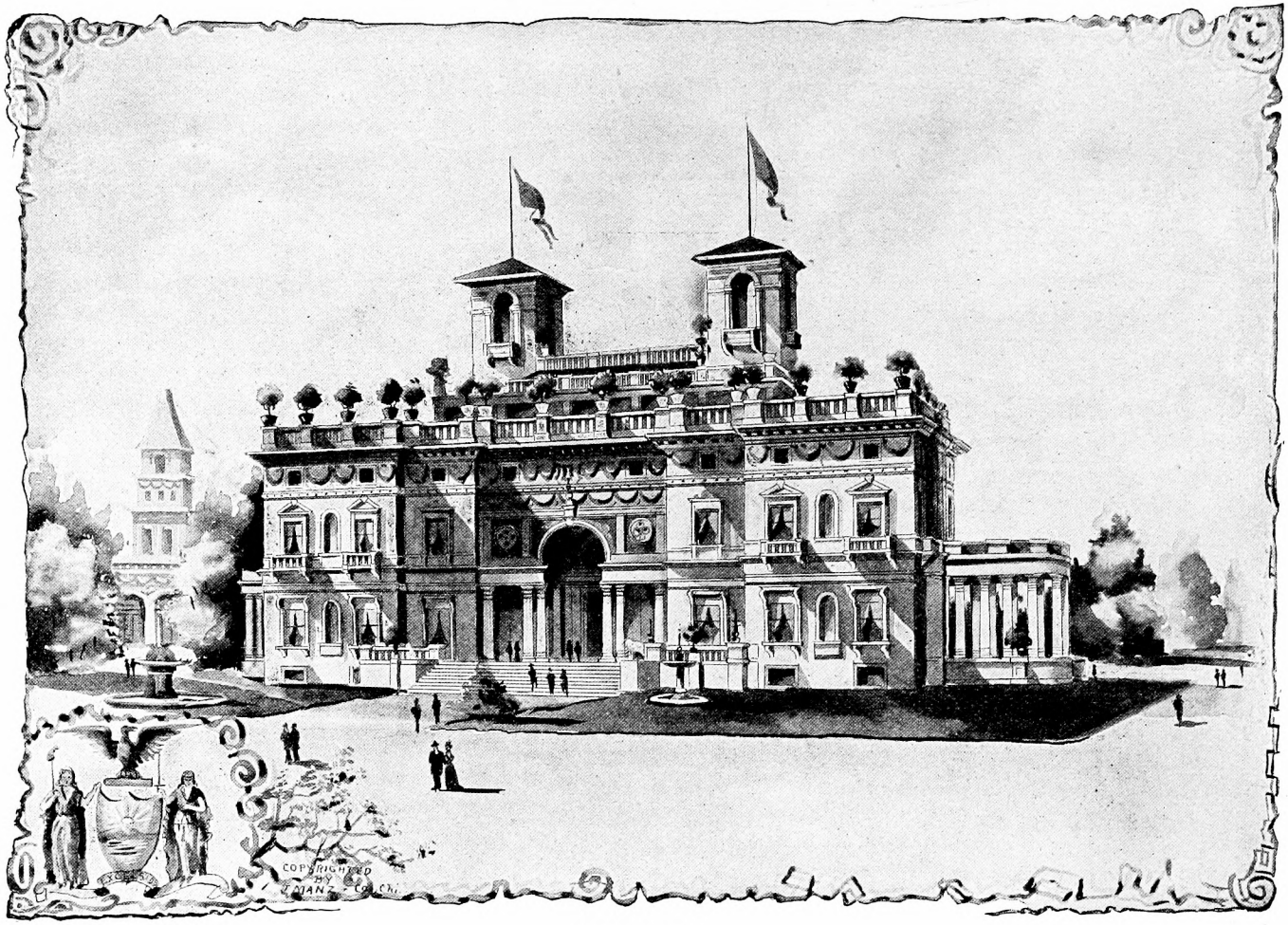

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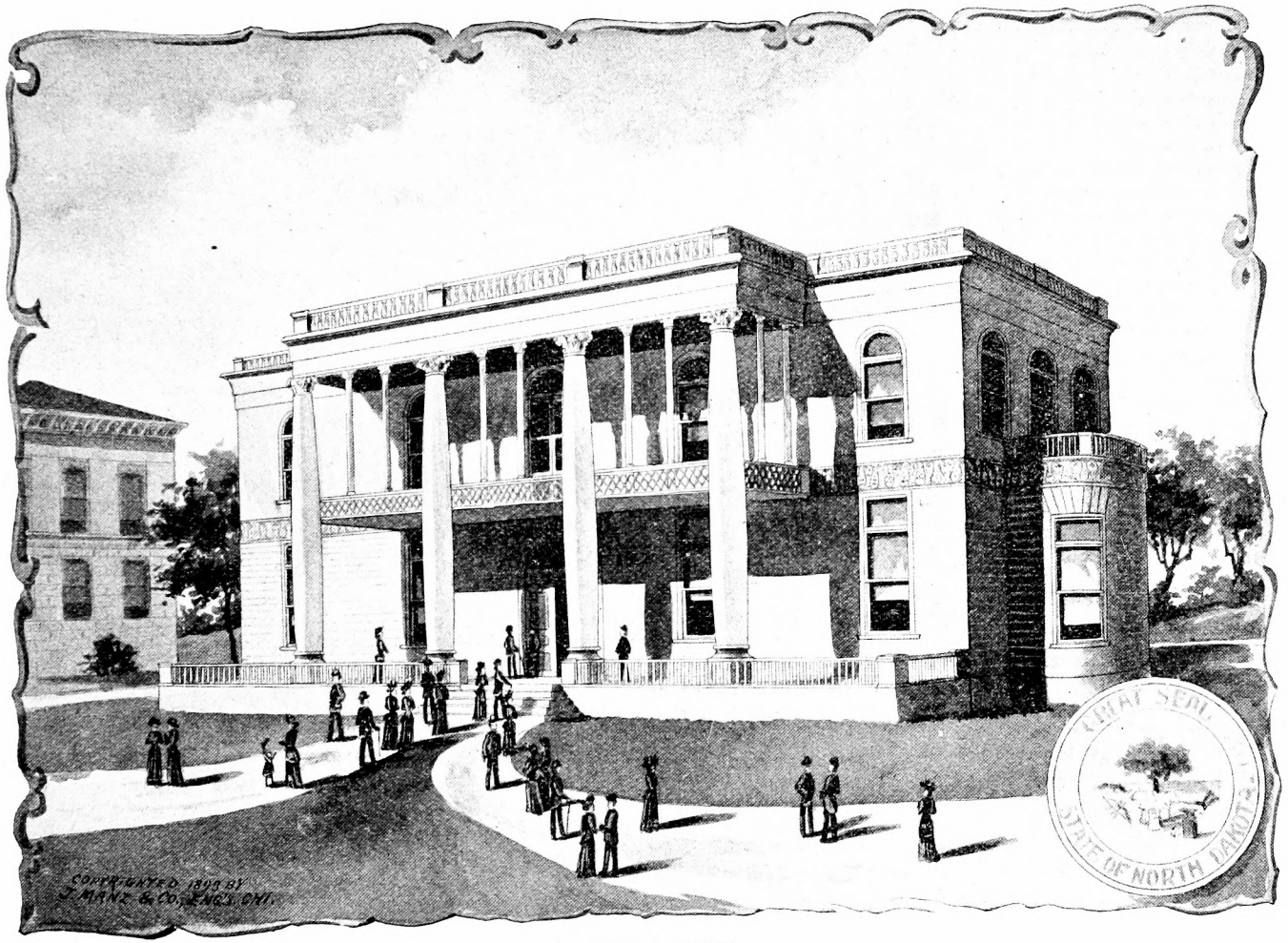


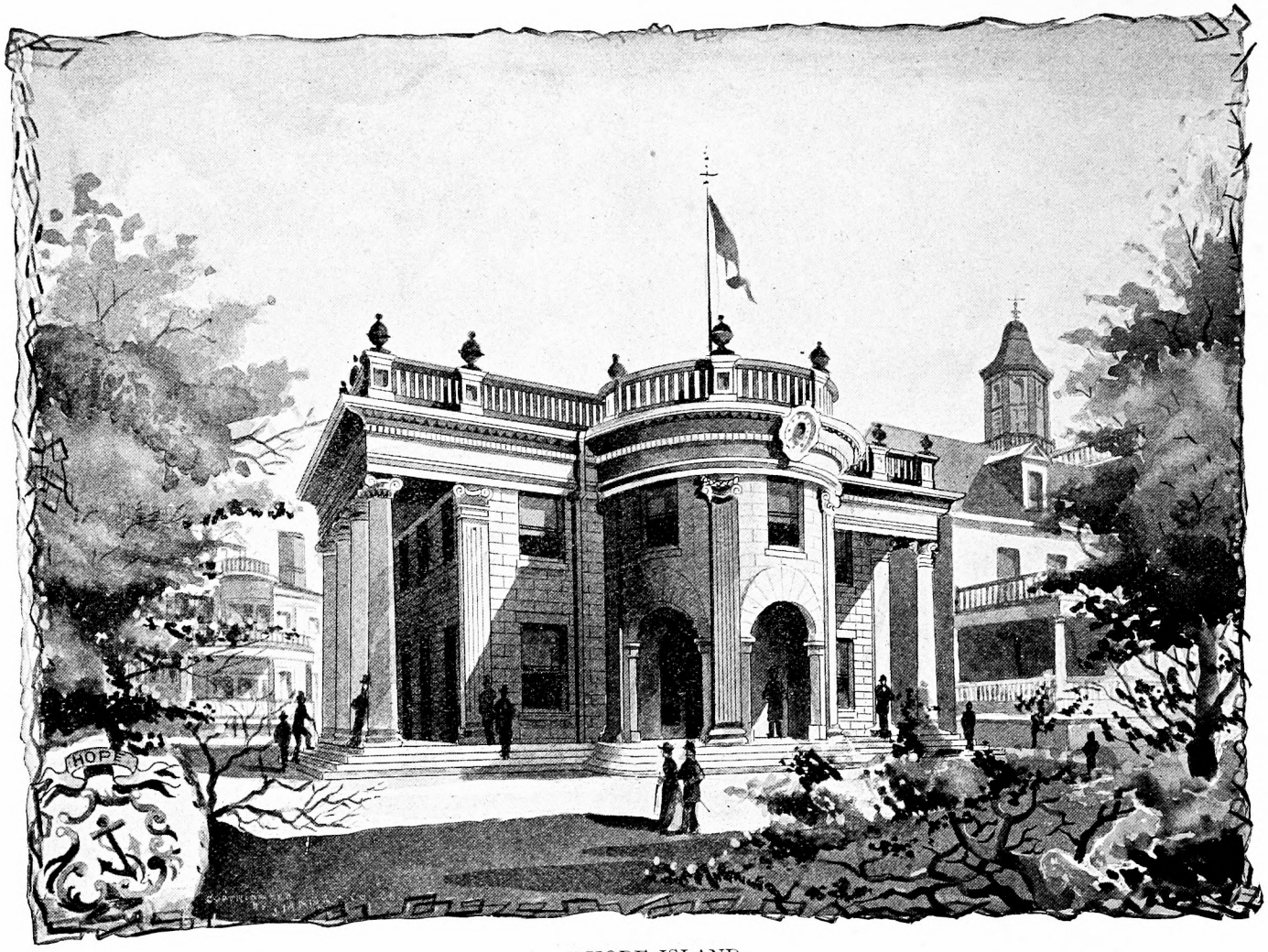

NORTH DAKOTA.



OHIO.




PENNSYLVANIA.

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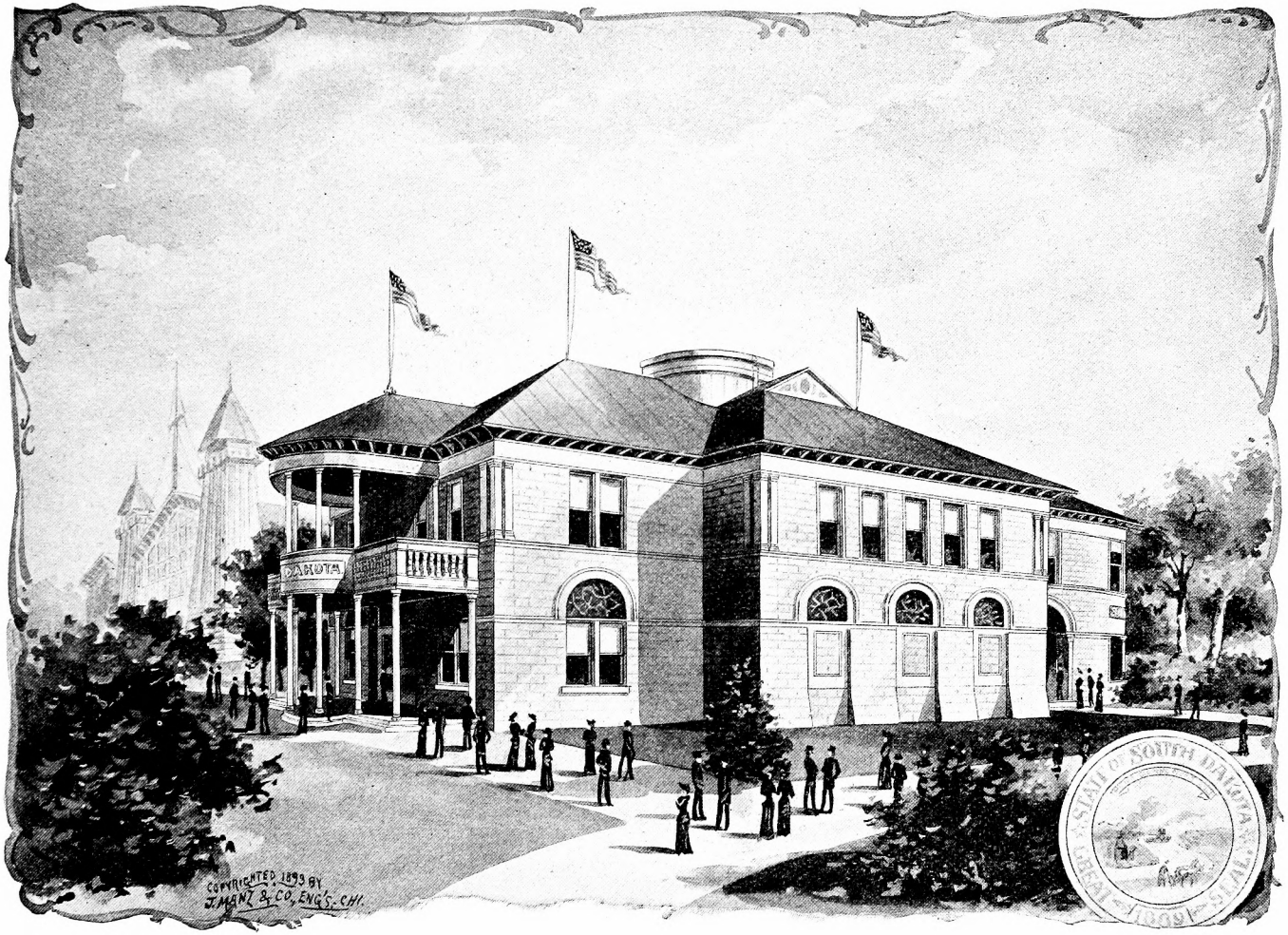


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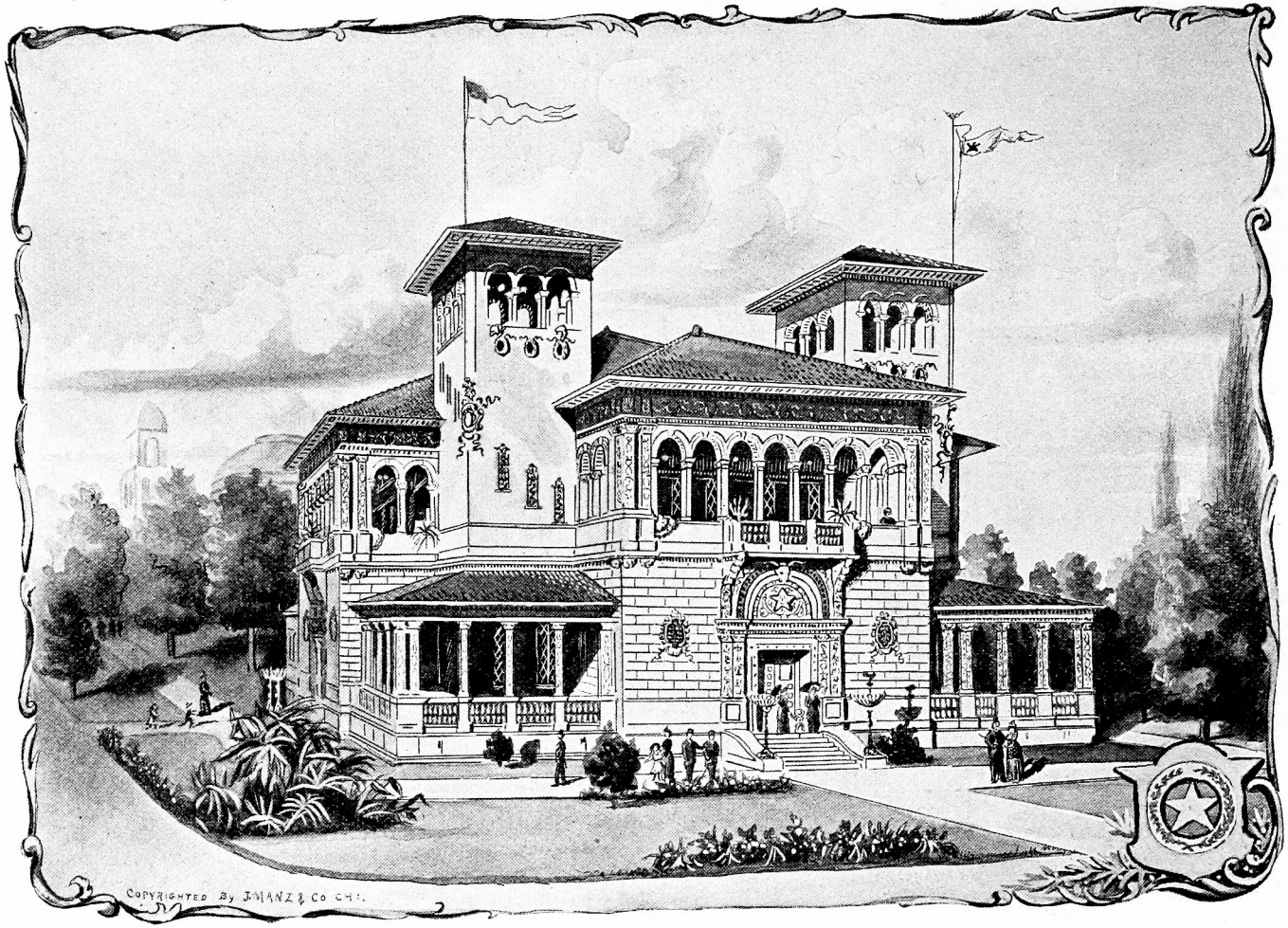


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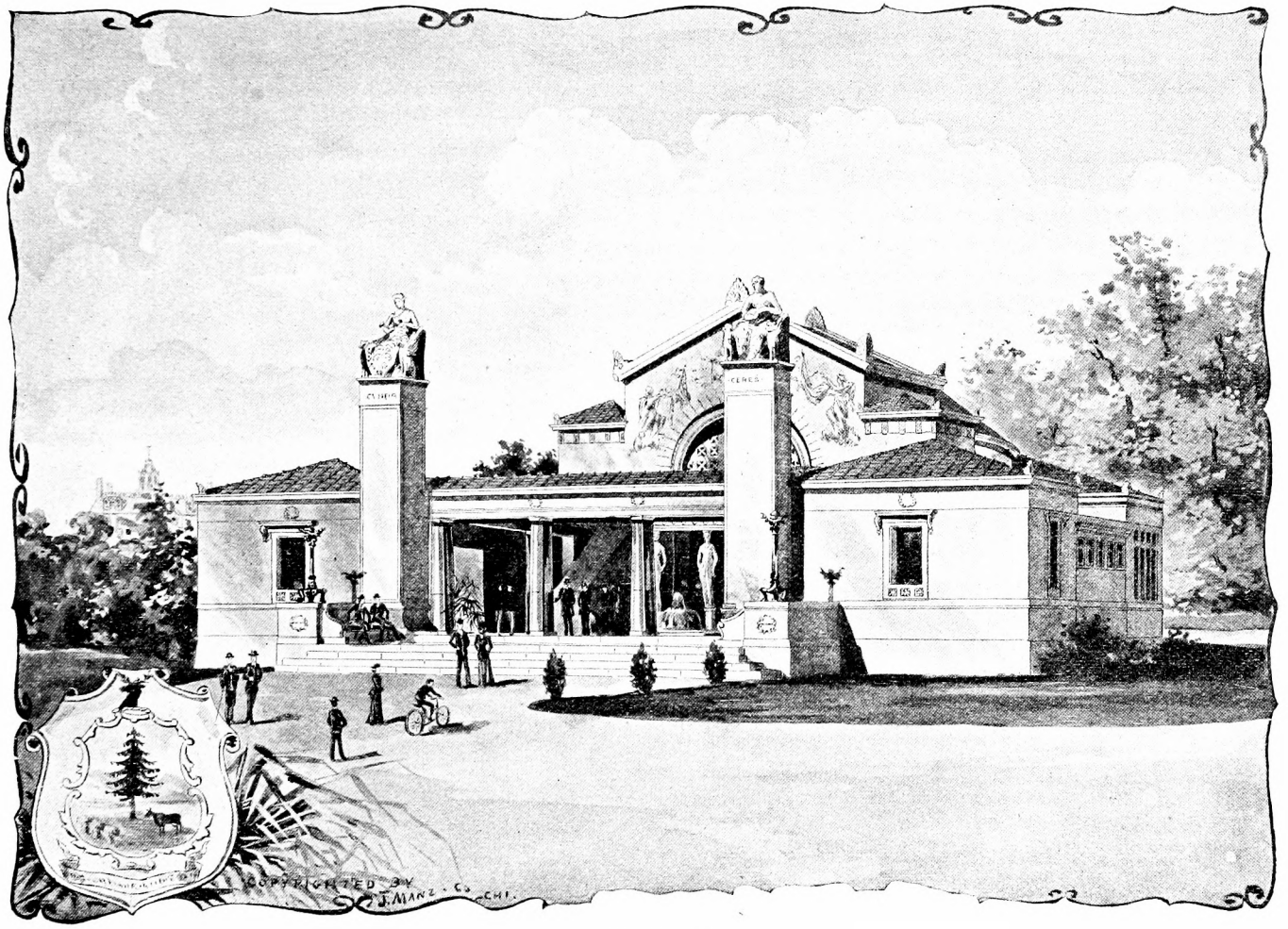


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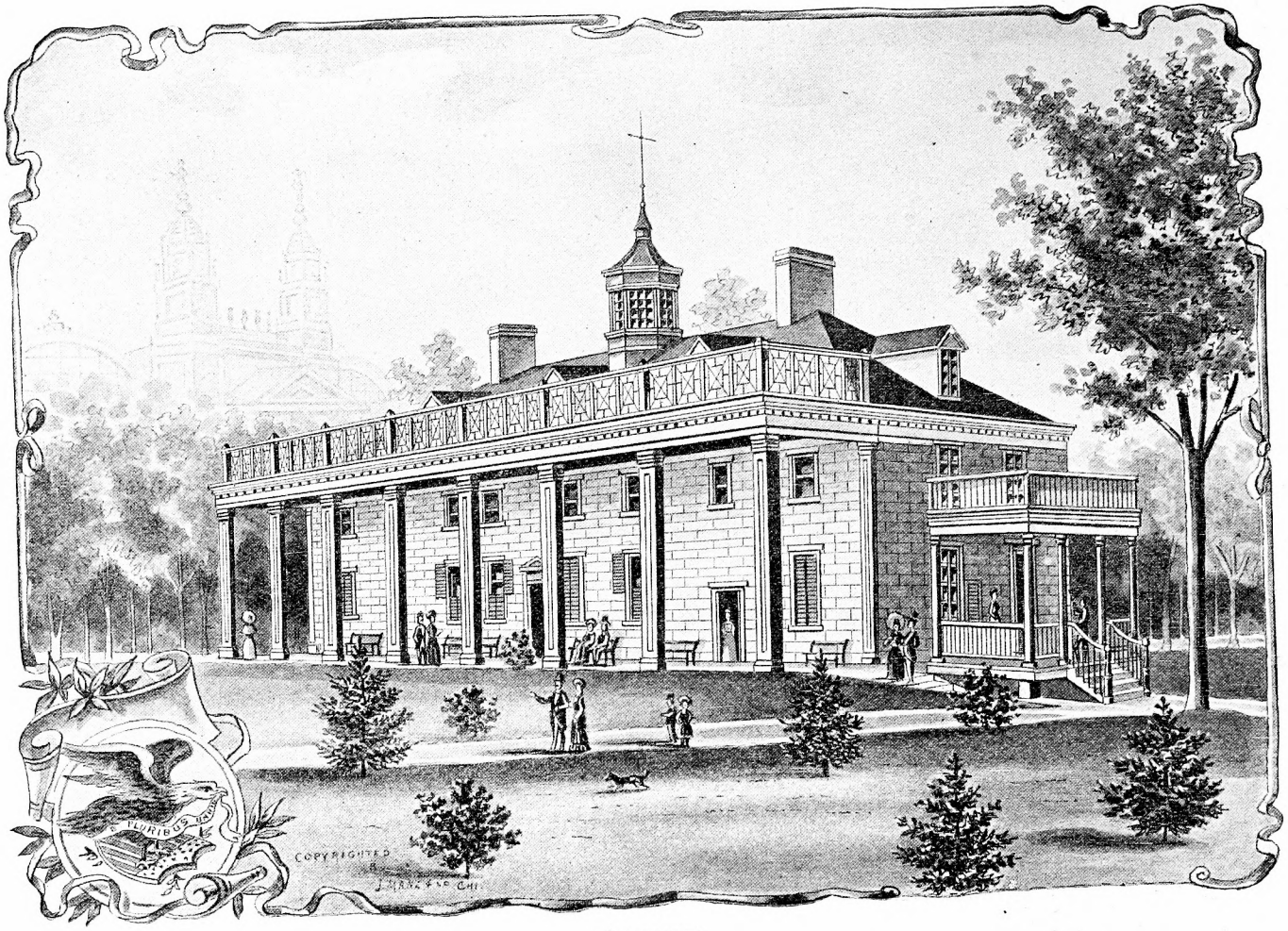


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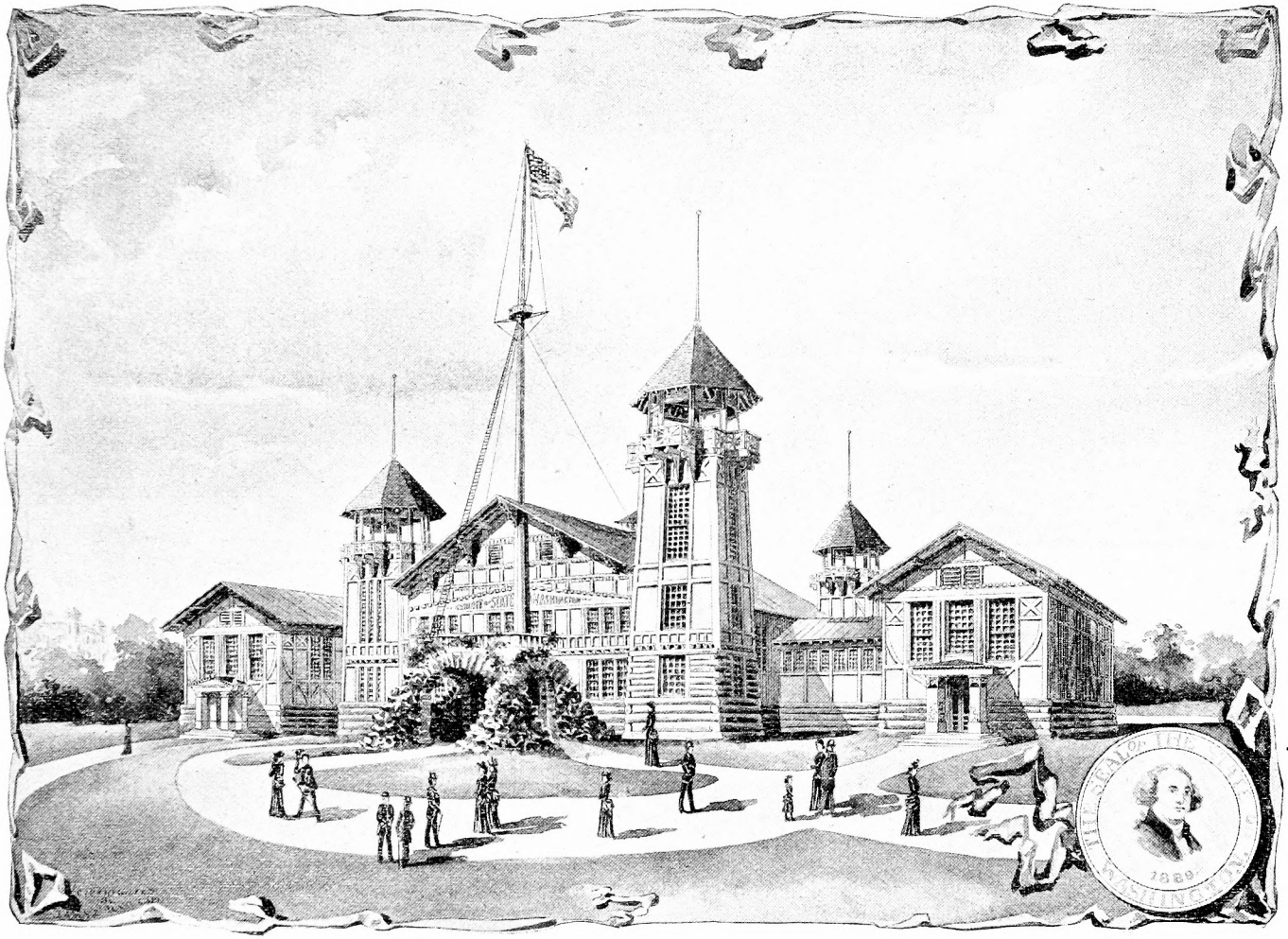
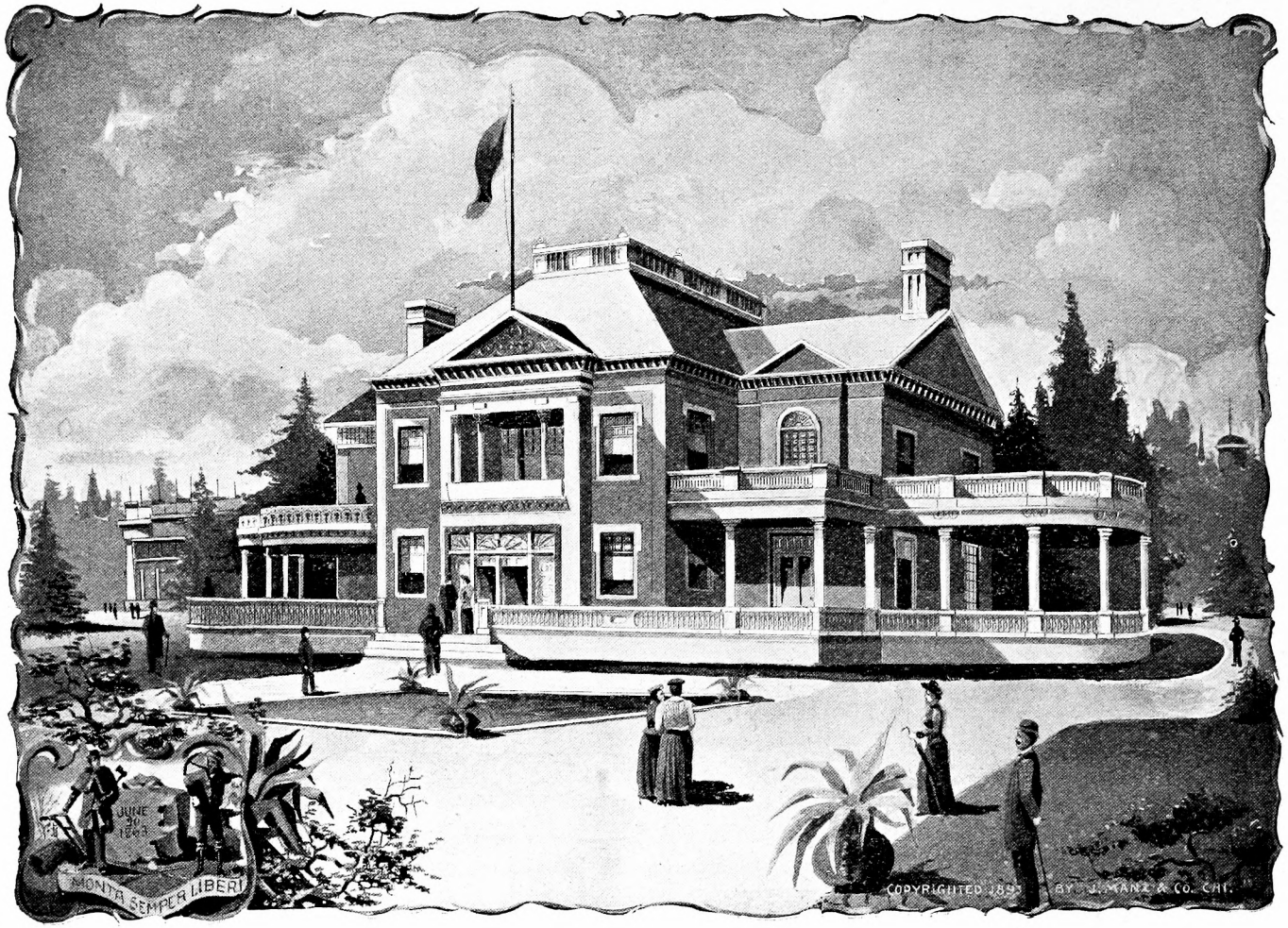


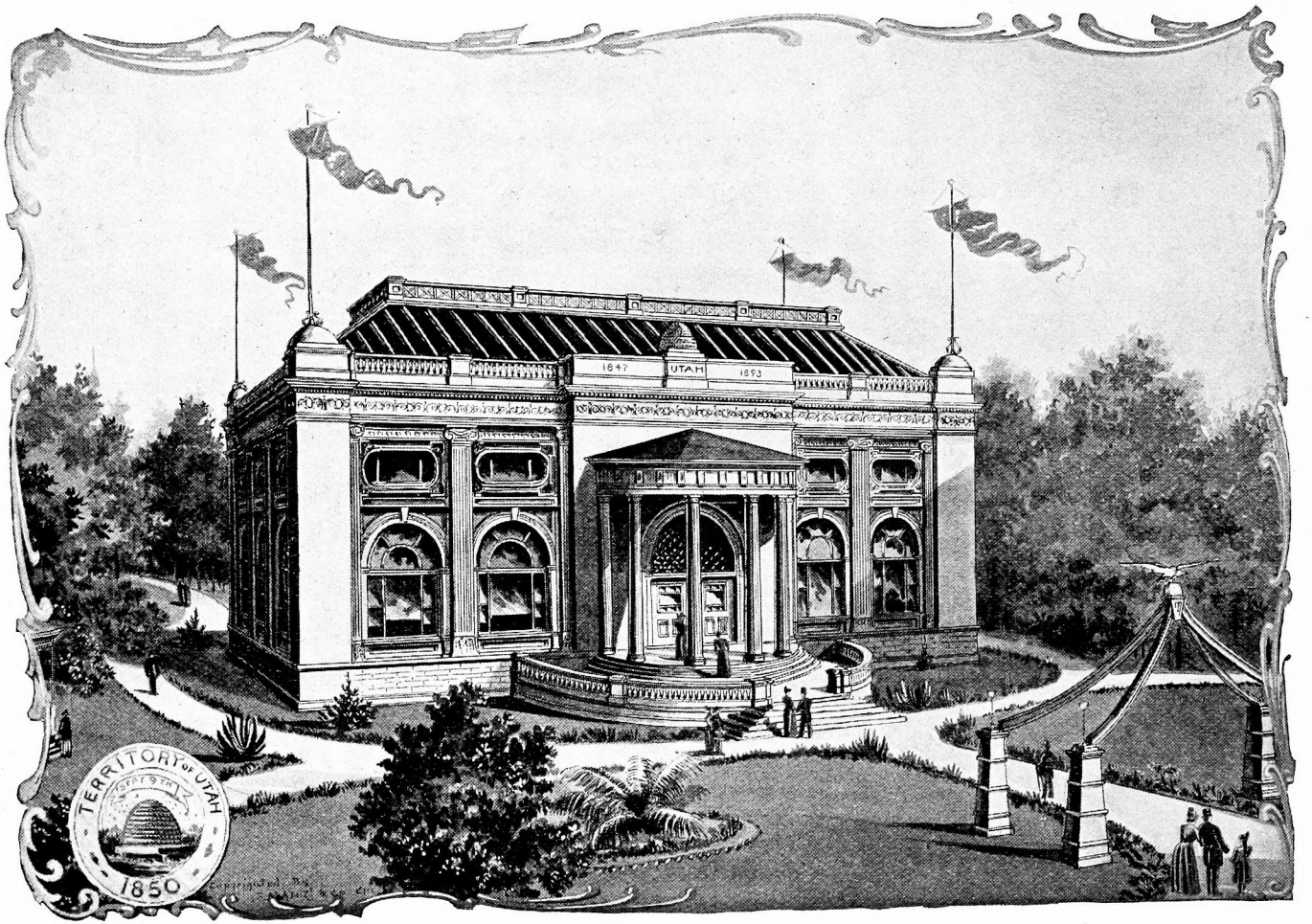

WASHINGTON.




WEST VIRGINIA.



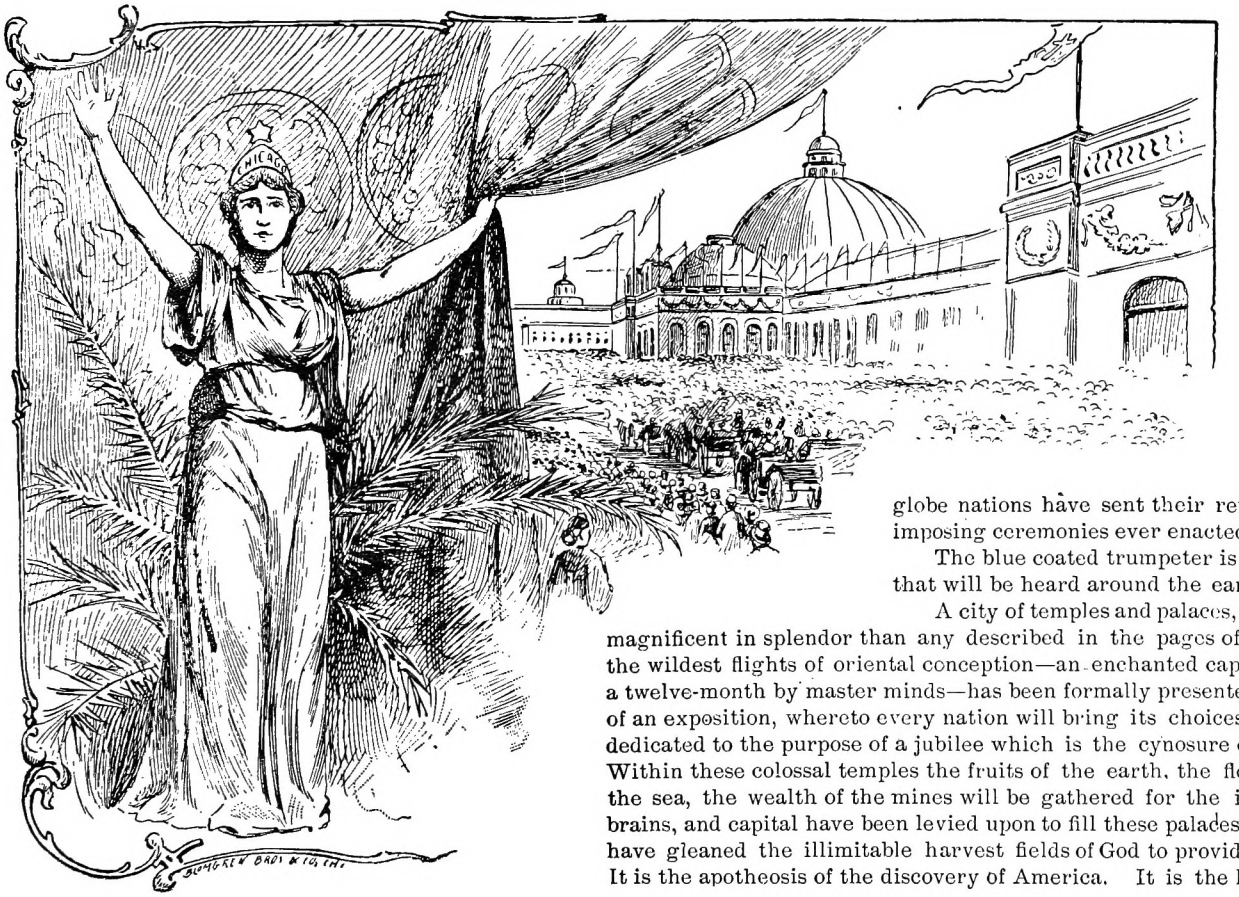

WISCONSIN.




UTAH.

# DEDICATION OF THE WORLD'S FAIR PALACES.

A GLOWING DESCRIPTION OF THE EXERCISES.—VIEWS AND INCIDENTS OF THE GRAND PARADES.—SPEECHES AND ADDRESSES IN FULL.—FIREWORKS AND OTHER EVENTS IMMORTALIZING THE GREATEST AND GRANDEST OCCASION IN THE HISTORY OF OUR NATION.




MELLOW as a matin bell, yet clear and penetrating as an Alpine horn, says The Chicago Times of Oct. 22, 1892, the voice of a silver-throated bugle at dawn arouses the city and the world.

It is dedication day.

The gleaming palaces built by Chicago enterprise are to be formally consecrated to a universal exposition of industry, art and science.

It is the four hundredth anniversary of the discovery of the western hemisphere by Christopher Columbus.

From every quarter of the globe nations have sent their representatives to witness the most imposing ceremonies ever enacted in the new world.

The blue coated trumpeter is winding a blast at break of day that will be heard around the earth.

A city of temples and palaces, more stupendous in design, more magnificent in splendor than any described in the pages of mediæval romance or existed in the wildest flights of oriental conception—an enchanted capital conceived and reared within a twelve-month by master minds—has been formally presented to the republic for the purpose of an exposition, whereto every nation will bring its choicest treasures. It has been solemly dedicated to the purpose of a jubilee which is the cynosure of every nation and tribe of man. Within these colossal temples the fruits of the earth, the flowers of the field, the products of the sea, the wealth of the mines will be gathered for the inspection of mankind. Labor, brains, and capital have been levied upon to fill these palades of splendor. Genius and science have gleaned the illimitable harvest fields of God to provide a feast for the children of men. It is the apotheosis of the discovery of America. It is the hour of triumph of the possession

of his Godlike gift to humanity and to freedom. Again the bugle winds. The day is breaking. The city stirs. There is a muffled sound of feet. Flags, which drooped listlessly the livelong night along their halyards, undulate proudly in the morning breeze. A purple mist, giving promise of a perfect day, hangs over lake and land and bathes the city's spires and domes and towers in a flood of opalescent glory. The sun emerges from the deep blue plain of Lake Michigan. Black-mouthed dogs of war bellow and roar and growl in the offing. The reverberations of the thunder of the guns fill earth and sky and sea with hoarse music. It is dedication day. It is the climax of four centuries. The city is awake.

A crash of trumpets; rifts of gleaming steel; colors dip and rise; the park echoes to the tramp of steed and bugle blast. Ten thousand men in blue are under arms. Within the city twice 200,000 citizens debouch upon the avenues and boulevards; a countless throng invades the esplanade. An hundred thousand guests are stirring too. Inspiring strains of music echo through the streets. The city is a wild-rose wilderness of color. The October sky, aflame with blue and golden tints, broods over all. Not more beneficent was the day 400 years ago, when the admiral of the ocean sailed out of Palos in quest of lands beyond mysterious seas.

> With faith unshadowed by the night, undazzled by the day;
> With hope that plumed him for the flight, and courage to assay.
> God sent him from the crowded ark, Christ-bearer, like the dove,
> To find o'er sundering waters dark, new lands for conquering love.

Only one name is spoken. Only one name is inscribed upon the banners of both hemispheres. It is the name of Columbus. It is blazoned high upon the temples of government and palaces of art and commerce. It is echoed in the tramp of the armies of the republic and voiced in the rumble of the chariot wheels in the mighty procession of the world's dignitaries. It is rung triumphantly out in the blasts of trumpets and the crash of bands. It rests upon the tongues of orators and dwells upon the lips of reverend teachers of divinity. It is chorused by 5,000 voices, filling the cyclopean arches of the great ceremonial hall with the echoes of its frame. It inspires the poet with thoughts that spring like fiery lances of living light from Vulcan's forge. It is heard in the hoarse thunder of artillery and re-echoed from the white domed battlements of the titanic structures at Jackson park. It is diapasoned in the muffled murmer of the restless waves. It is inscribed upon the banners of all the the nations of the earth and uttered in reverential accents by croziered prelates of the church of God. From flashing steel, and bugle blast, and speech and song the tribute springs, while all the wide world listens and applauds, for mankind is apotheosizing the discovery of half the globe, which, until four centuries ago, had existed only in dream and fable. Four hundred times has the earth completed its annual journey around the sun since the adventurous Genoese mariner changed the map of the world and gave to posterity a heritage far richer than fiction could depict.

And so in the midst of a continent, more imperial in its resources than any on which shines the sun, and in a city whose marvelous growth and prosperity is the wonder of the century, the nations of the world, by their representatives, assemble to honor the memory of the man who gave such an imperial domain to the sons of men, and rendered such an imperial city possible.

The hour of 10 approaches. On Michigan Avenue a scene is presented which scoffs at tongue or pencil. The lofty Auditorium tower looks down upon the most august assemblage the world has ever witnessed. Representatives of the mightiest republic on earth, scions of royalty, counselors of kaisers, ministers of kings, governors of States, ambassadors, warriors, statesmen, churchmen, gather there to be conveyed to the exposition grounds. A long line of handsome carriages, magnificent in their appointments, line the curb stone as far as the eye can reach. They contain men whose names are know round the globe. Besides the distinguished officials of the exposition, who are the hosts, there are the Vice President of the United States, representing President Harrison. Then come the members of the cabinet—the Secretary of State, Secretary of the Treasury, the Secretary of War, the Attorney General, the Postmaster General, the Secretary of the Navy, the Secretary of the Interior, and the Secretary of Agriculture. As this group of national celebrities enters carriages and is whirled away down the avenue, a storm of cheers rises, swells and thunders from a hundred thousand throats. It is taken up by thousands more until lost in the distance.

Following the representatives of the great republic comes the diplomatic corps. The old world renders homage to the new. Crowns are doffed before the citizen. The republic is higher than the monarchy. In gilded trappings of royalty the long line of diplomats and plenipotentiaries takes seats in the vehicles provided. The uniformed representatives of empires and kingdoms are chaperoned by these plainly dressed citizens of the republic, the Hon. Thomas B. Bryan, the Hon. F. H. Winston, and the Hon. Lambert Tree. It is an object lesson that never will be forgotten. The brilliantly arrayed attaches of the governments of the old world represent Italy, Russia, Turkey, Austria-Hungary, Corea, Switzerland, Great Britain, Belgium, China, Portugal, Denmark, Japan, France, Germany and Spain. The new world is present in the persons of ambassadors from Mexico, Argentine, Nicaragua, Brazil, Peru, Costa Rica and Chili. The islands of the sea are represented by Hawaii. The patriotism of the American citizen, however, rises above country, and the hoarse thunder of welcome that greets the dignitaries of lands beyond the sea is spontaneous and genuine.




WORLD'S FAIR DEDICATION—SCENE ON STATE STREET, CIVIC PARADE.

And now follows a host of men of distinction that bewilders the vision. Amid a continuous bombardment of cheers that thunders along the boulevard for miles, hundreds of carriages speed quickly away containing venerable members of the Supreme Court of the United States, members of the Supreme Court of Illinois, Speaker Crisp, of the national House of Representatives, and Mayor Washburne. A kindly cheer is taken up and repeated from throat to throat as a gray-haired old gentleman enters a carriage. It is ex-President Rutherford B. Hayes. His escort is Senator John Sherman, of Ohio, and Lyman B. Gage, ex-president of the World's Columbian exposition.

Are all the famous men of the world here? Nearly all. Now come carriages containing the Senate of the United States; following are members of the House of Representatives, officers of the United States army, arrayed in all the pomp and circumstance of war, distinguished naval officers—these are the recipients of an ovation long to be remembered.

The Governors of States follow. This is the most brilliant and dazzling feature of the parade of dignitaries. Governors! There are enough of them to form a battalion, and they look like soldiers, every one. Surrounded by glittering staffs, accompanied by military escorts, outriders, and buglers, they give the imposing parade a picturesque and martial appearance. Many of them are mounted, and with their escorts in brilliant uniform; provoke the enthusiasm of the multitudes which line the thoroughfare into a tempest of applause that drowns the senses and dulls the ear with its continuous din.

Governors—scores of them. Governors of States richer than the proudest kingdoms of Europe. Governors of States whose boundaries are sentineled by heaven-kissed peaks crowned by eternal snow. Governors of States laved by the murmuring billows of the southern seas, and Governors of States whose citizen soldiery could carry the eagles of the republic across the continent of Europe and plant them on the lofty crags of Caucasus.

It is dedication day indeed.

More carriages. Now rolling noiselessly down the boulevards toward the white-domed park are the equippages containing ex-cabinet officers, orators, cardinals, archbishops, and chaplains; commissioners of foreign governments to the World's Columbian Exposition; consuls from foreign governments; the World's Columbian commissioners, headed by the second, third, fourth and fifth vice presidents thereof. Will the line never end?

There is more inspiring flourish of trumpets; the flags wave more proudly. The vast multitude breaks into a roar of welcome that drowns the blare and crash of music. A handsome carriage containing a dainty, sweet-faced woman. Ah! Her name is a household word in more than a score of tongues. It is Mrs. President Palmer. Following in carriages are the members of the board of lady managers. The applause that greets them is deafening. Now comes the board of directors of the World's Columbian Exposition, headed by the second vice president thereof and director of works. Following are the members of the board of management United States government exhibit, the department chiefs, the staff officers of the director of works, and the City Council of Chicago.

As the magnificent procession wheels and rolls swiftly down the handsome boulevard, a battery belches forth a salute of twenty-one guns. The mighty tempest of cheers that leaps from the throats of the watching myriads of people drowns the voice of the artillery. A thousand mounted men in magnificent uniform form the escort for the great procession. It is a pageant that would excite the envy of monarchs.

Such is the procession of invited guests, which forms on Michigan avenue near the Auditorium and goes in carriages and on horseback to Jackson park to participate in the ceremonies of the dedication of the exposition buildings. Never in the history of mankind have so many representatives of the various nations of the earth been assembled in one place and for one purpose. Never before has been witnessed such an assemblage of statesmen, potentates, rulers, officials, soldiers, sages, divines, governors, financiers, thinkers and men of executive ability. Down through Michigan avenue, along Thirty-fifth street and Grand boulevard to Washington park the great procession moves. All along the distance of six miles the stately mansions are adorned with flags and streamers, with banners and shields, until the avenues present a canyon of living color. The boulevards are packed with people from the Auditorium to the reviewing ground. It is a procession besides which, those wherein the captive monarchs of the east trudge at Cæsar's chariot wheels, pale into petty insignificance. For this is a triumph of peace, wherein almost every nation and tongue upon the globe join in universal tribute to the achievement of man. It forms the prelude to the most colossal exposition of the triumphs of civilization that the mind of man has yet conceived or attempted to put into execution.

At Washington park the pageant assumes a more martial aspect. The military arm of the republic rises in graceful salute to the civil power. More than 10,000 national and state troops, the flower of the military service of the country, are massed by brigades on the east side of the parade grounds. Infantry, cavalry, artillery, with banners gleaming in the sunlight, stand in martial array, while bands crash and officers brilliantly mounted dash hither and thither. Two hundred thousand spectators occupy all the space beyond the confines of the parade ground. Hundreds of carriages filled with handsomely dressed ladies and gentlemen are drawn up at the sides. There is a word of sharp command.

Swarthy troopers straighten up in their saddles. There is a rattle of steel and fluttering of guerdons. The head of the procession appears from Grand boulevard. First there is a squadron of dragoons. As the carriages containing Vice President Morton appears through the trees there is a volcano of flame and smoke. The ground trembles. The artillery thunders a deep welcome, which is speedily drowned by a hundred thousand voices. In the midst of the tempest of sound an officer rides out of the smoke and salutes. The grim guns continue to thunder as the carriages wheel into position in parallel lines on the west side of the field. Then the troops wheel by battalions and pass in review before the vice president and visitors. Flags are dipped and cheer after cheer proclaims the loyalty and enthusiasm of the defenders of the republic. With the steadiness of a machine the brilliant army of 10,000 men wheel by columns, and turning towards the east become the escort of the Columbian guests through Midway Plaisance to Jackson park and the manufactures and liberal art building, where the dedication exercises took place. From Washington park to Jackson park the parade assumes its true proportions. It is a glittering cavalcade of citizens and soldiery, witnessed by countless numbers of people. As the head of the procession, which is several miles in length, enters the gates a battery on the lake shore fires the national salute, which is returned by the men of war in the offing. The national colors are run to the tops of the lofty domes and towers and the scene becomes one of unexampled majesty and magnificence. Flags and banners fly from every point on the immense palaces of industry and art, and amid the triumphant music of bands, the deep-toned voices of artillery, and the shouts of nearly 200,000 people, the long line of carriages pass hurriedly to the entrance of the colossal ceremonial hall and the occupants are speedily swallowed up in its awe-inspiring depths. The parade is at an end. Already 150,000 people have gathered beneath the gigantic roof. A sea of human faces stretch far away on either side. The hum of voices fills the great building like the muttering of a distant storm. As the head of the procession reaches the main entrance a band strikes up a national air and the great audience rises and cheers until the hollow dome thunders and roars in concord. So the august guests of Chicago are welcomed to the world's fair.

And what do the wonder-stricken visitors see? Palaces more magnificent than ever graced Babylon, Athens or Rome in their palmiest days. The grandeur of Greece and the glory of Rome are eclipsed on the shores of Lake Michigan. The marvelous beauty of Venice has been surpassed in the new world. The marques and minarets of Byzantium are reproduced on a more stately scale. The Roman Coliseum becomes a puny barrack besides the magnificent structure which covers thirty acres of ground, and will contain a half a million people. The roof is like the sky supported by the pillars of Hercules. So vast, so heaven-reaching that the crowd of 100,000 guests occupy but a small portion of the space beneath the great glass ceiling.

It is one of the most remarkable scenes ever witnessed. Upon a raised platform holding several thousand people, Vice President Morton and his associates, diplomats, governors and other distinguished guests, are seated. Above, behind, and at either side droop hundreds of flags and banners of all nations, while from its lofty perch a gigantic stone eagle keeps watch and ward over the assemblage. In front and to the right of the guests' platform stretches an ocean of faces. Acres of chairs are filled with expectant men and women. To the left rises tier after tier of chairs, reaching to a hight of fifty feet. Here are seated 5,000 singers. Five thousand voices which as one cry in tones of exultation and triumph:

Hail, Spirit of Freedom, Hail !

The audience breathes the spirit. Each is a freeman, everyone a king.

Rising like a flood of melody to drown the sense, the notes of Sousa's New Marine Band fills the gigantic building with the "Columbian March." The effect is to prepare the mind for what is to follow. The music dies away and a profound hush follows. Bishop Fowler, arrayed in the sacred vestments of his holy office, invokes the divine blessing. Mayor Washburne, in behalf of a city of a million and a half inhabitants, extends a welcome to the guests, to the exposition, and to the hospitality of the great west. There is a burst of applause at the close, and then the feature of the day—an experience that touches the soul.

From the lips of 5,000 singers burst forth the opening stanzas of the Columbian ode. The past rises before 100,000 minds as a picture.

Over the wide unknown,
Far to the shores of Ind,
All through the dark alone,
Like a feather blown by the wind.

It is a picture of the admiral of the seas plowing ocean's awful solitude with his puny caravels in search of islands beyond the utmost purple horizon. It is an awe-inspiring moment. Men of every kindred and tongue are seated upon the platform, but the music speaks a common tongue that is not heard but felt. As the 5,000 voices rise in unison pouring forth a Niagara of triumphant harmony, the mighty audience that stretches away into the magnificent distance sways and trembles as a forest is shaken and blown about by a mighty tempest. The spirit of the past has been invoked. It is omnipresent.

Alone ! alone !
Behind wide walls of the sea,
And never a ship has flown
A prisoned world so free.

High over all the people the vast arched roof seems like the sky of an enchanted world. Two hundred and thirty feet overhead is the zenith, and stretching away into seemingly illimitable distances the great steel arches grow themselves as the music rises.

Five thousand voices! Now the music swells and fills the thirty-acre temple of art and science from nave to dome. It roars like the furnace of the Cyclops, and anon dies away like the whisper of winds amid a forest of waving pines. Then rising triumphantly it pervades the air with the magnificent fury of the tempest. It is calling the world to arms—

Lo! clan on clan!

Now it is the morning stars singing together. There is heard the deep diapason of the Niagara, the distant thunder of the Alpine avalanche, the steady baritone of the impetuous mountain torrent, the wild ecstasy of a cataract, the silver-throated trumpet, and above all the rest the jubilant, piercing notes of a skylark soaring upward to the sun—

Hail, spirit of freedom, hail!
Unfurl thine unpalpable wings.

So high and higher above the voice of the tempest, the thunder of cataracts, the roaring of torrents, and the resonant cry of trumpets rises the lark-like treble war cry.

Then the music dies away, leaving eddies of harmony floating among the far-away arches, and filling the intoxicated senses with the perfume of a dream. But through the mists and shadows of four centuries the song-dream woos back to earth the son of the Genoese wool-comber.

Under the inspiration of the hour the vast audience reads the story of four centuries ago as from an open book. The sailor boy of Genoa once more bends his sail to the breezes in the Levant, unsheathing his sword in behalf of John of Anjou, chasing fickle fortune up and down the Mediterranean sea. Soldier of fortune, adventurer, privateer, he is laying the foundation of a fortune of posterity. He is poring over quaint old maps and charts of an imperfect globe. Over the rim of the horizon is a mysterious problem he longs to solve. It is the twilight of geographic knowledge. The quadrant is an experiment. Out beyond the golden and purple gates of sunset is a shadowy world, templed with castles of gold and peopled with a race of gods. The Egyptian legend told by Plato of the lost Atalantis has passed into current belief. The islands of the Brandan and the Seven Cities of the Sea still find places on midæval maps. Again the music swells into weird, wondrous volume. Columbus is an applicant for aid at the court of Portugal. His story is laughed to scorn, and he presents himself before the royal house of Leon and Castile. In the presence of Ferdinand and Isabella at Cordova, sneered at in the congress at Salamanca, fighting the battles of Spain at Malaga and Grenada, assisting in expelling Boabdil, the last Moorish king, from Alhambra, begging from door to door, seeking shelter at the gray old hillside convent of Lu Rabida, he finds an ardent ally in the holy prior, Juan Perez de Marchena. The music rises to a triumphant climax. The gray-haired mariner makes his final appeal to the king and queen at Santa Fe. It is not in vain. The mystery of the ocean is to be unlocked. The jewels of the queen are pledged to the discovery of the missing half of a world. The admiral of the seas pushes the prows of his tiny caravels full into the face of the setting sun and sails away, amid the laughter of men and tears of women, over ocean's uncertain billows, in search of hidden continents and mysterious isles, set like stars in the midst of the trackless firmament. The wave-beaten fleet is seen plowing the lonely deep, baffled by calms and tossed by storms.

It is morning. Three white-winged barks rest at anchor off a green, low isle embosomed on a sapphire sea. The dawn which purples the sails of the Spanish squadron marks an epoch in the history of the world second only to the death of the Son of Man upon the rugged, tear-stained slopes of Calvary. It opens up to man another world of infinite promise, of inexhaustable possibility.

And now the melody soars into the realms of celestial harmony. It becomes an anthem of humanity. Down through the centuries floats a vision of the budding and unfolding and blooming of a virgin world.

Lo! unto thee the ever-living past,
Ushers a mighty pageant, bids arise
Dead centuries freighted with visions vast,
Blowing dim mists into the future's eyes.

One hundred thousand enraptured listeners catch the inspiration of the theme. A Niagara of applause drowns the dying echoes of the song The present is visible. It is magnificent in form and majestic in movement. With a triumphant climax four centuries fade from sight and a group of the mightiest palaces ever reared by the hand of man comes into view. The prophecies of the admiral of the seas have been realized. It was the waking dream of the Genoese navigator that somewhere amid the weary reaches of gleaming billows, rising and swelling between cloud-capped Teneriffe and far Cathay, there lay a land templed with sky-kissing castles, peopled with gods, and watered by winding rivers rippling over Pactolian sands. His mortal vision never rested upon the enchanted gardens of Hesperides, but his adventurous keel clove a shining path across the sea and others found the gateway to the lost Atalantis.

Again the wave of harmony rises and floods the magnificent distances of this mighty pantheon of modern civilization. It is the present. The triumphs of four centuries of struggles for liberty and enlightment is the theme. The dreams and legends of the past become merged with the



WORLD'S FAIR DEDICATION—SCENE OF REVIEWING STAND ON DAY OF CIVIC PARADE.

results of Columbus' search for hidden worlds. Perhaps the spectral mariner standing on the prow of the Santa Maria, rocked by an opaline sea, is gazing with contented eyes down the misty, shadowy vistas of the centuries into the gleaming glory of the sunset, and views the great results of his own dauntless quest. He sees all the globe astir to fill the palaces erected to the glory of his discoveries. He sees the most marvelous city ever built by the hands of mortals drawing to itself the tribute of nations that Cæsar never knew. He sees scores of highways of steel reaching from its gates to every nook and corner of the continent which he gave to humanity. He sees within her ports more prows than ever stirred the shining Bosphorus or passed the lofty pillars of Hercules. He sees upon her curving shores palaces glittering like mountain peaks across the waves and greater, grander far than Rome e'er builded or that from which the Moorish king was exiled. He sees all things small and great gathered here to inaugurate the mightiest exposition the world ever witnessed. He sees representatives of every nation and both hemispheres proclaiming the greatness and the glory of the most powerful republic on earth. He hears the songs of poets, sees the masterpieces of painters and the triumphs of the sculptor's art laid at the feet of the Goddess of Liberty—Genius, science, labor, statesmanship, commerce, capital, education, religion pouring forth their treasures to deck the brow of the mightiest imperial city of the western continent. Not content with levying tribute of sea and land, the sentient arm of science wrests trophies from the skies and lays the secret of the stars upon the conqueror's shield. Genius has yoked the thunderbolt and made it a beast of burden unto man by day, a lamp by night. Of all this the present jubilee is the fullness of the token given four centuries ago. For this the nations of the earth assembled at Chicago to dedicate the greatest exposition of the age.

The music dies away like a passing storm. The story of the dedication is an epic poem worthy of Homer's quill, for it is the finale of a drama in which the whole world takes part. The ceremonies are majestic in their simplicity, awe-inspiring in their character, impressive in their motives and results. The story is told elsewhere in detail. In the presence of the assembled dignitaries of the old world and the high officials of the new appropriate medals are presented to the artists who have builded and decorated the great palaces of science and art at Jackson park. Honored are these whose fertile brains and skillful hands have wrought lines of beauty in stone, and earth, and wood. Thunders of applause testify to the appreciation of their noble work. President Higinbotham, in words dignified by the importance of the event, formally presents in behalf of the World's Columbian Exposition the buildings to the national Columbian Commission. There is a burst of applause when President Palmer accepts the gift and presents the same to the United States. The millions of dollars worth of buildings are now in the custody of the republic.

As Vice President Morton, representing the United States government, rises to accept the gift there is an outburst of applause that for a time renders speech making impossible. Gracefully and in impressive words the Vice President formally dedicates the buildings to the use of the World's Columbian Exposition to be held in 1893, and in which all the nations of the earth are to participate.

Handel's immortal "Hallelujah Chorus," from the "Messiah," appropriately follows. As the 5,000 voices in the chorus soar and swell into ecstatic realms the great audience, swept away by the enthusiasm of the song and the inspiration of the song, rise and cheer again and again.

The first oration of the day follows. With lips anointed by the honey of Hybla, Henry Watterson pours out a flood of eloquence that at once enraptures and transfixes the audience by its marvelous force and impetuosity. Again and again the great building is shaken with applause. Chauncey M. Depew's oration is one of his best efforts, and thunders of applause greet the great orator when he concludes.

"In Praise of God" is sung by the chorus, and a strange hush falls over the sea of humanity. Clad in the crimson garb of his high office his eminence Cardinal Gibbons steps to the front of the platform, and, with uplifted hands, invokes the blessing of God upon the great exposition and its purposes. It is an impressive scene, and when the prayer is concluded a strange silence prevails. Following the invocation is the benediction by the Rev. H. C. McCook, of Philadelphia. The great audience that has remained in the building for several hours, rises slowly as if loath to leave the scene of so impressive and distinguished a ceremony. As the crowds file slowly out of the great hall the deep-toned thunder of a battery on the lake shore proclaims that the great event has been concluded. The World's Columbian buildings have been formally dedicated to the greatest exposition the world has witnessed since the beginning of time.

The history of the day is not completed by the great civil and military parades and dedicatory ceremonies at Jackson Park. The reception at night by the auxiliary congress of the World's Columbian Exposition and the magnificent display of fireworks in each of the three great divisions of the city would, under ordinary circumstances, be regarded as crowning events. To the public especially the latter feature formed the most popular feature of the day, while the address by Archbishop Ireland at the reception upon matters pertaining to the world's fair will prove interesting to millions of American people.

The congress auxiliary, under the able leadership of President Bonney has justly merited its title by its active work in behalf of the exposition along the lines it has chosen, and the Auditorium reception is not the least of its triumphs. Already aglow with the spirit of patriotism and fealty to the exposition the magnificent tribute paid to the objects of the world's fair kindled that patriotism and enthusiasm to fever heat. It is a magnificent audience that assembles at the Auditorium, already renowned for its famous gatherings. Archbishop Ireland's address is burning with zeal, and the reception is only second in importance to the exercises as Jackson Park. It is an appropriate rounding out of a day so fraught with history and so rich in events. It is a fitting finale of dedication day.

But dedication day is not yet ended. The skies are aflame with light. The heavens are being bombarded with balls of fire. A million people are witnessing the firey siege. The gigantic pyrotechnical displays, involving an outlay of many thousands of dollars, are taking place in Washington, Lincoln and Garfield Parks. The three great divisions are out gazing upon the gorgeous spectacles, From the summit of the Auditorium tower it looks as if the city was being shelled by a powerful enemy from three different directions. The air is filled with thousands of rockets, Roman candles, saucissons, tourbillions, and strange devices for making vari-colored lights. Serpents of flame crawl across the black horizon, to be succeeded by volcanic explosions of blood-red flame Rockets pierce the night with adder-like tongues of flame, and balloons go reeling and staggering across the sky in countless numbers. The night is filled with flame, and the waters are lit up with the explosions of the pieces. North, south and west the skies portend a burning city. Far into the night the bombardment continues, and then dies slowly out, like an enemy retiring sullenly from a determined but unsuccessful siege. An occasional rocket alone marks the presence of the discomfited foe; then darkness remains unbroken save by the lights of the great city. Countless thousands of people wend their way homeward. Tattoo has been sounded hours ago in the military camp at Jackson Park. Lights are out. The day is dead. The world's fair palaces have been dedicated.

## ORDER OF PARADE.

IT PROCEEDS FROM THE AUDITORIUM TO JACKSON PARK.

The following is the composition of the big parade by sections, and the order in which they marched, a description of the scenes having previously been given:

Major-General Miles in command, assisted by his numerous aides.

An escort of 1,000 troops in line.

Three batteries of light artillery under Major W. H. Randolph.

Gen. Eugene A. Carr and staff.

United States Signal Corps.

Fifth Cavalry from Fort Reno.

Detachment of troops from Fort Riley, Kansas.

Detachment of troops from Fort Sheridan.

Fifth Cavalry mounted band of twenty pieces from Ft. Riley, Kansas.

Sixth Cavalry, Capt. C. P. West in command.

Ninth Cavalry, Capt.Gerrard in command.

Four carriages containing Committee on Ceremonies of the World's Columbian Commission, Director General, and National Commissioners.

One carriage containing Vice President Morton; President of the World's Columbian Exposition, and President of the World's Columbian Commission.

One carriage containing the First Vice Presinent of the World's Columbian Exposition, and First Vice President of the World's Columbian Commission.

Carriages containing cabinet officers.

Fifteen carriages containing the diplomatic corps.

Carriages containing Ex-President Hayes, John Sherman and Lyman J. Gage.

Twelve carriages containing senators of the United States.

Forty carriages containing representatives of the United States.

Carriages containing representatives of the army and navy.

Carriages containing Governors and their staffs of the States and Territories of the United States, as follows:

New York—Gov. Roswell P. Flower and staff.

Massachusetts—Gov. Wm. E. Russell and staff.

New Hampshire—Gov. H. A. Tuttle and staff.

Connecticut—Gov. Buckley and staff.

Maryland—Gov. Frank Brown and staff.

Vermont—Gov. L. K. Fuller and staff.

Rhode Island—Gov. D. Russell Brown and staff.

Delaware—Gov. S. J. Reynolds and staff.

North Carolina—Gov. Holt and staff.

New Jersey—Adjt. Gen. W. S. Striker, representing Gov. Leon Abbott and staff.

Pennsylvania—Gov. Robert E Pattison and staff.

Kentucky—Gov. John Young Brown and staff.

Ohio—Gov. William McKinley and staff.

Louisiana—Lieut. Gov. A. L. Parlonge and staff.

Indiana—Gov. Ira Chase and staff.

Illinois—Gov. Joseph W. Fifer and staff.
Maine—Gov. Edwin C. Burleigh and staff.
Missouri—Gov. D. R. Francis and staff.
Michigan—Gov. E. B. Winans and staff.
Iowa—Gov. Horace Bois and staff.
Wisconsin—Gov. George Peck and staff.
California—Gov. H. H. Markham and staff.
Minnesota—Gov. W. R. Merriam and staff.
Nebraska—Gov. James E. Boyd and staff.
Colorado—Gov. Routt and staff.
North Dakota—Gov. A. H. Burke and staff.
South Dakota—Gov. A. C. Mellette and staff.
Montana—Gov. J. K. Toole and staff.
Virginia—Gen. J. P. Stern, representing Gov. P. W. McKenney.
West Virginia—Gov. Fleming and staff.
Washington—Gov. Allen Muir and staff.
Carriages containing the orators and chaplains.

Fifteen carriages containing commissioners of foreign governments to the World's Columbian Exposition.

Five carriages containing consuls from foreign governments.

Thirty carriages containing the World's Columbian Commission at Large.

Twenty carriages containing the Board of Lady Managers of the World's Columbian Exposition.

Carriages containing lady representatives of the thirteen original States.

Ten carriages containing Board of Directors of the World's Columbian Exposition.

Three carriages containing Board of Managers of the U. S. exhibit.

Seven carriages containing the department chiefs.

Eighteen carriages containing staff officers of the Director of Works.

Thirty carriages containing members of the City Council of Chicago.

## REVIEW OF TROOPS.

The following is the order in which the regulars and State militia, to the number of 10,000 men, passed the reviewing stand, they marching from Washington to Jackson Parks:

First line—Two battalions of United States infantry and the battalion of marines. Two regiments of Ohio troops. Four regiments of Indiana troops.

Second line—Three regiments of Illinois troops. One regiment of Missouri troops. One regiment of Michigan troops.

Third line—One regiment of Iowa troops. Two regiments of Wisconsin troops. One regiment of Minnesota troops.

The regular and State troops passed in the following order:

### OHIO BRIGADE.

Eight Regiment Ohio National Guards, Col. Geo. Geigar in command; full regimental band of forty pieces.

Fourteenth Regiment O. N. G., Col. A. B. Coit; full regimental band of forty pieces.

Cleveland Grays, Capt. W. C. Morrow; full uniformed band of thirty-seven pieces, and drum major.

Fifth Ohio N. G., Maj. D. W. Johns in command.

### IOWA BRIGADE.

Brig. Gen. W. L. Davis and staff in command.

First Regiment, Col. Frank W. Mahin; full regimental band of forty pieces.

Second Regiment, Col. P. W. McManus in command.

Third Regiment, Col. F. F. Lambert; 300 men.

Fourth Regiment, Col. Reilly; 280 men.

Fifth Regiment, Col. Culver; 200 men.

Sixth Regiment, Col. W. Clidemain: 350 men.

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The U. S. Infantry Brigade, comprising the First Second and Third Infantry Regiments, Col. F. F. Townsend in command.

Fifteenth U. S. Infantry, Col. R. E. A. Crofton in command; Fifteenth Regiment band; 337 men.

Second Regiment Infantry, comprisiug the Forts Snelling and Leavenworth battalions.

Fort Snelling battalion, Capt. E. C. Mason in command; 280 men; band of twenty-two pieces.

Fort Leavenworth battalion, Capt. J. M. D. Sareno in command; 227 men; band of twenty-five pieces.

Fort Omaha battalion, Lieut. Col. J. B. Park in command; 279 men; band of twenty-one pieces.

For Wayne battalion, Maj. Coates in command; band of twenty-four pieces; 270 men.

Marine Corps, Maj. R. W. Huntington in command; marine band of fifty pieces.

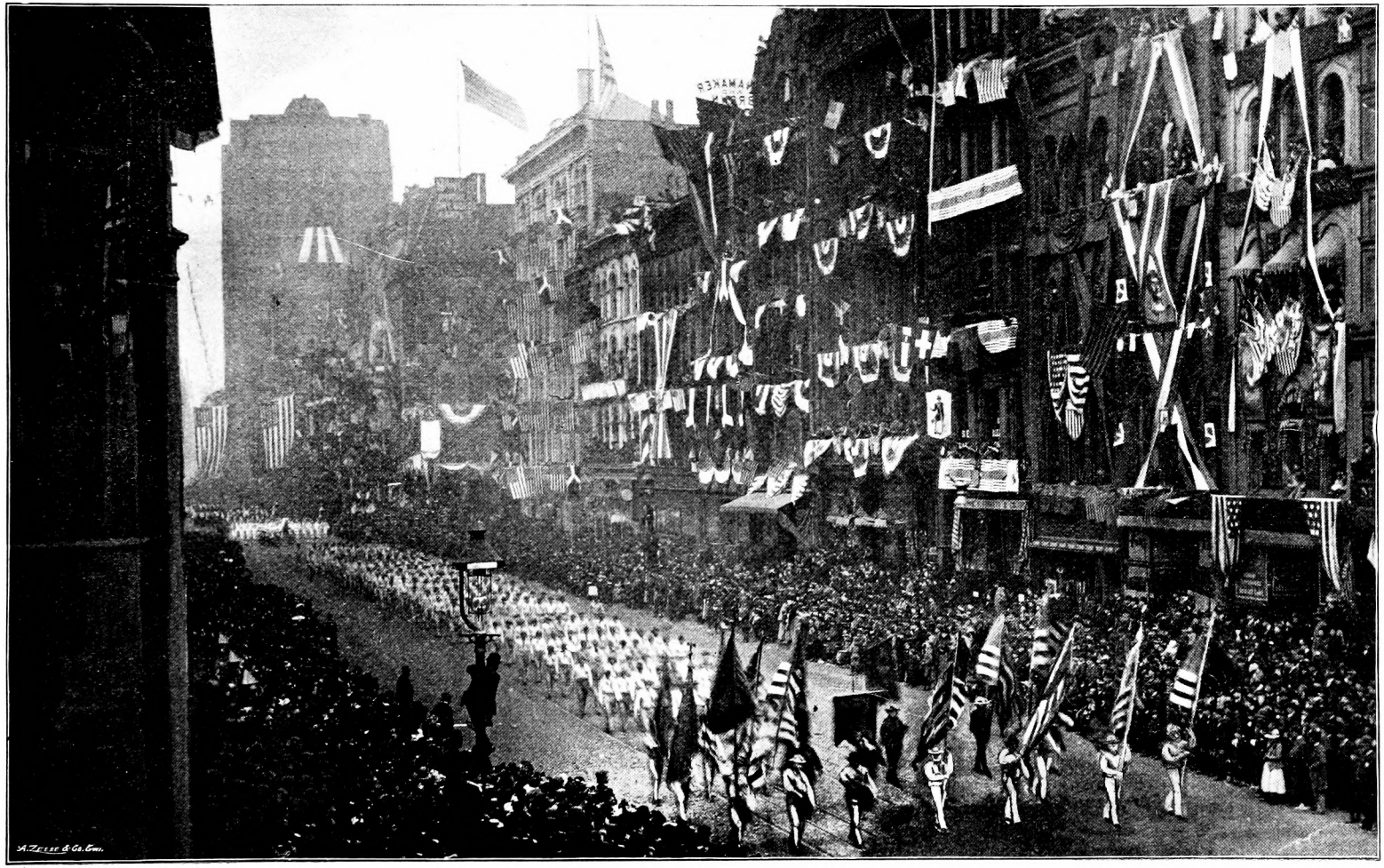
### INDIANA BRIGADE.

First Regiment, Maj. G. Pennington in command; band of 32 pieces.

Second Regiment, I. N. G., Col. W. B. McKee in command; band of 32 pieces.

Fourth Regiment, Col. G. W. Gunder in command.

Third Regiment, Col. G. S. Harte in command.



WORLD'S FAIR DEDICATION—SCENE ON STATE STREET, CIVIC PARADE.

MINNESOTA BRIGADE.

Brig. Gen. W. B. Bend and staff in command; Third Regiment band.
Third Regiment, M. N. G., Col. F. P. Wright; 400 men.

WISCONSIN BRIGADE.

First Regiment W. N. G., Lieut. Col. B. F. Parker in command; 1st Regiment band.
Second Regiment, Lieut. Col. Auer; 2nd Regiment band. 800 men.
Independent Cavalry Company from Milwaukee, Capt. W. J. Grant.

MICHIGAN BRIGADE.

Col. E. W. Brown with staff in command.
First Battallion, Lieut. Col. John Bennett; 200 men.
Second Battalion, Col. Chas. L. Boynton; 200 men.
Third Battalion, Major F. H. Case; 225 men.

MISSOURI BRIGADE.

Fifth Regiment, Col. W. K. Coffee; 512 men.

Signal Corps of Denver, First Lieut. W. A. Nelson in command.

ILLINOIS BRIGADE.

First Brigade—Brig. Gen. Chas. Fitzsimmons and staff.
First Regiment, Col. C. R. C. Koch; 450 men.
Second Regiment, Col. L. S. Judd; 700 men.
Third Regiment, Col. Bennett; 462 men.
Battery D, Capt. Edgar P. Tobey; 80 men.
Troop A, Capt. Paul B. Lino; 60 men.
Second Brigade—Fourth Regiment, Col. R. M. Smith; 508 men.
Fifth Regiment, Col. J. S. Culver; 492 men.
Sixth Regiment, Col. Wm. Clendenin; 460 men, with band.

# ADDRESSES IN FULL.

DELIVERED AT THE DEDICATION OF THE WORLD'S FAIR PALACES.

## INTRODUCTORY ADDRESS BY GEO. R. DAVIS.

LADIES AND GENTLEMEN: By virtue of my official position it is my pleasurable duty to present the noted personages who at this hour, in their several functions, are to contribute to the exercises with which we here dedicate the grounds and buildings of the World's Columbian Exposition.

In a presence so vast, on an occasion so preeminent in the progress of universal affairs I am moved by emotions that can sweep a human heart but once in life. Awe overmasters inspiration, and both are lost in gratitude that I am permitted to inaugurate these ceremonies.

The citizens of our common country may be pardoned the pride and satisfaction with which we study the historic steps by which our people have been led to their present exalted position.

Of the great nations of the world the United States is the youngest; our resources are equal to those of any other nation. Our sixty millions of people are among the most intelligent, cultured, happy, and prosperous of mankind. But what we are and what we possess as a nation is not ours by purchase nor by conquest, but by virtue of the rich heritage that was spread out beneath the sun and stars, beneath the storms and rains and dews, beneath the frosts and snows, ages before a David, a Homer, or a Virgil sang, or before Italy's humble and immortal son had dreamed his dream of discovery. This rich heritage is ours, not by our own might, not even by our own discovery, but ours by the gift of the Infinite. It was fitting that on the threshold of another century we reverentially pause in the presence of the world, and with confession and supplication, with thanksgiving and devotedness, with praise and adoration, acknowledge our dependence on the Creator of the aniverse, the God of nations, the Father of mankind. Nature has given us a virgin soil of incomparable richness and variety. Our climate is so diversified that all the fruits of tree and vine ripen under our autumnal skies.

The great seas that form our boundaries and with their ebb and flow bathe our shores are rich with all the treasures of the deep.

The granite vaults of our mountain chains are stored with untold mineral wealth.

In the prodigality of nature bountiful provision has been made for our multiplying people, and in times of emergency from our great abundance we may succor and comfort the distressed and afflicted of other lands.

A single century has placed this people side by side with the oldest and most advanced nations of the world—nations with a history of over a thousand years.

But in the midst of our rejoicing no American citizen should forget our national starting point and the quality of the manhood on which was laid the very foundation of our government. Our fathers were born under foreign flags. The very best brain, and muscle, and conscience of the older governments found their way to this western continent. Our ancestors had the map of the world before them; what wonder that they chose this land for their descendants! Over the cradle of our national infancy stood the spirit and form of the completed civilization of other lands, and the birth-cries of the republic rang out over the world with a voice as strong as a giant of a thousand years. From the morning of our

history the subjects of all nations have flocked to our shores and have entered into our national life and joined in the upbuilding of our institutions. They have spaded and planted, they have sown and gathered, they have wrought and builded, and to-day, everywhere over all this land may be seen the products and result of this toil, constituting our national prosperity, promoting our national growth. To all such the doors of the nation are ever open.

The World's Columbian Exposition is the natural outgrowth of this nation's place in history. Our continent, discovered by Christopher Columbus, whose spirits were revived as his cause was espoused by the generous-hearted Queen of Spain, has, throughout all the years from that time to this, been a haven to all who saw here the promise of requited toil, of liberty and of peace.

The ceaseless, resistless march of civilization westward, ever westward, has reached and passed the great lakes of North America, and has founded on their farthest shore the greatest city of modern times. Chicago, the peerless, has been selected for the great celebration which to-day gives new fire to progress and sheds its light upon ages yet to come. Established in the heart of this continent, her pulse throbs with the quickening current of our national life. And that this city was selected as the scene of this great commemorative festival was the natural outgrowth of predestined events. Here all nations are to meet in peaceful, laudable emulation on the fields of art, science and industry, on the fields of research, invention and scholarship, and to learn the universal value of the discovery we commemorate; to learn, as could be learned in no other way, the nearness of man to man, the Fatherhood of God, and the brotherhood of the human race.

This, ladies and gentlemen, is the exalted purpose of the World's Columbian Exposition. May it be fruitful of its aim and of peace forever to all the nations of the earth.

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## MAYOR WASHBURNE'S ADDRESS.

Mr. President, Representatives of Foreign Governments, Ladies and Gentlemen:—This day is dedicated by the American people to one whose name is indissolubly linked with that of our continent. This day shall add new glories to him whose prophetic vision beheld in the stars which guided his audacious voyage to a new world and a new hope for the peoples of the earth.

The four centuries passing in review have witnessed the settlement of a newly discovered continent, the founding of many nations, and the establishment in this country of more than sixty millions of people whose wonderful material prosperity, high intelligence, political institutions, and glorious history have excited the interest and compelled the admiration of the civilized world.

These centuries have evolved the liberty-loving American people, who are gathered here to-day. We have with us the pioneer, bearing in his person the freedom of his western home—the aging veteran, whom all nations honor, without whose valor government, liberty and patriotism would be but idle words. We have with us builders of cities, founders of States, dwellers in the forests, tillers of the soil. the mechanic and the artisan, and noble women, daughters of the republic, not less in patriotism and deserved esteem than those who seem to play the larger part in building up a State.

There are gathered here our Vice President and stately Senate, our grave and learned Judges, our Congress and our States, that all mankind may know this is a Nation's holiday, and a people's tribute to him whose dauntless courage and unwavering faith impelled him to travel undismayed the unsailed waste of waters, and whose first prayer upon a waiting continent was saluted on its course by that banner which knows no creed, no faith, no nation—that ensign which has represented peace, progress and humanity for nineteen hundred years—the holy banner of the cross.

Those foreign nations which have contributed so much to our growth will here learn wherein our strength lies—that is not in standing armies, not in heredity and birth, not even in our fertile valleys, not in our commerce or our wealth, but that we have built and are building upon the everlasting rock of individual character and intelligence, seeking to secure an education for every man, woman and child over whom floats the Stars and Stripes, that emblem which signifies our government and our people.

That flag guards to-day 21,500,000 school children of a country not yet four centuries old and who outnumber nearly four times the population of Spain in 1492.

This is our hope in the future—the anchor of the republic—and a rainbow of promise for the centuries yet to come.

As a mark to public gratitude it was decided to carry down into history through this celebration the appreciation of this people for him before whose name we all bow to-day.

You, sirs, are the chosen representatives of our people—you, into whose keeping we intrust our property and our rights—you, whose every act becomes a link in that long chain of history which spans 400 years without a break and whose every link signifies a struggle and victory for man—you, who represent that last and most perfect experiment of human government, have by your official acts honored this young city

with your choice as the most fitting place to mark this country's dawn.

She accepts the sacred trust with rivalry towards none and fellowship for all. She stands ready to fulfill the pledges she has made. She needs no orator to speak her merits, no poet to sing her glories. She typifies the civilization of this continent and this age; she has no hoary locks, no crumbling ruins; the gray-haired sire who saw her birth to-day holds on high his prattling grandchild to see the nations of the earth within her gates.

Over the very spot whereon we stand, within the memory of men still living, the wild fowl winged their migratory flight.

Less than a century ago the site of this young city was unknown; to-day a million and a half people support her honor, enterprise and thrift. Her annual commerce of one billion and a half tells the eloquent story of her material greatness. Her liberality to all nations and all creeds is boundless, broad as humanity. and high as the dome of heaven. Rule Britannia, the Marseilles, die Wacht am Rhein, and every folk song of the older world has drifted over the Atlantic's stormy waves, and as each echo, growing fainter with advancing leagues, has reached this spot it has been merged into that one great chorus: "My Country, 'Tis of Thee, Sweet Land of Liberty, of Thee I Sing."

This, sirs, is the American City of your choice. Her gates are open, her people at your service. To you and those you represent we offer greeting, hospitality and love.

To the Old World, whose representatives grace this occasion, whose governments are in full accord with this enterprise, so full of meaning to them and to us; to that Old World whose children braved unruly seas and treacherous storms to found a new State in an unknown land, we give greeting, too, as children greet a parent in some new home.

We are proud of its ancestry, for it is our own. We glory in its history, for it was our ancestral blood which inscribed its rolls of honor, and if to-day these distinguished men of more distinguished lands behold any spirit, thing, or ambition which excites their praise, it is but the outcropping of the Roman courage on a new continent in a later age.

Welcome to you men of older civilizations to this young city whose most ancient landmark was built within the span of a present life. Our hospitalities and our welcome we now extend without reserve, without regard to nationality, creed or race.

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## MRS. POTTER PALMER'S ADDRESS.

Official representation for women upon so important an occasion as the present is unprecedented. It seems peculiarly appropriate that this honor should have been accorded our sex when celebrating the great deeds of Columbus, who, inspired though his visions may have been, yet required the aid of an Isabella to transform them into realities.

The visible evidence of the progress made since the discovery of this great continent will be collected six months hence in these stately buildings now to be dedicated.

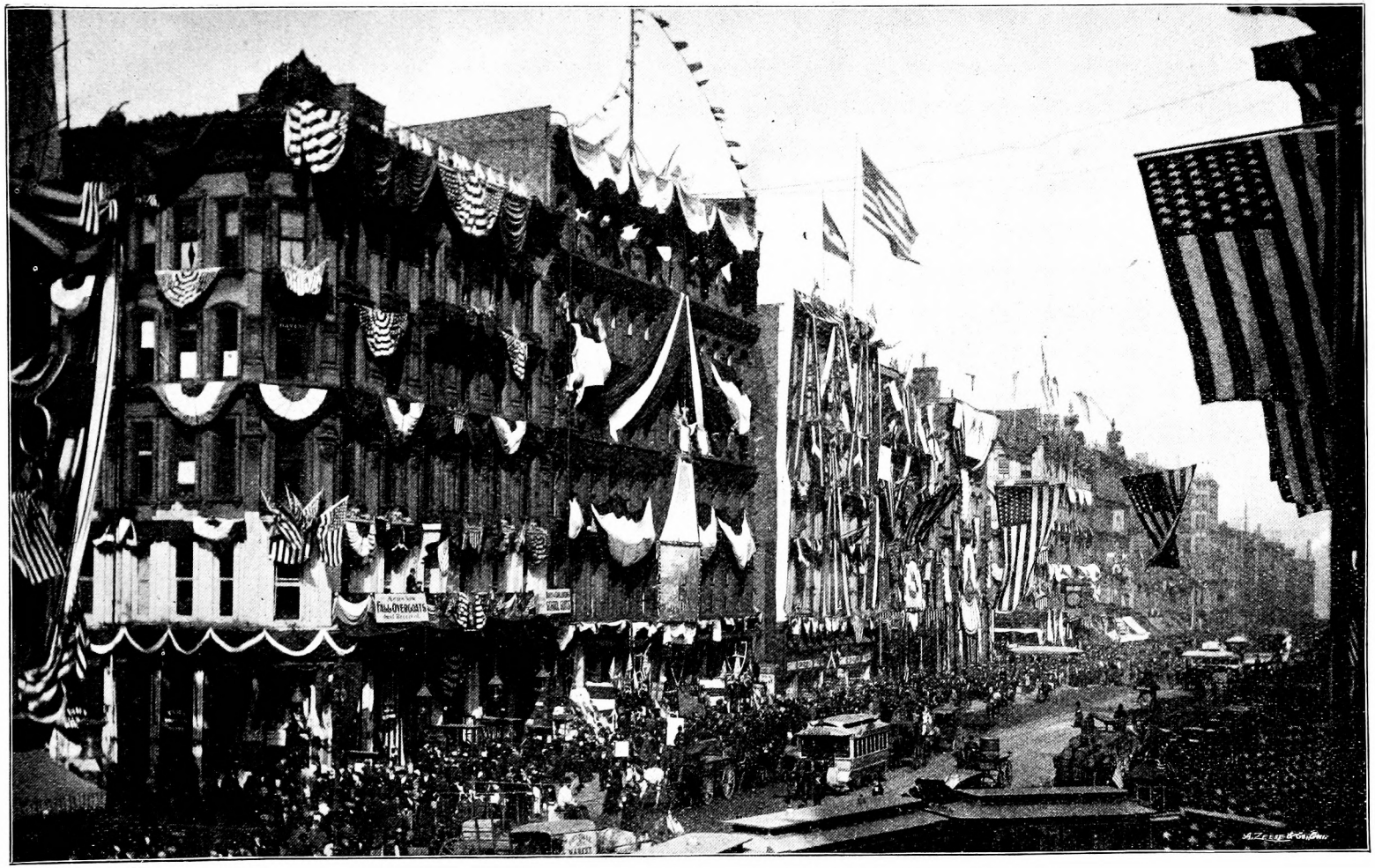
The magnificent material exhibit, the import of which will presently be eloquently described by our orators, will not, however, so vividly represent the great advance of modern thought as does the fact that man's "silent partner" has been invited by the government to leave her retirement to assist in conducting a great national enterprise. The provision of the act of Congress that the Board of Lady Managers appoint a jury of her peers to pass judgment upon woman's work adds to the significance of the innovation, for never before was it thought necessary to apply this fundamental principle of justice to our sex.

Realizing the seriousness of the responsibilities devolving upon it, and inspired by a sense of the nobility of its mission, the board has from the time of its organization attempted most thoroughly and most conscientiously to carry out the intentions of Congress.

It has been able to broaden the scope of its work and extend its influence through the cooperation and assistance so generously furnished by the Columbian Commission and the Board of Directors of the Exposition. The latter took the initiative in making an appropriation for the Woman's Building, and in allowing the Board to call attention to the recent work of women in new fields by selecting from their own sex the architect, decorators, sculptors and painters to create both the building and its adornment.

Rivalling the generosity of the directors, the National Commission has honored the Board of Lady Managers by putting into its hands all of the interests of women in connection with the Exposition, as well as the entire control of the Woman's Building.

In order the more efficiently to perform the important functions assigned it, the board hastened to secure necessary cooperation. At its request women were made members of the World's Fair boards of almost every State and Territory of the Union. Inspired by this success at home, it had the courage to attempt to extend the benefits it had received to the women of other countries. It officially invited all foreign governments which had decided to participate in the Exposition to appoint committees of women to cooperate with it. The active help given by the Department of State was invaluable in promoting this plan, the success of which has been notable, for we now have under the patronage of royalty, or the heads of government, committees composed of the most influential, intellectual and practical women in France, England, Germany,




WORLD'S FAIR DEDICATION—VIEW ON STATE STREET, SHOWING DECORATIONS.

Austria, Russia, Italy, Holland, Belgium, Sweden, Norway, Portugal, Japan, Siam, Algeria, Cape Colony, Ceylon, Brazil, the Argentine Republic, Cuba, Mexico and Nicaragua, and although committees have not yet been announced, favorable responses have been received from Spain, Columbia, Ecuador, Venezuela, Panama, and the Sandwich Islands.

No organization compared to this has ever before existed among women. It is official, acting under government authority and sustained by government funds. It is so far-reaching that it encircles the globe.

Without touching upon politics, suffrage or other irrelevant issues, this unique organization of women for women will devote itself to the promotion of their industrial interests. It will address itself to the formation of a public sentiment which will favor woman's industrial equality and her receiving just compensation for services rendered. It will try to secure for her work the consideration and respect which it deserves, and establish her importance as an economic factor. To this end it will endeavor to obtain and install in these buildings exhibits showing the value of her contributions to the industries, sciences and arts, as well as statistics giving the proportionate amount of her work in each and every country.

Of all the changes that have resulted from the great ingenuity and inventiveness of the race there is none that equals in importance to woman the application of machinery to the performance of the never-ending tasks that have previously been hers. The removal from the household to the various factories where such work is now done of spinning, carding, dyeing, knitting, the weaving of textile fabrics, sewing, the cutting and making of garments, and many other laborious occupations has enabled her to lift her eyes from the drudgery that has oppressed her since prehistoric days.

The result is that women as a sex have been liberated. They now have time to think, to be educated, to plan and pursue careers of their own choosing. Consider the value to the race of one-half of its members being enabled to throw aside the intolerable bondage of ignorance that has always weighed them down! See the innumerable technical, professional and art schools, academies and colleges, that have been suddenly called into existence by the unwonted demand! It is only about one hundred years since girls were first permitted to attend the free schools of Boston. They were then allowed to take the places of boys for whom the schools were instituted during the season when the latter were helping to gather in the harvest.

It is not strange that woman is drinking deeply of the long-denied fountain of knowlege. She had been told, until she almost believed it, by her physician that she was too delicate and of too nervous an organization to endure the application and mental strain of the school room; by the scientists that the quality of the gray matter of her brain would not enable her to grasp the exact sciences, and that its peculiar convolutions made it impossible for her to follow a logical proposition from premise to conclusion; by her anxious parents that there was nothing that a man so abominated as a learned woman, nothing so unlovely as a bluestocking, and yet she comes smiling from her curriculum with her honors fresh upon her, healthy and wise, forcing us to acknowledge that she is more than ever attractive, companionable and useful.

What is to be done with this strong, self-poised creature of glowing imagination and high ideals, who evidently intends, as a natural and inherent right, to pursue her self-development in her chosen line of work? Is the world ready to give her industrial and intellectual independence and to open all doors before her? The human race is not so rich in talent, genius, and useful creative energy that it can afford to allow any considerable proportion of these valuable attributes to be wasted or unproductive, even though they be possessed by women.

The sex which numbers more than one-half the population of the world is forced to enter the keen competition of life with many disadvantages, both real and factitious. Are the legitimate compensation and honors that should come as the result of ability and merit to be denied on the untenable ground of sex aristocracy?

We are told by scientists that the educated eye and ear of to-day are capable of detecting subtle harmonies and delicate gradations of sound and color that were imperceptible to our ancestors; that artists and musicians will consequently never reach the last possible combination of tones, or tints, because their fields will widen before them, disclosing, constantly, new beauties and attractions. We cannot doubt that human intelligence will gain as much by development; that it will vibrate with new power because of the uplifting of one-half of its members—and of that half which is, perhaps, conceded to be the more moral, sympathetic and imaginative—from darkness into light.

As a result of the freedom and training now granted them we may confidently await, not a renaissance, but the first blooming of the perfect flower of womanhood. After centuries of careful pruning into coventional shapes to meet the requirements of an artificial standard, the shears and props have been thrown away. We shall learn by watching the beauty and vigor of the natural growth in the open air and sunshine, how artificial and false was the ideal we had previously cherished. Our previous efforts to protect nature will seem grotesque, for she may always be trusted to preserve her types. Our utmost hope is that women may become a more congenial companion and fit partner for her illustrous mate, whose destiny she has shared during the centuries. We are proud that the statesmen of our own great country have been the first to see

beneath the surface and to understand that the old order of things has passed away and that new methods must be inaugurated. We wish to express our thanks to the Congress of the United States for having made this great step forward, and also for having subsequently approved and indorsed the plans of the Board of Lady Managers, as was manifested by their liberal appropriation for carrying them out.

We most heartily appreciate the assistance given us by the President of the United States, the Department of State, and our Foreign Ministers. We hope to have occasion to thank all of the other great departments of the government before we finish our work.

Even more important than the discovery of Columbus, which we are gathered together to celebrate, is the fact that the general government has just discovered woman. It has sent out a flash light from its heights so inaccessible to us, which we shall answer by a return signal when the Exposition is opened. What will be its next message to us?

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## PRESIDENT HIGINBOTHAM'S ADDRESS.

President Higinbotham of the World's Columbian Exposition, addressing Director of Works Burnham and others, said:

It becomes my agreeable duty, on behalf of the Board of Directors of the World's Columbian Exposition, to receive from you these buildings, which represent your thought, skill, and labor as master artists of construction. It is difficult to command language fully adequate to express our satisfaction with your achievements. We have observed with admiration the rapid development of your plans until there stand before us to-day structures that represent the ripest wisdom of the ages.

Never before have men brought to their task greater knowledge, higher aims, or more resolute purpose. Never before have such magnificent fruits been the result of thought and toil. The earth and all it contains have been subservient to your will. You have pursued your work loyally, heroically, and with an unselfish devotion that commands the applause of the world. Your country and the nations of the earth will join us in congratulating you upon the splendid issue of your plans and undertakings.

We accept these buildings from you, exulting in the belief that these beautiful structures furnish proof to the world that, with all our material growth and prosperity since the Columbian discovery of America, we have not neglected those civilizing arts which minister to a people's refinement and become the chief glory of a nation.

"Peace hath her victories,
No less renowned than war."

In this Exposition, one of the adorning victories of our age of peace, you take conspicuous part, and the work accomplished reflects, and will continue to reflect, honor alike upon yourselves and upon your country.

In recognition of your faithful and efficient services, and in order to commemorate more substantially than by mere words the successful termination of your great work as Master Artist of Construction, the Board of Directors have issued this medal, which I have the honor to present to you. A simple token it is, which finds its real and abiding value not in its intrinsic worth but rather in the high merit which receives and the grateful appreciation which bestows it.

Then addressing President T. W. Palmer of the World's Columbian Exposition he continued:

But yesterday these surrounding acres composed a dismal morass—a resting-place for the wild fowls in their migratory flight. To-day they stand transformed by art and science into a beauty and grandeur unrivaled by any other spot on earth.

Herein we behold a miniature representation of that marvelous material development and that unprecedented growth of national greatness, which, since the day of Columbus, have characterized the history of this New World.

The idle boy, strolling the shore of this inland sea, carelessly threw a pebble into the blue waters. From that center of agitation there spread the circling wave, which fainter and still fainter grew, until lost at last in the distant calm. Not so did the great thought come and vanish which has culminated in these preparations for the World's Columbian Exposition. It was not the suggestive impulse of any single brain or locality that originated this noble enterprise. From many minds and many localities there seemed to come spontaneously and in unison, the suggestions for a Columbian celebration. Those individual and local sentiments did not die out like the waves, but in an inverse ratio grew more and more powerful, until they mingled and culminated in the grand and universal resolve of the American people, "It shall be done."

To-day, sir, on behalf of the Board of Directors, representing the citizens of Chicago, to me has been assigned the pleasant duty of presenting to the World's Columbian Commission these buildings, for dedication to the uses of the World's Columbian Exposition, in celebration of the 400th anniversary of the discovery of America.

In viewing the work thus far accomplished, we gladly acknowledge ourselves debtors to the patriotic pride of our fellow-citizens throughout the land; to the kindly interest manifested by the President of the United States; to the generosity of the Congress; to the hearty sympathy of the civilized nations of the earth, and to the efficient cooperation of the honorable commission which you represent.

The citizens of Chicago have cherished the ambition to furnish the facilities for the Exposition, which in character should assume a national importance. They entertain the pleasing hope that they have not come short of the nation's demand and of the world's expectation. Permit us, sir, to believe that this was not a narrow ambition, born of local pride and selfishness, that asked for the location of the World's Columbian Exposition at Chicago. Rather let it justly be said that it was in view of the fact that 25,000,000 of people live within a radius of 500 miles of Chicago, and that standing here, so near the center of population, Chicago would be accessible to a larger number of American people who are the creators of our wealth and prosperity, than would any city on our continent. The citizens of Chicago have been actuated by the most patriotic sentiments in asking for the location of the Exposition at this place. Animated by the most public spirited motives, they have made such preparations for the Exposition as we trust you cannot but look on with satisfaction.

The fidelity and remarkable skill of the master artists of construction must be the justification for the pride with which we point to the structures which rise about us in such graceful and magnificent proportions. In furnishing grounds and buildings which should meet the modern demand for utility and scientific adaptation, we have not done violence, let us hope, to that growing love for the beautiful which gratifies the eye and educates the taste. Nature, science and art have been called upon to contribute their richest gifts to make these grounds and buildings worthy of your acceptance.

The Board of Directors now beg leave to tender to the World's Columbian Commission and to the Nation these buildings, in fulfillment of Chicago's pledge and in honor of the great event we celebrate.

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## PRESIDENT T. W. PALMER'S ADDRESS.

When a structure designed for a beneficent purpose has reached completion and is about to be devoted to its object it is deemed fitting, in accordance with a custom which sprang from the aspirations of man, and which has received the sanction of successive generations, that its intent and aim shall be declared amid imposing ceremonies, and the good will of the present and the blessings of the future invoked upon it.

If this occasion shall have as one of the results the inauguration of another festal day to enlarge the too meager calendar of our people, the world will be richer thereby, and a name which has been hitherto held in vague and careless remembrance will be made a vital and elevating force to mankind.

Anniversaries are the punctuations of history. They are the emphases given to events, not by the song of the poet, or the pen of the rhetorician, but by the common acclaim of mankind. They are the monuments of the heroes and the saviors of the race. They are the Memnons which fill the heart with promise, the eve with gladnes, and the ear with song.

The teacher of Socrates, when dying, was asked what he wished for a monument. He answered: "Give the boys a holiday."

It was a happy thought to have linked with the achievements of Columbus and Pinzon, which doubled the area of the habitable globe, an undertaking whereby we hope to illustrate the fact that they also made possible more than a duplication of blessings to mankind.

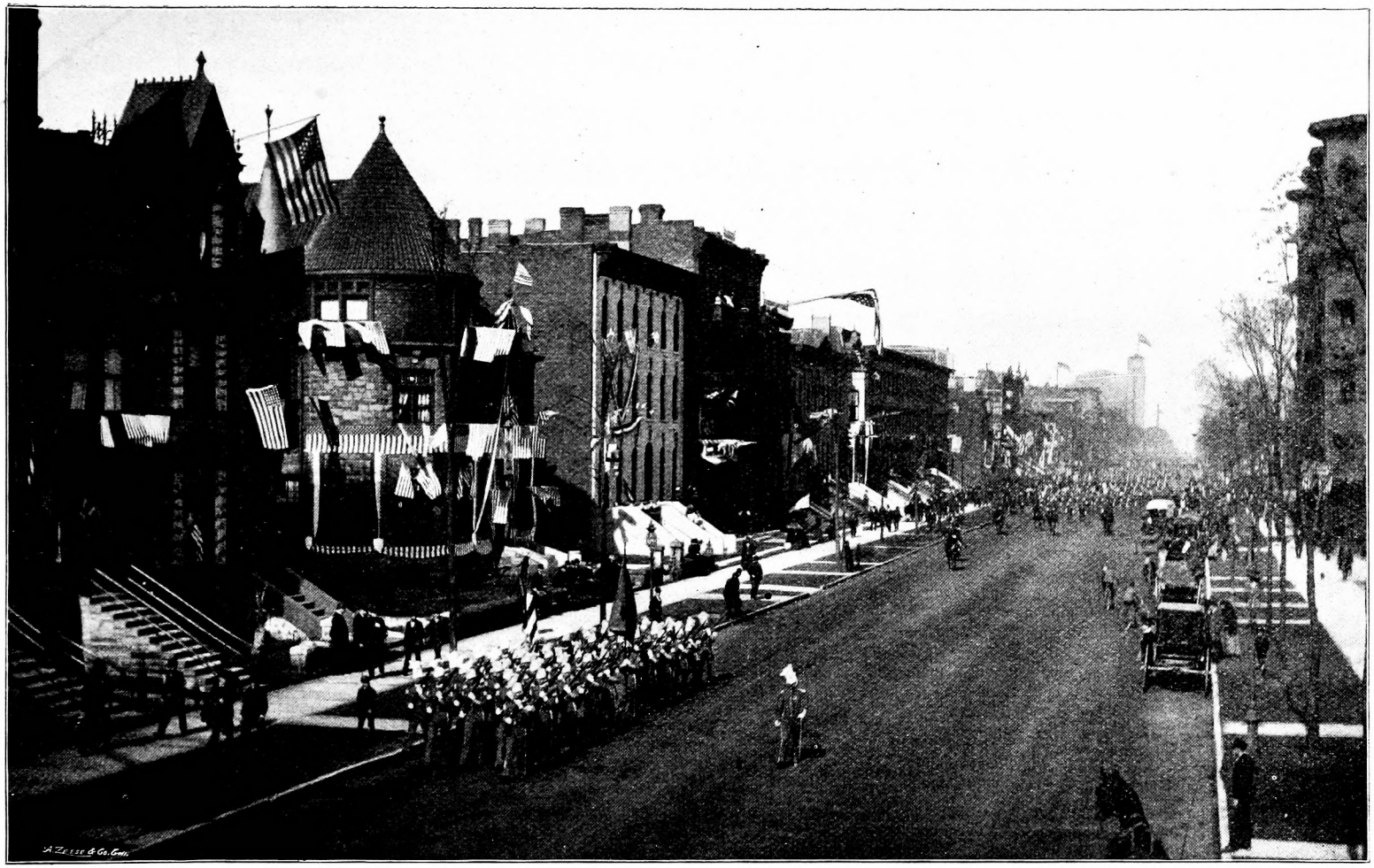
As these great men died ignorant of the magnitude of their work, may we not hope that this Exposition will accomplish a greater good than will be revealed to us to-day, be its outcome never so brilliant? May we not hope that lessons here learned, transmitted to the future, will be potent forces long after the multitudes which will throng these aisles shall have measured their span and faded away?

Four hundred years ago to-day Rodrigo de Triana, from the prow of the Pinta, cried. "Land!" That cry marked the commencement of an era wherein has been condensed more of good import to the race than in any other. To-day at the flood-tide of that era, we are reminded of what that cry involved and of how much there is yet to do to give it its fullest significance.

There are no more continents to discover, but there is much to do to make both hemispheres the home of intelligence, virtue and consequent happiness. To that end no one material thing can contribute more than expositions to which are invited, in a fraternal spirit, all nations, tribes, and people, where each shall give and receive according to their respective capacities.

The foundations of civilization have been laid. Universal enlightment, now acknowledged as the safe substructure of every State, receives an added impulse from the commingling of peoples and the fraternization of races, such as are ushered in by the pageant of to-day.

Hitherto the work of the National Commission and of the Exposition company has been on different but convergent lines; to-day the roads unite, and it may not be amiss at this time to speak of the work already done. Two years ago the ground on which we stand was a dreary waste of sand-dunes and quagmires, a home for wild fowl and aquatic plants Under skilled artists, supplemented by intelligence, force, industry, and money, this waste has been changed by the magic hand of labor to its present attractive proportions. I do not speak of this work as an artist, but as one of the great body of laymen whom it is the high calling of art



WORLD'S FAIR DEDICATION—SCENE ON MICHIGAN AVENUE, DAY OF MILITARY PARADE.

to uplift. To me it seems that, if these buildings should never be occupied, if the exhibit should never come to attract and educate, if our people could only look upon these walls, towers, avenues and lagoons, a result would be accomplished by the influence diffused well worth the cost.

It was an act of high intelligence which, in the beginning, called a congress of the most eminent of our architects for consultation and concerted action. No one brain could have conceived this dream of beauty or lured from fancy and crystalized in form these habitations where art will love to linger and science, Cornelia-like, shall expose her children to those who ask to see her jewels.

Of the commission and its agencies, its Director-General and the heads of its departments, its agents and envoys, I, although a part of that national organization, may be permitted to speak. Called together by the president two years ago, its organic law difficult of construction, with room for honest and yet contradictory opinions, it has striven honestly, patriotically, and diligently to do its whole duty. Through its agencies it has reached to the uttermost parts of the earth to gather in all that could contribute to make this not only the museum of the savant and the well read, but the kindergarten of child and sage.

The National Commission will, in due time, take appropriate action touching the formal acceptance of the buildings provided under their direction by the World's Columbian Exposition Company for this National and International Fair, and to you, Mr. President, as the highest representative of the Nation, is assigned the honor of dedicating them to the purposes determined and declared by Congress.

In behalf of the men and women who have devoted themselves to this great work, of the rich who have given of their abundance, and the poor who have given of their necessities; in behalf of the architects who have given their ideals a local habitation and a name, and the artists who have brought hither the three graces of modern life, form, color and melody, to decorate and inspire; of the workmen who have prepared the grounds and reared the walls; in behalf of the chiefs who have organized the work of the exhibitors; in behalf of the City of Chicago, which has munificently voted aid, of the Congress which has generously given of the national moneys; in behalf of the World's Columbian Commission, the World's Columbian Exposition Company, and the Board of Lady Managers, I ask you to dedicate these grounds and buildings to humanity, to the end that all men and women of every clime may feel that the evidence of material progress which may here meet the eye is good only so far as it may promote that higher life which is the true aim of civilization—that the evidences of wealth here exhibited and the stimulus herein given to industry are good only so far as they may extend the area of human happiness.

## VICE PRESIDENT MORTON'S ADDRESS.

The dedicatory address was delivered by the Vice President of the United States, as follows:

MR. PRESIDENT: Deep, indeed, must be the sorrow which prohibits the President of the United States from being the central figure in these ceremonials. Realizing from these sumptuous surroundings, the extent of design, adequacy of execution, and vastness of results, we may well imagine how ardently he has aspired to be officially and personally connected with this great work, so linked to the past and to the present of America. With what eloquent words he would have spoken of the heroic achievements and radiant future of his beloved country. While fondly anguished in his most tender earthly affection, he would not have us delay or falter in these dedicatory exercises, and we can only offer to support his courage by a profound and universal sympathy.

The attention of our whole country and of all peoples elsewhere concerned in industrial progress is to-day fixed upon the City of Chicago. The name of Chicago has become familiar with the speech of all civilized communities. Bureaus are established at many points in Europe for the purpose of providing transportation hither, and during the coming year the first place suggested to the mind when men talk of America will be the City of Chicago. This is due not only to the Columbian Exposition, which marks an epoch, but to the marvelous growth and energy of the second commercial city of the Union.

I am not here to recount the wonderful story of this city's rise and advancement, of the matchless courage of her people, of her second birth out of the ashes of the most notable conflagration of modern times, nor of the eminent position she has conquered in commerce, in manufactures, in science and in arts.

These are known of all men who keep pace with the world's progress.

I am here in behalf of the government of the United States, in behalf of all the people, to bid all hail to Chicago, all hail to the Columbian Exposition.

From the St. Lawrence to the gulf, and from the peerless cosmopolitan capital by the sea to the Golden Gulf of California, there is no longer a rival city to Chicago, except to emulate her in the success of this work.

New York has signalized the opening of this new era by a commemorative function instructive to the student, encouraging to the philanthropist, and admonitory to the forces arrayed against liberty.

Her houses of worship, without distinction of creed, have voiced their thanks to Almighty God for religious freedom; her children to the number of five and twenty thousand have marched under the inspira-

tion of a light far broader than Columbus, with all his thirst for knowledge, enjoyed at the University of Pavis; and for three successive days and nights processional progress on land and water, aided by Spain, and Italy, and France, saluted the memory of the great pilot with the fruits of the great discovery in a pageant more brilliant than that at Barcelona, when, upon a throne of Persia fabrics, Ferdinand and Isabella disregarded the etiquette of Castle and Aragon and received him standing, attended by the most splended court of Christendom.

And what a spectacle is presented to us here. As we gaze upon these munificent erections, with their colnmns and arches, their entabalatures adornments, when we consider their beauty and rapidity of realization, they would seem to be evoked at a wizard's touch of Aladdin's lamp.

Praise for the organization and accomplishment, for the architect and builder, for the artist and artisan, may not now detain me, for in the year to come, in the mouths of all men it will be unstinted.

These are worthy shrines to record the achievements of the two Americas and to place them side by side with the arts and industries of the elder world, to the end that we may be stimulated and encouraged to new endeavors. Columbus is not in chains nor are Columbian ideas in fetters. I see him, as in the great picture under the dome of the capital, with kneeling figures about him, betokening no longer the contrition of his followers but the homage of mankind, with erect form and lofty mien animating these children of a new world to higher facts and bolder theories.

We may not now appreciate the character and value of our national exhibit. Rather may we modestly anticipate that a conservative award will be made by the world's criticism to a young nation eagerly listening to the beckoning future, within whose limits the lightning first plucked from heaven at the will of man, where the expansive power of steam was first compelled to transport mankind and merchandise over the waterways of the world, where the implements of agriculture and handicraft have been so perfected as to lighten the burdens of toil, and where the subtle forces of nature, acting through the telegraph and telephone, are daily startling the world by victories over matter, which in the days of Columbus might have been reckoned among the miracles.

We can safely predict, however, those who will come from the near and distant regions of our country and who will themselves make part of the national exhibit. We shall see the descendants of the loyal cavaliers of Virginia, of the Pilgrim Fathers of New England, of the sturdy Hollanders who in 1624 bought the 22,000 acres of the Island of Manhattan for the sum of $24, of the adherents of the old christian faith who found a resting place in Baltimore, of the Quakers and Palatine Germans who settled in Pennsylvania and New Jersey, of the Huguenots, who fled from the revocation of the edict of Nantes to the banks of the Hudson in the North and those of the Cooper and Ashley Rivers in the South, of the refugees from Salzburg in Georgia, and of Charles Edward's Highlanders in North Carolina. With them also we shall have in person, or in their sons, the thousands of others from many climes who, with moderate fortunes, have joined their future to that of the great republic, or who with sinewy arms have opened our waterways and builded our ironways.

We trust that from the lands beyond the seas many will come to engage in fraternal competition or to point us to more excellent standards. If they shall find little in our product to excite their admiration, we shall welcome them to the atmosphere of the New World where some of the best efforts have been made in the cause of freedom and progress by Washington, and Franklin and Lafayette; by Agassiz, and Lincoln and Grant; by Bolivar, and Juarez, and Toussaint L'Ouverture; by Fulton, and Morse, and Edison.

Columbus lived in the age of great events. When he was a child, in 1440, printing was first done with movable types; seven years later the Vatican Library, the great fountain of learning, was founded by Nicholas the Fifth; and 1455 is given as the probable date of the Mazarine Bible, the earliest printed book known. It was not until fully a hundred years after the discovery that Galileo, pointing his little telescope to the sky, found the satellites of Jupiter and was hailed Columbus of the heavens.

His character was complex, as was that of many of the men of his time who made their mark in history. But his character and attainments are to be estimated by those of his contemporaries and not by other standards. Deeply read in mathematical science, he was certainly the best geographer of his time. I believe, with Castelar, that he was sincerely religious, but his sincerity did not prevent him from indulging in dreams. He projected, as the eloquent Spanish author says, the purchase of the holy places of Jerusalem, in the event of his finding seas of pearls, cities of gold, streets paved with sapphires, mountains of emeralds and rivers of diamonds. How remote, and yet how marvelous has been the realization! Two products of the Southern continent, which he touched and brought into the world's economy, have proved of inestimable value to the race, far beyond what the imagined wealth of the Indies could buy.

The potato brought by the Spaniards from what is now the Republic of Ecuador in the beginning of the century following the discovery, has proved next to the principal cereals to be the most valuable of all plants for human food. It has sensibly increased the wealth of nations and added immeasurably to the welfare of the people. More certain than other crops, and having little to fear from storm or drought, it is hailed as an effectual barrier against the recurrence of famines.

Nor was the other product of less importance to mankind. Peruvian bark comes from a tree of spontaneous growth in Peru, and many other parts of South America. It received its botanical name from the wife of a Spanish viceroy, liberated from an intermittent fever by its use. Its most important base, quinine, has come to be regarded, as nearly as may be, as a specific for that disease, and also for the preservation of health in certain latitudes, so that no vessel would dare to approach the east or west coast of Africa without a supply, and parts of our own land would be made partially desolate by its disappearauce. No words that I could use could magnify the blessings brought to mankind by these two individuals of the vegetable kingdom from the shores of the New World.

Limited time for preparation does not permit me to speak authoritatively of the progress and proud position of our sister republics and of the Dominion of Canada to demonstrate the moral and material fruits of the great discovery. Concerning ourselves the statistics are familiar and constitute a marvel. One of the States recently admitted, the State of Montana, is larger than the empire of Turkey.

We are near the beginning of another century, and if no serious change occurs in our present growth, in the year 1935, in the lifetime of many now in manhood, the English-speaking republicans of America will number more than 180,000,000. And for them John Bright, in a burst of impassioned eloquence, predicts one people, one language, one law and one faith; and all over the wide continent, the home of freedom and a refuge for the oppressed of every race and every clime.

The transcendent feature in the character of Columbus was his faith. That sustained him in days of trial and darkness, and finally gave him the great discovery. Like him let us have faith in our future. To insure that future let the fountains be kept pure, public integrity must be preserved. While we reverence what Garibaldi and Victor Emanuel fought for—the union of peoples—we must secure above all else what Steuben and Kosciusko aided our fathers to establish—liberty regulated by law.

If the time should ever come when men trifle with the public conscience, let me predict the patriotic action of the republic in the language of Milton:

"Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after a sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also who love the twilight, flutter about, amazed at what she means."

Mr. President, in the name of the President of the United States, I hereby dedicate these buildings and their appurtenances, intended by the Congress of the United States for the use of the World's Columbian Exposition, to the world's progress in art, in science, in agriculture and in manufactures.

I dedicate them to humanity.

God save the United States of America.

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## HENRY WATTERSON'S ADDRESS.

Among the wonders of creative and constructive genius in the course of preparation for this Festival of the Nations, whose formal and official inauguration has brought us together, will presently be witnessed upon the margin of the interocean which gives to this noble and beautiful city the character and rank of a maritime metropolis, a spectatorium, wherein the Columbian epic will be told with realistic effects surpassing the most splendid and impressive achievements of the modern stage. No one who has had the good fortune to see the models of this extraordinary work of art can have failed to be moved by the union, which it embodies, and of the antique in history and the current in life and thought, as, beginning with the weird mendicant fainting upon the hillside of Santa Rabida it traces the strange adventures of the Genoese seer from the royal camp of Santa Fe to the sunny coasts of the Isle of Inde; through the weary watches of the endless night, whose sentinel stars seemed set to mock but not to guide; through the trackless and shoreless wastes of the mystic sea, spread day by day to bear upon every rise and fall of its heaving bosom the death of fair, fond hopes, the birth of fantastic fears; the peerless and thrilling revelation, and all that has followed to the very moment that beholds us here, citizens, freemen, equal shareholders in the miracle of American civilization and development. Is there one among us who does not thank his Maker that he has lived to join in this universal celebration, this jubilee of mankind?

I am appalled when I reflect upon the portent and meaning of the proclamation which has been delivered in our presence. The painter employed by the king's command to render to the eye some particular exploit of the people, or the throne, knows in advance precisely what he has to do; there is a limit set upon his purpose; his canvas is measured, his colors are blended, and, with the steady and sure hand of the master, he proceeds, touch upon touch, to body forth the forms of things known and visible. Who shall measure the canvas or blend the colors that are to bring to the mind's eye of the present the scenes of the past in American glory? Who shall dare attempt to summon the dead to life, and out



WORLD'S FAIR DEDICATION—SCENE ON MICHIGAN AVENUE, MILITARY PARADE.

of the tomb of the ages recall the tones of the martyrs and heroes whose voices, though silent forever, still speak to us in all that we are as a nation, in all that we do as men and women?

We look before and after, and we see through the half-drawn folds of Time as through the solemn archways of some grand cathedral the long procession pass, as silent and as real as a dream; the caravels, tossing upon Atlantic billows, have their sails refilled from the east and bear away to the west; the land is reached, and fulfilled is the vison whose actualities are to be gathered by other hands than his who planned the voyage and steered the bark of discovery; the long-sought golden day has come to Spain at last, and Castilian conquests tread upon one another fast enough to pile up perpetual power and riches.

But even as simple justice was denied Columbus, was lasting tenure denied the Spaniard.

We look again and we see in the far Northeast the Old-World struggle between the French and English transferred to the New, ending in the tragedy upon the heights above Quebec; we see the sturdy Puritans in bell-crowned hats and sable garments assail in unequal battle the savage and the elements, overcoming both to rise against a mightier foe; we see the gay but dauntless cavaliers, to the southward, join hands with the Roundheads in holy rebellion. And, low down from the green-walled hills of New England, out of the swamps of the Carolinas, come faintly to the ear like far-away forest leaves stirred to music by autumn winds, the drum-taps of the revolution; the tramp of the minute-men, Israel Putnam riding before; the hoof-beats of Sumter's horse galloping to the front; the thunder of Stark's guns in spirit-battle; the gleam of Marion's watch-fires in ghostly bivouac; and there, there in serried, saint-like ranks on fame's eternal camping-ground stand—

> The old Continentals,
> In their ragged regimentals.
> Yielding not.

as amid the singing of angels in heaven, the scene is shut out from our mortal vision by proud and happy tears.

We see the rise of the young republic; and the gentlemen in knee-breeches and powdered wigs who signed the Declaration and the gentlemen in knee-breeches who made the Constitution. We see the little Nation menanced from without. We see the riflemen in hunting shirt and buckskin swarm from the cabin in the wilderness to the rescue of country and home; and our hearts swell to a second and final decree of independence won by the prowess and valor of American arms upon the land and sea.

And then, and then—since there is no life of nations or of men without its shadow and its sorrow—there comes a day when the spirits of the fathers no longer walk upon the battlements of freedom; and all is dark: and all seem lost save liberty and honor, and, praise God, our blessed Union. With these surviving, who shall marvel at what we see to-day; this land filled with the treasures of earth; this city, snatched from the ashes, to rise in splendor and renown passing the mind to preconceive?

We are met this day to honor the memory of Christopher Columbus, to celebrate the four-hundredth annual return of the year of his transcendent achievement, and, with fitting rites, to dedicate to America and the universe a concrete exposition of the world's progress between 1492 and 1892. No twenty centuries can be compared with those four centuries, either in importance or in interest, as no previous ceremonial can be compared with this in its wide significance and reach; because since the advent of the son of God, no event has so great an influence upon human affairs as the discovery of the Western Hemisphere. Each of the centuries that have intervened marks many revolutions. The merest catalogue would crowd a thousand pages. The story of the least of the nations would fill a volume. In what I have to say upon this occasion, therefore, I shall confine myself to our own; and, in speaking of the United States of America, I propose rather to dwell upon our character as a people, and our reciprocal obligations and duties as an aggregation of communities, held together by a fixed Constitution, and charged with the custody of a union upon whose preservation and perpetuation in its original spirit and purpose the future of free popular government depends, than to enter into a dissertation upon abstract principles, or to undertake an historic essay. We are a plain practical people. We are a race of inventors and workers, not of poets and artists. We have led the world's movement, not its thought. Our deeds are to be found not upon the frescoed walls, or in ample libraries, but in the machine shop, where the spindles sing and the looms thunder; on the open plain, where the steam plow, the reaper, and the mower contend with one another in friendly war against the obduracies of nature; in the magic of electricity as it penetrates the darkest caverns with its irresistible power and light. Let us consider ourselves and our conditions, as far as we are able, with a candor untinged by cynicism and a confidence with no air of assurance.

A better opportunity could not be desired for a study of our peculiarities than is furnished by the present moment.

We are in the midst of the quadrennial period established for the selection of a Chief Magistrate. Each citizen has his right of choice, each has his right to vote and to have his vote freely cast and fairly counted. Whenever this right is assailed for any cause, wrong is done and evil must follow, first to the whole country, which has an interest in all its parts, but most to the community immediately involved, which must actually drink of the cup that has contained the poison.

The abridgement of the right of suffrage, however, is very nearly proportioned to the ignorance or indifference of the parties concerned in it, and there is good reason to hope that with the expanding intelligence of the masses and the growing enlightenment of the times, this particular form of corruption in elections will be reduced below the danger-line.

To that end, as to all other good ends, the moderation of public sentiment must ever be our chief reliance, for when men are forced by the general desire for truth, and the light which our modern vehicles of information throw upon truth, to discuss public questions for truth's sake, when it becomes the plain interest of public men, as it is their plain duty, to do this, and when, above all, friends and neighbors cease to love one another less because of individual differences of opinion about public affairs, the struggle for unfair advantage will be relegated to those who have either no character to lose or none to seek.

It is admitted on all sides that the current Presidential campaign is freer from excitement and tumult than was ever known before, and it is argued from this circumstance that we are traversing the epoch of the commonplace. If this be so, thank God for it! We have had full enough of the dramatic and sensational and need a season of mediocrity and repose. But may we not ascribe the rational way in which the people are going about their business to larger knowledge and experience, and a fairer spirit than have hitherto marked our party contentions?

Parties are as essential to free government as oxygen to the atmosphere, or sunshine to vegetation. And party spirit is inseparable from party organism. To the extent that it is tempered by good sense and good feeling, by love of country and integrity of purpose, it is a supreme virtue; and there should be no gag short of a decent regard for the sensibilities of others put upon its freedom and plainness of utterance. Otherwise the limpid pool of democracy would stagnate, and we should have a republic only in name. But we should never cease to be admonished by the warning words of the Father of his Country against the excess of party spirit, reinforced as they are by the experience of a century of party warfare; a warfare happily culminating in the complete triumph of American principles, but brought many times dangerously near to the annihilation of all that was great and noble in the national life.

Sursum Corda. We have in our time seen the republic survive an irrepressible conflict, sown in the blood and marrow of the social order. We have seen the Federal Union, not too strongly put together in the first place, come out of a great war of sections stronger than when it went into it, its faith renewed, its credit rehabilitated, and its flag saluted with love and homage by 70,000,000 of God-fearing men and women thoroughly reconciled and homogeneous. We have seen the Federal Constitution outlast the strain, not merely of a reconstructory ordeal and a Presidential impeachment, but a disputed count of the Electoral vote, a Congressional deadlock and an extra constitutional tribunal, yet standing firm against the assaults of its enemies, whilst yielding itself with admirable flexibility to the needs of the country and the time. And finally, we saw the gigantic fabric of the Federal Government transferred from hands that held it a quarter of a century to other hands without a protest, although so close was the poll in the final count that a single blanket might have covered both contestants for the Chief Magisterial office. With such a record behind us, who shall be afraid of the future?

The young manhood of the country may take this lesson from those of us who who lived through times that did indeed try men's souls—when, pressed down from day to day by awful responsibilities and suspense, each night brought a terror with every thought of the morrow, and when, look where we would, there were light and hope nowhere—that God reigns and wills, and that this fair land is and has always been in his own keeping.

The curse of slavery is gone. It was a joint heritage of woe, to be wiped out and expiated in blood and flame. The mirage of the Confederacy has vanished. It was essentially bucolic, a vision of Arcadia, the dream of a most attractive economic fallacy. The Constitution is no longer a rope of sand. The exact relations of the States to the Federal Government, left open to double construction by the authors of our organic being because they could not agree among themselves and union was the paramount object, has been clearly and definitely fixed by the last three amendments to the original chart, which constitute the real treaty of peace between the North and the South, and seal our bonds as a nation forever.

The republic represents at last the letter and spirit of the sublime declaration. The fetters that bound her to the earth are burst asunder. The rags that degraded her beauty are cast aside. Like the enchanted Princess in the legend, clad in spotless raiment and wearing a crown of living light, she steps in the perfection of her maturity upon the scene of this, the latest and proudest of her victories, to bid a welcome to the world!

Need I pursue the theme? This vast assemblage speaks with a resonance and meaning which words can never reach. It speaks from the fields that are blessed from the never-failing waters of the Kennebec and from the farms that sprinkle the valley of the Connecticut with mimic principalities more potent and lasting than the real; it speaks in the whirr of the mills of Pennsylvania, and in the ring of the wood-cutter's ax from the forests of the lake peninsulas; it speaks from the great plantations of the South and West, teeming with staples that insure us wealth and power and stability; yea, and from the mines and forests and

quarries of Michigan and Wisconsin, of Alabama and Georgia, of Tennessee and Kentucky, far away to the regions of silver and gold, that have linked the Colorado and the Rio Grande in close embrace, and annihilated time and space between the Atlantic and the Pacific; it speaks in one word from the hearthstone in Iowa and Illinois, from the home in Mississippi and Arkansas, from the hearts of 70,000,000 of fearless, free-born men and women, and that one word is "Union!"

There is no geography in American manhood. There are no sections to American fraternity. It needs but six weeks to change a Vermonter into a Texan, and there never has been a time when upon the battlefield or the frontier, Puritan and Cavalier were not convertible terms, having in the beginning a common origin, and so diffused and diluted on American soil as no longer to possess a local habitation, or a nativity, except in the national unit.

The men who planted the signals of American civilization upon that sacred rock of Plymouth Bay were Englishmen, and so were the men who struck the coast a little lower down, calling their haven of rest after the great republican commoner, and founding by Hampton Roads a race of heroes and statesmen, the mention of whose names brings a thrill to every heart. The South claims Lincoln, the immortal, for its own; the North has no right to reject Stonewall Jackson, the one typical Puritan soldier of the war, for its own! Nor will it! The time is coming, is almost here, when hanging above many a mantel-board in fair New England—glorifying many a cottage in the Sunny South—shall be seen together, in everlasting love and honor, two cross-swords carried to battle respectively by the grandfather who wore the blue, and the grandfather who wore the gray.

I cannot trust myself to proceed. We have come here not so much to recall bygone sorrows and glories as to bask in the sunshine of present prosperity and happiness, to interchange patriotic greetings and indulge good auguries, and, above all, to meet upon the threshhold the stranger within our gate, not as a foreigner, but as a guest and friend, for whom nothing that we have is too good.

From wheresoever he cometh we welcome him with all our hearts; the son of the Rhone and the Garonne, our godmother, France, to whom we owe so much, he shall be our Lafayette; the son of the Rhine and the Moselle, he shall be our Goethe and our Wagner; the son of the Campagna and the Vesuvian Bay, he shall be our Michael Angelo and our Garibaldi; the son of Arragon and the Indes, he shall be our Christopher Columbus, fitly honored at last throughout the world.

Our good cousin of England needs no words of special civility and courtesy from us. For him the latch-string is ever on the outer side; though, whether it be or not, we are sure that he will enter and make himself at home. A common language enables us to do full justice to one another at the festive board or in the arena of debate, warning both of us in equal tones against further parley on the field of arms.

All nations and all creeds be welcome here; from the Bosphorus and the Black Sea, the Viennese woods and the Danubian plains; from Holland dike to Alpine crag; from Belgrade and Calcutta and round to China seas and the busy marts of Japan, the isles of the Pacific and the far-away capes of Africa—Armenian, Christian and Jew—the American, loving no country except his own, but loving all mankind as his brother, bids you enter and fear not; bids you partake with us of the fruits of 400 years of American civilization and development and behold these trophies of 100 years of American independence and freedom!

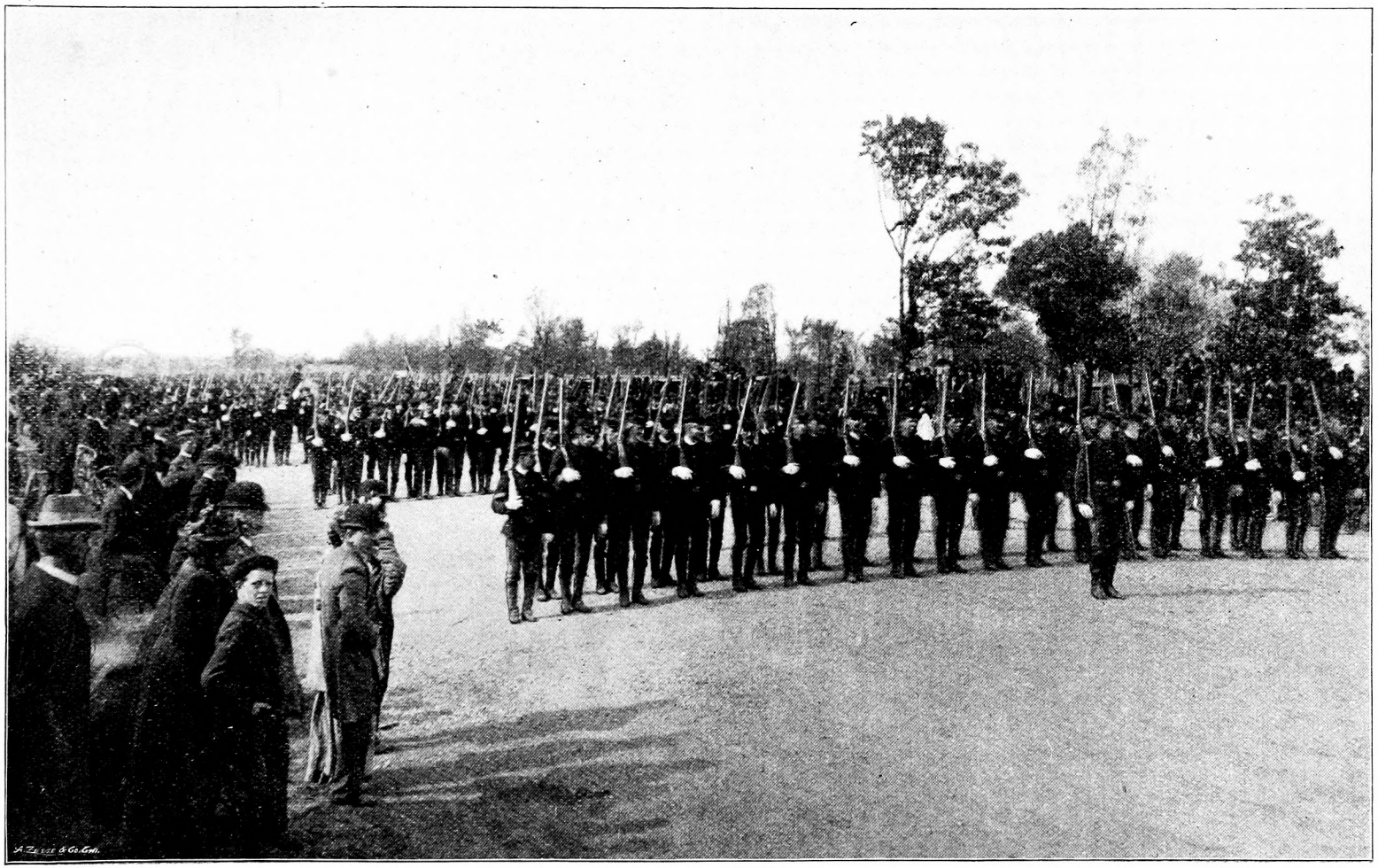
At this moment in every part of the American Union the children are taking up the wondrous tale of the discovery, and from Boston to Galveston, from the little log school house in the wilderness to the towering academy in the city and the town, may be witnessed the unprecedented spectacle of a powerful nation captured by an army of Lilliputs, of embryo men and women, of topling boys and girls, and tiny elves scarcely big enough to lisp the numbers of the national anthem; scarce strong enough to lift the miniature flags that make of arid street and autumn wood an emblematic garden, to gladden the sight and to glorify the red, white and blue. See

"Our young barbarians all at play."

for better than these we have nothing to exhibit. They, indeed, are our crown jewels; the truest, though the inevitable, offsprings of our civilization and development; the representatives of a manhood vitalized and invigorated by toil and care, of a womanhood elevated and inspired by liberty and education. God bless the children and their mothers! God bless our country's flag! And God be with us now and ever, God in the roof-tree's shade and God on the highway, God in the winds and waves, and God in all our hearts!

## CHAUNCEY M. DEPEW'S ADDRESS.

This day belongs not to Americans but to the world. The results of the events it commemorates are the heritage of the people of every race and clime. We celebrate the emancipation of man. The preparation was the work of almost countless centuries, the realization was the revelation of one. The cross on Calvary was hope; the cross raised on San Salvador was opportunity. But for the first, Columbus would never have sailed, but for the second there would have been no place for the planting, the nurture, and the expansion of civil and religious liberty. Ancient



WORLD'S FAIR DEDICATION—SCENE AT MIDWAY PLAISANCE, MILITARY PARADE.

history is a dreary record of unstable civilizations. Each reached its zenith of material splendor, and perished. The Assyrian, Persian, Egyptian, Grecian, and Roman Empires were proof of the possibilities and limitations of man for conquest and intellectual development. Their destruction involved a sum of misery and relapse which made their creation rather a curse than a blessing. Force was the factor in the government of the world when Christ was born, and force was the sole source and exercise of authority both by Church and State when Columbus sailed from Palos.

The wise men traveled from the east towards the west under the guidance of the Star of Bethlehem. The spirit of equality of all men before God and the law moved westward from Calvary with its revolutionary influence upon old institutions to the Atlantic Ocean. Columbus carried it westward across the seas. The emigrants from England, Ireland, Scotland, and Wales, from Germany and Holland, from Sweden and Denmark, from France and Italy have, under its guidance and inspiration, moved west, and again west, building States and founding cities until the Pacific limited their march. The exhibition of arts and sciences, of industries and inventions, of education and civilization which the Republic of the United States will here present, and to which, through its Chief Magistrate, it invites all nations, condenses and displays the flower and fruitage of this transcendent miracle.

The anarchy and chaos which followed the breaking up of the Roman Empire necessarily produced the feudal system. The people preferring slavery to annihilation by robber chiefs became the vassals of territorial lords. The reign of physical force is one of perpetual struggle for the mastery. Power which rests upon the sword neither shares nor limits its authority. The king destroys the lords, and the monarchy succeeded feudalism. Neither of these institutions considered or consulted the people. They had no part but to suffer or die in this mighty strife of masters for the mastery. But the throne, by its broader view and greater resources, made possible the construction of the highways of freedom. Under its banner races could unite, and petty principalities be merged, law substituted for brute force, and right for might. It founded and endowed universities and encouraged commerce. It conceded no political privileges, but unconsciously prepared its subjects to demand them. Absolutism in the State and bigoted intolerance in the Church shackled popular unrest and and imprisoned thought and enterprise in the fifteenth century. The divine right of kings stamped out the faintest glimmer of revolt against tyranny; and the problems of science were solved or submerged by ecclesiastical decrees. The dungeon was ready for the philosopher who proclaimed the truths of the solar system or the navigator who would prove the sphericity of the earth. An English Gladstone, or a French Gambetta, or a German Bismarck, or an Italian Garibaldi, or a Spanish Castelar would have been thought monsters, and their deaths at the stake, or on the scaffold, and under the anathemas of the church would have received the praise and approval of kings and nobles, of priests and peoples. Reason had no seat in spiritual or temporal realms. Punishment was the incentive to patriotism, and piety was held possible by torture. Confessions of faith extorted from the writhing victim on the rack were believed efficacious in saving his soul from fires eternal beyond the grave. For all that humanity to-day cherishes as its best heritage and choicest gifts, there was neither thought nor hope.

Fifty years before Columbus sailed from Palos, Guttenberg and Faust had forged the hammer which was to break the bonds of superstition and open the prison doors of the mind. They had invented the printing press and movable types. The prior adoption of a cheap process for the manufacture of paper at once utilized the press. Its first service, like all of its succeeding efforts, was for the people. The universities and the schoolmen, the privileged and the learned few of that age, were longing for the revelation and preservation of the classic treasures of of antiquity hidden and yet insecure in monastic cells and libraries. But the first born of the marvelous creation of these primitive printers of Mayence was the printed Bible. The priceless contributions of Greece and Rome to the intellectual training and development of the modern world came afterwards, through the same wondrous machine. The force, however, which made possible America, and its reflex influence upon Europe, was the open Bible by the family fireside. And yet neither ths enlightenment of the new learning, nor the dynamic power of the spiritual awakening, could break through the crust of caste which had been forming for centuries. Church and State had so dextrously interwoven the bars of privilege and authority that liberty was impossible from within. Its piercing light and penetrating heat must penetrate from without.

Civil and religious freedom are founded upon the individual and his independence, his worth, his rights, and his equal status and opportunity. For his planting and development a new land must be found, where, with limitless areas for expansion, the avenues of progress would have no bars of custom or heredity, of social orders or privileged classes. The time had come for the emancipation of the mind and soul of humanity. The factors wanting for its fulfillment were the New World and its discoverer.

God always has in training some commanding genius for the control of great crises in the affairs of nations and peoples. The number of these leaders is less than the centuries, but their lives are the history of human progress. Though Cæsar, and Charlemagne, and Hildebrand,

and Luther, and William the Conqueror, and Oliver Cromwell, and all the epoch-makers prepared Europe for the event, and contributed to the result, the lights which illuminate our firmament to-day are Columbus the discoverer, Washington the founder, and Lincoln the savior.

Neither realism nor romance furnishes a more striking and picturesque figure than that of Christopher Columbus. The mystery about his origin heightens the charm of his story. That he came from among the toilers of his time is in harmony with the struggles of our period. Forty-four authentic portraits of him have descended to us, and no two of them are counterfeits of the same person. Strength, intellectuality and stupidity, high moral purpose and brutal ferocity, purity and licentiousness, the dreamer and the miser, the pirate and the puritan, are the types from which we may select our hero. We dismiss the painter, and piercing with the clarified vision of the dawn of the twentieth century the veil of 400 years, we construct our Columbus.

The perils of the sea in his youth upon the rich argosies of Genoa, or in the service of the licensed rovers who made them their prey, had developed a skillful navigator and an intrepid mariner. They had given him a glimpse of the possibilities of the unknown beyond the highways of travel which aroused an unquenchable thirst for adventure and research. The study of the narratives of previous explorers and diligent questionings of the daring spirits who had ventured far towards the fabled west gradually evolved a theory which became in his mind so fixed a fact that he could inspire others with his own passionate beliefs. The words, "that is a lie," written by him on the margin of nearly every page of a volume of the travels of Morco Polo, which is still to be found in a Genoese library, illustrate the skepticism of his beginning, and the first vision of the New World the fufillment of his faith.

To secure the means to test the truth of his speculations, this poor and unknown dreamer must win the support of kings and overcome the the hostility of the church. He never doubted his ability to do both, though he knew of no man living who was so great in power, or lineage, or learning that he could accomplish either. Unaided and alone he succeeded in arousing the jealousies of sovereigns and dividing the councils of ecclesiastics. "I will command your fleet and discover for you new realms, but only on condition that you confer on me hereditary nobility, the Admiralty of the ocean, and the Vice-Royalty and one-tenth of the revenues of the New World," were his haughty terms to King John of Portugal. After ten years of disappointment and poverty, subsisting most of the time upon the charity of the enlightened monk of the Convent of Rabida, who was his unfaltering friend, he stood before the throne of Ferdinand and Isabella, and, rising to imperial dignity in his rage, embodied the same royal conditions to his petition.

The capture of Granada, the expulsion of Islam from Europe, and the triumph of the cross aroused the admiration and devotion of christendom. But this proud beggar, holding in his grasp the potential promise and dominion of El Dorado and Cathay, divided with the Moslem surrender the attention of sovereigns and of bishops. France and England indicated a desire to hear his theories and see his maps, while he was still a suppliant at the gates of the camp of Castile and Aragon, the sport of its courtiers and the scoff of its confessors. His unshaken faith that Christopher Columbus was commissioned from heaven, both by his name and by divine command to carry "Christ across the sea" to new continents and pagan peoples, lifted him so far above the discouragements of an empty purse and a contemptuous court that he was proof against the rebuffs of fortune or of friends. To conquor the prejudices of the clergy, to win the approval and financial support of the State, to venture upon that unknown ocean, which, according to the beliefs of the age, was peopled with demons and savage beasts of frightful shape, and from which there was no possibility of return, required the zeal of Peter the Hermit, and chivalric courage of the Cid, and the imagination of Dante. Columbus belonged to that high order of cranks who confidently tread where "angels fear to tread," and often become the benefactors of their country or their kind.

It was a happy omen of the position which woman was to hold in America, that the only person who comprehended the majestic scope of his plans, and the invincible quality of his genius, was the able and gracious queen of Castile. Isabella alone of all the dignitaries of that age shares with Columbus the honors of his great achievement. She arrayed her kingdom and her private fortune behind the enthusiasm of this mystic mariner, and posterity pays homage to her wisdom and faith.

The overthrow of the Mohammedan power in Spain would have been a forgotten scene in one of the innumerable acts in the grand drama of history had not Isabella conferred immortality upon herself, her husband and their dual crown by her recognition of Columbus. The devout spirit of the Queen and the high purpose of the explorer inspired the voyage, subdued the mutinous crew, and prevailed over the raging storms. They covered, with the divine radiance of religion and humanity, the degrading search for gold, and the horrors of its quest, which filled the first century of conquest with every form of lust and greed.

The mighty soul of the great Admiral was undaunted by the ingratitude of Princes and the hostility of the people by imprisonment and neglect. He died as he was securing the means and preparing a campaign for the rescue of the holy sepulcher at Jerusalem from the infidel. He did not know, what time has revealed, that while the mission of the crusades of Godfrey of Bouillon, and Richard of the Lion Heart was a

bloody and fruitless romance, the discovery of America was the salvation of the world. The one was the symbol, the other the spirit; the one death, the other life. The tomb of the Savior was a narrow and empty vault, precious only for its memories of the supreme tragedy of the centuries, but the new continent the home and temple of the living God.

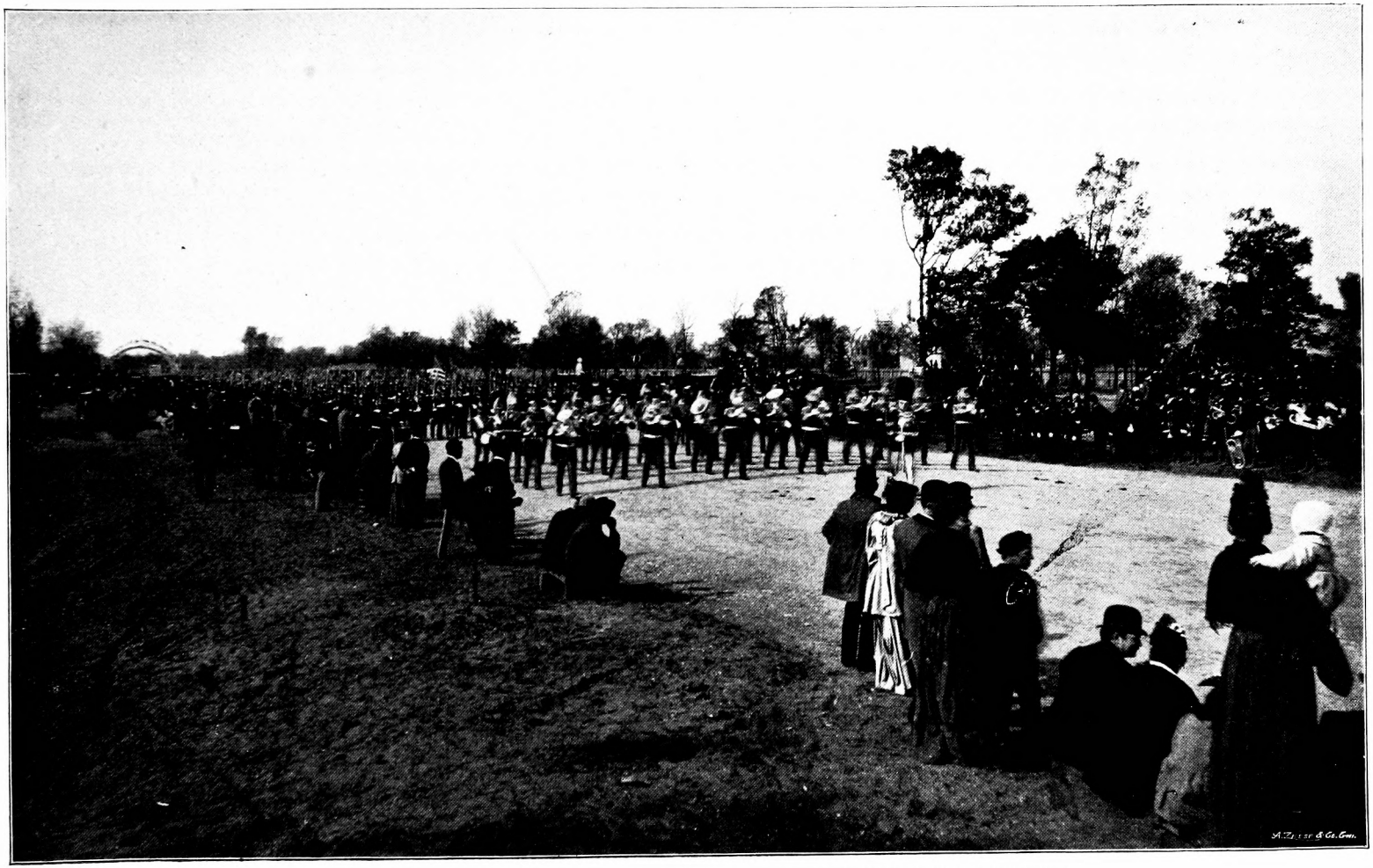
The rulers of the Old World began with partitioning the New. To them the discovery was expansion of empire and grandeur to the throne. Vast territories, whose properties and possibilities were little understood, and whose extent was greater than the kingdoms of the sovereigns, were the gifts to court favorites and the prizes of royal approval. But individual intelligence and independent conscience found here haven and refuge. They were the passengers upon the caravels of Columbus, and he was unconsciously making for the port of civil and religious liberty. Thinkers, who believed men capable of higher destinies and larger responsibilities, and pious people who preferred the Bible to that union of Church and State where each serves the other for the temporal benefit of both, fled to these distant and hospitable lands from intolerable and hopeless oppression at home. It required 300 years for the people thus happily situated to understand their own power and resources and to break bonds which were still reverenced or loved, no matter how deeply they wounded, or how hard they galled.

The nations of Europe were so completely absorbed in dynastic difficulties and devastating wars, with diplomacy and ambitions, that they neither heeded nor heard of the growing democratic spirit and intelligence in their American colonies. To them these provinces were sources of revenue, and they never dreamed that they were also schools of liberty. That it exhausted three centuries under the most favorable conditions for the evolution of freedom on this continent demonstrates the tremendous strength of custom and heredity when sanctioned and sanctified by religion. The very chains which fettered became inextricably woven with the habits of life, the associations of childhood, the tenderest ties of the family, and the sacred offices of the church from the cradle to the grave. It clearly proves that if the people of the Old World and their descendants had not possessed the opportunities afforded by the New for their emancipation, and mankind had never experienced and learned the American example, instead of living in the light and glory of nineteenth century conditions they would still be struggling with medieval problems.

The northern continent was divided between England, France and Spain, and southern between Spain and Portugal. France, wanting the capacity for calonization, which still characterizes her, gave up her western possessions and left the English, who have the genius of universal empire, masters of North America. The development of the experiment in the English domain makes this day memorable. It is due to the wisdom and courage, the faith and virtue of the inhabitants of this territory that government of the people, for the people and by the people was inaugurated, and has become a triumphant success. The Puritan settled in New England and the Cavalier in the South. They represented the opposite of spiritual and temporal life and opinions. The processes of liberty liberalized the one and elevated the other. Washington and Adams were the new types. Their union in a common cause gave the world a republic both stable aud free. It possessed conservatism without bigotry, and liberty without license. It founded institutions strong enough to resist revolution, and elastic enough for indefinite extension to meet the requirements in government of ever enlarging the areas of population and the needs of progress and growth.

The Mayflower, with the Pilgrims, and a Dutch ship laden with African slaves were on the ocean at the same time, the one sailing for Massachusetts and the other for Virginia. This company of saints and first cargo of slaves represented the forces which were to peril and rescue free government. The slaver was the product of the commercial spirit of Great Britain and the greed of the times to stimulate production in the colonies. The men who wrote in the cabin of the Mayflower the first charter of freedom, a government of just and equal laws, were a little band of protestants against every form of injustice and tyranny. The leaven of their principles made possible the Declaration of Independence, liberated the slaves, and founded the new Commonwealths which form the Republic of the United States.

Platforms of principles, whether by petition, or protest or statement, have been as frequent as revolts against established authority. They are parts of the political literature of all nations. The Declaration of Independence proclaimed at Philadelphia, July 4th, 1776, is the only one of them which arrested the attention of the world when it was published, and has held its undivided interest ever since. The vocabulary of the equality of man had been in familiar use by philosophers and statesmen for ages. It expressed noble sentiments, but their application was limited to classes or conditions. The masses cared little for them, nor remembered them long. Jefferson's superb crystalization of the popular opinion, that "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness," had its force and effect in being the deliberate utterance of the people. It swept away in a single sentence Kings and nobles, peers and prelates. It was magna charta, and the petition of rights planted in the virgin soil of the American wilderness, and bearing richer and riper fruit. Under its vitalizing influence upon the individual, the farmer left his plow in the furrow, the lawyer his books and briefs, the merchant his shop, and the workman his bench, to



WORLD'S FAIR DEDICATION—SCENE AT MIDWAY PLAISANCE, MILITARY PARADE.

enlist in the patriot army. They were fighting for themselves and their children. They embodied the idea in their Constitution, in the immortal words with which that instrument of liberty and order began. "We, the people of the United States, do ordain."

The scope and limitations of this idea of freedom have neither been misinterpreted nor misunderstood. The laws of nature in their application to the rise and recognition of men according to their mental, moral, spiritual, and physical endowments are left undisturbed. But the accident of birth gives no rank and confers no privilege. Equal rights and common opportunity for all have been the spurs of ambition and the motors of progress. They have established the common schools and built the public libraries. A sovereign people have learned and enforced the lesson of free education. The practice of government is itself a liberal education. People who make their own laws need no law-givers. After a century of successful trial the system has passed the period of experiment, and its demonstrated permanency and power are revolutionizing the governments of the world. It has raised the largest armies of modern times for self-preservation, and the successful termination of war returned the soldiers to the pursuits of peace. It has so adjusted itself to the pride and patriotism of the defeated that they vie with the victors in their support and enthusiasm for the old flag and our common country. Imported Anarchists have preached their baleful doctrines, but have made no converts. They have tried to inaugurate a reign of terror under the banner of the violent seizure and distribution of property only to be defeated, imprisoned, and executed by the law made by the people and enforced by juries selected from the people. Socialism finds disciples only among those who were its votaries before they were forced to fly from their native land, but it does not take root upon American soil. The state neither supports nor permits taxation to maintain the church. The citizen can worship God according to his belief and conscience, or he may neither reverence nor recognize the Almighty. And yet religion has flourished, churches abound, the ministry is sustained, and millions of dollars are contributed annually for the evangelization of the world. The United States is a Christian country and a living and practical Christianity is the characteristic of its people.

Benjamin Franklin, philosopher and patriot, amused the jaded courtiers of Louis XVI. by his talks about liberty, and entertained the scientists of France by bringing lightning from the clouds. In the reckoning of time the period from Franklin to Morse, and from Morse to Edison is but a span, and yet it marks a material development as marvelous as it has been beneficent. The world has been brought into contact and sympathy. The electric current thrills and unifies the people of the globe. Power and production, highways and transports have been so mutiplied and improved by inventive genius that within the century of our independence 64,000,000 of people have happy homes and improved conditions within our borders. We have accumulated wealth far beyond the visions of the Cathay of Columbus, or the El Dorado of De Sota. But the farmers and freeholders, the savings banks and shops illustrate its universal distribution. The majority are its possessors and administrators. In housing and living, in the elements which make the toiler a self-respecting and respected citizen, in avenues of hope and ambition for children, in all that gives broader scope and keener pleasure to existence, the people of this republic enjoy advantages far beyond those of other lands. The unequal and phenomenal progress of the country has opened wonderful opportunities for making fortunes and stimulated to madness the desire and rush for the accumulation of money. Material prosperity has not debased literature nor debauched the press; it has neither paralyzed nor repressed intellectual activity. American science and letters have received rank and recognition in the older centers of learning. The demand for higher education has so taxed the resources of the ancient universities as to compel the foundation and liberal endowment of colleges all over the Union. Journals remarkable for their ability, independence, and power find their strength not in the patronage of government or the subsidies of wealth, but in the support of a nation of newspaper readers. The humblest and poorest person has in periodicals, whose price is counted in pennies, a library large, fuller, and more varied than was within the reach of the rich at the time of Columbus.

The sum of human happiness has been infinitely increased by the millions from the Old World, who have improved their conditions in the New, and the returning tide of lessons and experience has incalculably enriched the Fatherlands. The divine right of Kings has taken its place with the instruments of mediæval torture among the curiosities of the antiquary. Only the shadow of kingly authority stands between the government of themselves, by themselves, and the people of Norway and Sweden. The union in one Empire of States of Germany is the symbol of Teutonic power and the hope of German liberalism.

The petty despotisms of Italy have been merged into a nationality which has centralized its authority in its ancient capitol on the hills of Rome. France was rudely aroused from the sullen submission of centuries to intolerable tyranny by its soldiers returning from service in the American Revolution. The wild orgies of the reign of terror were the revenges and excesses of the people who had discovered their power but were not prepared for its beneficent use. It fled from itself into the arms of Napoleon. He, too, was a product of the American experiment. He played with kings as with toys, and educated France for liberty. In the processes of its evolution from darkness to light it tried Bourbon and

Orleanist and the third Napoleon, and cast them aside. Now in the fullness of time, and through the training in the school of hardest experience, the French people have reared and enjoy a permanent republic. England of the Mayflower and of James II, England of George III and of Lord North, has enlarged suffrage, and is to-day animated and governed by the democratic spirit. She has her throne, admirably occupied by one of the wisest of sovereigns and best of women, but it would not survive one dissolute and unworthy successor. She has her hereditary peers, but the House of Lords will be brushed aside the moment it resists the will of the people.

The time has arrived for both a closer union and greater distance between the Old World and the New. The former indiscriminate welcome to our prairies, and the present invitation to these palaces of art and industry, mark the passing period. Unwatched and unhealthy immigration can no longer be permitted to our shores. We must have a national quarantine against disease, pauperism and crime. We do not want candidates for our hospitals, our poorhouses or our jails. We cannot admit those who come to undermine our institutions and subvert our laws. But we will gladly throw wide our gates for and receive with open arms those who, by intelligence and virtue, by thrift and loyalty, are worthy of receiving the equal advantages of the priceless gift of American citizenship. The spirit and object of this exhibition are peace and kinship.

Three millions of Germans, who are among the best citizens of the republic, send greeting to the Fatherland their pride in its glorious history, its ripe literature, its traditions and associations. Irish, equal in number to those who remain upon the Emerald Isle, who have illustrated their devotion to their adopted country on many a battlefield, fighting for the Union and its perpetuity, have rather intensified than diminished their love for the land of the shamrock and their sympathy with the aspirations of their brethren at home. The Italian, the Spaniard and the Frenchman, the Norwegian, the Swede and the Dane, the English, the Scotch and the Welsh, are none the less loyal and devoted Americans because in this congress of their kin the tendrils of affection draw them closer to the hills and valleys, the legends and the loves associated with their youth.

Edmund Burke, speaking in the British Parliament with prophetic voice, said: "A great revolution has happened—a revolution made not by chopping and changing of power in any of the existing States, but by the appearance of a new State, of a new species, in a new part of the globe. It has made a great change in all the relations and balances and gravitations of power as the appearance of a new planet would in the system of the solar world." Thus was the humiliation of a successful revolt tempered to the motherland by pride in the State created by her children. If we claim heritage in Bacon, Shakspeare and Milton, we also acknowledge it was for liberties guaranteed Englishmen by sacred charters our fathers triumphantly fought. While wisely rejecting throne and caste and privilege and an established church in their newborn State, they adopted the substance of English liberty and the body of English law. Closer relations than with any other lands, and a common language rendering easy interchanges of criticisms and epithet, sometimes irritate and offend, but the heart of republican America beats with responsive pulsations to the hopes and aspirations of the people of Great Britain.

The grandeur and beauty of this spectacle are the eloquent witnesses of peace and progress. The Parthenon and the cathedral exhausted the genius of the ancients and the skill of the medieval architects in housing the statue or spirit of deity. In their ruins or their antiquity they are mute protests against the merciless enmity of nations, which forced art to flee to the altar for protection. The United States welcomes the sister republics of the Southern and Northern Continents and the nations and peoples of Europe and Asia, of Africa and Australia, with the products of their lands, of their skill and of their industry to this city of yesterday, yet clothed with royal splendor as the Queen of the Great Lakes. The artists and architects of the country have been bidden to design and erect the buildings which shall fitly illustrate the height of civilization and the breadth of our hospitality. The peace of the world permits and protects their efforts in utilizing their powers for man's temporal welfare. The result is this Park of Palaces. The originality and boldness of their conceptions, and the magnitude and harmony of their creations, are the contribution of America to the oldest of the arts, and the cordial bidding of America to the peoples of the earth to come and bring the fruitage of their age to the boundless opportunities of this unparalleled exhibition.

If interest in the affairs of this world is vouchsafed to those who have gone before, the spirit of Columbus hovers over us to-day. Only by celestial intelligence can it grasp the full significance of this spectacle and ceremonial.

From the first century to the fifteenth counts for little in the history of progress, but in the period between the fifteenth and twentieth are crowded the romance and reality of human development. Life has been prolonged, and its enjoyment intensified. The powers of the air and the water, the resistless forces of the elements, which in the time of the discoverer were the visible terrors of the wrath of God, have been subdued to the service of man. Art and luxuries which could be possessed and enjoyed only by the rich and noble, the works of genius which were read

and understood only by the learned few, domestic comforts and surroundings beyond the reach of lord or bishop, now adorn and illumine the homes of our citizens. Serfs are sovereigns, and the people are kings. The trophies and splendors of their reign are commonwealths, rich in every attribute of great States, and united in a republic whose power and prosperity, and liberty and enlightenment, are the wonder and admiration of the world.

All hail, Columbus, discoverer, dreamer, hero and apostle. We here, of every race and country, recognize the horizon which bounded his vision and the infinite scope of his genius. The voice of gratitude and praise for all the blessings which have been showered upon mankind by his adventure is limited to no language, but is uttered in every tongue. Neither marble nor brass can fitly form his statue. Continents are his monument, and unnumbered millions, past, present and to come, who enjoy in their liberties and their happiness the fruits of his faith, will reverently guard and preserve, from century to century, his name.

# THE COLUMBIAN ODE.

BY MISS HARRIET MONROE.—READ AND SUNG AT THE DEDICATORY CEREMONIES OF THE WORLD'S COLUMBIAN EXPOSITION.

Columbia! on thy brow are dewy flowers
Plucked from wide prairies and mighty hills.
Lo! toward this day have the steadfast hours,
Now to thy hope the world its beaker fills.
The old earth hears a song of blessed themes,
And lifts her head from a deep couch of dreams
Her queenly nations, elder-born of time,
Troop from high thrones to hear,
Clasp thy strong hands, tread with thee paths
Lovingly bend the ear. [sublime.
Spain, in the bordered robes of chivalry,
Comes with slow foot and inward brooding eyes,
Bow to her banner! 'twas the first to rise
Out of the dark for thee.
And England, royal mother, whose right hand
Molds nations whose white feet the ocean tread,
Lays down her sword on thy beloved strand
To bless thy wreathed head;
Hearing in thine her voice, bidding thy soul
Fulfill her dream, the foremost at the goal.
And France, who once thy fainting form upbore,
Brings beauty now where strength she brought of yore.

France, the swift-footed, who with thee
Gazed in the eyes of Liberty.
And loved the dark no more.

Around the peopled world
Bright Banners are unfurled.
The long procession winds from shore to shore.
The Norseman sails
Through icy gales
To the green Vineland of his long-ago,
Russia rides down from realms of sun and snow.
Germany casts afar
Her iron robes of war,
And strikes her harp with thy triumphal song.
Italy opens wide her epic scroll,
In bright hues emblazoned, with great deeds writ long,
And bids thee win the kingdom of the soul.
And the calm Orient, wise with many days,
From hoary Palestine to sweet Japan,
Salutes thy conquering youth;
Bidding thee hush while all the nations praise,
Know, though the world endure but for a span,
Deathless is truth.

Lo! unto these the ever-living past
Ushers a mighty pageant, bids arise
Dead centuries, freighted with visions vast,
Blowing dim mists into the future's eyes.
Their song is all of thee,
Daughter of mystery.

Alone! Alone!
Behind wide walls of sea!
And never a ship has flown
A prisoned world to free.
Fair is the sunny day
On mountain, and lake and stream,
Yet wild men starve and slay,
And the young earth lies adream.
Long have the dumb years pressed with vacant eyes,
Bearing rich gifts for nations throned afar,
Guarding thy soul inviolate as a star,
Leaving thee safe with God till man grow wise.
At last one patient heart is born
Fearless of ignorance and scorn,
His strong youth wasteth at thy sealed gate—
Kings will not open to the untrod path.

His hope grows sere while all the angels wait,
The prophet bows under the dull world's wrath.

Until a woman fair
As morning lilies are
Brings him a jeweled key—
And lo! a world is free.

Wide swings the portal never touched before,
Strange luring winds blow from an unseen shore,
Toward dreams that cannot fail
He bids the three ships sail,
While man's new song of hope rings out against the gale.

Over the wide unknown,
Far to the shores of the Ind,
On through the dark alone,
Like a feather blown by the wind;
Into the west away,
Sped by the breath of God,
Seeking the clearer day
Where only his feet have trod;
From the past to the future we sail;
We slip from the leash of Kings.
Hail, spirit of freedom—hail!
Unfurl thy impalpable wings!
Receive us, protect us, and bless
Thy knights who brave all for thee.
Though death be thy soft caress,
By that touch shall our souls be free
Onward and ever on,
Till the voice of despair is stilled,
Till the haven of peace is won,
And the purpose of God fulfilled.

O strange, divine surprise!
Out of the dark man strives to rise,
And struggles inch by inch with toil and tears;
Till, lo! God stoops from His supernal spheres,
And bares the glory of His face,
Then darkness flies afar.
This earth becomes a star—
Man leaps up to the lofty place.
We ask a little—all is given,
We Seek a lamp—God grants us heaven,
So these who dared to pass beyond the pale,
For an idea tempting the shrouded seas,
Sought but Cathay. God bade their faith prevail
To find a world—blessed his purposes!
The hero knew not what virgin soil [he laid
Laughed through glad eyes when at her feet
The gaudy trappings of man's masquerade.
She who had dwelt in forests, heard the roll
Of lakes down thundering to the sea,
Beheld the gleaming mountain heights
Two oceans playing with the lights
Of eve and morn—ah! what should she
With all the out-worn pageantry
Of purple robes and heavy mace and crown?
Smiling she casts them down,
Unfit her young austerity
Of hair unbound and strong limbs bare and brown.

Yet they who dare arise
And meet her stainless eyes
Forget old loves, though crowned queens these be,
And wither her winged feet fare
They follow though death be there—
So sweet, so fleet, so goddess-pure is she.
Her voice is like deep rivers that do flow
Through forests bending low.
Her step is softest moonlight, that doth force
The ocean to its course.
Gentle her smile, for something in man's face.
World worn, timeweary, furrowed deep with tears,
Thrills her chaste heart with a more tender grace.
Softly she smooths the wrinkles from his brow,
Wrought by the baleful years,
Smiles sunshine on the hoar head, whisper slow
New charges from the awakened will of truth—
Words all of fire that thrill his soul with youth,
Not with his brother is man's battle here.
The challenge of the earth, that Adam heard,
His love austere breathes in his eager ear,
And lo! the knight who warred at love's command
And scarred the face of Europe, sheathed his sword,
Hearing from untaught lips a nobler word,
Taking new weapons from an unstained hand.
With ax and oar, with mallet and with spade,
She bids the hero conquer, unafraid
Though cloud-veiled Titans be his lordly foes—
Spirits of earth and air, whose wars brook no repose.

For from far-away mountain and plain,
From the shores of the sunset sea,
The unwearying rulers complain, complain,
And throng from the wastes to defend their reign,
Their threatened Majesty,
The low prairies that lie abloom
Sigh out to the summer air;
Shall our dark soil be the tomb
Of the flowers that rise so fair?
Shall we yield to man's disdain,
And nourish his golden grain?
We will freeze, and burn, and snare
Ah! bid him beware! beware!
And the forests, heavy and dark and deep
With the shadows of shrouded years,
In a murmurous voice, out of age-long sleep,
Ask the winds: What creature rude
Would storm our solitude?
Hath his soul no fears, no tears?
The prone rivers lift up their snow-crowned heads,
Arise in wrath from their rock-hewn beds,
And roar: We will ravage and drown
Ere we float his white ships down,
And the lakes from a mist
Of amethyst
Call the storm-clouds down and grow ashen and brown.
And all the four winds wail:
Our gales shall make him quail.
By blinding snow, by burning sun
His strength shall be undone.
Then men in league with these—
Brothers of wind and waste—
Hew barbs of flint, and darkly haste

From sheltering tents and trees;
And mutter: Away! away!
Ye children of white-browed day!
Who dares profane our wild gods' reign
We torture and trap and slay.
Child of the light, the shadows fall in vain.
Herald of God, in vain the powers conspire.
Armed with truth's holy cross, faith's sacred fire,
Though often vanquished, he shall rise again,
Nor rest till the wild lords of earth and air
Bow to his will, his burdens glad to bear.
The angels leave him not through the long strife,
But sing large annals of their own wide life,
Luring him on to freedom. On that field,
From giants won, shall man be slave to man?
Lo! clan on clan,
The embattled nations gather to be one,
Clasp hands as brothers 'neath Columbia's shield,
Upraise her banner to the rising sun.
Along her blessed shore
One heart, one song, one dream—
Man shall be free forevermore,
And love shall be supreme.

When dreaming kings, at odds with swift-paced time,
Would strike that banner down,
A nobler knight than ever writ or rhyme
With fame's bright wreath did crown,
Though armed hosts bore it till it floated high
Beyond the clouds, a light that cannot die;
Ah! hero of our younger race!
Great builder of a temple new!
Ruler, who sought no lordly place!
Warrior, who sheathed the sword he drew!
Lover of men, who saw afar
A world unmarred by want or war,
Who knew the path, and yet forbore
To tread, till all men should implore;
Who saw the light, and led the way
Where the gray world might greet the day;
Father and leader, prophet sure,
Whose will in vast works shall endure.
How shall we praise him on this day of days,
Great son of fame who has no need of praise?

How shall we praise him! Open wide the doors
Of the fair temple whose broad base he laid.
Through its white halls a shadowy cavalcade
Of heroes moves o'er unresounding floors—
Men whose brawned arms upraised these columns high,
And reared the towers that vanish in the sky—
The strong who, having wrought, can never die.

And lo! leading a blessed host comes one
Who held a warring nation in his heart;
Who knew love's agony, but had no part
In love's delight; whose mighty task was done
Through blood and tears that we might walk with joy,
And this day's rapture own no sad alloy.
Around him heirs of bliss, whose bright brows wear
Palm-leaves amid their laurels ever fair.
Gaily they come, as though the drum
Beat out the call their glad hearts knew so well.
Brothers once more, dear as of yore,
Who in a noble conflict nobly fell.
Their blood washed pure yon banner in the sky,
And quench the brands laid 'neath these arches high;
The brave who, having fought, can never die.

Then surging through the vastness rise once more
The aureoled heirs of light, who onward bore
Through darksome times and trackless realms of ruth
The flag of beauty and the torch of truth.
They tore the mask from the foul face of wrong;
Even to God's mysteries they dared aspire;
High in the choir they lit yon altar-fire,
And filled these aisles with color and with song;
The ever-young, the unfallen, wreathing for time
Fresh garlands of the seeming-vanished years
Faces long luminous, remote, sublime,
And shining brows still dewy with our tears.
Back with the old glad smile comes one we knew
We bade him rear our house to-day.
But Beauty opened wide her starry way,
And he passed on. Bright champions of the true,
Soldiers of peace, seers, singers ever blest—
From the wide ether of a loftier quest
Their winged souls throng our rites to glorify
The wise who, having known, can never die.

Strange splendors stream the vaulted aisles along—
To these we loved celestial rapture clings,
And music, borne on rythm of rising wings,
Floats from the living dead, whose breath is song.

Columbia, my country, dost thou hear?
Ah! dost thou hear the songs unheard of time?
Hark! for their passion trembles at thine ear.
Hush! for thy soul must heed their call sublime.
Across wide seas unswept by earthly sails,
Those strange sounds draw thee on, for thou shalt be
Leader of nations through the autumnal gales
That wait to mock the strong and wreck the free.
Dearer, more radiant than of yore.
Against the dark I see thee rise;
Thy young smile spurns the guarded shore,
And braves the shadowed ominous skies.
And still that conquering smile who see
Pledge love, life, service, all to thee.
The years have brought thee robes most fair,
The rich processional years,
And filletted thy shining hair,
And zoned thy waist with jewels rare,
And whispered in thine ears
Strange secrets of God's wondrous ways,
Long hid from human awe and praise.

For lo! the living God doth bare his arm,
No more he makes his house of clouds and gloom
Lightly the shuttles move within his loom:
Unveiled his thunder leaps to meet the storm,

From God's right hand man takes the powers that sway
A universe of stars.
He bows them; he bids them go or stay;
He tames them for his wars,
He scans the burning paces of the sun,
And names the invisible orbs whose courses run
Through the dim deeps of space.
He sees in dew upon a rose impearled
The swarming legions of a monad world
Begin life's upward race.
Voices of hope he hears
Long dumb to his dispair,
And dreams of golden years
Meet for a world so fair.
For now democracy doth wake and rise
From the sweet sloth of youth.
By storms made strong, by many dreams made wise,
He clasps the hand of truth.
Through the armed nations lies his path of peace,
The open book of knowledge in his hand.
Food to the starving, to the oppressed release,
And love to all he bears from land to land.
Before his march the barriers fall,
The laws grow gentle at his call.

His glowing breath blows far away
The fogs that veil the coming day,
That wondrous day—
When earth shall sing as through the blue she rolls,
Laden with joy for all her thronging souls.
Then shall want's call to sin resound no more
Across her teeming fields. And pain shall sleep
Soothed by brave science with magic lore,
And war no more shall bid the nations weep.
Then the worn chains shall slip from man's desire,
And ever higher and higher
His swift foot shall aspire;
Still deeper and more deep
His soul its watch shall keep,
Till love shall make the world a holy place,
Where knowledge dares unveil God's very face.

Not yet the angels hear life's last sweet song,
Music unutterably pure and strong
From earth shall rise to haunt the peopled skies
When the long march of time,
Patient in birth and death, in growth and blight,
Shall lead men up through happy realms of light
Unto his goal sublime.

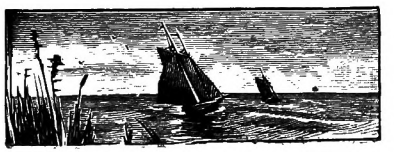
Columbia! Men beheld thee rise
A goddess from the misty sea.

Lady of joy, sent from the skies,
The nations worshipped thee.
Thy brows were flushed with dawn's first light,
By foamy waves with stars bedight
Thy blue robe floated free.

Now let the sun ride high o'erhead,
Driving the day from shore to shore,
His burning tread we do not dread,
For thou art evermore
Lady of love whose smile shall bless,
Whom brave deeds win to tenderness,
Whose tears the lost restore.

Lady of hope thou art. We wait
With courage thy serene command.
Through unknown seas, toward undreamed fate
We ask thy guiding hand.
On! though sails quiver in the gale!
Thou at the helm, we cannot fail.
On to God's time-veiled strand!

Lady of beauty! thou shalt win
Glory and power and length of days.
The sun and moon shall be thy kin,
The stars shall sing thy praise.
All hail! we bring thee vows most sweet
To strew before thy winged feet.
Now onward be thy ways!



# OPENING OF THE WORLD'S COLUMBIAN EXPOSITION.

AN ACCOUNT OF THE EXERCISES AND EVENTS OF THE GREAT OCCASION, WITH FULL TEXT OF PRESIDENT CLEVELAND'S ADDRESS AND "THE PROPHECY."

IT is the first of May. Chicago is astir with the dawn. The enveloping mist which greeted the anxious eyes of early risers gives way by 9 o'clock to promise of a glorious day. Patches of blue fleck the sky of gray, and at last the sun itself turns out with all the crowd to see the president.

At 9 o'clock the president leaves the Lexington, escorted by company B, Seventh United States cavalry, the dashing Chicago hussars, and troop A of the Illinois National Guard. It is one of the most noted processions that ever rode down Michigan avenue. There is the president of the United States, and his official cabinet; the duke of Veragua, the guest of the United States, with his glittering retinue, the governor of Illinois, the mayor of Chicago, and scores of high officials of nation, state, and city; world's fair officials and distinguished guests from home and abroad invited to participate in the august ceremonies.

Michigan avenue and all the boulevards leading to Jackson Park are aflame with flags and bunting and alive with cheering thousands who line the route to testify their welcome to President Cleveland and the living descendant of the admiral of the seas in whose honor the greatest exposition on earth is about to be proclaimed.

The march to the exposition grounds is an unbroken ovation. As the glittering pageant enters Midway plaisance, the sun bursting forth, lights up a scene nowhere else on earth to be witnessed. A glittering fleeting panorama of all nations of the world greets the president's eyes. He is cheered in almost as many languages as are spoken by mankind. Arabs in gorgeous trapping greet the nation's ruler. He is saluted by grave Turks, and greeted by Soudanese, Javanese, Chinese, Japanese, and Cingalese with equal zest.

The entrance of the official procession to Jackson park is announced by a roar like that of distant thunder. It is taken up by the watching thousands and carried to every nook and corner of the spacious grounds, and 350,000 voices join in welcoming the nation's guest and ruler.

And what a crowd! From break of day it had been pouring into the park by every gate and turnstile like a resistless stream of lava, overflowing all boundaries, and checked only by the white walls of the massive temples of art and industry. It flows, and ebbs, and circles, and whirls, and surges like a mighty torrent into every vacant space, and masses itself around the administration building like a mighty sea whose waters roar like the voice of an approaching tempest.

It is 11 o'clock, and the president, accompanied by Director General Davis, appears upon the platform at the east front of the administration building. There is an outburst of cheers that sounds like the hoarse thunder of a hundred field pieces. Closely following comes the duke of Veragua and staff. Another roar of welcome and the great raised platform fills up too fast.

Behind and above are seated the royal commissioners of foreign countries with their staffs, arrayed in glittering regalia making a sea of ever-changing color.

In the 3,000 faces that rise tier and tier back to the towering structure whose gorgeous dome hangs like a golden ball against the sky there are thousands known to all the world. Nobles, famous soldiers and sailors, statesmen and jurists of high renown, and beautiful women whose faces are transfigured by the scene.

Stretching away to the great fountains and flanking the basin on either side even to massive peristyle is a sea of upturned faces so dense that one can literally walk upon the living waters.

There is a crash of music. The ceremony has begun. Thomas' orchestra plays the "Columbian March" and then deep silence broods upon the sea of humanity. Dr. Milburn is invoking the throne of grace, and although his words reach only a few in the vast crowd the angel of peace is fanning the fevered faces of the multitude with her drooping wings.

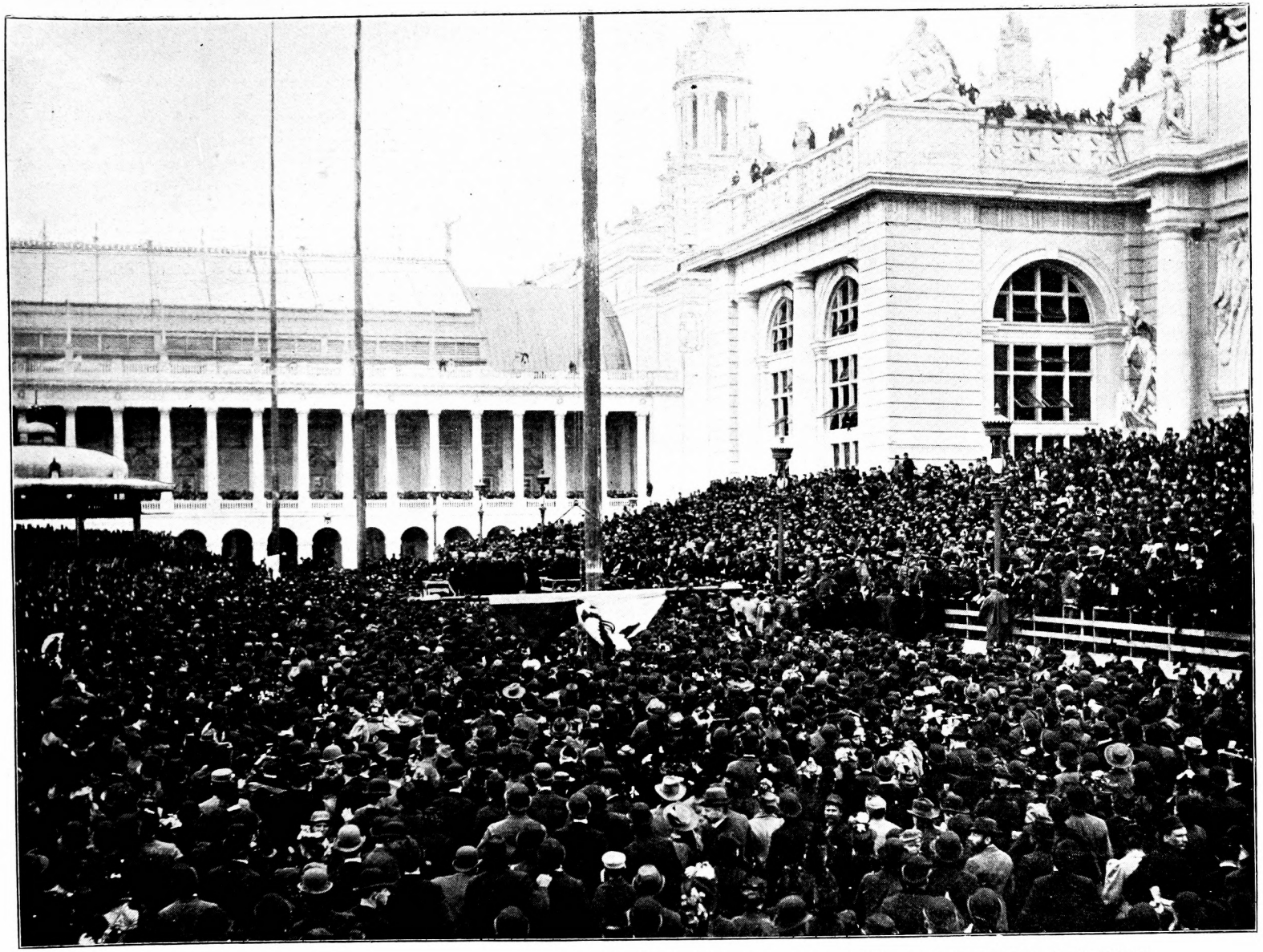
The ceremony is brief, as follows:

Prayer, Rev. W. H. Milburn, D. D.; Poem, "The Prophecy," W. D. Croffut, read by Miss Jessie Couthoui; Music, orchestral overture, "Rienzi," Wagner; Address by Director General Davis of the World's Columbian Exposition; Address and opening of the World's Columbian Exposition by the President of the United States; Starting of machinery; National salute; Official reception of the President of the United States and the officials of the World's Columbian Exposition and the World's Columbian Commission by the foreign commissioners in the manufactures and liberal arts building.

It is high noon at Jackson Park.

Director General Davis has delivered his address and is loudly cheered.

Now a scene never before witnessed occurs. As President Cleveland rises to deliver his address a wave of enthusiasm sweeps over the sea of humanity, causing it to rock and roar like the mighty ocean. Ten acres of people are cheering and swinging their hats in the air. A hundred



OPENING OF THE WORLD'S COLUMBIAN EXPOSITION, MAY 1, 1893.—PRESIDENT CLEVELAND SPEAKING.

thousand handkerchiefs appear and flutter in the breeze. It is like a sudden fall of gigantic snowflakes. Standing there erect and calm the president gazes upon a scene never to be forgotten.

In the presence of 350,000 expectant people gathered from every clime and race; beneath the luminous countenance of a relentant sun; in the shadow of the domes and pillars of a great, white city such as mortals never reared before; surrounded by a vision of pomp and splendor unparalled in the history of the world the citizen-president of the United States touches the golden electric key which opened the greatest exposition of the century to all nations.

It marks the beginning of an olympian era, the reign of peace and good will to men, battles won by force of intellect alone.

So it is fitting that the people's chosen magistrate, arrayed in the simple garb of a citizen of the republic, should use the wand of science instead of the chieftain's sword in emphasizing the greatest victory ever won by the arms of science, genius and art.

Before him sit the Arts and Sciences bending to their sweeps; the herald, Fame, with outspread wings, and Time, the pilot leaning hard upon his helm, seen through a mist of interlacing fountain jets, and beyond the stately colonade through which the gray-eyed baby billows peep and laugh.

Beside him stand the men who lately rubbed Aladdin's lamp and there arises again to human eyes the vision of old Norumbega—a vast phantasm of architecture glittering with domes and towers crowned with banners flaunting to the sky, for here "in this new world which is the old," the forums and basilicas of the Cæsars have yielded up with interest their rich inheritance of ordered beauty to the sons of men who "sit at the eternal loom of Time and weave the drapery of the living God."

President Cleveland has spoken. Thousands of watches held in trembling hands announce the time. Nine momentous minutes have slipped away while his words of counsel and of cheer are falling like a benediction upon the surging human sea that beats against the presidential dais on every side. Then this calm, self-possessed citizen-magistrate touches the golden key, Aladdin like, and the surging human sea becomes a tempest-driven ocean of applauding men.

The ponderous mechanism within machinery hall becomes a sentient, waking, moving, speaking giant with lungs of steam and muscles of gleaming steel.

Up from the sleeping fountains rise thousands of streams of water, painting miniature rainbows on towering facades and stately peristyle.

From a thousand halyard peaks as many rosebud spheres of color bloom and burst upon the pulsing air. It is as if the potent rod of Amphion had called to life the sleeping roses in the gardens of the wind sprites. Trembling for a moment, then swelling and bursting into sprays of flashing color. they spread their red, and blue, and white, and scarlet wings upon the eager breeze like souls of living, flying things. "Old glory" from its lofty staff above the president leaps like a tricolored fountain of silken flame far into space, trailing its snowy stars across the sky like some newer, nearer firmament, then, rising, falling, rocking on the billowy air, a luminous sail upon an opalescent sea.

Now the hoarse thunder of heavy guns mingles with the shouts and cheers from countless throats, and over all, the deep, sweet music of the German bells booming a royal greeting to the master minds that planned and executed so great an enterprise.

So the World's Columbian Exposition is formally opened to the world.

## PRESIDENT CLEVELAND'S ADDRESS.

I am here to join my fellow citizens in the congratulations which befit this occasion. Surrounded by the stupendous results of American enterprise and aetivity, and in view of magnificent evidences of American skill and intelligence, we need not fear that these congratulations will be exaggerated. We stand to-day in the presence of the oldest nations of the world and point to the great achievements we here exhibit, asking no allowance on the score of youth. The enthusiasm with which we contemplate our work intensifies the warmth of the greeting we extend to those who have come from foreign lands to illustrate with us the growth and progress of human endeavor in the direction of a higher civilization. We who believe that popular education and the stimulation of the best impulses of our citizens lead the way to a realization of the proud national destiny which our faith promises gladly welcome the opportunity here afforded us to see the results accomplished by efforts which have been exerted longer than ours in the field of man's improvement, while in appreciative return we exhibit the unparalled advancement and wonderful accomplishments of a young nation, and present the triumphs of a vigorous, self-reliant and independent people. We have built these splendid edifices, but we have also built the magnificent fabric of a popular government, whose grand proportions are seen throughout the world. We have made and here gathered together objects of use and beauty, the products of American skill and invention; we have also made men who rule themselves. It is an exalted mission in which we and our guests from other lands are engaged, as we co-operate in the inauguration of an enterprise devoted to human enlightenment; and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood of nations.

Let us hold fast to the meaning that underlies the ceremony, and let us not lose the impressiveness of this moment. As by a touch the machinery that gives life to this vast exposition is now set in motion so at the same instant let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, the dignity, and the freedom of mankind.

## THE PROPHECY—By W. D. Croffut.

READ BY MISS JESSIE COUTHOUI AT THE OPENING OF THE WORLD'S COLUMBIAN EXPOSITION,

Sadly Columbus watched the nascent moon
Drown in the gloomy ocean's western deeps,
Strange birds that day had fluttered in the sails
And strange flowers floated round the wandering keel,
And yet no land. And now, when thro' the dark
The Santa Maria leaped before the gale,
And angry billows tossed the caravels
As to destruction. Gomez Rascon came
With Captain Pinson thro' the frenzied seas,
And to the admiral brought a parchment scroll,
Saying: "Good master, read this writing here—
An earnest prayer it is from all on board.
The crew would fain turn back in utter fear;
No longer to the pole the compass points;
Into the zenith creeps the northern star.
You saw but yester' eve an albatross
Drop dead on deck beneath the flying scud,
The devil's wind blows madly from the east
Into the land of Nowhere, and the sea
Keeps sucking us adown the maelstrom's maw.
Francisco says the edge of earth is near,
And off to Erebus we slide unhelmed.
Last Sunday night Diego saw a witch
Dragging the Nina by her forechains west
And wildly dancing on a Dolphin's back;
And, as she danced, the brightest star in heaven
Slipped from its leash and sprang into the sea,
Like Lucifer' and left a trail of blood.
I pray thee, master, turn again to Spain
Obedient to the omens, or, perchance,
The terror-stricken crew, to escape their doom
May mutiny and——"
"Gomez Rascon, peace."
Exclaimed the admiral. "Thou hast said enough.
Now, prithee, leave me. I would be alone."

Then eagerly Columbus sought a sign.
In sea and sky and in his lonely heart,
Finding, instead of presages of hope,
The dark and ominous portents of despair.

The wild winds roared around him and he heard
Shrill voices cry "Return, return, return;"
He thought of Genoa and dreams of youth,
His father's warnings and his mother's prayers,
Confiding Beatrix and the prattling babe,
The life and mirth and warmth of old Castile,
And tempting comfort of the peaceful land,
And wild winds moaned "Return, return, return."

As thus he mused he paced the after deck
And gazed upon the luminous waves astern.
Strange life was in the phosphorescent foam,
And thro' the goblin glow there came and went
Life elfin shadows on an opal sea,
Prophetic pictures of the land he sought.

He saw the end of his victorious quest—
He saw, ablaze on Isabella's breast,
The gorgeous Antillean jewels rest—
The islands of the west.

He saw invading Plenty, dispossess
Old Poverty, the land with bounty bless,
And thro' the wretched caverns of distress
Walk star-eyed Happiness.

He saw an empire, radiant as the day,
Harnessed to law, but under Freedom's sway,
Proudly arise, resplendent in array,
To show the world the way.

He saw celestial Peace in mortal guise,
And, filled with hope and thrilled with high emprise,
Lifting its tranquil forehead to the skies,
A vast republic rise.

He saw, beyond the hills of golden corn,
Beyond the curve of Autumn's opulent horn,
Ceres and Flora laughingly adorn
The bosom of the morn.

He saw a cloth of gold across the gloom,
An arabesque from Evolution's loom,
And from the barren prairies driven spume
Imperial cities bloom.

He saw an iron dragon dashing forth
Along an iron thoroughfare, South, North, East, West
Uniting in beneficent girth
Remotest ends of earth.

He saw the lightning run an elfin race
Where trade, love, grief and pleasure interlace,
And absent friends in Ariel's embrace
Communing face to face.

He saw Relief thro' deadly dungeons grope;
Foes turn to brothers, black despair to hope,
And cannon rust upon the grassgrown slope
And rot the gallows rope.

He saw the babes on Labor's cottage floor—
The bright wall hung with luxury more and more,
And Comfort, radiant with abounding store
Wave welcome at the door.

He saw the myriad spindles flutter round;
The myriad mill-wheels shake the solid ground;
The myriad homes where jocund joy is found,
And love is throned and crowned.

He saw exalted Ignorance under ban,
Though panoplied in force since time began,
And Science, consecrated, led the van,
The providence of man.

The pictures came, and paled, and passed away.
And then the Admiral turned as from a trance,
His lion face aglow, his luminous eyes
Lit with mysterious fire from hidden suns;
"Now, Martin, to thy waiting helm again,
Haste to the Pinta fill her sagging sails.
For on my soul hath dawned a wondrous sight.
Lo: thro' this segment of the watery world
Uprose a hemisphere of glorious life,
A realm of golden grain and fragrant fruits,
And men and women wise and masterful,
Who dwelt at peace in rural cottages
And splendid cities bursting into bloom—
Great Lotus blossoms on a flowery sea:
And happiness was there and bright-winged hope—
High aspiration, soaring to the stars;
And then methought, O, Martin, thro' the storm
A million faces turned on me and smiled
Now go we forward—forward, fear avaunt;
I will abate no atom of my dream
Though all the devils of the underworld
Hiss in the sails and grapple to the keel.
Haste to the Pinta, westward keep her prow,
For I have had a vision full of light;
Keep her prow westward in the sunset's wake
From this hour hence, and let no man look back."

* * * * * *

Then from the Pinta's foretop fell a cry,
A trumpet song: "Light-ho! Light-ho! Light-ho!"



Grover Cleveland

PRESIDENT OF THE UNITED STATES.



Cristobal Colon
Duque de Veragua
1893

GUEST OF THE UNITED STATES.



MRS. POTTER PALMER,

President of the Lady Board of Managers.



COL. GEO. R. DAVIS,

DIRECTOR-GENERAL WORLD'S COLUMBIAN EXPOSITION.



H. N. HIGINBOTHAM,

PRESIDENT WORLD'S COLUMBIAN EXPOSITION.



T. W. PALMER,

President World's Columbian Commission.

# FORMER WORLD'S FAIRS.

## LONDON, IN 1851.



LTHOUGH other countries have had in previous years quite extensive collections or exhibitions of their industries and products, nothing approaching the holding of a World's Fair, where the entire world would be represented, was attempted until the one held in London, in 1851. While the projectors and managers of that notable Exposition had no precedent by which they could be guided, the field having been practically untried, yet so admirable was its management that even now, nearly a half a century after, and with the experience of a dozen World's Fairs from which to obtain lessons, very little change or improvement can be made, only in the extent of the buildings, grounds and exhibits.

The London World's Fair was first projected in 1849, and having the support and patronage of royalty, took immediate shape and form. Competitive designs for an appropriate building were asked for, and in a month's time no less than 233 architects had submitted drawings and plans, many of them very elaborate and artistic. The judges awarded the prize to Sir Joseph Paxton, whose design being for a building constructed almost entirely of glass and iron was very appropriately termed the "Crystal Palace." The building was 1851 feet long—to correspond with the year—and 450 feet wide, and the contractors agreed to complete the building in four months. It required 900,000 square feet of glass, weighing more than 400 tons, and 3,300 iron columns, varying from 15 to 20 feet in length. Not less than ten thousand persons were connected in one way or another with the construction and management of this Exposition. The total cost of the building was $965,000. The Exposition was opened May 1st, 1851, and continuing for 144 days, was a grand success in every particular. The total number of admissions were 6,039,135, and total receipts $1,780,000, leaving a surplus over all expenditures of about $750,000. The total number of exhibits made were 13,937, of whom but 499 were from the United States, although this country secured a larger percentage of awards than any other. Among the first prizes captured by this country were: G. Borden, Jr., for meat biscuit; D. Dick, engineers' tools and presses; C. H. McCormick, of Chicago, reaping machines; Wm. Bond & Son, inventor of a new mode of observing astronomical phenomena; C. Goodyear, rubber goods.

The police arrangements were satisfactory, there having been only twenty-three arrests during the Exposition—twelve for picking pockets and eleven for theft. A series of lectures and essays by eminent scientific men of the day were published during the Fair and given wide circulation. The classification of exhibits was simple and comprehensive, all articles being divided into four great classes: Raw materials, machinery, manufactures and art.

From its first inception, Queen Victoria and Prince Albert, her consort, took a warm personal interest in the success of the Crystal Palace, to whom is due in a great measure the satisfactory results accomplished, It was at this Exhibition that the wonderful diamond known as the Koh-i-noor was for the first time shown to the public.

## DUBLIN, IN 1853.



HE next attempt at a World's Fair was in Dublin, Ireland, but it never approached being what it was intended to embrace. The work was undertaken at the expense of a single citizen, who advanced $400,000 for expenses; and its want of success demonstrated the fact that however bright the prospects, to make a successful World's Fair the people of the entire country in which it is held must be interested, and also the world at large. The building was 425 feet long, 100 feet wide and 105 feet high. The doors were opened May 12th, 1853, and remained opened until Oct. 29th, the same year. The leading prominent feature connected with the exhibit was the remarkable collection of fine paintings, the largest and finest ever brought together for public exhibition up to that time. While the attendance was rather large, estimated at 1,150,000, the income fell short of paying the expenses.

## NEW YORK, IN 1853.

THE London Exposition in 1851 spurred some of the citizens of the United States to emulate it, and in the following year steps were taken to organize a Fair association, a local and individual enterprise. A site was secured on the corner of Sixth Avenue and Forty-Second street, and a State charter granted, notwithstanding strong opposition, on the ground of "hostility to American industry," in inviting foreign competition. The city of New York required that the building should be of iron and glass, and the admission fee should not exceed fifty cents. Out of the many plans submitted, the one by Carstensen & Gildermeister was accepted, and work was begun in August, 1852. The main building covered an area of 170,000 square feet, and the annex 93,000 square feet, the former being in the form of an octagon and the latter of a Greek cross. The general style of the architecture was Moorish, but the decorations were Byzantine. The formal opening was on July 14th, 1853, and there were present at the time, President Pierce and his cabinet, and other prominent national and State representatives. The classification of the exhibits was the same as that adopted at London. The total number of exhibitors were 4,100, of whom about half were from abroad. Financially the Fair was a failure, the receipts amounting to only $340,000, while the expenses were $640,000.

## PARIS, IN 1855.

PARIS was the scene of the next World's Fair, in 1855, its most prominent feature having been the space and attention devoted to fine arts. The main building was called the Palace of Industry, which was erected for a permanent structure, and still stands on the main avenue of the Champs Elysees, where it is made use of for many purposes connected with exhibitions. Another building called the Annex was devoted mainly to machinery, and was about 4,000 feet long. A third, called the Palace of Fine Arts, was located quite a distance from the others, and between them was a circular building called the Rotunda, in which were displayed the crown jewels and other valuable exhibits. The Fair was under the supervision and control of the government, Louis Napoleon, who was Emperor at the time, taking a deep interest in the Exhibition. The total space occupied by exhibitors was about 1,866,000 square feet, and the number of exhibitors was 23,954, of whom more than half were French. The United States was represented by only 144 exhibitors. In all, fifty-three foreign States and twenty-two foreign colonies were represented at this Exhibition, not including the French colonies. C. H. McCormick, of Chicago, was the only American exhibitor reciving a first prize, but America was numerously represented in the awards.

The Fair was open 200 days, including Sundays, and the total number of admissions was 5,162,330. The largest number of visitors in one day was on Sunday, Sept. 9th, when 123,017 persons were admitted. It is estimated that the Fair was visited by 160,000 foreigners. The total cost of the Exhibition was $2,257,000—or adding the cost of the Palace of Industry, paid for by the French government, about $5,000,000. The total receipts were only $644,000.

## LONDON, IN 1862.

ENGLAND had intended to hold her second World's Fair on the tenth anniversary of its first one, but the death of Prince Albert, the consort of Queen Victoria, postponed the event to the following year. The total area covered by the buildings of this Fair was about twenty-four acres, one-half of which space was reserved by England for its own exhibitors. The total number of exhibitors was 28,653, including 2,305 artists. At that time the United States was passing through the civil war, which prevented it from making much of an exhibit. But notwithstanding the small number of exhibits sent, this country received fifty-six medals and twenty-nine diplomas. The total cost of the buildings was about $1,605,000. The gates were open 121 days, and the total number of admissions was 6,250,000, the largest number admitted in one day being 67,891. The total receipts were $1,298,150.

## PARIS, IN 1867.

NOTABLE among the great Expositions stands the one held in Paris in 1867, not only for its splendor, but as well for the attendance of the notables and rulers of all the leading countries of Europe, including the Czar of Russia and his two sons, the Sultan of Turkey, the Prince of Wales, the Khedive of Egypt, the King of Prussia and Bismarck, the Kings of Denmark, Portugal and Sweden. The main buildings were located in the Champs de

Mars, the principal structure being in the form of an ellipse, 1,550 feet long and 1,250 feet wide, covering eleven acres of ground. The additional buildings increased the covered area to thirty-five acres. The balance of the Champ de Mars, in all about seventy acres, was laid out in gardens and fountains, and occupied by the separate buildings of individual nations. The exhibition was open 216 days, including Sundays, and had 10,200,000 visitors, with total receipts of $2.103,675. The total number of exhibitors was 50,226, representing thirty different nations. The United States had 536 exhibitors, and secured the largest percentage of awards of any nation excepting France. Of the grand prizes awarded Americans were one each to Cyrus W. Field, transatlantic cable; C. H. McCormick, reaping machines. By a decree of the Emperor, Mr. C. H. McCormick was made a Chevalier of the Imperial Order of the Legion of Honor.

## VIENNA, IN 1873.

IN 1873, Austria attempted to excel all previous World's Fairs, which it did in many respects—some admirable and some not. It had, to that time, the largest grounds and buildings devoted to that purpose, spent the most money on the Fair before the opening of the gates, and had more extensive displays in many of the departments than any previous Exposition. But to the discredit of the citizens of Vienna, where the Fair was held, they preyed upon the visitors like vultures, and charged such exhorbitant prices for accommodations and the necessities, that it not only depleted and lessened the attendance greatly, but gave the city and its inhabitants a reputation which they retain to this day. This is the one thing to be avoided in the Columbian Exposition, and every assurance is given that charges for everything will be very moderate—at least no more than ordinary.

While in its incipiency the Vienna Fair was under the control of the Board of Trade of that city, the government of Austria soon took an active interest in the matter, and advanced the magnificent sum of 6,000,000 florins, or $3,000,000, as a loan without interest, to be returned out of the income. The place selected for the Fair was the Prater, one of the most popular parks of the city, and having a total area of 290 acres. The main building was 2,953 feet long and 83 feet wide, with 16 intercepting transepts, each 573 feet long and 57 feet wide. Machinery Hall was 2,625 feet long and 164 feet wide, embracing under roof an area of nearly ten acres. Within this enclosure was collected the most complete and satisfactory exhibit of industrial processes and products ever before seen. Its extent can be imagined when the fact is stated that to thoroughly examine this Department of Machinery alone would require more than forty days' work of ten hours each. There was also an Art Building, 600 feet long by 100 feet wide, with large annexes, and a Department of Agriculture, confined in three large buildings.

The total cost of all the buildings was estimated at $7,850,000, while the receipts were not much over a third of that sum. The total number of admissions is given at 7,254,687, and the number of exhibitors was estimated at 70,000, of which only 654 were from the United States, who, however, secured the large average of 442 awards.

## PHILADELPHIA, IN 1876.

THE approach of the One Hundredth Anniversary of our independence as a nation naturally suggested to all some appropriate celebration of the event commensurate with the importance of the occasion. After a thorough discussion of the subject, it was at last decided that the best method of celebrating the event was in holding an international exhibition of products, arts and manufactures of this and other countries. Immediately there was an amicable strife among the leading cities for the honor of being the place selected, and after a canvas of the different claims, it was generally conceded that Philadelphia, where independence was first declared, was indisputably entitled to the honor. An act of Congress authorizing the Exposition and the President's proclamation announcing the fact to the world, gave it national supervision and recognition. To the surprise of many who had predicted that Great Britain and other foreign countries would take but little notice of the World's Fair, because of its being the celebration of the organization of the greatest Republic in the world, there was shown a universal desire on the part of all nations to co-operate liberally. The government of the United States loaned the Exposition $1,500,000, which was afterwards repaid out of the receipts. The city of Philadelphia appropriated $1,000,000, and the State of Pennsylvania $1,500,000, and nearly all of the adjoining States subscribed liberally to the stock of the Exposition.

In 1873, Fairmount Park, or 285 acres of it, was set apart by Philadelphia as the site of the buildings, the city, besides its large appropriation, building two large elegant bridges over the Skuylkill river leading to the grounds, which was done at a cost of about $2.500,000. The principal buildings were the following: The Main Building, covering an area of 870,464 square feet; Machinery Hall, covering 504.720 square feet; Art Building, covering 76,650 square feet, and with 88,869 square feet of wall

space; Horticultural Hall, 350 feet long and 160 feet broad; Agricultural Hall, covering 117,760 square feet; Woman's Building, 208 feet long and 298 feet broad. The United States also appropriated $728,500 for the erection of a special building and for the representation of the condition of the different departments of the government at that time.

The total number of exhibitors was estimated at 30,864, of whom 8,175 were from the United States, 3,822 from Spain and her colonies, and 3,584 from Great Britain and her colonies, besides liberal representation from nearly every country on the globe. The total number of awards made were 13,104, of which 5,364 were to American exhibitors and 7,740 to foreign exhibitors.

The Exposition opened May 10th, 1876, and closed Nov. 10th the same year, or 159 days, having been closed on Sundays. The total number of admissions was 9,910,966, of whom 8,004,274 paid admission fees. The largest number admitted in a single day was on Pennsylvania day, Sept. 28th, when 274,919 passed through the gates. The smallest number was on May 12th, with only 12,720 admissions. The daily average during the entire season was 62,333.

## PARIS, IN 1878.

THE "Exhibition of the Works of Art and Industry of all Nations" in Paris, in 1878, was noted as being the first World's Fair held in Europe under a Republican form of government, and while the receipts were only a small part of the expenses, the general results were practically satisfactory. As in 1867, the Champ de Mars was selected as the site, and one hundred acres of ground devoted to the purpose. The main building alone covered fifty-four acres, one-half of which was devoted to French exhibits and one-half to foreign exhibitors. The Fair was opened May 1st, 1878, and was closed Oct. 10th, same year. The total number of admissions was 16,032,725, or a daily average of 82,650. The largest number of admissions on a single day was 200,613, of which 182,240 paid for admission. The total receipts were $2,531,660. The total number of persons who visited Paris during the Fair was 308,000 more than came to that city the previous year, and the city's profit from this number of strangers was estimated at $15,000,000.

The display of fine arts and machinery was upon a very large and comprehensive scale, and the avenue of nations, a street 2,400 feet in length, was occupied by specimens of the domestic architecture of every country in Europe and several in Asia, Africa and America. The Palace of the Trocadero was a magnificent structure, with towers 250 feet high.

## AUSTRALIA, IN 1879-80.

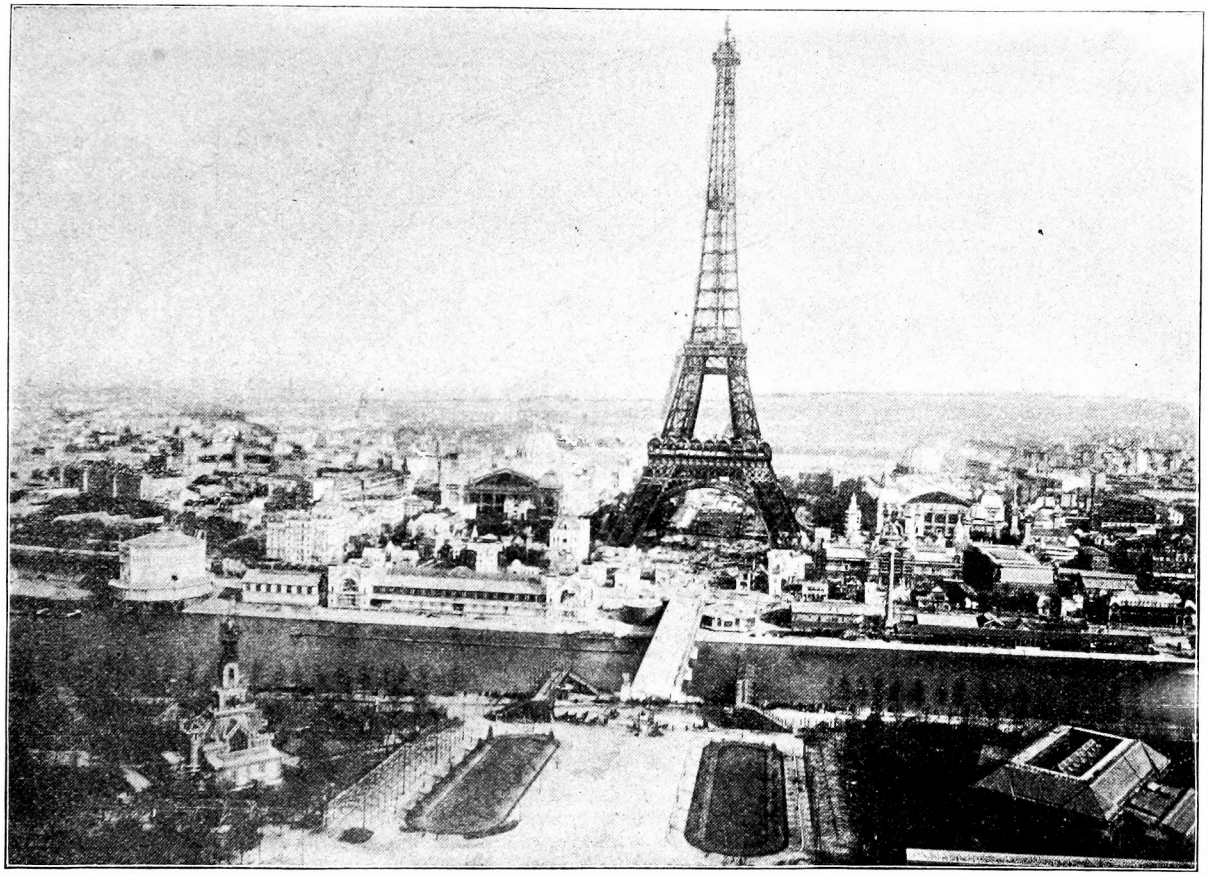
AN international exhibition was held at Sydney, Australia, in 1879, which as is usual with World's Fairs, cost far more than the receipts amounted to, but which was more than made up by the large sums spent in the city by foreigners during the Fair. The gates were opened Sept. 17th, and closed April 20, 1880, and during that time was visited by 1,117,536 persons, the total receipts being but $202,180, white the total cost was about $1,500,000. The space covered by the buildings was about fifteen acres, and the number of exhibitors 9,345. The United States had 310 exhibitors, all but eighteen of whom received awards.

In the fall of the same year Australia had a second World's Fair, at Melbourne, in Victoria. The total cost of the buildings was $1,201,025, and the total number of admissions 1,330,279. The number of awards made were 9,671, of which 773 were secured by American exhibitors. As showing how generously the Fair was patronized at home, it might be stated that the number of admissions exceeded the total population of the colony.

## PARIS, IN 1889.

THE last, most extensive and successful World's Fair ever held was the one in Paris in 1889, the date being the centenary of the French Revolution. The total receipts were 49,500,000 francs, and expenses 41,500,000, leaving a net profit of 8,000,000 francs, or $1,600,000. But this was a small part of the profit accruing to the city of Paris from the Exposition, as it is estimated that the 1,500,000 foreigners and 6,000,000 persons from the provinces spent in Paris during the Fair the enormous amount of $350,000,000. Notwithstanding the elegant Fair structures, the greatest attraction was Eiffel Tower, 984 feet high, constructed entirely of iron. It weighs about 7,500 tons, cost about $1,000,000, and still remains one of the great sights of the city. The number of exhibitors was 56,000, of which number 1,750 were from the United States. The total number of admissions from the opening May 6th to the closing Nov. 6th, was 28,149,353, the daily average being 137,289. It was estimated that on the last day of the Fair, fully 400,000 persons were admitted to the grounds.

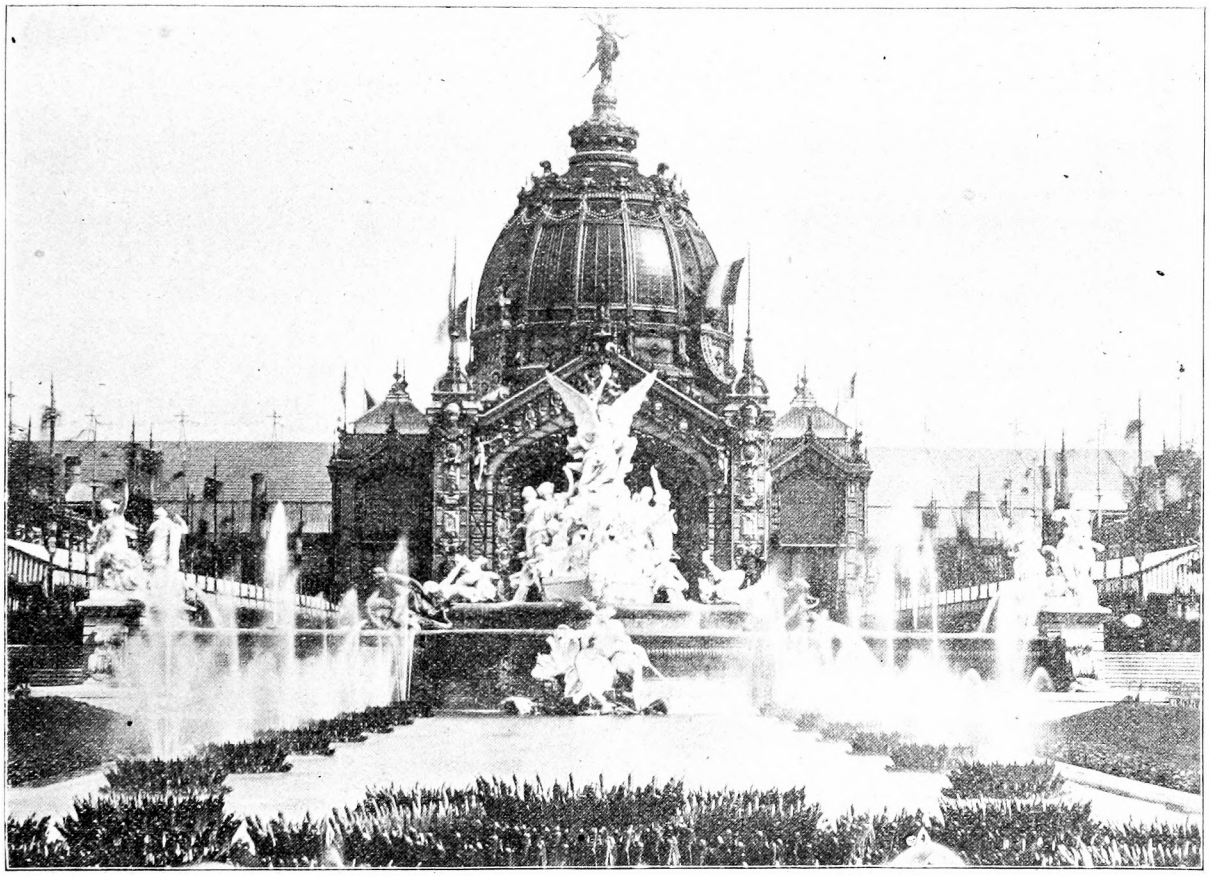
It is to be regretted that no authentic figures are to be obtained of the World's Fair held in New Orleans in 1885, called also the Cotton Exposition.



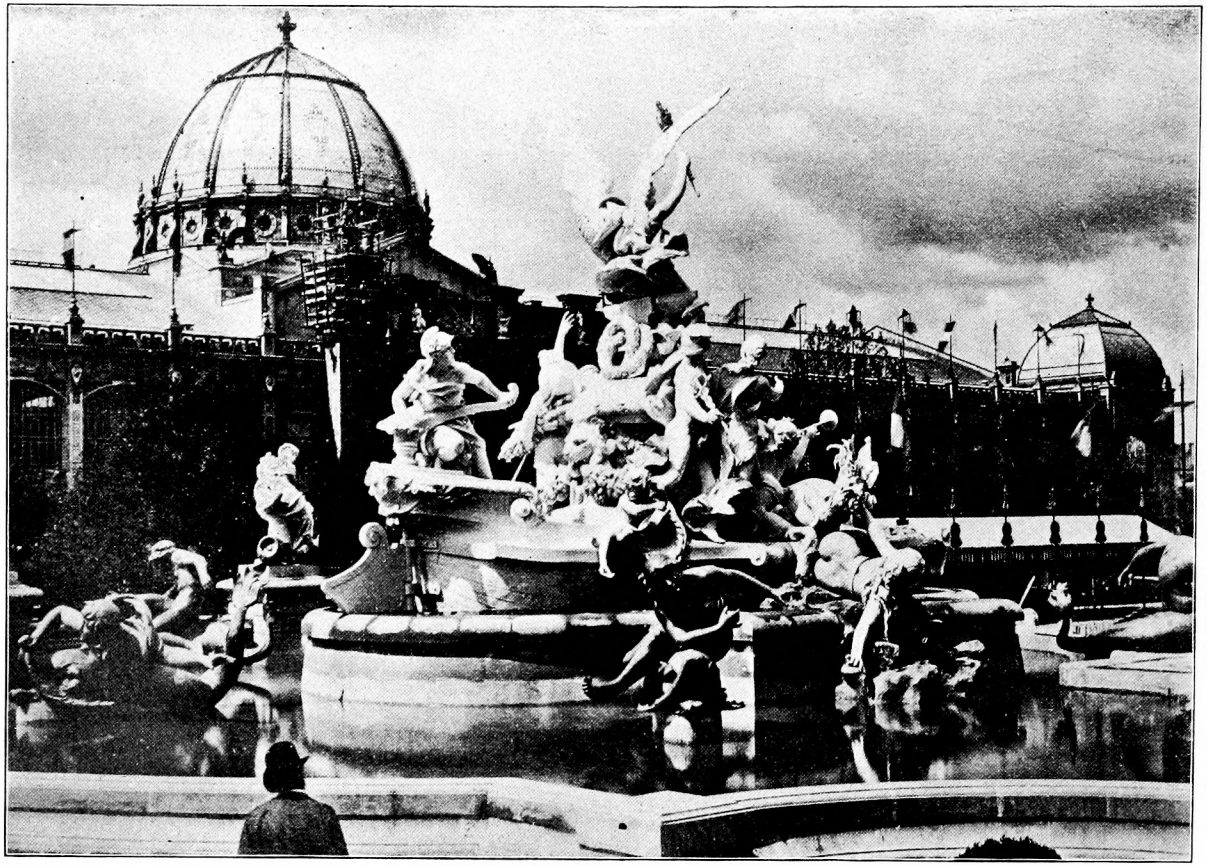
WORLD'S FAIR, PARIS, 1889—GENERAL VIEW.



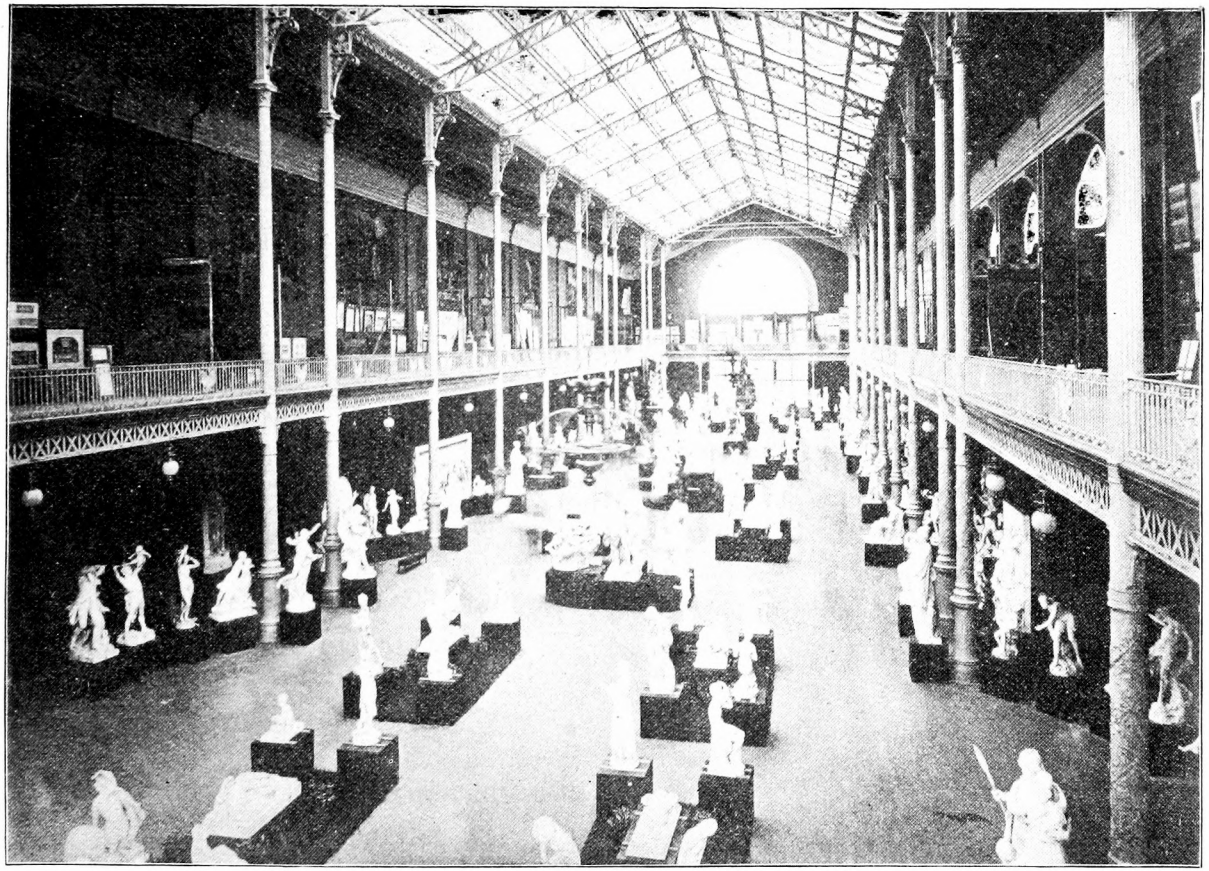
BASE OF EIFEL TOWER.



GRAND FOUNTAIN AND CENTRAL DOME.



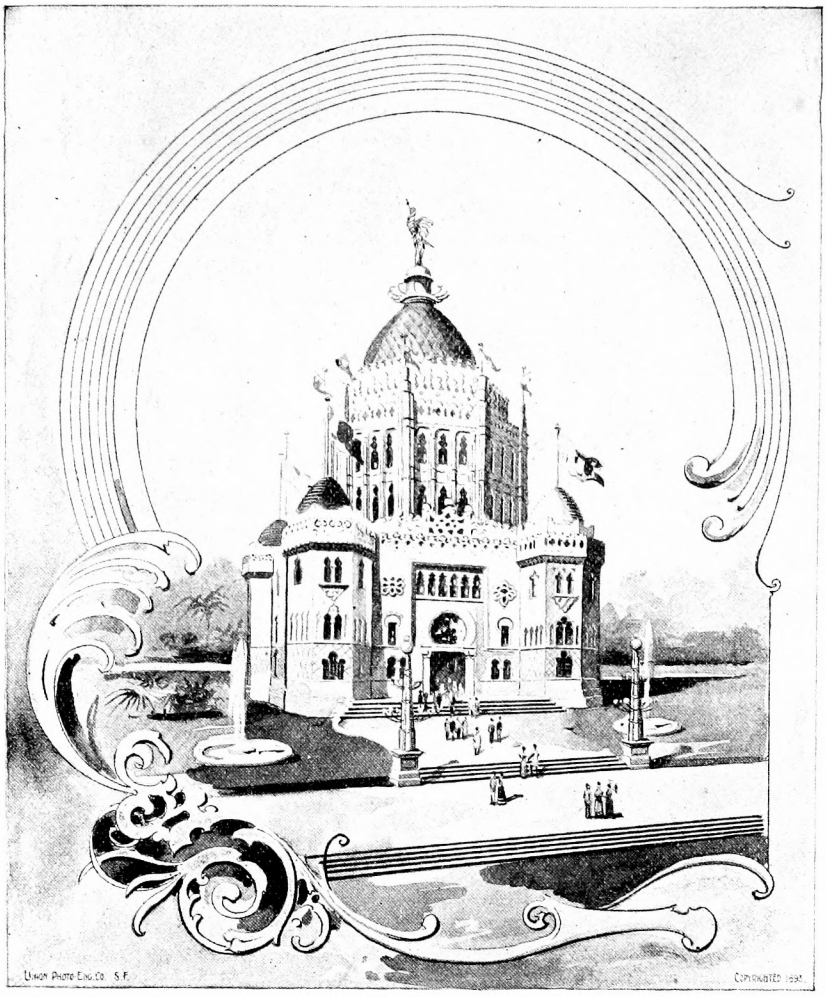
WORLD'S FAIR, PARIS, 1889—GRAND FOUNTAIN.



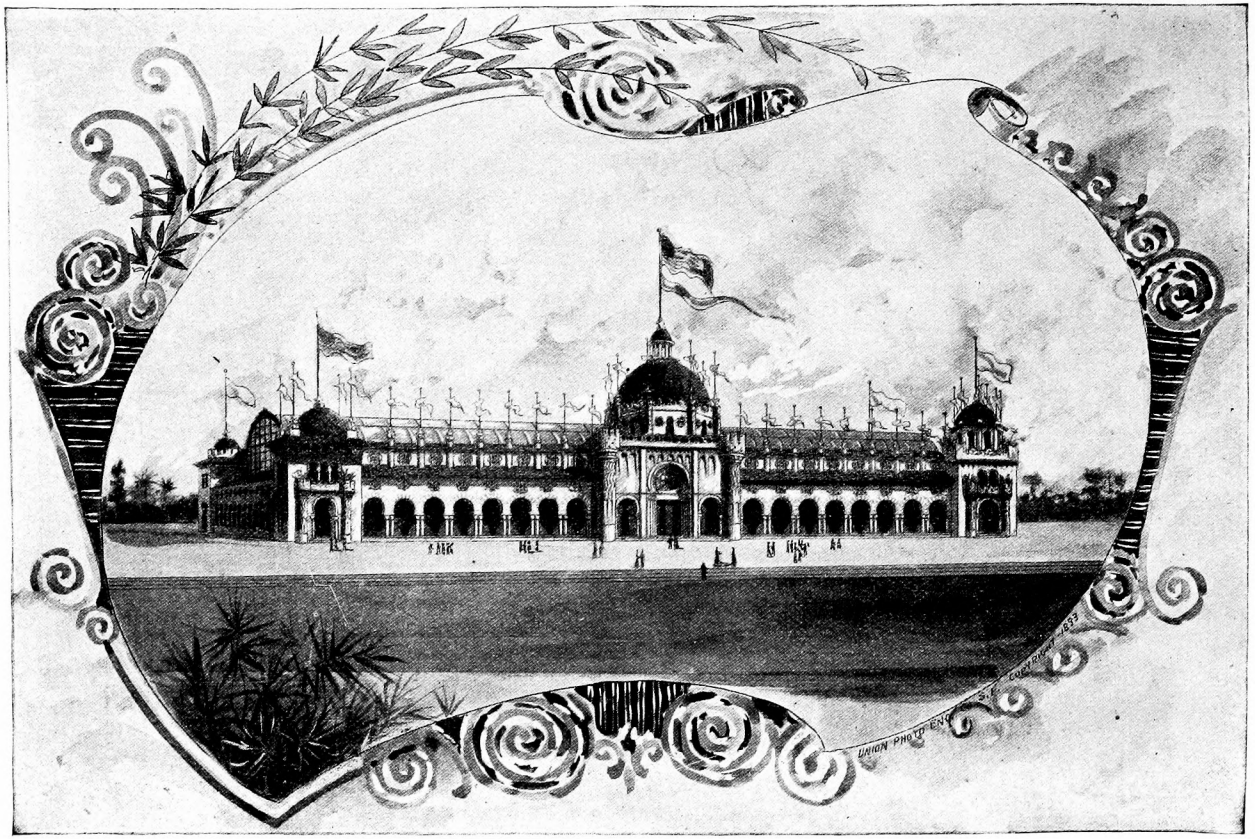
WORLD'S FAIR, PARIS, 1889—PALACE OF ART.



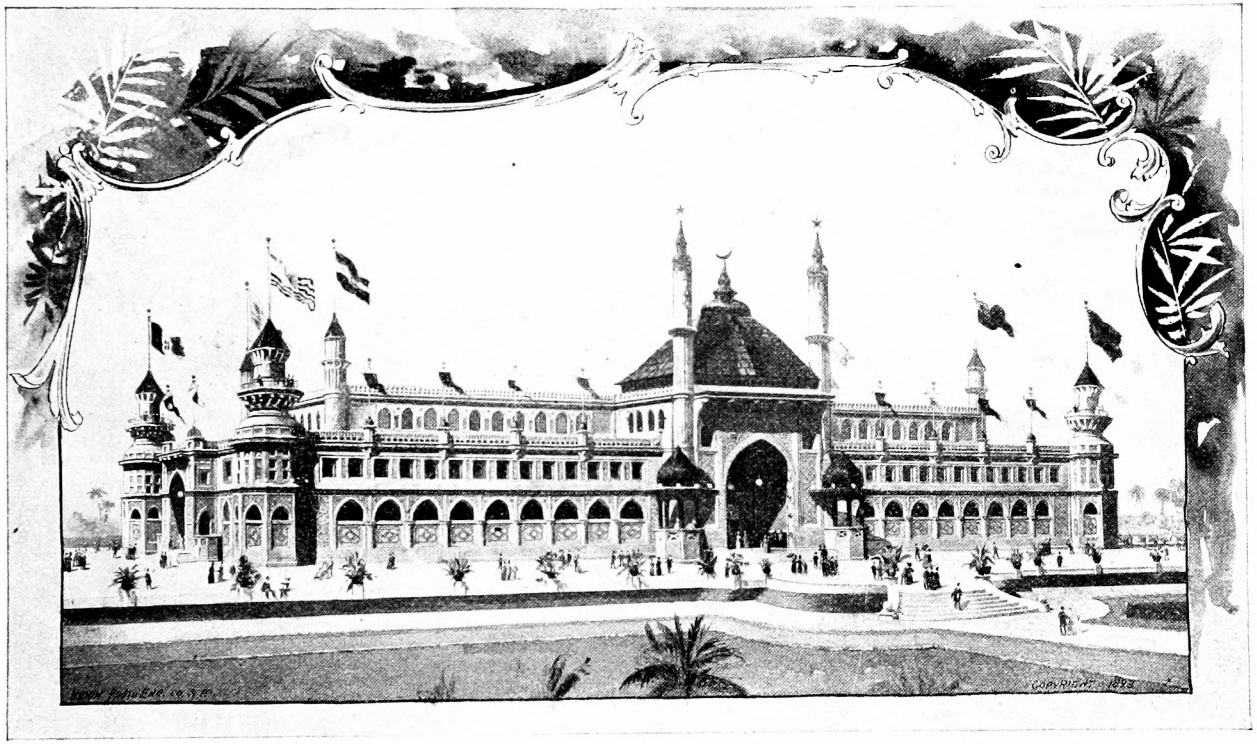
WORLD'S FAIR, PARIS, 1889.



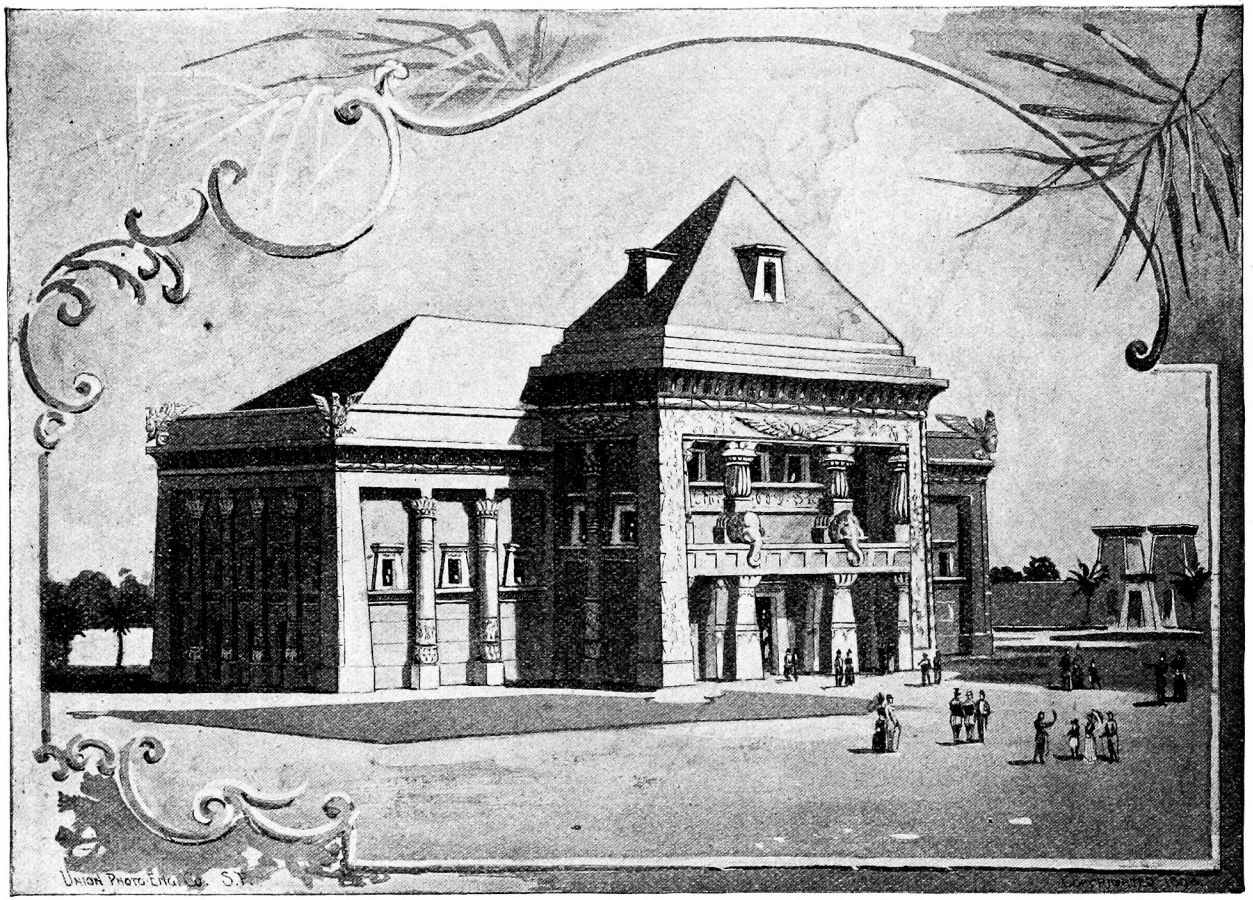

ADMINISTRATION BUILDING, CALIFORNIA MID-WINTER FAIR.



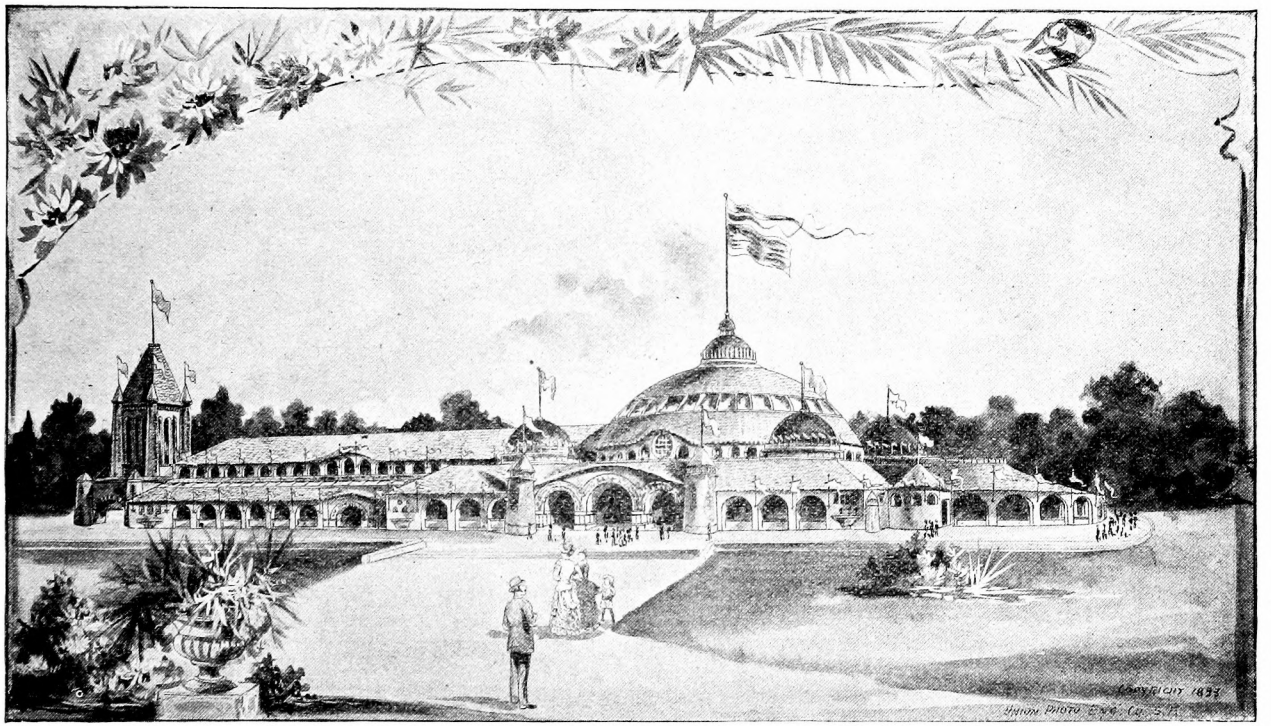
MANUFACTURES BUILDING, CALIFORNIA MID-WINTER FAIR.



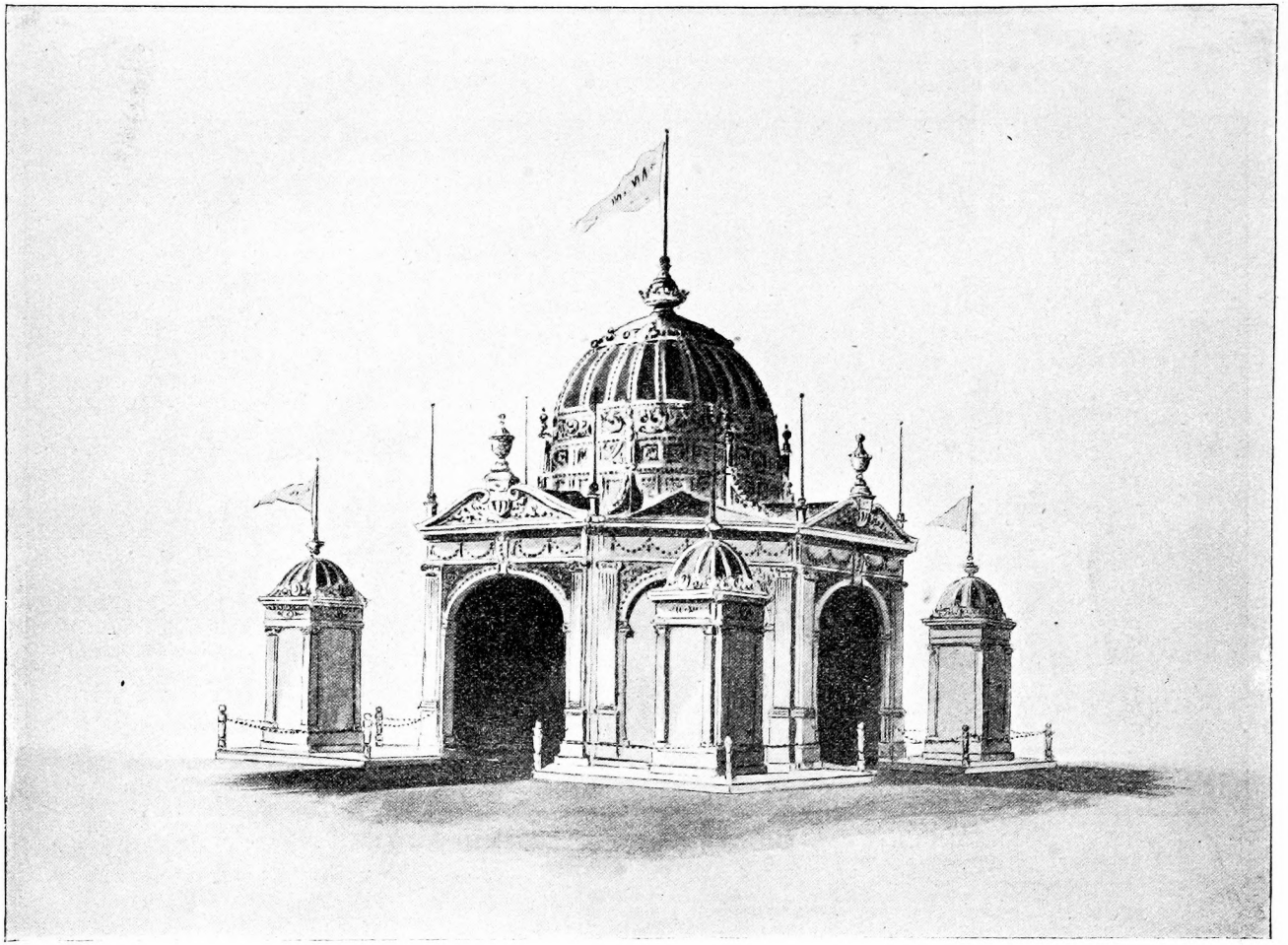
MECHANICS' BUILDING, CALIFORNIA MID WINTER FAIR.




FINE ARTS BUILDING, CALIFORNIA MID-WINTER FAIR.



AGRICULTURAL BUILDING, CALIFORNIA MID-WINTER FAIR.

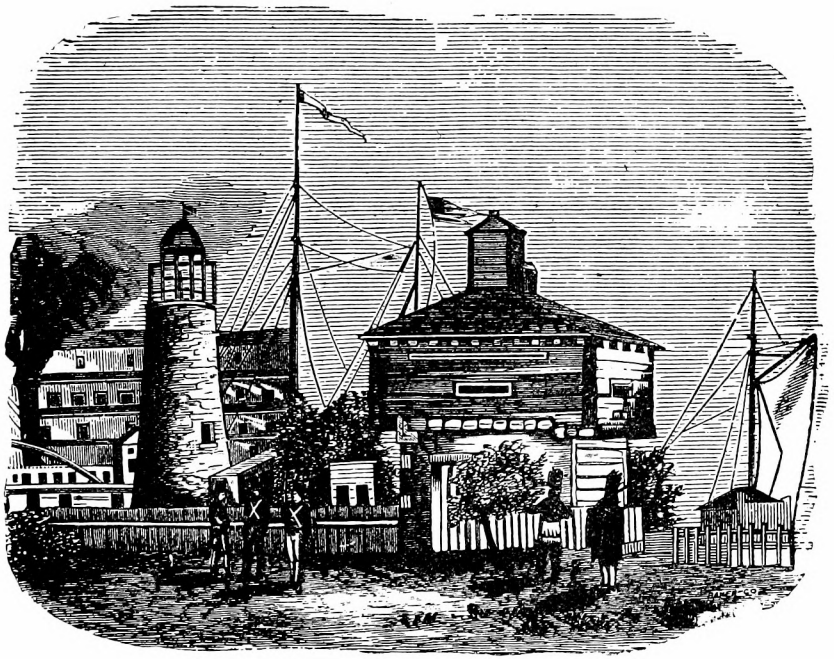


MONTGOMERY WARD & CO.'S BUILDING AT THE CALIFORNIA MID-WINTER FAIR.

# Chicago's Early History.



S THE name of Chicago is generally supposed to be derived from the cognomen of the Indian chief, Checaqua, who was at one time a rather important personage in this section, he would certainly be a wise father if he knew his own child as she appears to-day. To the explorer Marquette is generally ascribed the honor of being the first white man to visit the present site of Chicago. His expedition ascended the Mississippi river in 1673, and it is the prevailing opinion that he stopped at this point on his way to Canada. On the 3d of August, 1795, at a treaty held by General Wayne with the Pottowattamies and other tribes, the title to six miles square of territory at the mouth of the Chicajo river, as it was expressed in the treaty, it appears that a fort formerly stood on the land then ceded, which renders it almost certain that the French, who alone could have acquired anything of the sort, had made a settlement here years before. In 1804 Fort Chicago was built on the site of what was afterwards Fort Dearborn. In 1812, war having broken out with England, and the fort being in an exposed condition, it was abandoned. Besides the garrison of 66 soldiers with their families, there were several families residing here at the time; among them being Mr. John Kinzie, who occupied a house on the north side of the river, a little east of where Rush street bridge now stands, and whose residence is illustrated on the following page. But the garrison, after evacuating the fort, had proceeded but a short distance south along the lake, about where Sixteenth street now is, when they were ambuscaded by the Indians, and the majority killed and the balance taken prisoners. Mr. Kinzie and family were among the survivors, and were kindly treated by their captors.



FORT DEARBORN IN 1835.

The old fort was destroyed at this time by the Indians, but was rebuilt in 1817, when it took the name of Fort Dearborn, and was occupied by garrisons until 1837, when the Indians having generally left the country, it was evacuated, and was never after occupied as a military post. The march of improvements necessitated its removal in 1857, and this act has been regretted, it being almost the only memento of the past existing. It stood at the foot of what is now Michigan Avenue, overlooking the river and lake.

Until 1832, nothing was done towards making a commencement of the city, it probably not entering the imagination of anyone that a town of any importance was destined to be established here. Up to that time the present business heart of the city was fenced and used by the garrison for purposes of husbandry or pasturage. There were only five or six houses, built mostly of logs, and the population was less than one hundred. In 1823 Major Long, then stationed at Fort Dearborn, gave the following description of Chicago which was far from alluring: "The village presents no cheering prospect, as, notwithstanding its antiquity, it contains but few huts, inhabited by a miserable race of men, scarcely equal to the Indians, from whom they are descended. Their log or bark houses are low, filthy and disgusting, displaying not the least trace of comfort. As a place of business it offers no inducement to the settler, for the whole amount of the trade of the lake does not exceed the cargo of five or six schooners." In 1830, there were, besides the fort only two houses on the south side,

these were log huts occupied by the Beaubein brothers—one on the lake shore and the other near what is now the corner of Lake and Market streets. Between the two houses was extensive marsh which covered a large part of what is now the heart of the city.

The year 1832 may be regarded as the period from which to date the commencement of the city. Immigration from the East commenced, and eligible sites along Canal street were eagerly sought after. Speculation was rife, and the growth of the city for the next five years was constant and rapid. In 1834 several brick buildings were erected. During the same year, a bridge was built across the river, at Dearborn Street, which proved a great convenience. It was demolished in 1839, and a miserable ferry at Clark Street was for several years the only means of transfer over the river.

In 1835 the population was said to amount to 5,500, many of whom no doubt were transients, and the actual population could not have been over 3,000.

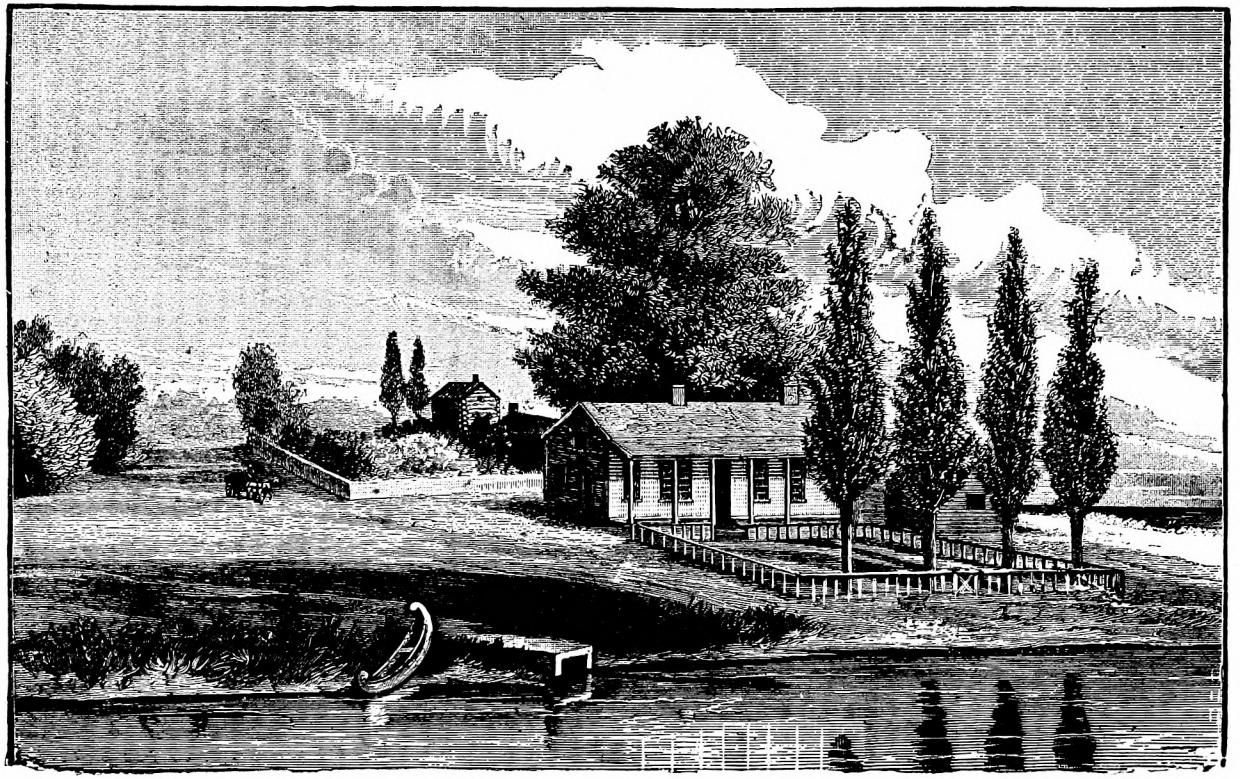
During the winter of 1836-7 the act to incorporate the city passed the Legislature, and the election the succeeding May resulted in the choice of Wm. B. Ogden as Chicago's first Mayor.

In 1834 John Calhoun commenced the publication of the Chicago "Democrat," the first paper in the city.

The year 1837 was a disastrous one for Chicago. A revulsion from the wild speculation which had been going on for several years, depreciated values, and as a consequence the majority of Chicago's business men were insolvent, and for a time her prosperity was retarded. It was not until 1840 that she fully recovered from the panic, and then began her march toward unbounded prosperity.

In 1837, Rush medical college was incorporated, and the first theater building, the "Rialto," was erected on Dearborn street, between Lake and South Water streets.

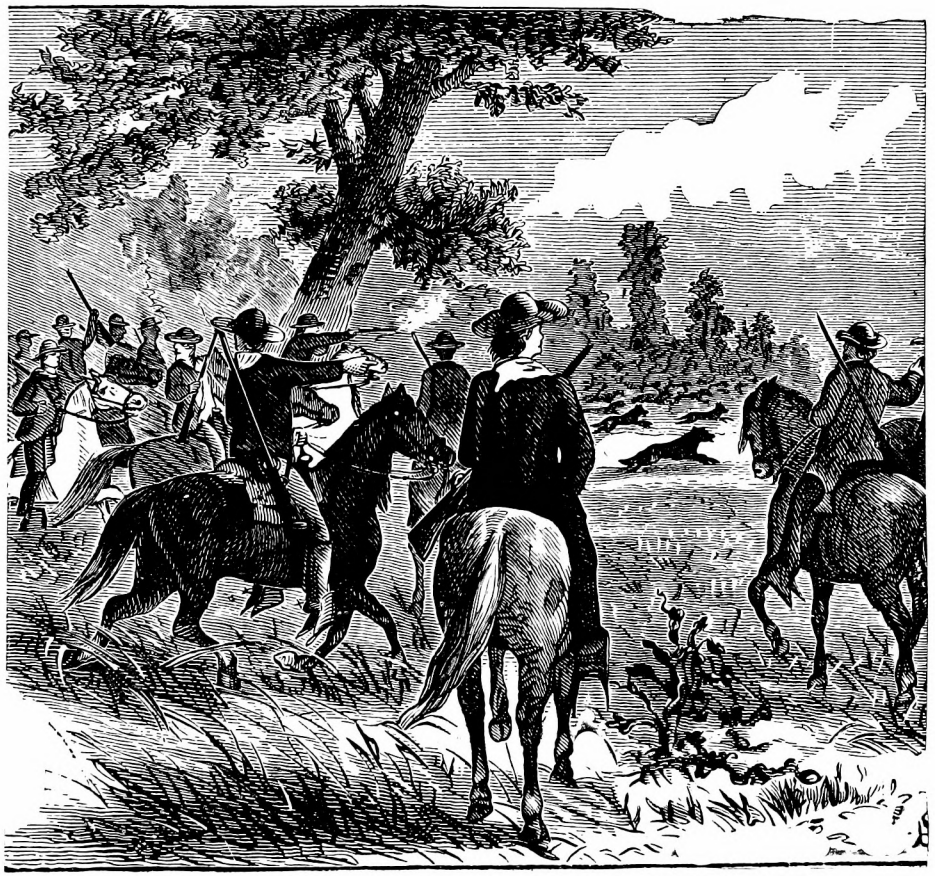
In 1853 the corner stone of the court house was laid, which when completed cost $110,000. In 1852 the first railroad trains from the east entered the city, over the Michigan Central and Michigan Southern roads. A daily line of steamers was also inaugurated the same year. Horse cars were first used in the city in 1859.



JOHN KINZIE HOUSE, 1812.

The following is an extract from a lecture delivered by Hon. John Wentworth, familiarly known as "Long John," at McCormick Hall:

One of our early amusements was that of wolf hunting. Experienced Indian ponies were plentiful in our city. The last hunt I remember had for its object the driving of as large a number of wolves as possible on to the ice on the lake shore, and as near the mouth of the river as could be done. No shooting was to be allowed until the wolves got upon the ice. No person was to fire until his aim was entirely over the ice, and then to the eastward. Two parties started early in the morning, one following the lake shore south and the other the river, to meet at a common center not far from Blue Island. Then they were to spread themselves out, cover as much territory as possible, and drive the wolves before them. About 4 o'clock in the afternoon a wolf made his appearance in the outskirts of the city. The news spread, and our people turned out on foot, keeping along the margin of the river, so as to drive the wolves upon the ice on the lake shore. One wolf after another made its appearance, and soon we saw the horsemen driving them in. The number of the wolves was about the same as that of Samson's foxes. The men were so eager to get the first fire at a wolf that the tramp of the horses broke the ice, and as the wind was rather brisk, it broke away from the shore with the wolves upon it, and drifted northeasterly. Men, women and children lined the bank of the lake, expecting to see the ice break in pieces and the wolves swim ashore. But it did not do so. Our people watched the ice and could see the wolves running from side to side, until they faded away from view.



WOLF HUNT ON THE PRESENT SITE OF CHICAGO.

The most of the families of wealth, education and high social position, about the time of our incorporation, settled on the North side. The Lake House there was the first brick hotel erected in our city. Upon the South side were most of the business houses. There was considerable ill-feeling at one time between the North and South sides, but politics, as now, proved a great leveler in society. There was an elegant party given at the Lake House one evening, where one of the most fashionable men on the north side, who was a candidate for office, thought to throw an anchor to windward by dancing with a South side dressing maid, while he supposed his wife was being entertained at the supper table. But she entered the ball room while the dance was going on. Quicker than a flash she spoke to a carriage driver who stood at the door looking in: "Can you dance, Mike?" "It's only for want of a partner," was the response. Seizing him by the hand, she said "Come on," and turning to the crowd she said "This is a game that two can play at," and the dance went on amid the applause of the whole room; the man with the South side dressing maid, and the wife with a South side driver. And thus free suffrage began its work against artificial social position.

One of the most reliable places of amusement was the Post Office while the mail was being distributed. The Post Office was on the west side of Franklin street, cornering on South Water. The horn announced the arrival of the mail, and then the people would largely assemble at the Post Office and wait for the opening of the mail. The postmaster would throw out a New York paper, and some gentlemen with a good pair of lungs and a jocose temperament would mount a dry goods box and commence reading. The news would be discussed by the assemblage, and ofttimes heavy bets be made and angry words ensue. This condition of things would continue until the mail was opened, when the gathering would adjourn until the next arrival of mail.

The following is an extract from an historical sketch, by Charles Cleaver, describing his visit to Chicago in 1833:

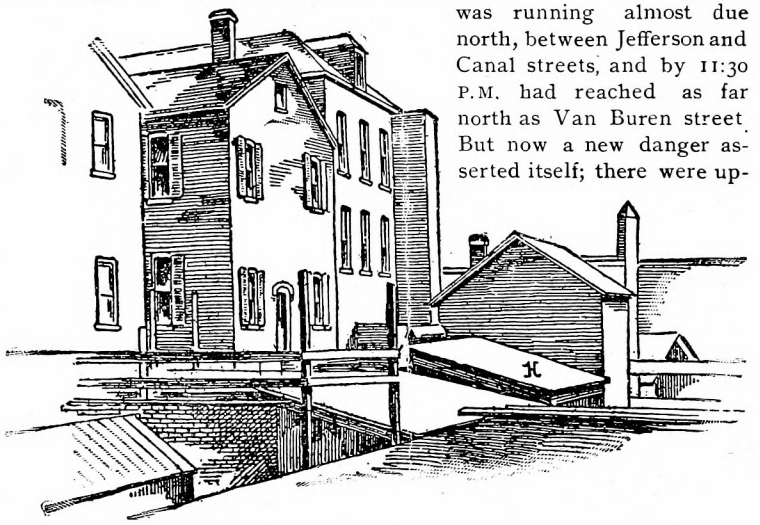
We came from Buffalo by team, and on arriving in the outskirts of Chicago, kept in the beaten road going north until we had reached about where Adams street is now, and turned directly westward across the prairie until we arrived at Clark street, where we turned north and made for the center of the village, between Franklin and LaSalle streets, near the river. There was no road or street thrown up, but the houses and stores were scattered here and there from State street west.

# CHICAGO'S GREAT FIRE OF 1871.

THE growth of Chicago far excels all other cities in the world, as does its industries, size and extent of its buildings, and it also has the mournful satisfaction of having experienced and successfully weathered the most destructive conflagration in the world's history. Great in prosperity, it was still greater in adversity; what was seemingly an overwhelming disaster, was but a spur to heighten the speed of its onward march. Before the cooling of its ashes and embers—that represented the destruction of $192,000,000 of property, that rendered homeless 100,000 people—preparations were being made for the removal of debris and the construction of a mighty city. Out of the ashes of the worn-out body of the old was resurrected a mightier, a loftier, and a more magnificent city, which was destined to be the wonder and delight of the world, and arouse the admiration of even the envious enemies which its unexampled prosperity had made.

It was on October 8th, 1871, that Chicago was devastated by a fire which has no precedent in history. In six and a half hours it traveled a distance of over five miles, and leveled to the ground the magnificent edifices that covered three and one-half square miles. Right through the heart of the city, seemingly hastening to attack the tallest, finest and most indestructible structures, to exhibit its mighty power, the fire plowed its way, leaving in its train disaster, destruction, desolation and death.

The origin of the fire will probably remain a mystery, although the generally accepted theory is that Mrs. O'Leary, who lived on DeKoven street, not far west of the river, visited her barn early in the evening, for the purpose of milking her cow. And that animal becoming fractious, as many are wont to do, kicked over a lantern which the lady had brought with her, setting fire to the hay and barn. Whether or not Mrs. O'Leary or the cow took a prominent part in starting the great conflagration, the fact remains indisputable that the fire started in her barn, at 8:30 on the evening of Sunday, October 8th, 1871. This barn was situated on an alley back of DeKoven street, which is the next street south of Taylor street, on the West Side, the barn being designated by the letter H in the illustration on this page. The buildings in this locality were nearly all frame, and the season having been rainless for several weeks, everything was in a very inflammable condition. When the alarm was sounded the fire department, worn out by their unusual exertions in quenching another fire the night before, were slow in arriving, and when ready for action could accomplish little, so great was the heat. Manfully they labored, not a man shirked; fire, smoke and heat they braved in the struggle to beat back the onward march of the flames, but all of no avail. A strong southwest wind blowing at the time carried hot cinders and burning fragments to distant buildings, and one block after another was quickly ignited. Concerted action became impossible, for no sooner was a steamer planted in an apparently favorable spot than some building, taller or more inflammable than its neighbors, would burst into flames far in advance. Men could not endure the tempest of fire. Where it seemed impossible for man to stand without suffocation, they carried the hose, but the fire marched so rapidly forward that by the time the engines were at work the flames were ahead of them, and being surrounded by a wall of fire, were obliged to back out and move northward. Thus was every inch and foot of ground stubbornly combatted for, but for all the good accomplished the firemen might as well have gone home and to bed. At this time the fire was running almost due north, between Jefferson and Canal streets, and by 11:30 P.M. had reached as far north as Van Buren street. But now a new danger asserted itself; there were up-




MRS. O'LEARY'S BARN.



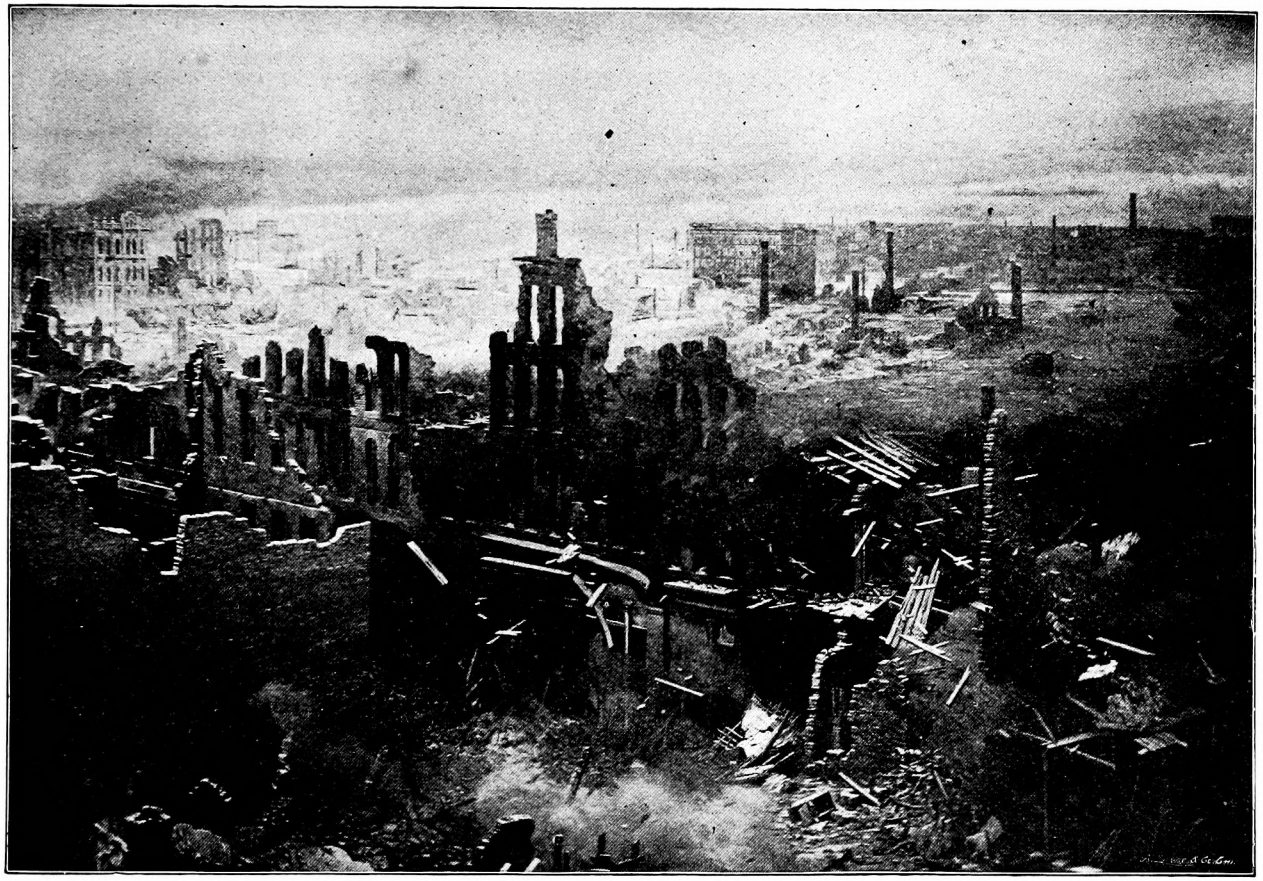
RUINS OF THE BUSINESS CENTRE LOOKING SOUTHWEST FROM THE SITE OF OLD FORT DEARBORN.

wards of twenty blocks burning and the wind increasing was carrying sparks and burning brands across the river to the South Side. There seems to be a difference of opinion as to which was the first building on the South Side to ignite, but certainly the new livery stable owned by the Parmelee Omnibus & Stage Company, situated on the southeast corner of Jackson and Franklin streets, was among the very first to be in flames. This building was just completed, and was the finest of the kind in the country. Here a foothold was obtained. In less than a minute the space of one block had been traversed and the south line of Monroe street was reached. Northward and eastward the flames progressed, crossing Madison street and extending east to La Salle. It now became apparent that the entire business portion of the city was doomed. The new Grand Pacific Hotel, upon which the roof had just been placed, was among the first of the better class of structures assaulted by the fire, and before another twenty minutes had elapsed, the fire had cut its hot swath through every one of the magnificent buildings north on La Salle street, and had fallen upon the imposing form and seemingly impregnable exterior of the Chamber of Commerce. Such rapidity seemed almost impossible, but the huge tongues of flame actually stretched themselves out for acres, and sheets of fire would reach over entire blocks, wrapping in every building enclosed by the four streets bounding them, scarcely giving the inmates time for exit. The large stone postoffice and custom house, corner of Dearborn and Monroe streets, where the First National Bank now stands, soon followed the Grand Pacific, its masonry and iron shutters to its windows seeming but excellent fuel. Besides mail in the building, there was government money to the amount of a million and a half in the vaults, only $300,000 of which was specie. What was considered a fireproof vault, burned all the paper money and melted the specie.

Opposite the Chamber of Commerce building on Washington street stood the Court House, a substantial stone structure in the center of a square. On account of its isolated position and the solidity of its walls, many thought surely that building would withstand the fiery onslaught. "Talk about the Court House," said a leading banker among the spectators, "it will show itself to be about the only building on the South Side tomorrow." And yet in another five minutes a great burning timber, wrenched from a La Salle street building, had been hurled with great fury at the wooded dome of the Court House. Schaffer, the watchman, caused the bell to ring until he was driven from the tower, which was about 2 o'clock in the morning. So rapidly did the flames spread that the watchmen barely escaped with their lives, being badly singed before reaching the ground. The Court House bell, which so faithfully warned the populace of the impending danger, fell at five minutes past two. It weighed 10,849 pounds and measured six feet ten inches across the mouth. After the fire it was sold to private parties, and innumerable mementoes were made of bell metal.

It must be borne in mind that the progress of the fire was not continuous, buildings a long distance ahead of the principal fire were destroyed oftimes before those in the very heart of the conflagration were consumed; then with some buildings the fire fiend seemed to play as a cat often does with a captured mouse—sure of its prey it lengthens the torture by deferring the inevitable annihilation. One writer says: It was this peculiar progress of the flames which lent to the great fire a destructive and terrible character. The flames advanced like the charge of an army. Single Uhlans skirmished here and there far in the front, then small detachments cut off the weaker and outlying forces, then well-developed battles took place around the stout buildings which stood firm like the squares of the Old Guard amid the rout at Waterloo, and finally the main body of fire came up and swept those solitary resisting eddies into the great general tide of ruin. So while the scenes in one street, and at one hour, might stand for those in the city generally and through the whole night, yet around each of the great buildings, as the Court House and the gigantic hotels, episodes of thrilling and peculiar interest took place." A writer in the "Post" gives a vivid description of the fire at this point, describing what he actually witnessed: "The people were mad. Despite the police —indeed, the police were powerless—they crowded upon frail coigns of advantage, as fences and light sidewalks were propped on wooden piles, which fell beneath their weight, and hurled them bruised and bleeding in the dust. They stumbled over broken furniture and fell and were trampled under foot. Seized with wild and causeless panics, they surged together backward and forward in the narrow streets, cursing, imploring, fighting to get free. Liquor flowed like water, the saloons were broken open and despoiled, and men on all sides were to be seen frenzied with drink. Fourth avenue and Pacific avenue had added their denizens to the throng. Ill-omened and obscene birds of night were they—villainous, debauched, and pinched with misery they flitted through the crowd, ragged, dirty, unkempt—those negroes with stolid faces, and white men who fattened on the wages shame; they skulked among the masses like hyenas in search of prey. They smashed windows with their naked hands, regardless of the wounds inflicted, and with bloody fingers rifled till, shelf, and cellar, fighting viciously for the spoils of their forage. Everywhere dust, smoke, flame, heat, thunder of falling walls, crackle of fire, hissing of water, panting of engines, shouts, wind, tumult and uproar."

Resuming the narrative, the Crosby Opera House, which stood opposite the Court House, was the next victim. The building had lately been



WHOLESALE DISTRICT, LOOKING WEST ALONG THE CHICAGO RIVER. THE WEST SIDE IN THE DISTANCE

renovated, and was to have been rededicated that same night by the Thomas Orchestra. Many lives were known to have been lost by this time, but how many no one could even conjecture. The heat, more intense than anything that had ever been recorded in the annals of conflagrations in the past, had fairly crumbled to hot dust and ashes the heaviest of building stone. The stoutest of masonry and thickest of iron hafi disappeared like wax before the blast.

The magnificent store of Field & Leiter's, second only in size and value of contents to one dry goods house in the land, was now in flames. The streets were rapidly becoming crowded with vehicles conveying away valuables, and the sidewalks were running over with jostling men and women, all in a dazed, wild strife for the salvation of friends, self and property. During this time, as during the entire continuance of the fire, the wind was blowing a gale from a southwesterly direction, and its course from midnight until four or five o'clock varied but little, not veering more than one or two points of the compass. To the observer on the street, however, traversing the thoroughfares and alleys, the wind would seem to come from all directions. This is easily explained. New centers of intense heat were being continually formed, and the sudden rarification of air in different localities caused continually artificial currents, which swept around corners and through alleys in every direction, often with great fury. All along the east side of State street, where stood some of the loftiest buildings in the city, and on Wabash and Michigan avenues, it was considered that comparative safety was assured; and yet this quarter was doomed to be the converging point for the two armies of fire that had parted from each other near the gas house. The march of the northward line towards the Court House has been noted, that which hurried to the lake from the southern end of the Michigan Southern Depot had been slower in its labors, but none the less destructive in its work of ruin. It had swept from existence the shabby structures on Third and Fourth avenues, and had also reached the De Haven block and the Bigelow House, on Dearborn between Quincy and Adams streets, and the two immense buildings belonging to Honore had fallen. As these noble structures reeled to the ground, day was fairly ushered in. But the work of devastation hindered not in its progress. From the Bigelow House to the Academy of Design, at 66 Adams street, was less than a block, and therein were stored some of the noblest and finest works of art America could boast. The Palmer House was attacked at about the same time. The hotels were, as usual, crowded with guests, the majority of whom up to two o'clock had had no intimation of danger, and were sleeping soundly at that hour. The most of them, however, were awakened in time to reach the pavement, whatever became of them afterwards. Onward continued the raging flames, leaving nothing in its track but ruin, misery and poverty, but, even then not despair.

Returning to the western section of the fire, which at two o'clock had destroyed the Court House, Crosby Opera House and the blocks in that section, the flames leaped Randolph street, and seemed to pour down in a liquid torrent, heaped up to mountainous height. The barrels of oil in Heath & Milligan's store, 170 Randolph street, exploded with a sound like rattling musketry. The Garden City House, corner of Madison and Market streets, burned like a box of matches. Madison street bridge had long since become impassable, and Randolph street bridge was the only outlet for the entire region south of it. The view of the bridge at this time is illustrated in this work. Drays, express wagons, trucks and conveyances for every conceivable species and size crowded across in indiscriminating haste. Pedestrians carrying every imaginable article, some on their head, some in their hands, hustled and crowded each other in their endeavor to reach a point of safety. They felt it a struggle for life, and frenzied as they were, seemed to lightly regard the lives of all others. The Sherman House, on Randolph street, notwithstanding its numerous windows, resisted stoutly. The flames were around it and beyond. For nearly an hour the house held its ground, when suddenly a wreath of flame came from a window in the third story; another and another followed, and soon the entire building was in the monster's embrace. The immense stores on Lake and Market streets soon followed, and the river was reached on the north.

In the meantime burning embers had been carried in profusion over the river to the North Side, and fires had broken out in several isolated places, and was spreading with its unwonted energy. At half past two a. m. burning masses of felt and good sized timbers were hurled through the air by the gale then blowing, and Wright's livery stables, north of the river, were soon in flames. Up to three o'clock the Water Works pumping houses, corner of Chicago avenue and Pine streets, were safe, and the machines were doing their utmost to supply all the water possible to aid in extinguishing the flames in all parts of the city. Every part of the edifice was guarded, and all believed it would not be reached. But the very heavens were ablaze, and huge masses of fire fell in every direction. Soon after three o'clock, a firebrand, apparently twelve feet in length, came whirling through the air, and dashed itself against the pillar of the northwest corner of the engine house. In an instant the roof was aflame. Mr. Fuller, who was in charge, glanced at his watch, and it indicated exactly twenty minutes past three. A few minutes before four, the building was wrapt in flames, and the water supply of the city was entirely cut off. At the same time, Lill's malt house and brewery, across the street,



PANIC AT RUSH STREET BRIDGE. BURNING OF THE NORTH DIVISION. LOOKING NORTH UP RUSH STREET.

caught fire, and the flames from these buildings spread with such rapidity that the whole neighborhood for blocks around became a fire sea.

Soon after this the main body of fire of the South Side had jumped the river and was sweeping its way north. It was about ten o'clock Monday morning when the flames reached up to Chicago avenue. The people living north of this street were hopeful that they would escape, as the avenue was one hundred feet wide. But the flames coming up Clark street, caught the Turner Hall, a new building north of Chicago avenue, worked west to La Salle avenue and Wells street, and rushed northward among the wooden buildings, blowing them down in ruins almost before they were on fire. Many persons took their goods to Lincoln Park, hoping that there, at least, they would be safe, but the fury of the flames passed all comprehension, and those in the southern part of the park lost what they had there. Even the trees and shrubbery burned.

When the people living west of Clark street began to see that the fire would go northward to an indefinite point, they turned to the West Division for refuge. The Chicago avenue bridge was useless, and all turned to Division street bridge. The streets were filled with people, crazed by excitement and liquor, or stupefied by gases. On the bridge the crowd was so great that many persons were crushed against the railings. The fire moved further and further north, taking both sides of North avenue, and continuing until it reached Wright's Grove and Ogden's Grove. The fire finally spent itself in burning the residence of Dr. John H. Foster, on the north end of Lincoln Park, as then located, being on Fullerton avenue. The park has since been extended a half mile further north. Dr. Foster's house was burned at half past ten o'clock Monday night, just twenty-five hours from the commencement of the fire, and about four miles distant from the place of its origin. The house last burned is authoritatively stated to have been that of John A. Huck, north of the city limits.

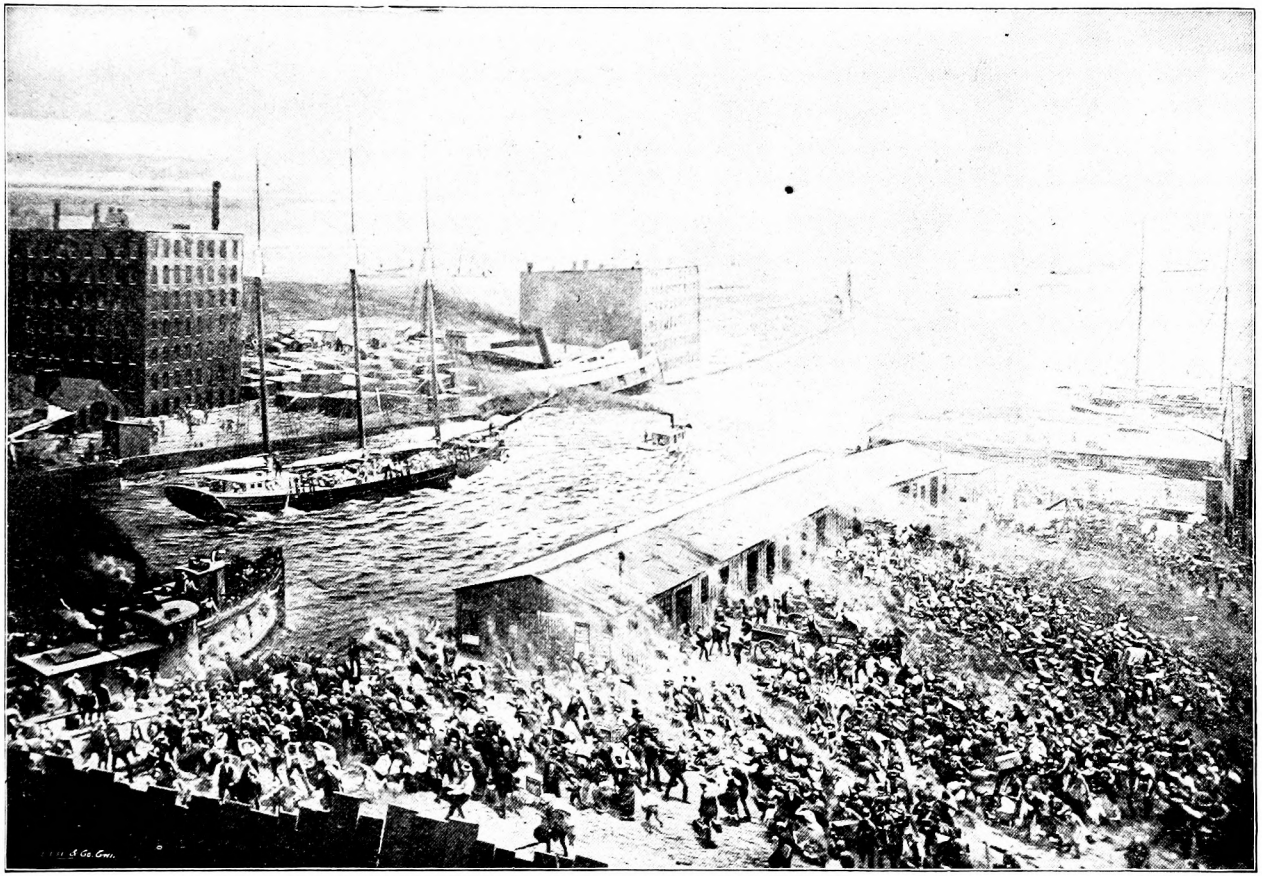
The Ogden House, located on the block that is bounded by Washington square, Dearborn avenue, Clark and Oak streets, was the only building left standing in the burned area on the North Side. The building was of wood, surrounded by a wooden fence, and apparently as combustible as any edifice in the line of the flames. The open square immediately south of it, and the large grounds around the residence, rendered it ordinarily beyond danger, but the torrent of cinders which fell upon every inch of the premises, were sufficient to destroy a structure of greater resistance. The fence and barn took fire, but by spreading blankets and carpets over the house, and keeping them saturated with water, the building was preserved, and stood as an oasis in the ruins for miles around.

In the entire burned portion of the South Division but two buildings were left uninjured. One was an unfinished structure at the corner of La Salle and Monroe streets. There was no woodwork in the building, the walls being of stone and the partitions and floors of brick. The other was the Lind Block, on Market street, which was comparatively isolated.

In the West Division, where the fire originated, the number of acres burned over was one hundred and ninety-four. There were five hundred buildings destroyed, which were inhabited by about two thousand five hundred persons. The burned area in the South Division comprised four hundred and sixty acres. This district, though comparatively small, was the business center of the city. It contained a great majority of the most costly and magnificent structures, which were filled with merchandise. All the wholesale stores of magnitude, the daily and weekly newspaper offices, the principal hotels, the public halls, places of amusement, the great railroad depots, and a large number of the most elegant residences, were located in this district. In this division alone there were three thousand six hundred and fifty buildings destroyed, which include one thousand six hundred stores, twenty-eight hotels, sixty manufacturing establishments, and the homes of about twenty-two thousand people.

In the North Division, not less than one thousand four hundred and seventy acres were swept by the flames, destroying thirteen thousand three hundred buildings—the homes of about seventy-five thousand people; about six hundred stores, and one hundred manufacturing establishments. The total area burned over in the three divisions contained about seventy-three miles of streets, eighteen thousand buildings, and the homes of one hundred thousand people.

Not only the homes of these one hundred thousand people had been destroyed, but in the majority of cases nearly all their belongings, their property, household goods, money, clothes and edibles, many not having sufficient clothing to their backs to shield them from the chilly blasts of October. The number also included old and feeble men and women, delicate ladies and girls, babies and infants—all not only without food and shelter, but also without water, the only dependence for water having been the water woks, and that now unable to furnish a pint. Prompt measures must be taken, or many would perish with hunger, thirst and exposure. Outside the burnt district the sidewalks were filled with persons and goods, the vacant lots were all filled, hospitable homes were all filled. Before noon on Monday, while the fire was still progressing on the North Side, the officers of the city took the matter in charge and adopted measures looking to the relief of the sufferers. The churches, school houses, depots and public halls on the West and South Sides were thrown open to the needy, and couriers sent out to invite all to take advantage of



LOOKING EASTWARD. MOUTH OF CHICAGO RIVER. PANIC STRICKEN MULTITUDE ESCAPING FROM THE FIRE IN BOATS.

the offer. A water brigade with teams was established, and water from the artesian wells and other receptacles was quickly conveyed to these public halls and churches. All having food to spare brought it also, and thus for a time was averted unnecessary loss of life. Besides this assistance, the railroads furnished free transportation to all who had friends in the country and immediate vicinity, and many took advantage of the liberal offer. It may with safety be said that fifteen thousand people took passage on the outward bound trains, during that fearful Monday afternoon and night, seeking places of shelter and the necessaries of life, who the night before retired in possession of ample means, little dreaming of the dreadful calamity that was, ere another night passed over, to befall them.

In addition to all this, how nobly and bountifully did the people of Illinois, of all the States—in fact, the civilized world, come to the relief of suffering citizens of Chicago. Every heart opened, and all gave what they could. The fire had not finished its course before supplies began arriving, coming from all adjacent towns and villages, and trains on all the roads that evening brought large quantities of food and clothing. With the dawn of Tuesday came a gentle, much needed rain, and it cleared the atmosphere, quenched the smoking debris, and laid the dust. At three o'clock a. m. two carloads of cooked provisions arrived from Indianapolis. From St. Louis came supplies and a delegation of citizens who, through Hon. H. T. Blow, one of the delegation, said to the sufferers: "Boys, keep up your courage. Everything we have is yours until you get on your feet again. We will stay by you. We have come to stay." Similar words were spoken by governors of states, mayors of cities and leading men throughout the entire country. And they did. Millions of money were freely donated, and train-loads of provisions were contributed, so that the needy were all supplied. This assistance was continued several months, for the winter coming on little work could be done, and the necessities were greater.

The following is an interview held by a reporter with famous (?) Mrs. O'Leary on the day after the fire:

Reporter: "Did the fire start in your barn?"

Mrs. O'Leary: "It did, bad cess to it!"

Reporter: "What was in it at the time?"

Mrs. O'Leary: "A horse, five cows, and about two tons of hay in the loft."

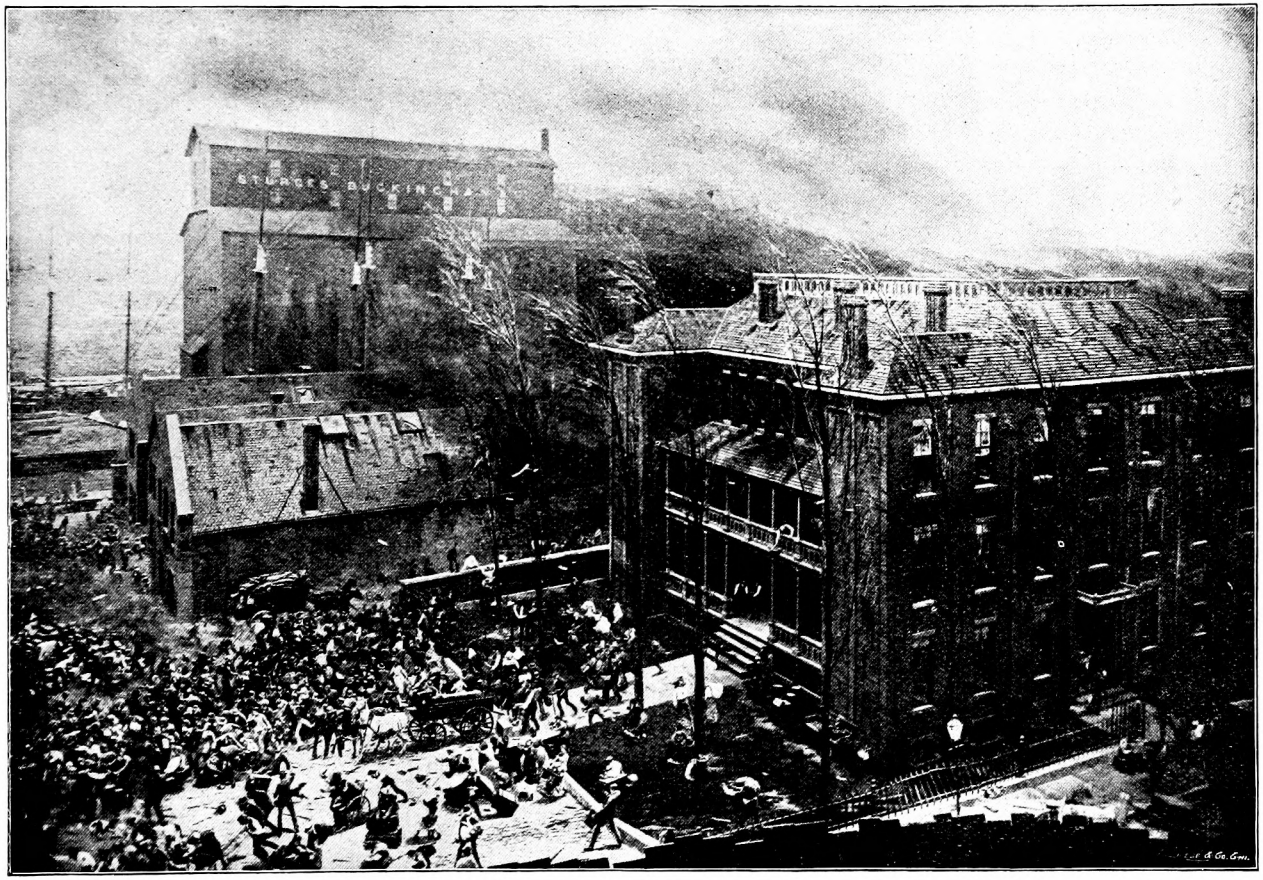
Reporter: "Is your husband an expressman?"

Mrs. O'Leary: "Indade an' he isn't. We all of us knocked our living out of those five blessed cows, an' I never had the loike of a cint from the parish in all me life, an' the dirty Times had no business to say it, bad cess to it, I never see the loike av it at all at all."

Reporter: "How about that kerosene lamp story?"

Mrs. O'Leary: "There is not a word of truth in the whole story. I always milked my cows by daylight, and never had a lamp of any kind or a candle about the barn. It must have been set afire. Two neighbors at the far end of the alley saw a strange man come up about half past nine in the evening. He asked them was the alley straight through. They told him it was and he went through. It was not five minutes till they saw the barn on fire. Before we had time to get out the horse or any of the cows, it was all gone and the fire was running in every direction. The boys turned to and saved the house. I hope to die if this isn't every word of it true. If you was a priest I wouldn't tell it any different."

All further questioning was now useless. The woman had nothing more to say upon the subject. Her husband was found in the company of the above mentioned neighbors, but he was still more taciturn.



LOOKING SOUTHEAST. BURNING OF THE OLD UNITED STATES MARINE HOSPITAL. RESCUING THE INMATES.

# CHICAGO.

BY JOSEPH WRIGHT DICKINSON.

In the arena, Conqueror! O'erthrown
All rivals, whose malignant howls of rage,
And envious fury, thou hast heard with scorn,
They sinking, helpless, in the dust thou trod'st;
Earth hails thee, Phœnix-City of the West!
The bright emporium of "th' unsalted seas,"
And marvel of the Nations! In thy prime
Of lusty youth, advancing with the wreath
Of glorious victory around thy brows,
Pæans of praise resounding in thine ears,
From "Thunderers" four thousand miles from thee;
Who hail the rising sun, skilled to perceive
And mark success, when signal, such as thine—
Thou walk'st, the cynosure of every gaze,
The promise of great Future on thy brow.

O mighty City! Earth's historic page
Knows naught like thee. Alone, unrivaled, thou
Hast sprung to life, like fabric of a dream;
Like tale of magic from Arabian mind!
E'en Desolation gives to thee new strength,
And, from thy flames, like to the fabled bird,
Hast thou arisen, thus renewing youth,
E'en from thine ashes. Thou, mere Indian haunt,
And nest of wigwams, when some eyes that read
These lines first opened unto Earth's glad light.

In Youth thou wast my dream. Thou wast the hope
Of my Life's morning, as thou still shalt be
The haven of its mellowing afternoon.
'Twas there I plucked the fairest flower of life;
Bright dream of Love in Youth's all roseate hours!
Which yet I wear, unfaded, on my breast,
Blooming perennial, changeless through the years.
[martial tread,
Through thy thronged streets men strode with
When War's shrill clarion called us to the field,
Love's lingering kiss yet warm upon our lips;
Her tears upon our cheeks; her passionate sobs
Still in our ears, till drowned by wild huzzas,
Significant utterance of the Nation's heart!

Eventful Epoch! when the Country's fate
Hung, trembling, in the balance! Heroes then
Offered their lives, and in the deadly breach
Of imminent battle, gave their spirits up,
With a glad smile, that Freedom might endure.

Yes, from thy State, indeed, came heroes! names
That are immortal; names forever linked
With his, the "Father of his Country;" names
That rise supreme o'er all her mighty sons.
O'er one of these, while that his corpse was borne,
With mournful dirge, adown thy weeping streets,
Thou did'st bow low in grief, mingling thy tears
E'en with the Nation's woe, o'er her great son;
Of whom, in years to come, some bard, whose lyre
Is yet unknown, or mute; one who, as yet,
Is all inglorious, thus could rise and sing:—

Amidst our greatest, our most honored names,
Lincoln! thine stands the brightest! Two alone
Of that historic throng of noble men
We syllable with thine; for, far above
All others on thy Country's storied page
Thy hallowed name shall stand. Yes, two alone,
Great Washington, and that heroic soul,
That warrior true and tried, whose Spartan deeds,
From out "the nettle, Danger," of grim War,
Brought forth, at last, "the flower, Safety," Peace,
We name with thee. Thou wast the highest type
Of rugged Manhood, and of noble heart
This land, prolific in all noble names
And noble deeds, has yet produced. And those
Who were partakers in that Drama grand,
Then played before the World, of which thou wast
The modest master-spirit; how shall they,
Or those that follow after, e'er forget
The mighty burden that was laid upon
Thy meekly patient heart; or e'er forget
The strong endurance with which all was borne.
The long, long travail for thy Country's sake;
The weight of Greatness, and the carking cares
That Greatness brings to him who wears her crown;
The woe and anguish, and well-nigh despair,
That War's reverses and the direr curse
Of our false friends brought, many a time and oft,
Unto thine inmost heart; until the cry,
"O God! why hast thou thus forsaken me,
And this my Country!" well might have been thine,
So dark and dismal seemed those dreadful years!

These three, these noble three! shall still remain,
Marking the flood-tide of great character
For this new land and young Republic; so
To stand, henceforward, that her coming sons,
Looking with pride on these immortal names,
Shall emulate those virtues which in them
Shone with resplendent lustre for our race.

Washington! Lincoln! Grant! Search me the world;
Unfold the history of six thousand years,
And sweep therefrom the gathered dust of eld;
And then, with patient eye, peruse each page,
The record of the great in every land,
Of every race, that ever yet the sun,
In his diurnal course, blest with his beams,
And find me names that shall out-rival theirs!

But thine the loftier, the finer soul,
And thine the mightier spirit. So thy fate
Was tragic, and supremely fit thy death:—
The Martyr of thy Country! O'er thy grave
Her children weep tears both of love and pride.
Nor they alone. The wise, the great, the good,
Of every land, of every name and race,
Full oft in pilgrimage unto that shrine,
Which still shall stand a Mecca for the soul
That honors deeds, like thine, of high emprize,
Shall turn, to seek the Patriot-Hero's tomb!

Thus, in the years to come, such bard might sing,
Smit with the halo of our loftiest name;
When thou, stupendous City! sure shalt be
Unrivalled in this new Columbian land.
Say, rather, when thou art the mightier Rome
Of the all-conquering Romans of To-Day,
To which all roads shall lead! So shall the feet
Of the World's millions; seeking, now, that site,
Whereon shall stand thine Exposition vast,
Huge, as thy fame is great; beat out the track
That, through the ages, shall the highway be
For myriad generations yet to come.
Nor, upon stones of thine, shall ever sit,
And muse, the errant, dusky denizen
Of the Antipodes, above the maze
Of mighty ruins, that have left no trace,
Nor name, or of their builders, or of thee;
Upon the Scroll of Time, thy name affixed,
As upon adamant, shall still remain;
And when thy destiny shall be complete,
Earth may grow old, nor lose thee from her mind;
Nor, though thy land, a New Atlantis, lay
Swept by the waters of the billowy deep,
Would thy sweet Indian name be e'er forgot,
Or dull Oblivion mar Earth's thoughts of thee!

Chicago, November 3rd, 1892.



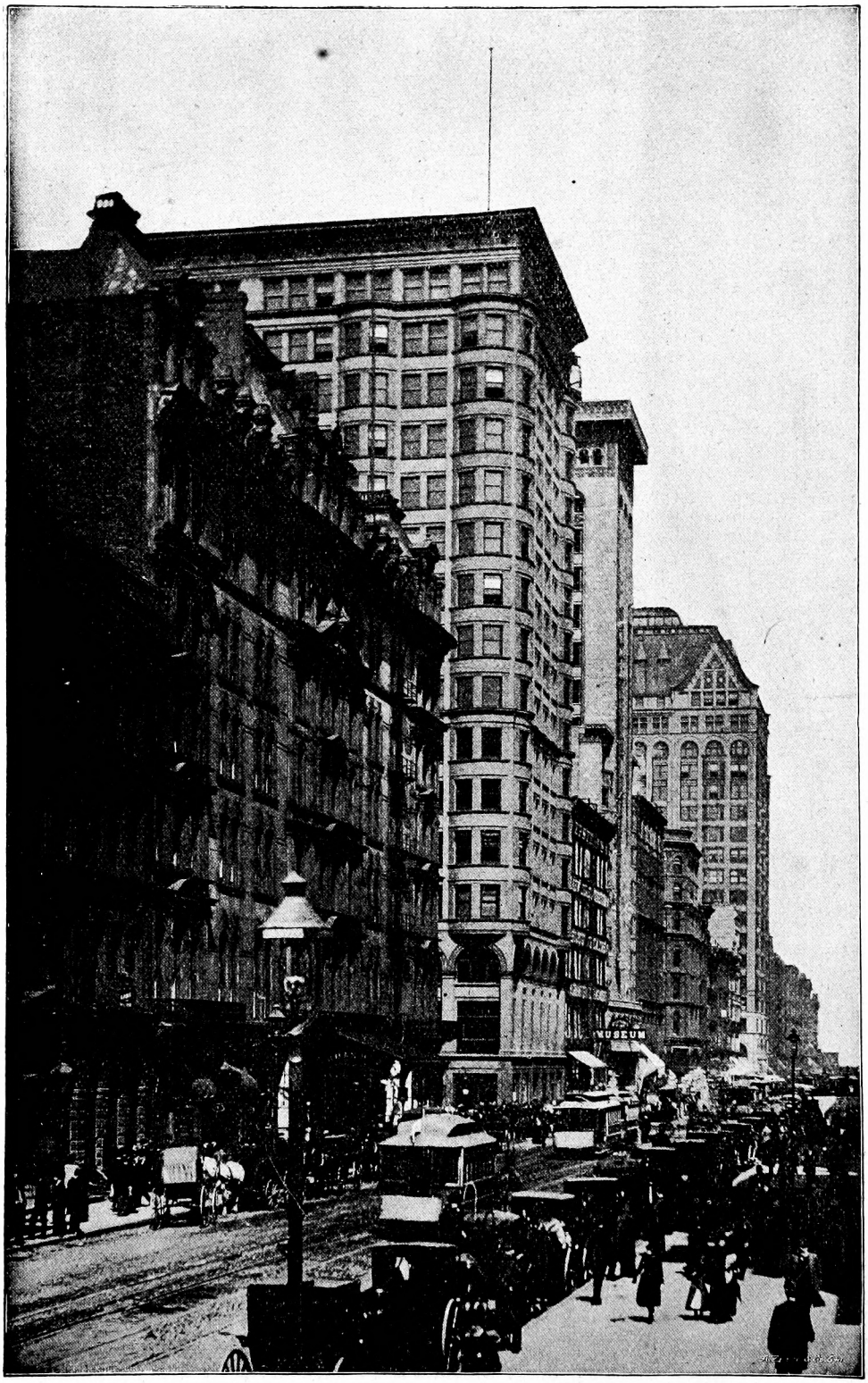
MASONIC TEMPLE. COR. STATE AND RANDOLPH STREETS.



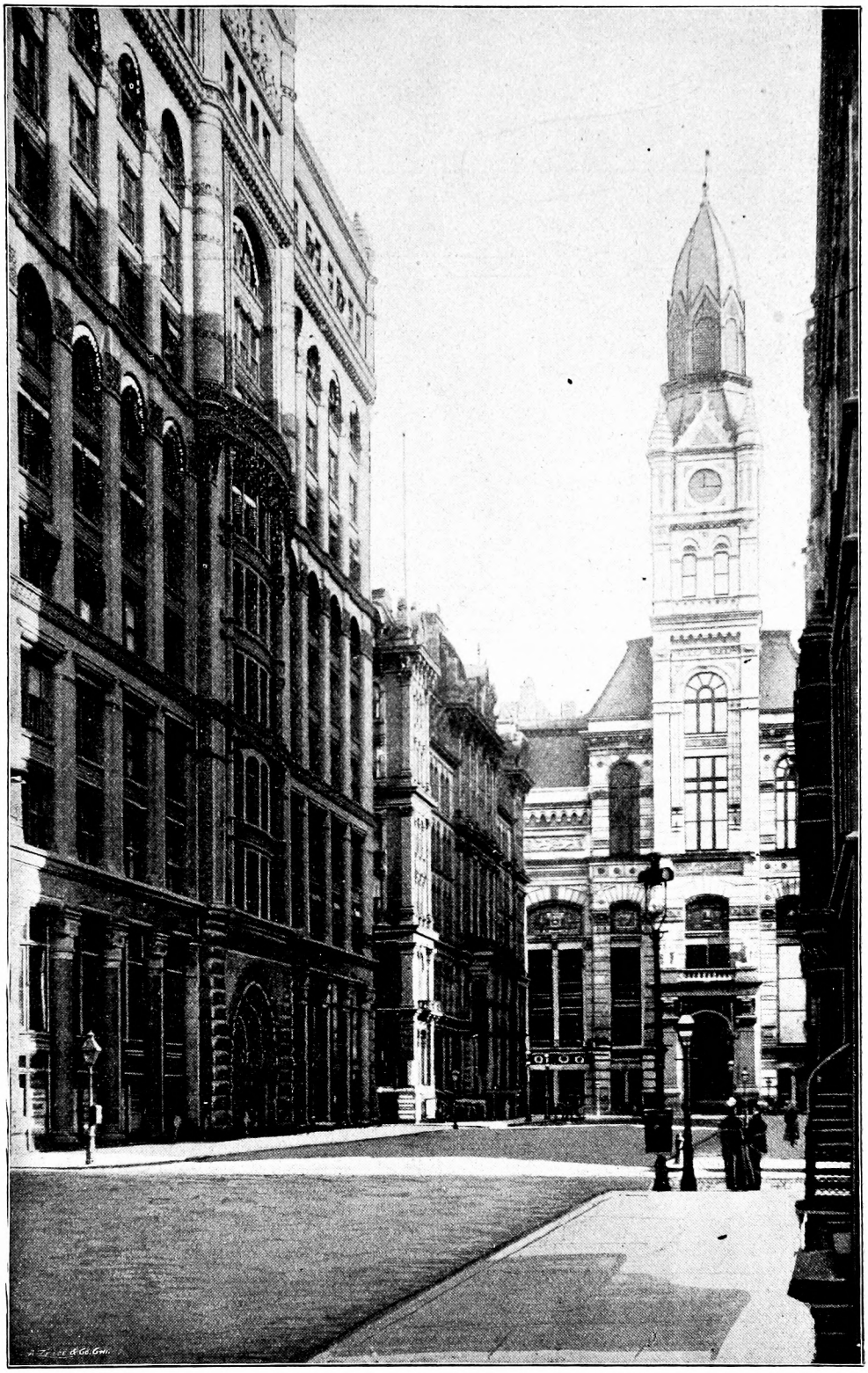
THE WOMAN'S TEMPLE LA SALLE COR. MONROE STREET.



TACOMA BUILDING, MADISON AND LA SALLE STS.




RANDOLPH STREET, EAST FROM LA SALLE STREET.



LA SALLE STREET AND BOARD OF TRADE, JACKSON ST.



GREAT NORTHERN HOTEL, COR. DEARBORN AND JACKSON STS.



CHAMBER OF COMMERCE, COR. LA SALLE AND WASHINGTON STS.



PALMER HOUSE, STATE COR. MONROE STS.



COURT HOUSE AND CITY HALL, CLARK STREET, WASHINGTON STREET.



THE AUDITORIUM, MICHIGAN AVENUE, CONGRESS STREET



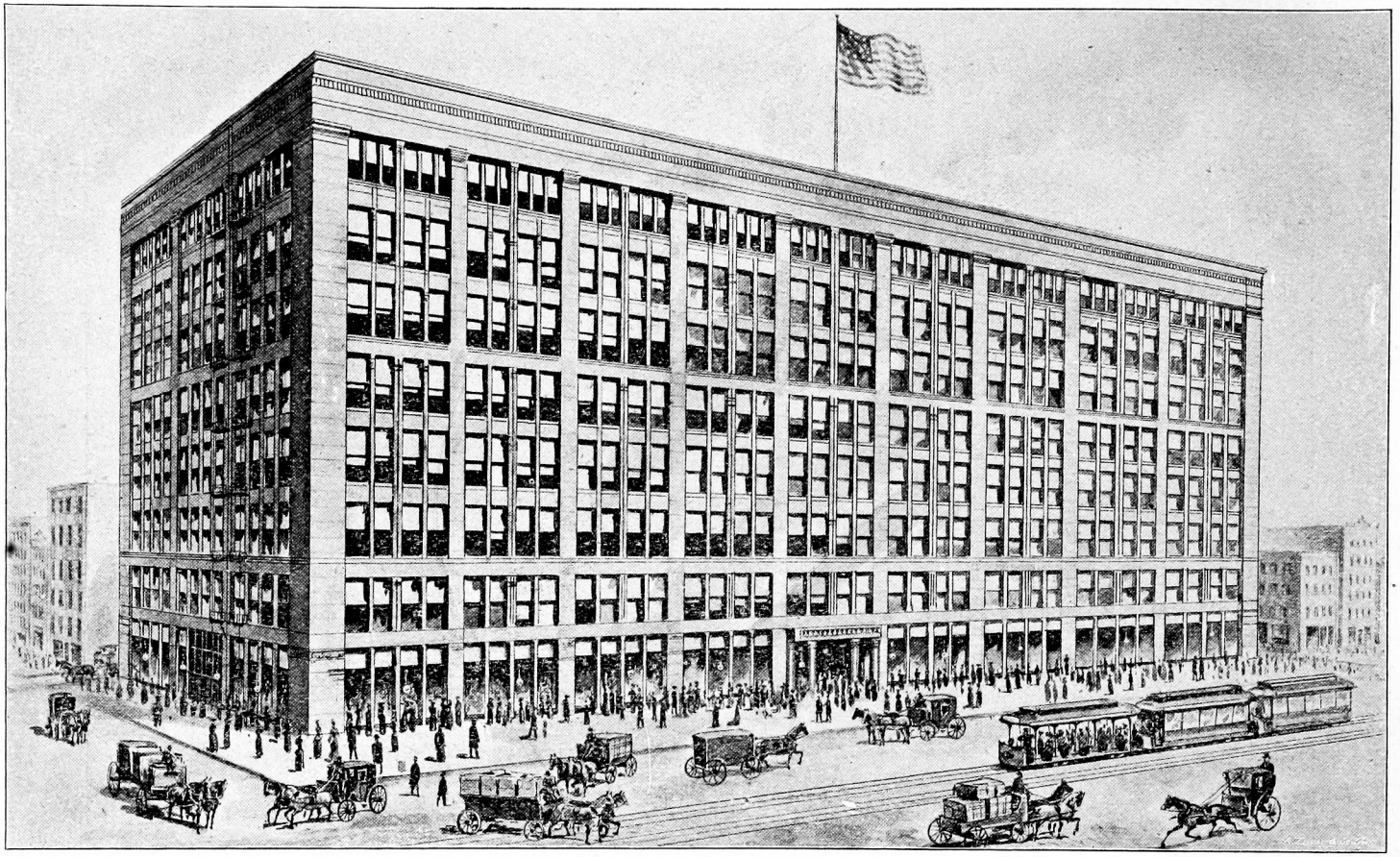
GRAND PACIFIC HOTEL, COR. CLARK AND JACKSON STREETS.



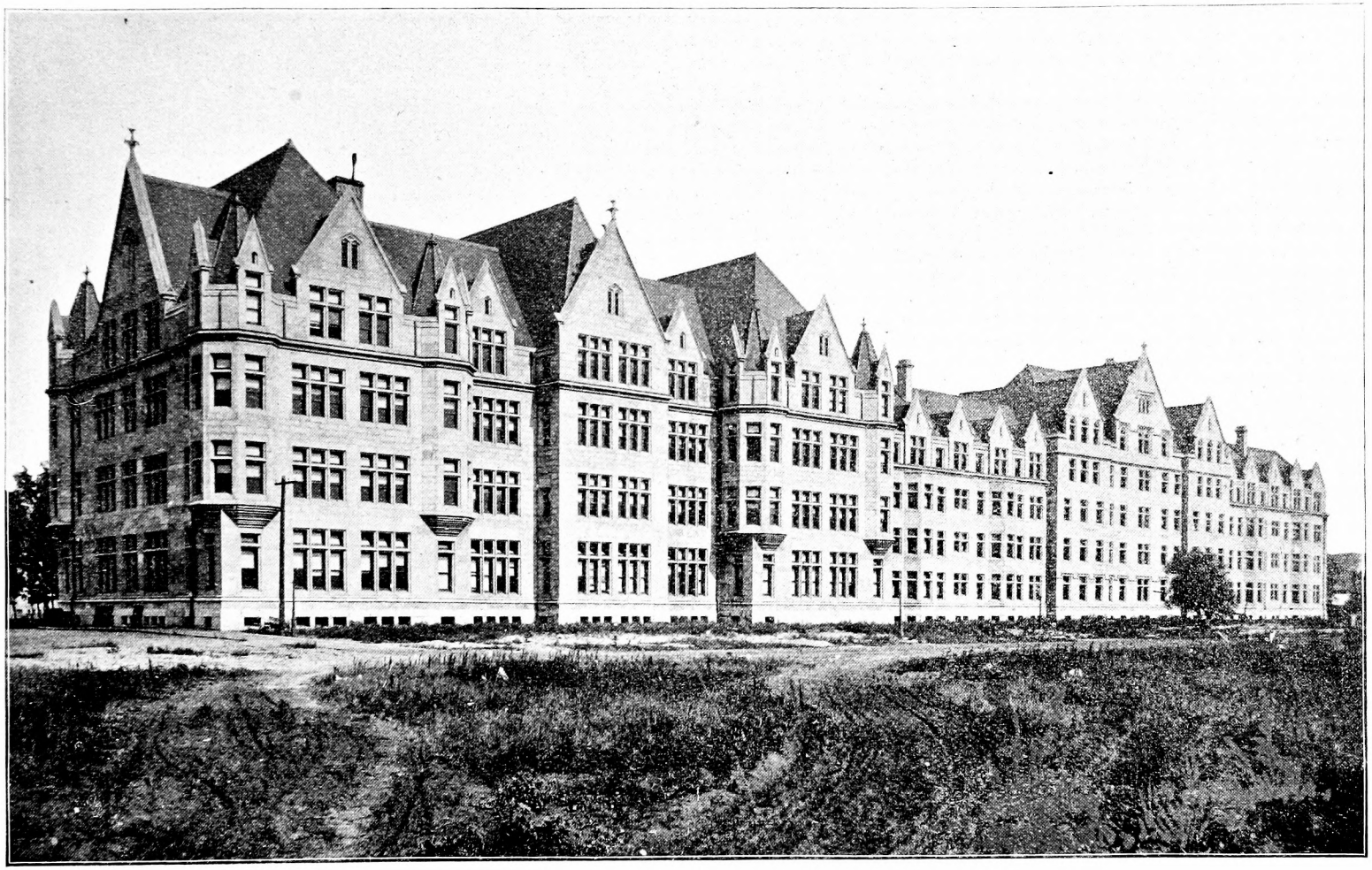
MARSHAL FIELD'S WHOLESALE WAREHOUSE, ADAMS ST., FIFTH AVE.



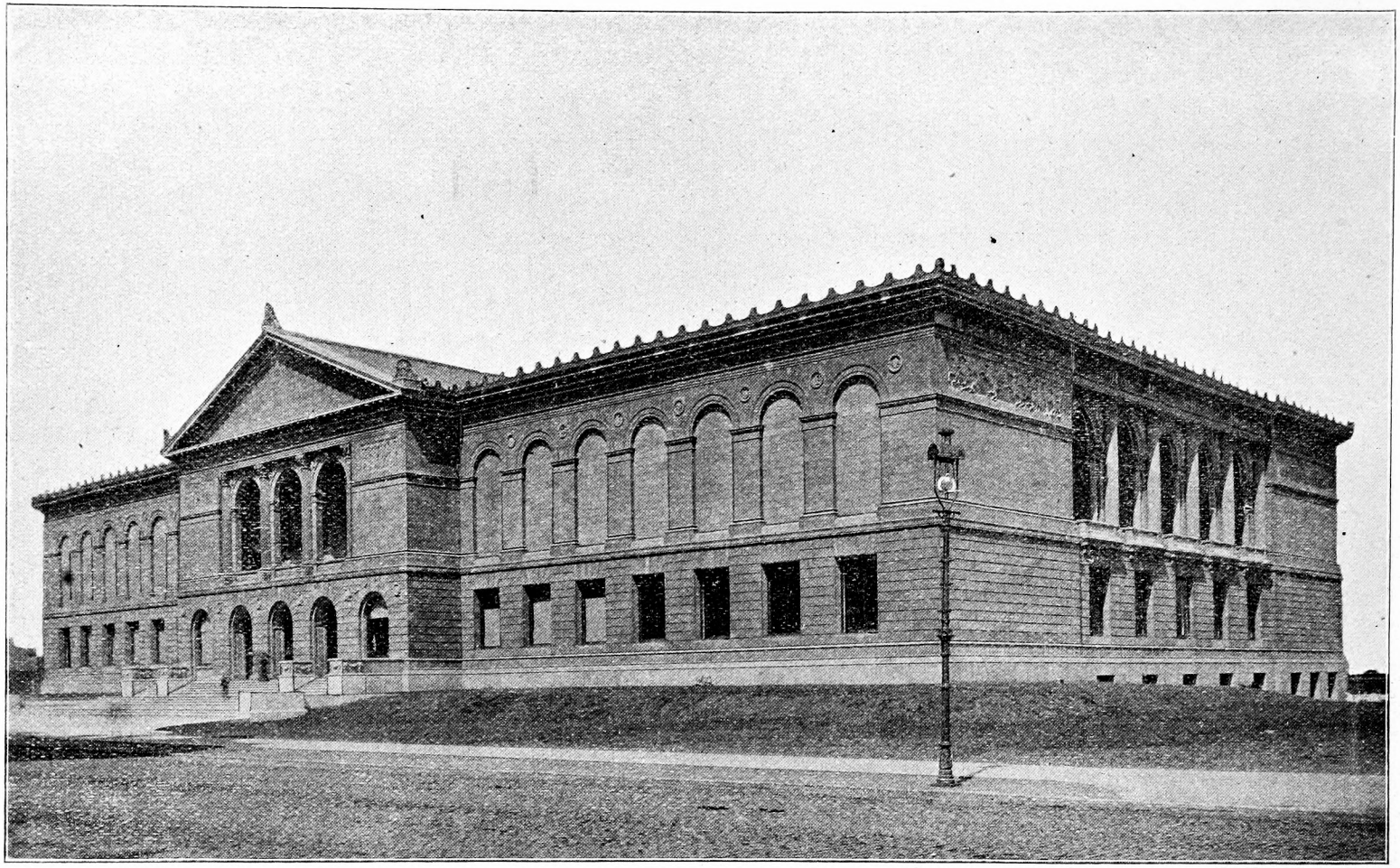

MONTGOMERY WARD & CO.'S MAIL ORDER ESTABLISHMENT, MICHIGAN AVENUE.



SIEGEL, COOPER & CO.'S MAMMOTH RETAIL STORE, STATE, VAN BUREN AND CONGRESS STREETS.



UNIVERSITY OF CHICAGO.



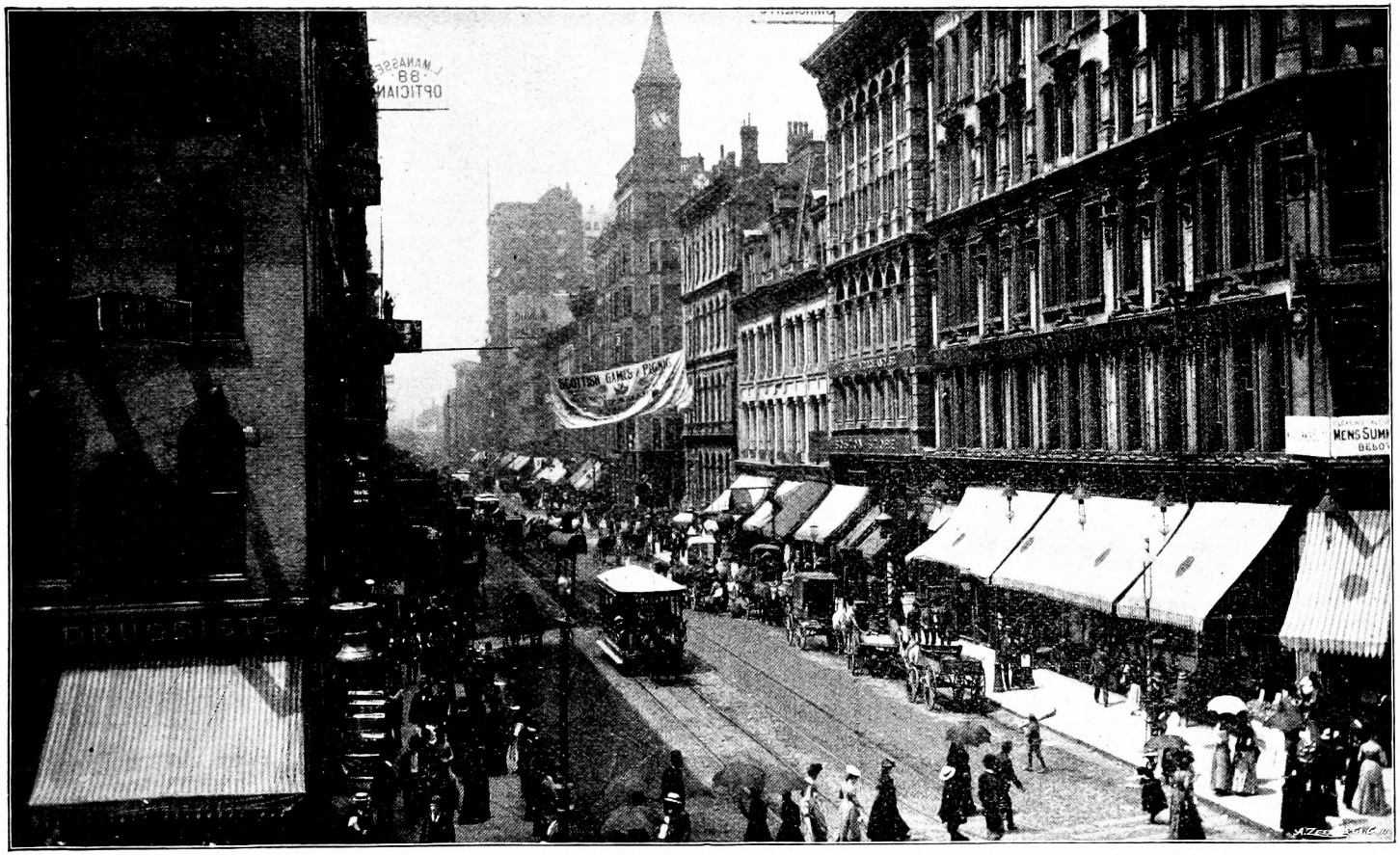
ART PALACE, LAKE FRONT PARK.



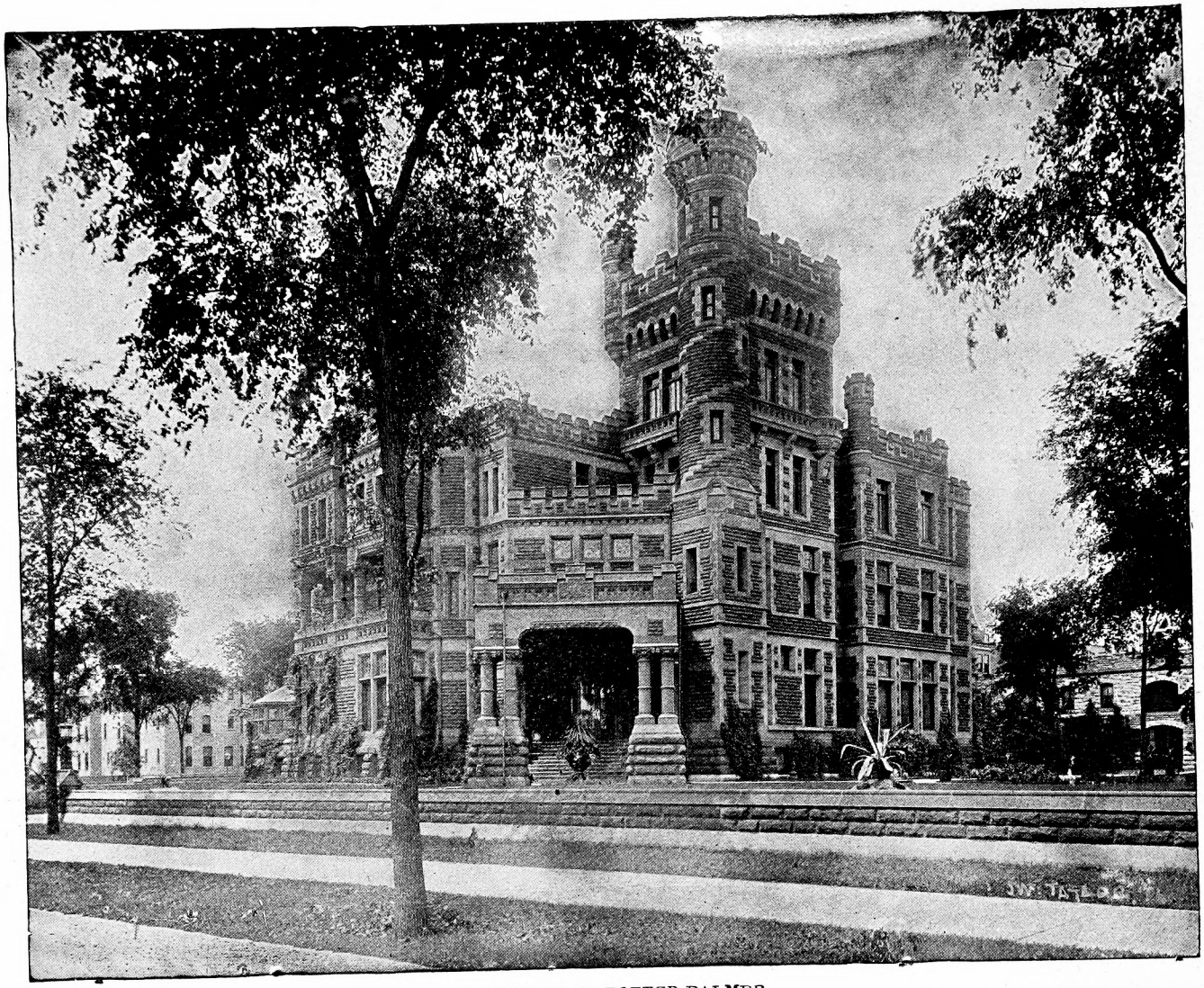
POST OFFICE AND CUSTOM HOUSE. CLARK STREET. ADAMS STREET.



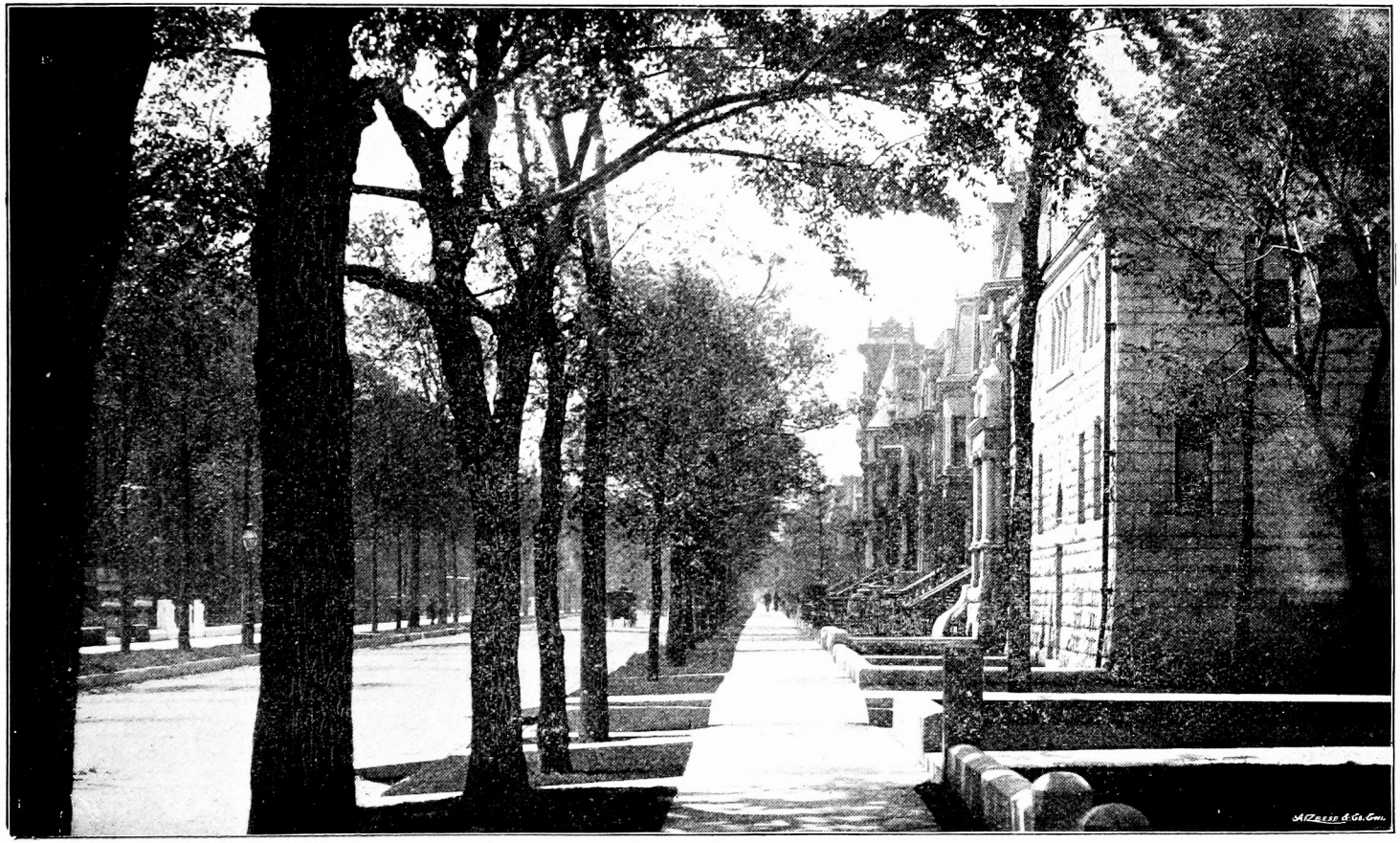

STATE STREET, LOOKING NORTH FROM MADISON.




MADISON STREET, WEST FROM STATE STREET



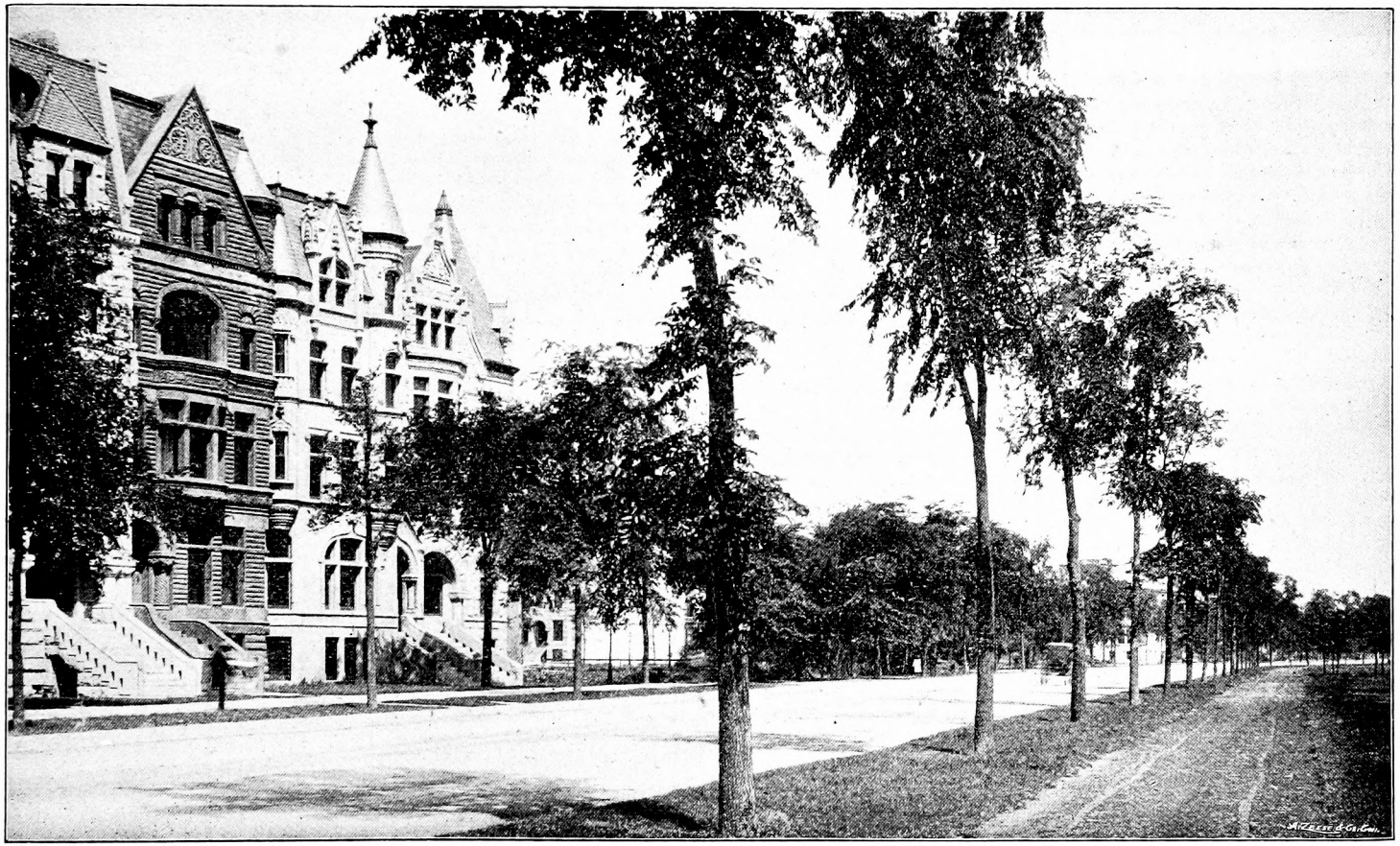
RESIDENCE OF POTTER PALMER.



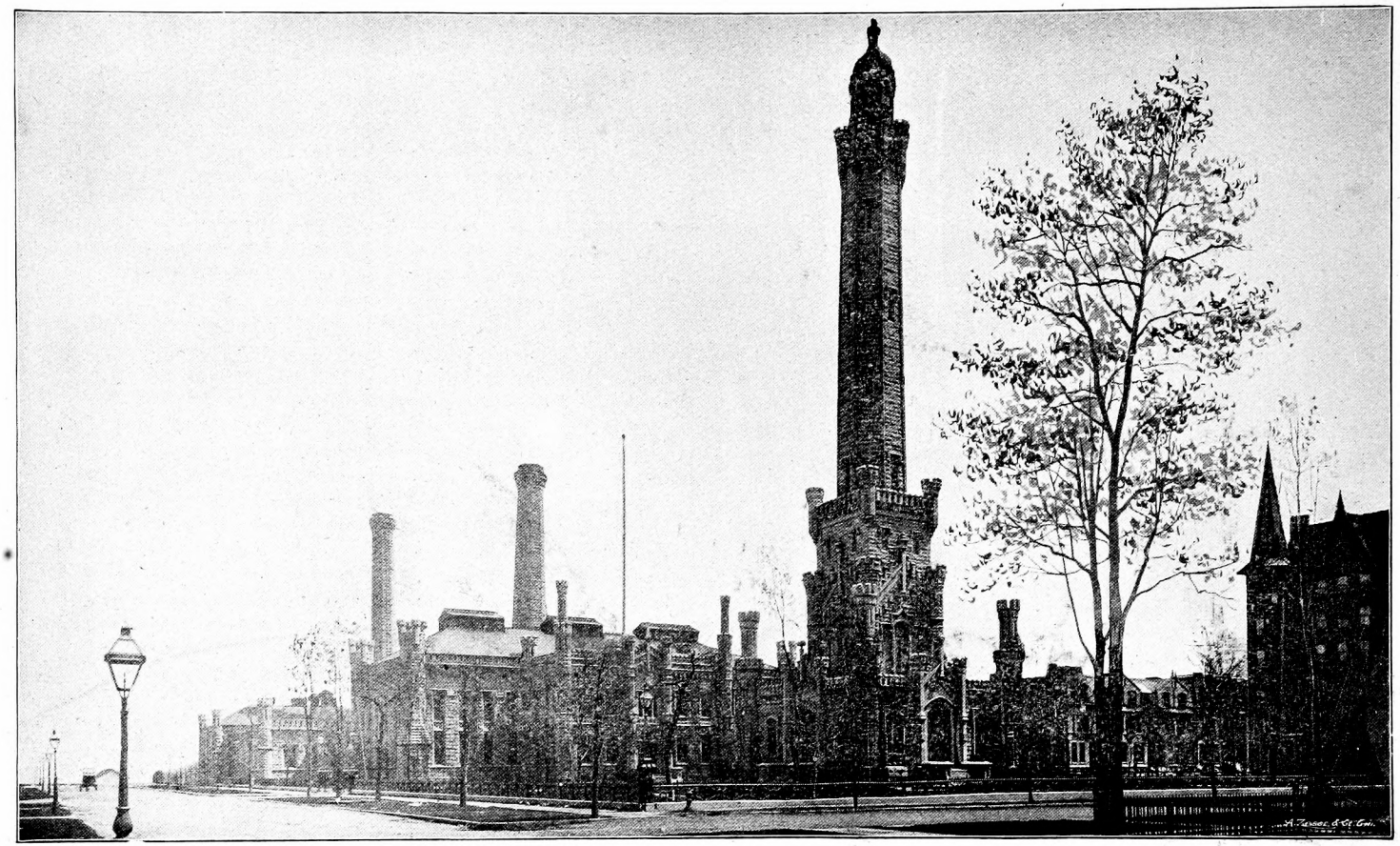

DEARBORN AVENUE.



MICHIGAN AVENUE.



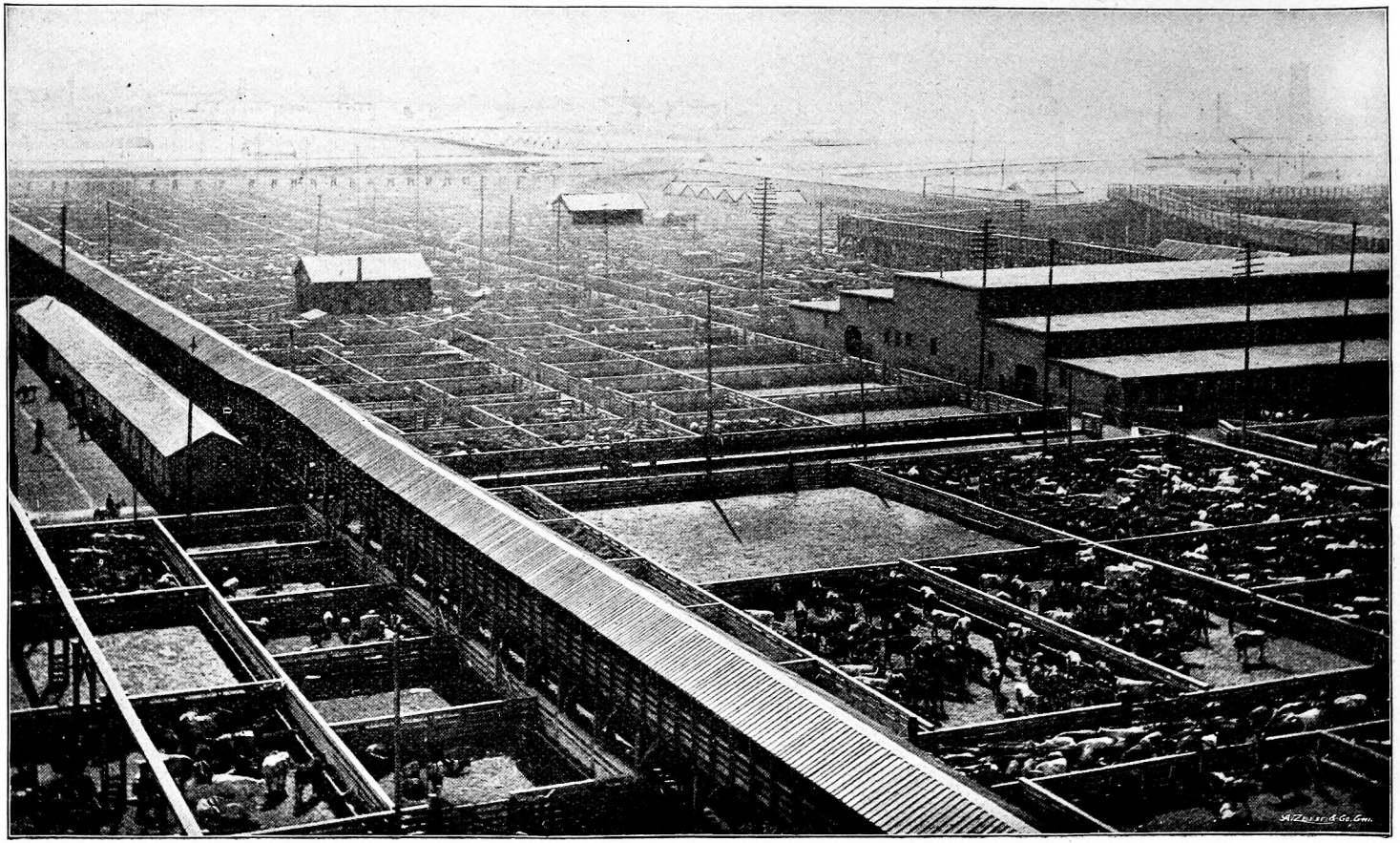
THE LAKE SHORE DRIVE.



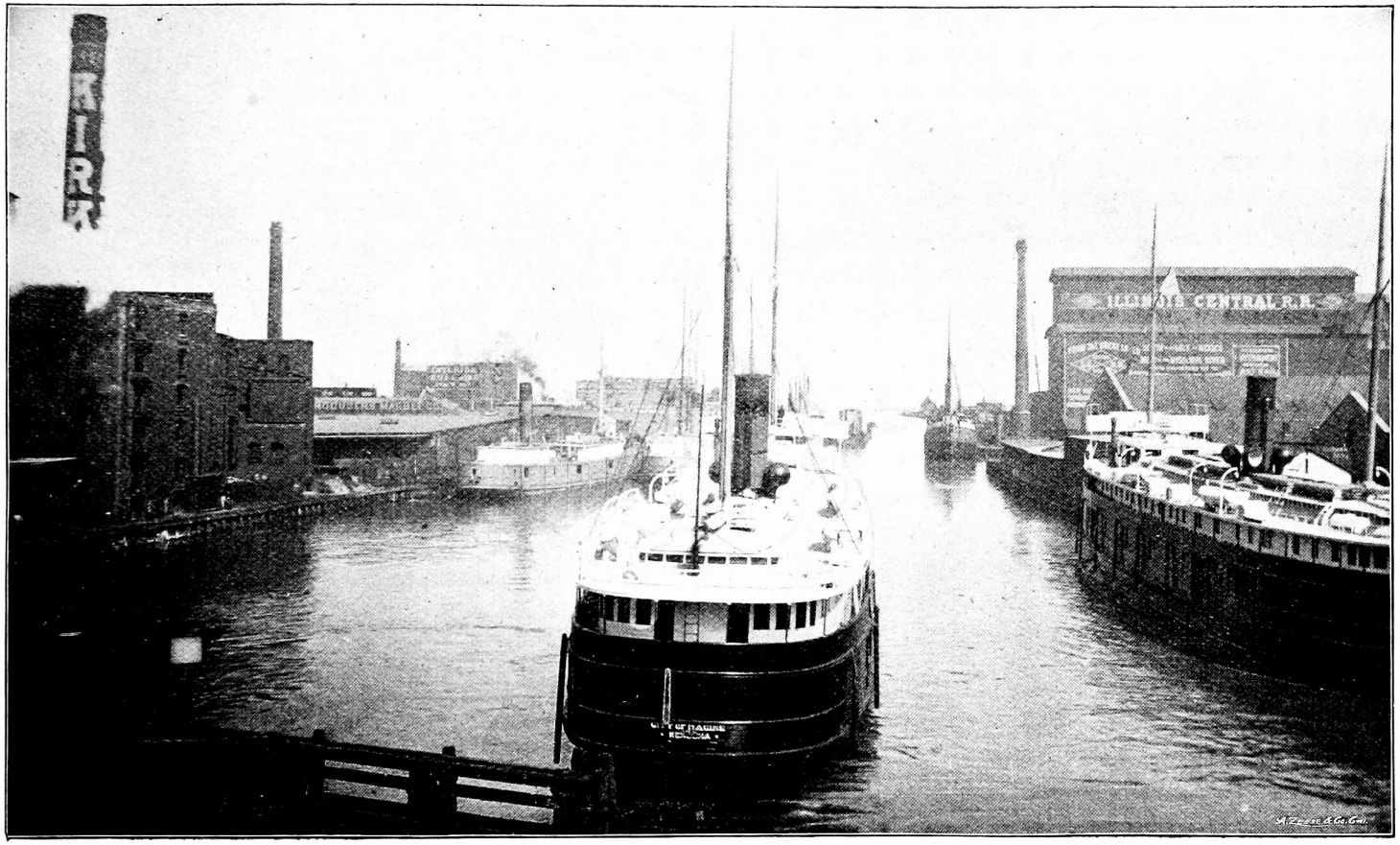
NORTH SIDE PUMPING STATION.



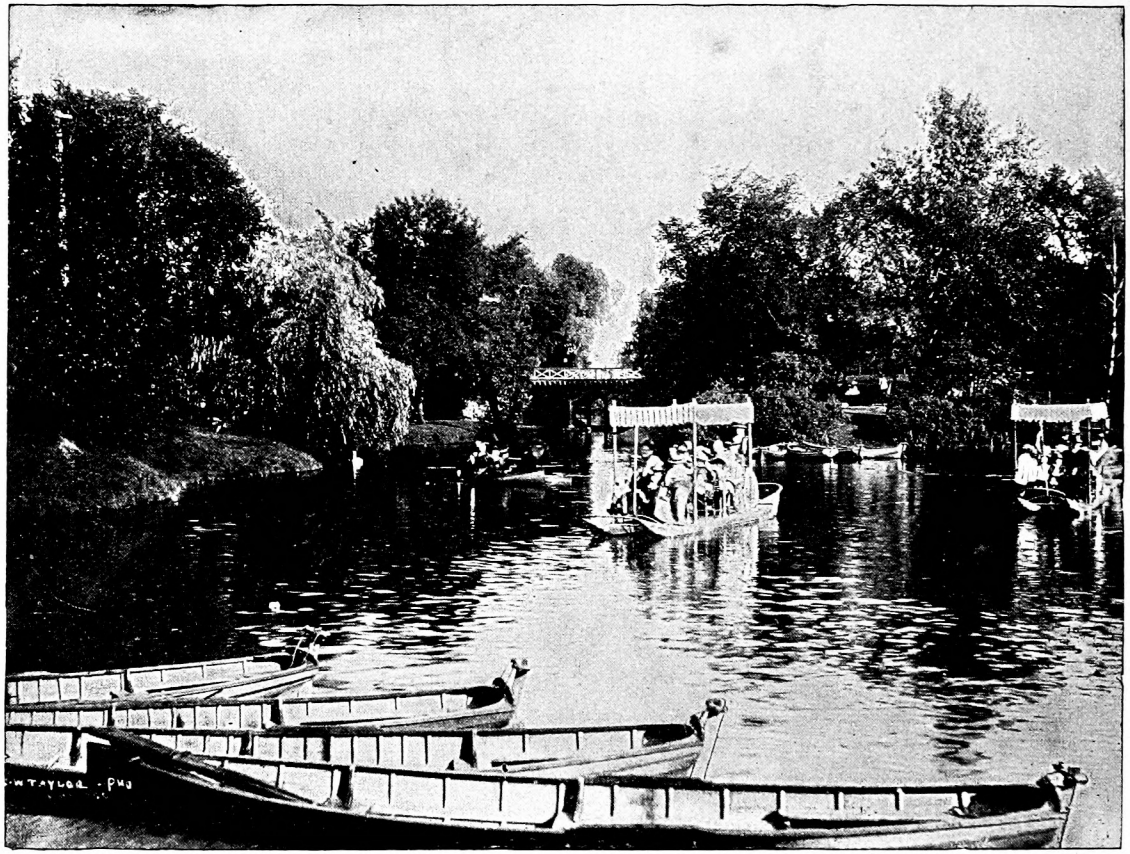
AUDITORIUM PROMENADE.



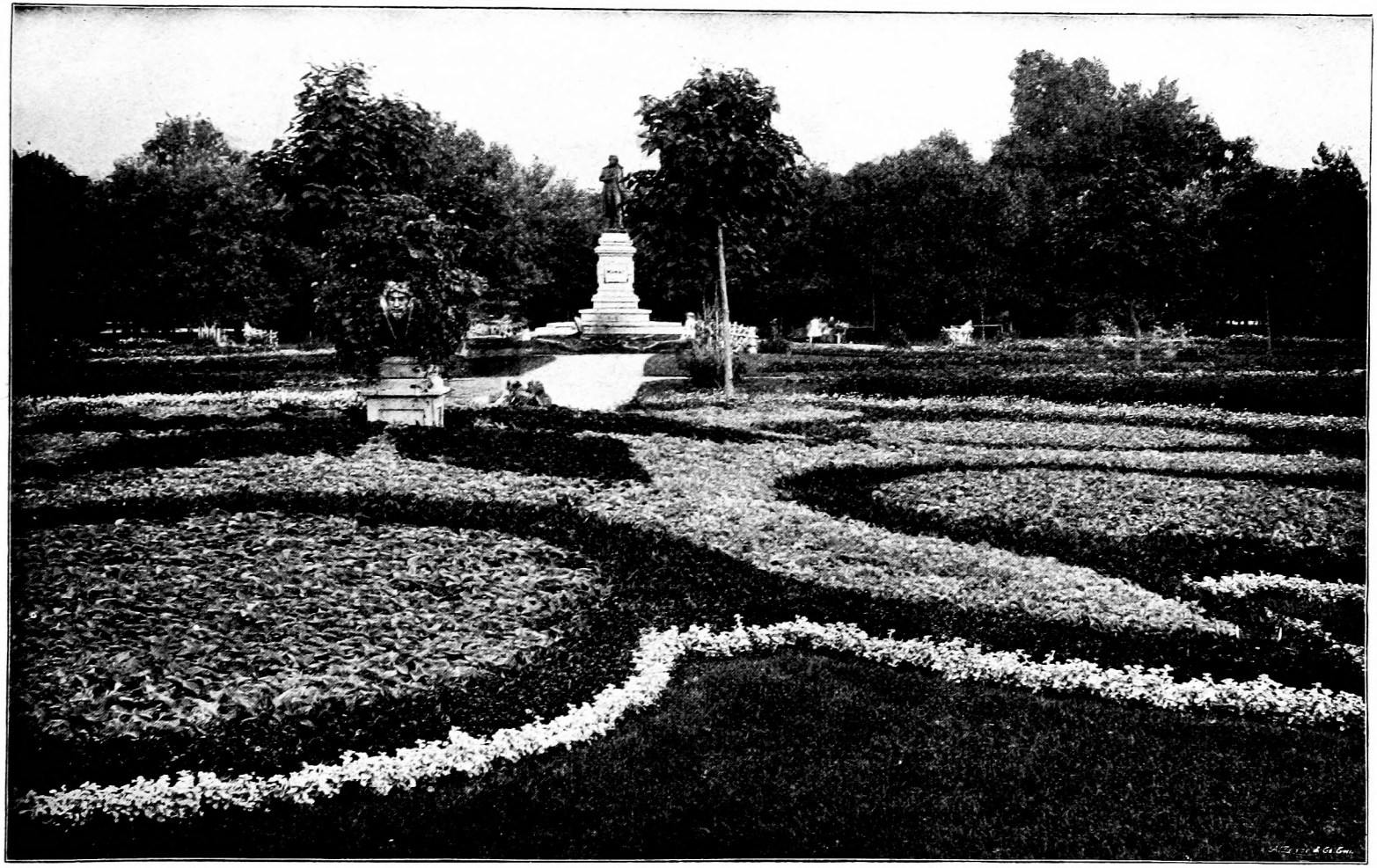
UNION STOCK YARDS.



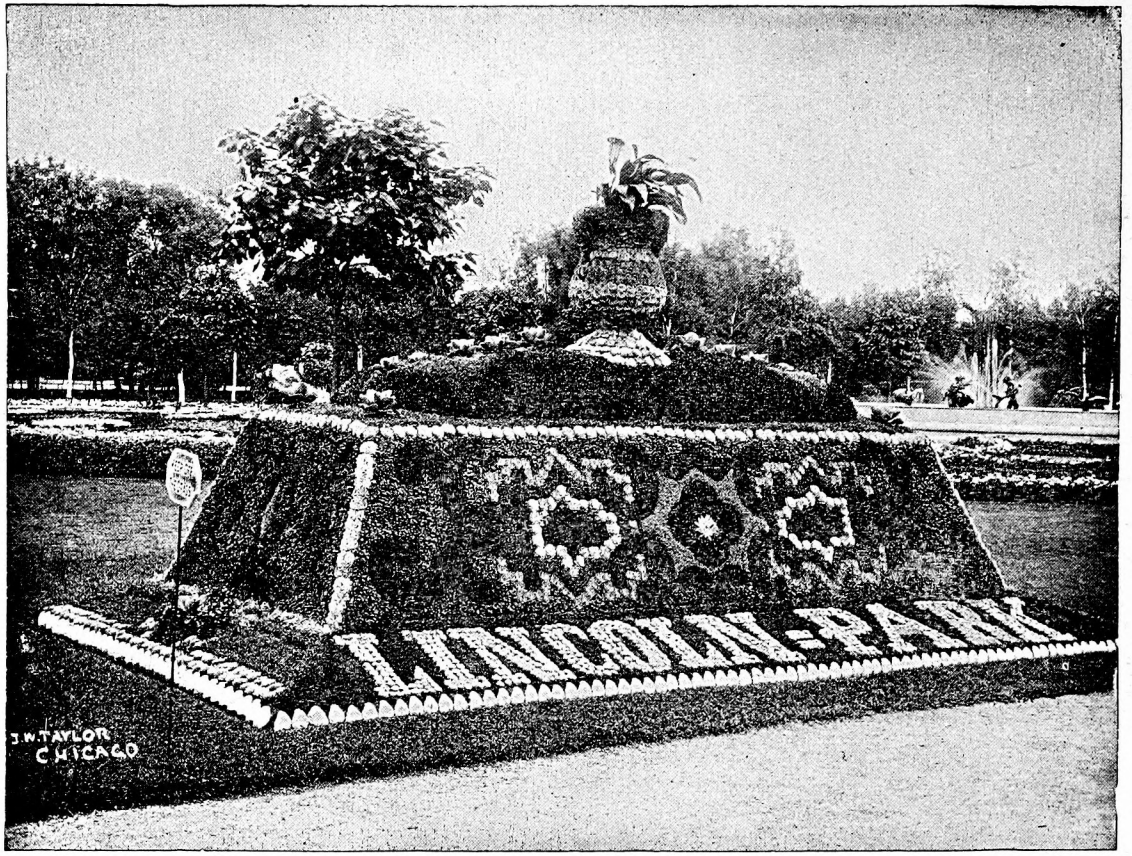

CHICAGO RIVER, AT RUSH STREET, LOOKING EAST.



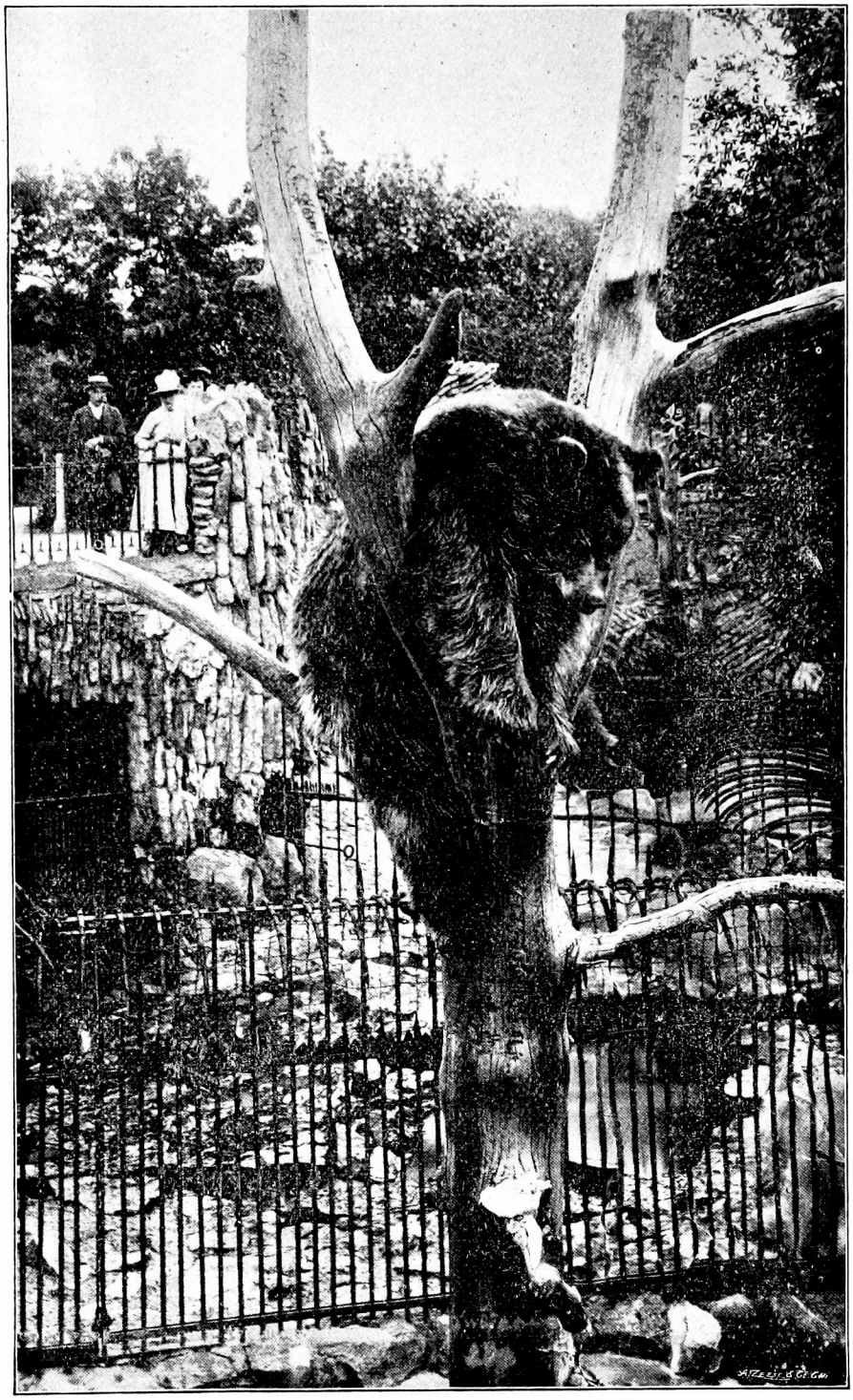
VIEW IN LINCOLN PARK.



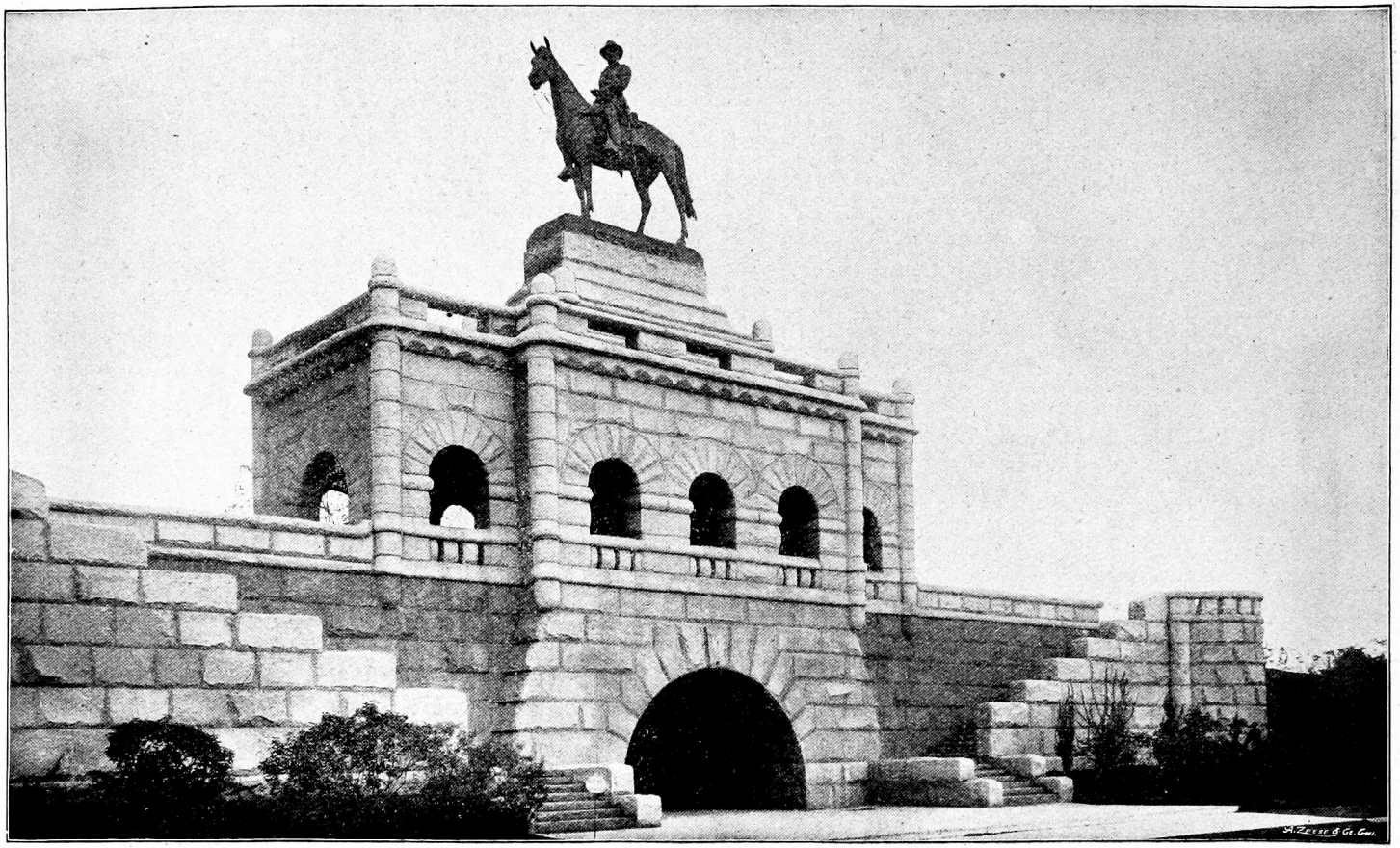
VIEW IN LINCOLN PARK.




FLORAL MOUND. LINCOLN PARK.



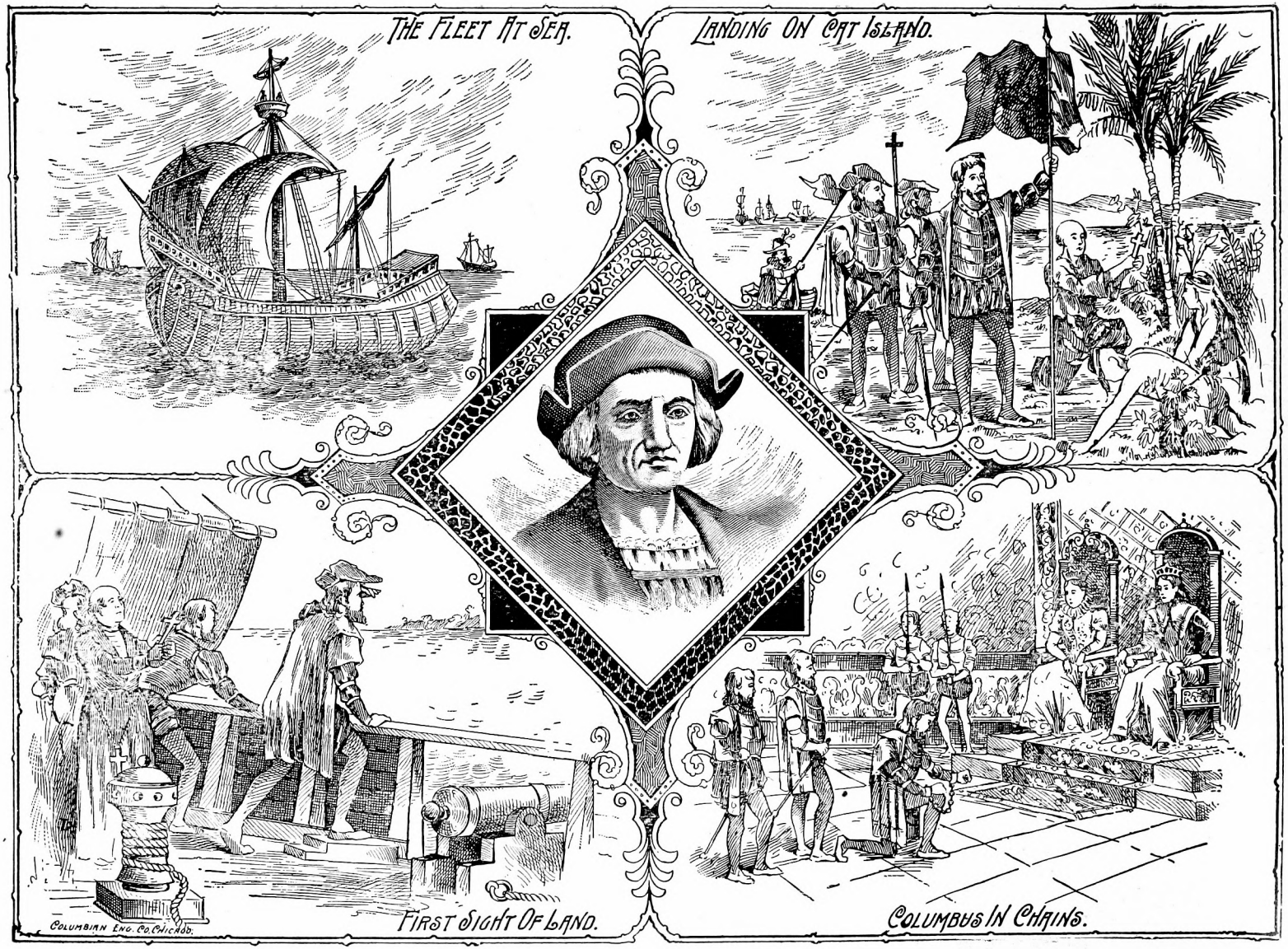
SCENE IN BEAR PIT, LINCOLN PARK.



GRANT MONUMENT, LINCOLN PARK.



CHRISTOPHER COLUMBUS.


THE FLEET AT SEA.
LANDING ON CAT ISLAND.
FIRST SIGHT OF LAND.
COLUMBUS IN CHAINS.
COLUMBIAN ENG. CO. CHICAGO.

# CHRISTOPHER COLUMBUS.

HIS HISTORY AND DESCRIPTION OF HIS FOUR VOYAGES.



VERY one will be interested in reading a complete and authentic account of the life of the man who gave to the world a new continent, and whose discovery is about to be celebrated and commemorated by the greatest and grandest World's Fair ever held. The following is reproduced from the latest edition of the Encyclopedia Brittanica, and can therefore be relied upon for accuracy:

Christopher Columbus was the eldest son of Dominico and Suzanna Fontanarossa, and was born at Genoa, Italy, in 1435 or 1436, the exact date being uncertain. His father was a woolcomber of some small means, who was yet living two years after the discovery of the West Indies, and who removed his business from Genoa to Savona in 1469. His eldest boy was sent to the University of Pavia, where he devoted himself to the mathematical and nautical sciences, and where he probably received instructions in nautical astronomy from Antonio da Terzago and Stephano di Faenza. On his removal from the university it appears that he worked for some months at his father's trade; but on reaching his fifteenth year he made his choice of life, and became a sailor.

Of his apprenticeship, and the first years of his career, no record exists. The whole of his earlier life, indeed, is dubious and conjectural, founded as it is on the half dozen dark and evasive chapters devoted by Fernando, his son and biographer, to the first half century of his father's times. It seems certain, however, that these unknown years were stormy, laborious and eventful; "wherever ship has sailed," he writes "there have I journeyed." He is known, among other places, to have visited England, "Ultima Thule" (Iceland), the Guinea coast, and the Greek Isles; and he appears to have been some time in the service of Rene, of Provence, for who he is recorded to have intercepted and seized a Venetian galley with great bravery and audacity. According to his son, too, he sailed with Colombo el Mozo, a bold sea captain and privateer; and a sea fight under this commander was the means of bringing him ashore in Portugal. Meanwhile, however, he was preparing himself for greater achievements by reading and meditating on the works of Ptolemy and Marinus, of Nearchus and Pliny, the Cosmographia of Cardinal Aliaco, the travels of Marco Polo and Mandeville. He mastered all of the essentials necessary to his calling, learned to draw charts, construct spheres, and thus fitted himself to become a practical seaman and navigator.

In 1470 he arrived at Lisbon, after being wrecked in a sea fight that began off Cape Vincent, escaping to land on a plank. In Portugal he married Felipa Munnis Perestrello, daughter of a captain in the service of Prince Henry, called the navigator, one of the early colonists and first governor of Porto Santo, an island off Medeira. Columbus visited the island and employed his time making maps and charts for a livelihood, while he pored over the logs and papers of his deceased father-in-law, and talked with old seamen of their voyages, and of the mystery of the western seas. About this time, too, he seems to have arrived at the conclusion that much of the world remained undiscovered, and step by step to have conceived that design of reaching Asia by sailing west, which was to result in the discovery of America. In 1474 we find him expounding his views to Paolo Toscanelli, the Florentine physician and cosmographer, and receiving the heartiest encouragement.

These views he supported with three different arguments, derived from natural reasons, from the theories of geographers, and from the reports and traditions of mariners. "He believed the world to be a sphere." Says Helps: "He under-estimated its size; he over-estimated the size of the Asiatic continent. The farther that continent extended to the east, the nearer it came round towards Spain." And he had but to turn from the marvelous propositions of Mandeville and Aliaco to

become the recipient of confidences more marvelous still. The air was full of rumors, and the weird imaginings of many generations of mediæval navigators had taken shape and substance, and appeared bodily to men's eyes. Martin Vicente, a Portuguese pilot, had found, 400 leagues to the westward of Cape St. Vincent, and after a gale of many days duration, a piece of strange wood, wrought, but not with iron; Pedro Correa, his own brother-in-law, had seen another such waif at Porto Santo, with great canes capable of holding four quarts of wine between joint and joint, and had heard of two men being washed up at Flores, "very broad-faced, and differing in aspect from Christians." West of the Azores, now and then, there hove in sight the mysterious islands of St. Brandam; and 200 leagues west of the Canaries lay somewhere the last island of the Seven Cities, that two valiant Genoeses had vainly endeavored to discover. In his northern journey, too, some vague and formless traditions may have reached his ear of the voyage of Biorn and Leaf, and of the pleasant coasts of Helleband and Vinland that lay towards the setting sun. All were hints and rumors to bid the bold mariner sail westward, and this he at length determined to do.

The concurrence of some State or Sovereign, however, was necessary for the success of this design. The Senate of Genoa had the honor to receive the first offer, and the responsibility of refusing it. Rejected by his native city, the projector turned next to John II. of Portugal. This king had already an open field for discovery and enterprise along the African coast; but he listened to the Genoese, and referred him to a committee of the Council for Geographical Affairs. The Council's report was altogether adverse; but the king, who was yet inclined to favor the theory of Columbus, assented to the suggestion of the bishop of Cuto that the plan should be carried out in secret and without Columbus' knowledge by means of a caravel or light frigate. The caravel was dispatched, but it returned after a brief absence, the sailors having lost heart, and having refused to venture further. Upon discovering this dishonorable transaction Columbus felt so outraged and indignant that he sent off his brother Bartholomew to England with letters for Henry VII. to whom he had communicated his ideas. He himself left Lisbon for Spain (1484) taking with him his son Diego, the only issue of his marriage with Felipa Munnis, who was by this time dead. He departed secretly, according to some writers to give the slip to King John; according to others, to escape his creditors. Three years after (March 20th, 1488) a letter was sent by the king to "Christopher Colon, our especial friend," inviting him to return, and assuring him against arrest and proceedings of any kind; but it was then too late.

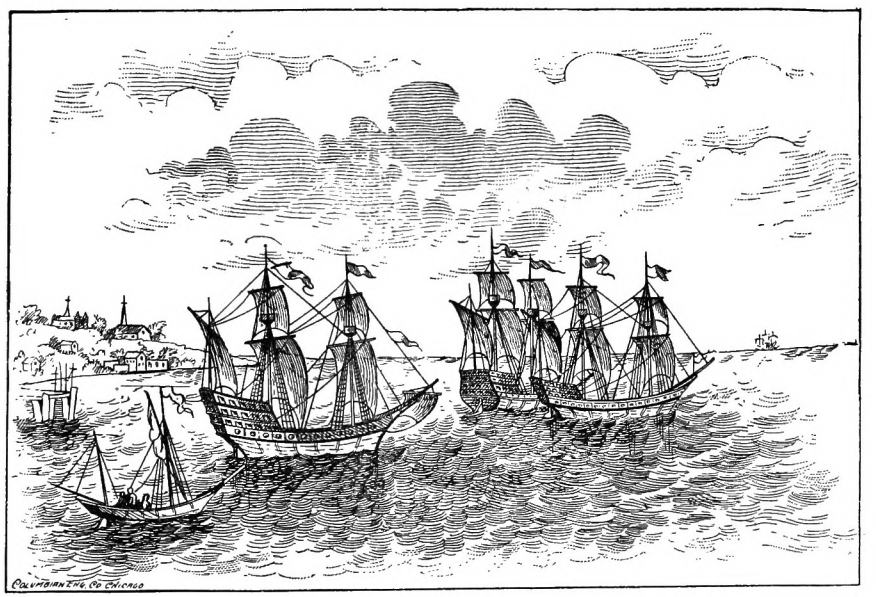
Columbus next betook himself to the south of Spain, and seems to have proposed his plan first to the duke of Medina Sidonia (who was at first attracted by it, but finally threw it up as visionary and impracticable), and next to the duke of Medina Celi. The latter gave him great encouragement, entertained him for two years, and even determined to furnish him with three or four caravels. Finally, however, being deterred by the consideration that the enterprise was too vast for a subject, he turned his guest from the determination he had come to of making instant application at the court of France, by writing on his behalf to Queen Isabella; and Columbus repaired to the Court at Cordova at her bidding.

It was an ill moment for the navigator's fortune. Castile and Leon were in the thick of that struggle which resulted in the final defeat of the Moors; and neither Ferdinand nor Isabella had time to listen. The adventurer was indeed kindly received; he was handed over to the care of Alanzo de Quintanilla, whom he speedily converted into an enthusiastic supporter of his theory. He made many other friends, and here met with Beatrice Enriquez, the mother of his second son Fernando.

From Cordova, Columbus followed the Court to Salamanca, where he was introduced to the notice of the Grand Cardinal, Pedro Gonzalez de Mendoza, "the third king of Spain." The Cardinal, while approving the project, thought that it savored strongly of heterodoxy; but an interview with the projector brought him over, and through his influence Columbus at last got audience with the king. The matter was finally referred, however, to Fernando de Tallavera, who in 1487 summoned a junta of astronomers and cosmographers to confer with Columbus, and examine his design, and the arguments with which he supported it. The Dominicans of San Esteban in Salamanca entertained Columbus during the conference. The jurors who were the most of them ecclesiastics, were by no means unprejudiced, nor were they disposed to abandon their pretensions to knowledge without a struggle. Columbus urged his point, but was overwhelmed with Biblical texts, with quotations from the great divines, with theological objections; and in a short time the junta was adjourned. In 1489, Columbus, who had been following the Court from place to place (billetted in towns as an officer of the king's, and gratified from time to time with sums of money towards his expenses) was present at the siege of Malaga. In 1490 the junta decided that his project was vain and impracticable, and that it did not become their highnesses to have anything to do with it; and this was confirmed, with some reservation, by their highness themselves, at Seville.

Columbus was now in dispair. He at once betook himself to Huelva, where his brother-in-law resided, with the intention of taking ship for France. He halted, however, at Palos, a little maritime town in Andalusia. At the monastary of La Rabida he knocked and asked for bread and water for his boy Diego, and presently got into conversation with

Juan Perez de Marchena, the guardian, who invited him to take up his quarters in the monastery and introduced him to Garci Fernandez, a physician and an ardent student of geography. To these good men did Columbus propound his theory and explain his plan. Juan Perez had been the queen's confessor; he wrote to her and was summoned to her presence; and money was sent to Columbus to bring him once more to Court. He reached Grenada in time to witness the surrender of the city; and negotiations were resumed. Columbus believed in his mission, and stood out for high terms; he asked the rank of Admiral at once, the vice royalty of all he should discover, and a tenth of all the gain, by conquest or by trade. These conditions were rejected, and the negotiations were again interrupted. An interview with Mendoza appears to have followed; but nothing came of it, and in January, 1492, Columbus actually set out for France. At length, however, on the entreaty of Luis de Santangel, receiver of the ecclesiastical revenues of the crown of Aragon, Isabella was induced to determine on the expedition. A messenger was sent after Columbus and overtook him at the Bridge of Pines, about two leagues from Grenada. He returned to the camp at Santa Fe; and on April 17, 1492, the agreement between him and their Catholic majesties was signed and sealed.



DEPARTURE OF COLUMBUS FROM PALOS.

His aims were nothing less than the discovery of the marvelous province of Cipango, and the conversion to Christianity of the Grand Khan, to whom he received a royal letter of introduction. The town of Palos was ordered to find him two ships, and these were soon placed at his disposal. But no crews could be got together, in spite of the indemnity offered to all criminals and broken men who would serve on the expedition; and had not Juan Perez succeeded in interesting Martin Alonzo Pinzon and Vincent Yanez Pinzon in the cause, Columbus' departure had been long delayed. At last, however, men, ships and stores were ready. The expedition consisted of the Santa Maria, a decked ship with a crew of fifty men, commanded by the Admiral in person; and of two caravels, the Pinta with thirty men under Martin Pinzon, and the Nina, with twenty-four men under Vincent Pinzon, his brother, afterwards (1499) the first to cross the line in the American Atlantic. The adventurers numbered one hundred and twenty souls, and on Friday, August 3rd, 1492, at eight in the morning, the little fleet weighed anchor, and stood out for the Canary Islands.

An abstract of the Admiral's diary made by the Bishop Las Casas is yet extant; and from it many particulars may be gleaned of this first voyage. Three days after the ships set sail, the Pinta lost her rudder; the Admiral was in some alarm, but comforted himself with the reflection that Martin Pinzon was energetic and ready-witted; they had, however, to put in at Teneriffe on August 9th to refit the caravel. On September 6th they weighed anchor once more with all haste, Columbus having been informed that three Portuguese caravels were on the lookout for him. On September 13th, the variations of the magnetic needle were for the first time observed; on the 15th a wonderful meteor fell into the sea at four or five leagues distance. On the 16th they arrived at those vast plains of seaweed called the Sargasso Sea; and thenceforward, writes the Admiral, they had most temperate breezes, the sweetness of the morning being most delightful, the weather like an Andalusian April, and only the song of the nightingale wanting. On the 17th the men began to murmur; they were frightened by the strange phenomena of the variations of the compass, but the explanation Columbus gave restored their tranquility. On the 18th they saw many birds, and a great ridge of low-lying clouds; and they expected

to see land. On the 20th they saw two pelicans, and were sure the land must be near. In this, however, they were disappointed, and the men began to be afraid and discontented; and thenceforth Columbus, who was keeping all the while a double reckoning, one for the crew and one for himself, had great difficulty in restraining the men from the excesses which they meditated. On the 25th Alonzo Pinzon raised the cry of land, but it proved a false alarm; as did the rumor to the same effect on the 7th of October, when the Nina hoisted a flag and fired a gun. On the 11th the Pinta fished up a cane, a log of wood, a stick wrought with iron, and a board, and the Nina sighted a stake covered with dog-roses; "and with these signs all of them breathed and were glad." At ten o'clock on that night Columbus perceived and pointed out a light ahead; and at two in the morning of Friday, the 12th of October, 1492, Rodrigo de Triana, a sailor aboard the Nina, announced the appearance of what proved to be the New World. The land sighted was an island called by the Indians Guanahani, and named by Columbus, San Salvador, which afterwards proved to be one of the group now known as the Bahamas.

The same morning, Columbus landed, richly clad and bearing the royal banner of Spain. He was accompanied by the Pinzon brothers, bearing the banners of the Green Cross, a device of their own, and by a great part of the crew. When they had all "given thanks to God, kneeling upon the shore, and kissed the ground with tears of joy for the great mercy received," the Admiral named the island and took solemn possession of it, for their Catholic majesties of Castile and Leon. At the same time such of the crews as had shown themselves doubtful and mutinous sought his pardon weeping, and prostrating themselves at his feet.

Into the detail of this voyage, of highest interest as it is, it is impossible to go further. It is enough to say that it resulted in the discovery of the islands of Santa Maria, del Concepcion, Exuma, Isabella, Juanna or Cuba, Bohio, the Cuban Archipelago (named by its finder the Jardin del Rey), the island of Santa Catalina, and that of Hispaniola now called Haiti or San Domingo. Off the last of these the Santa Maria went aground, owing to the carelessness of the steersman. No lives were lost, but the ship had to be unloaded and abandoned; and Columbus, who was anxious to return to Europe with the news of his achievement, resolved to plant a colony on the island, to build a fort out of the material of the stranded hulk, and to leave the crew as a garrison. The fort was called La Navidad; forty-three Europeans were placed in charge; and on January 16th, 1493, Columbus, who had lost sight of Martin Pinzon, set sail alone in the Nina for the east; and four days after the Pinta joined her sister ship off Monte Christo. A storm, however, separated the vessels, and a long battle with the trade winds caused great delay; and it was not until the 18th of February that Columbus reached the island of Santa Maria in the Azores. Here he was threatened with capture by the Portuguese Governor, who could not for some time be brought to recognize his commission. On February 24th, however, he was allowed to proceed; and on the 4th of March the Nina dropped anchor off Lisbon. The king of Portugal received the Admiral with the highest honors; and on March 13th the Nina put out from the Tagus, and two days afterwards, Friday, March 15th, dropped anchor off Palos.

The court was at Barcelona; and thither, after despatching a letter announcing his arrival, Columbus proceeded in person. He entered the city in a sort of triumphal procession, was received by their majesties in full court, and seated in their presence, related the story of his wanderings, exhibiting the "rich and strange" spoils of the new-found lands, the gold, the cotton, the parrots, the curious arms, the mysterious plants, the unknown birds and beasts, and the nine Indians he had bronght with him for baptism. All his honors and privileges were confirmed to him; the title of Don was conferred on himself and brothers, he rode at the king's bridle; he was served and saluted as a grandee of Spain. And, greatest honor of all, a new and magnificent escutcheon was blazoned for him (May 4th, 1493) whereon the royal castle and lion of Castile and Leon were combined with the four anchors of his own old coat of arms. Nor were their Catholic highnesses less busy on their own account than on that of their servant. On the 3rd and 4th of May, Alexander VI. granted bulls confirming to the crowns of Castile and Leon all the lands discovered, or to be discovered beyond a certain line of demarcation, on the same terms as those on which the Portuguese held their Colonies along the African coast. A new expedition was got in readiness with all possible dispatch, to secure and extend the discoveries already made.

After several delays, the fleet weighed anchor on the 25th of September, and steered westward. It consisted of three great carracks (galleons) and fourteen caravels (light frigates) having on board about 1,500 men, besides the animals and materials necessary for colonization. Twelve missionaries accompanied the expedition, under the orders of Bernardo Buel, a Benediction friar; and Columbus had been directed (May 29th, 1493) to endeavor by all means in his power to Christianize the inhabitants of the islands, to make them presents, and to "honor them much," while all under him where commanded to treat them "well and lovingly," under pain of severe punishment. On the 13th of October, the ships which had put in at the Canaries, left Ferro; and so early as Sunday, November 3rd, after a single storm, "by the goodness of God and the wise management of the Admiral," land was sighted to the west, which was named Dominica. Northward from this new-found island, the isle of Maria Galante and Guadaloupe were discovered and named; and on the northwestern course to La Navid those of Montserrat, Antigua,

San Martin, and Santa Cruz were sighted, and the island now called Porto Rico was touched at, hurriedly explored, and named San Juan. On November 22nd, Columbus came in sight of Hispaniola, and sailing eastward to La Navidad, found the fort burned out and the colony dispersed. He decided on building a second fort; and coasting on forty miles east of Cape Haytien, he founded the city and settlement of Isabella.

The character in which Columbus had appeared had, till now, been that of the greatest of mariners; but from this point forward his claims to supremacy are embarrassed and complicated with the long series of failures, vexations, miseries, insults, that have rendered his career as a planter of colonies and as a ruler of men, most pitiful and remarkable.

The climate of Navidad proved unhealthy; the colonists were greedy of gold, impatient of control, and as proud, ignorant and mutinous as Spaniards could be; and Columbus, whose inclinations drew him westward, was doubtless glad to escape the worry and anxiety of his post, and to avail himself of the instructions of his sovereigns as to further discoveries. In January, 1494, he sent home, by Antonio de Torres, that dispatch to their Catholic highnesses by which he may be said to have founded the West Indian slave trade. He founded the mining camp of San Tomaso in the gold country; and on the 24th of April, 1494, having nominated a council of regency under his brother Diego, and appointed Pedro de Margarite his captain-general, he put again to sea. After following the southeastern shore of Cuba for some days, he steered southwards, and discovered the island of Jamaica, which he named Santiago. He then resumed his exploration of the Cuban coast, threaded his way through a labyrinth of islets, supposed to be the Morant Keys, which he named the Garden of the Queen; and after coasting westward for many days, he became convinced that he had discovered continuous land, and caused Perez de Luna, the notary, to draw up a document attesting his discovery (June 12th, 1494), which was afterwards taken around and signed, in the presence of four witnesses, by the masters, marines and seamen of his three caravels, the Nina, the Cordera and the San Juan. He then stood to the southeast, and sighted the island of Evangelite; and after many days of difficulties and anxieties, he touched at and named the island La Mona. Thence he had intended to sail eastward, and complete the survey of the Caribbean Archipelago. But he was exhausted by the terrible wear and tear of mind and body he had undergone (he says himself that on this expedition he was for three and thirty days almost without any sleep), and on the day following his departure from La Mona, he fell into a lethargy, that deprived him of sense and memory, and had well nigh proved fatal to his life. At last, on September 29th, the little fleet dropped anchor off Isabella, and in his new city the great Admiral lay sick for five months.

The colony was in a sad plight. Every one was discontented, and many were sick, for the climate was unhealthy, and there was nothing to eat. Margarite and Bail had quitted Hispaniola for Spain; but ere his departure, the former, in his capacity of captain-general, had done much to outrage and alienate the Indians. The strongest measures were necessary to undo the mischief, and backed by his brother Bartholomew, a bold and skillful mariner, and a soldier of courage and resource, who had been with Diaz in his voyage around the Cape of Good Hope, Columbus proceeded to reduce the natives under Spanish sway. Alonzo de Ojeda succeeded by a brilliant coup de main in capturing the cacique Caonabo, and the rest submitted. Five ship-loads of Indians were sent off to Seville (June 24th, 1495) to be sold as slaves; and a tribute was imposed upon their fellows, which must be looked upon as the origin of that system which was afterwards to work such cruel mischief among the conquered. But the tide of court favor seemed to have turned against Columbus. In October, 1495, Juan Aguado arrived at Isabella, with an open commission from their Catholic majesties, to inquire into the circumstances of his rule; and much contest and recrimination followed. Columbus found that there was no time to be lost in returning home; he appointed his brother Bartholomew ruler of the island, and on the 10th of March, 1496, he quitted Hispaniola in the Nina. The vessel, after a protracted and perilous voyage, reached Cadiz on the 11th of June, 1496. The Admiral landed in great dejection, wearing the costume of a Franciscan. Reassured, however, by the reception of his sovereigns, he asked at once for eight ships more, two to be sent to the colonies with supplies, and six to be put under his orders for new discoveries. The request was not immediately granted, as the Spanish exchequer was not then well supplied. But principally owing to the interest of the queen, an agreement was come to similar to that of 1492, which was now confirmed. By this royal patent, moreover, a tract of land in Hispaniola, of 50 leagues by 20, was made over to him. He was offered a dukedom or a marquisate at his pleasure; and for three years he was to receive an eighth of the gross and a tenth of the net profits on each voyage; the right of creating a mayorazgo or perpetual entail of titles and estates was granted him; and on June 24th his two sons were received into Isabella's service as pages. Meanwhile, however, the preparing of the fleet proceeded slowly, and it was not until the 30th of May, 1498, that he and his six ships set sail for the New World.

From San Lucas he steered for Gomera, in the Canaries, and thence dispatched three of his ships to San Domingo. He next proceeded to the Cape Verd Islands, which he quitted on July 4th. On the 31st of the same month, being greatly in need of water, and fearing that no land lay westward as they had hoped, Columbus had turned his ships head north,

when Alonzo Perez, a mariner of Huelva, saw land about fifteen leagues to the southwest. It was crowned with three hill-tops, and so when the sailors had sung the "Salve Regina" the Admiral named it the Trinidad, which name it yet bears. On Wednesday, August 1st, he beheld for the first time in the mainland of South America the continent he had sought so long. It seemed to him but an insignificant island, and he called it Zeta. Sailing westwards next day he saw the Gulf of Paria, which was named by him the Golfo de la Balena, and was borne into it at immense risk on the ridge of waters formed by the meeting with the sea of the great rivers that empty themselves, all swollen with rain, into the ocean. For many days he coasted the continent, esteeming as islands the great projections he saw, and naming them accordingly; nor was it until he had looked on and considered the immense volume of fresh water poured out through the embouchures of the river now called the Orinoco, that he considered that the so-called archipelago must in very deed be a great continent.

Unfortunately he was suffering at this time from gout and ophthalmia; his ships were crazy; and he was anxious to inspect the infant colony whence he had been absent so long. And so, after touching at and naming the island of Margarita, he bore away to the northwest, and on August 30th, the fleet dropped anchor off Isabella.

He found that affairs had not prospered well in his absence. By the vigor and activity of the ruler, the whole island had been reduced under Spanish sway, but at the expense of the colonists. Under the leadership of a certain Roldan, a bold and unprincipled adventurer, they had risen in revolt, and Columbus had to compromise matters in order to restore peace. Roldan retained his office; such of his followers as chose to remain in the island were gratified with a gift of land; and some fifteen, choosing to return to Spain, were enriched with a number of slaves, and sent home in two ships, which sailed in the early part of October, 1499.

Five ship-loads of Indians had been sent to Spain some little time before. On the arrival of these living cargoes at Seville, the queen, the staunch and steady friend of Columbus, was moved with compassion and indignation. No one, she declared, had authorized him to dispose of her vassals, in such manner; and proclamations at Seville, Grenada, and other chief places ordered the instant liberation and return of all the last gang of Indians. In addition to this, the ex-colonists had become incensed against Columbus and his brothers. They were wont to parade their grievances in the very court yards of the Alhambra, to surround the king when he came forth with complaints and reclamations, to insult the discoverer's young sons with shouts and jeers. There was no doubt that the colony itself, whatever the cause, had not prospered as well as might have been desired. And, on the whole, it is not surprising that Ferdinand, whose support to Columbus had never been very hearty, should about this time have determined to suspend him. Accordingly, on March 21st, 1499, Francisco de Bobadilla was ordered "to ascertain what persons had raised themselves against justice in the island of Hispaniola, and to proceed against them according to the law." On May 21st, the government of the island was conferred upon him, and he was accredited with an order that all arms and fortresses should be handed over to him; and on May 26th, he received a letter for delivery to Columbus stating that the bearer would "speak certain things to him" on the part of their highnesses, and praying him "to give faith and credence, and to act accordingly." Babadilla left Spain in July, 1500, and landed in Hispaniola in October.

Columbus, meanwhile, had restored such tranquility as was possible in his government. With Roldan's help he had beaten off an attempt on the island of the adventurer Ojeda, his old lieutenant; the Indians were being collected into villages and christianized. Gold mining was actively and profitably pursued; in three years he calculated the royal revenues might be raised to an average of 60,000,000 reals. The arrival of Bobadilla, however, speedily changed this state of affairs into a greater and more pitiable confusion than the island had ever before witnessed. On landing, he took possession of the Admiral's house, and summoned him and his brothers before him. Accusations of severity, of injustice, of venality even, were poured down on their heads, and Columbus anticipated nothing less than a shameful death. Bobadilla put all three in irons and shipped them off to Spain.

Alonzo de Villejo, captain of the caravel in which the illustrious prisoner sailed, still retained a proper sense of the honor and respect due to Columbus, and would have removed the fetters; but to this Columbus would not consent. He would wear them, he said, until their highnesses, by whose order they were affixed, should order their removal; and he kept them afterwards "as relics and as memorials of the reward of his services." He did so. His son Fernando "saw them always hanging in his cabinet, and he requested that when he died they might be buried with him." Whether this last wish was complied with is not known.

A heart-broken and indignant letter to Dona Juan de la Torre, the governess of the infant Don Juan, arrived at court before the dispatch of Bobadilla. It was read to the queen, and its tidings were confirmed by communications from Alonzo de Villejo and the Alcaide of Cadiz. There was a great movement of indignation; the tide of popular and royal feeling turned once more in the Admiral's favor. He received a large sum to defray his expenses; and when he appeared at court, on December 17th, he was no longer in irons and disgrace, but richly apparelled and surrounded with friends. He was received with all honor and dis-

tinction. The queen is said to have been moved to tears by the narration of his story. Their majesties not only repudiated Bobadilla's proceedings, but declined to inquire into the charges that he at the same time brought against the prisoners, and promised Columbus compensation for his losses and satisfaction for his wrongs. A new governor, Nicolas de Ovando, was appointed in Bobadilla's room, and left San Lucar on the 18th of February, 1502, with a fleet of thirty ships. The latter was to be impeached and sent home; the Admiral's property was to be restored, and a fresh start was to be made in the conduct of colonial affairs. Thus ended Columbus' history as viceroy and governor of the new Indies, which he had presented to the country of his adoption.

His hour of rest, however, had not come. Ever anxious to serve their Catholic highnesses, "and particularly the queen," he had determined to find a strait through which he might penetrate westward into Portuguese Asia. After the usual inevitable delays, his prayers were granted, and on the 9th of May, 1502, with four caravels and 150 men, he weighed anchor from Cadiz, and sailed on his fourth and last great voyage. He first betook himself to the relief of the Portuguese fort of Arzilla, which had been besieged by the Moors, but the siege had been raised voluntarily before he arrived. He put to sea westwards once more, and on the 13th of June discovered the island of Martinique. He had received positive instructions from his sovereigns on no account to touch at Hispaniola; but his largest caravel was greatly in need of repairs, and he had no choice but to abandon her or disobey orders. He preferred the latter alternative, and sent a boat ashore to Ovando, asking for a new ship and for permission to enter the harbor to weather a hurricane which he saw was coming on. But his requests were refused, and he coasted the island, casting anchor under the lee of the land. Here he weathered the storm, which drove the other caravels out to sea, and annihilated the homeward-bound fleet, the richest that had until then been sent from Hispaniola. Roldan and Bobadilla perished with others of the Admiral's enemies; and Fernando Colon, who accompanied his father on this voyage, wrote long years afterwards, "I am satisfied it was the hand of God, for had they arrived in Spain they had never been punished as their crimes deserved, but rather been favored and preferred."

After recruiting his flotilla at Azua, Columbus put in at Jaquimo, and refitted his four vessels; and on July 14th, 1502, he steered for Jamaica. For nine weeks the ships wandered painfully among the keys and shoals he had named the Garden of the Queen, and only an opportune easterly wind prevented the crews from open mutiny. The first land sighted was the islet of Guaraja, about forty miles east of the coast of Honduras. Here he got news from an old Indian of a rich and vast country lying to the eastward, which he at last concluded must be the long-sought empire of the Grand Kahn. Steering along the coast of Honduras, great hardships were endured, but nothing approaching his ideal was encountered. On the 12th of September, Cape Gracios-a-Dios was sighted. The men had become clamorous and insubordinate; not until the 5th of December, however, would he tack about and retrace his course. It now became his intention to plant a colony on the river Veragua, which was afterwards to give his descendants the title to nobility; but he hardly put about when he was caught in a storm, which lasted eight days, wrenched and strained his crazy, worm-eaten ships severely, and finally, on the Epiphany, blew him into an embouchure which he named Bethlehem. Gold was very plentiful in this place, and here he determined to found his settlement. By the end of March, 1503, a number of huts had been run up, and in these the ruler with 80 men was to remain, while Columbus returned to Spain for men and supplies. Quarrels, however, rose with the natives; the ruler made an attempt to seize on the person of the cacique, and failed; and before Columbus could leave the coast he had to abandon a caravel, to take the settlers on board, and to relinquish the enterprise. Steering eastward, he left a second caravel at Porto Bello; and on May 31st he bore northward for Cuba, where he obtained supplies from the natives. From Cuba he bore up for Jamaica, and there, in the harbor of Santa Gloria, now St. Anne's Bay, he ran his ships aground in an inlet still called Don Christopher's Cove.

The expedition was received with the greatest kindness by the natives, and here Columbus remained upwards of a year, awaiting the return of his lieutenant Diego Mendez, whom he had dispatched to Ovando for assistance. During his critical sojourn here the Admiral suffered much from disease and from the lawlessness of his followers, whose conduct had alienated the natives, and provoked them to withhold their accustomed supplies, until he dextrously worked upon their superstition by prognosticating an eclipse. Two vessels having at last arrived for their relief from Mendez and Ovando, Columbus set sail for Spain, and after a tempestuous voyage he landed once more at Seville on September 7th, 1504.

As he was too ill to go to court, his son Diego was sent thither in his place, to look after his interest and transact his business. Letter after letter followed the young man from Seville—one by the hands of Amerigo Vespucci. A license to ride on mule-back was granted him on the 23rd of February, 1505; and in the following May he was removed to the court at Segovia, thence again to Valladolid. On the landing of Philip and Juana at Coruna (April 25th, 1506) although "much oppressed with gout and troubled to see himself put by his rights," he is known to have sent off the ruler to pay them his duty, and to assure them that he was yet able to do them extraordinary service. The last documentary note of his is

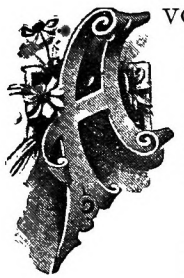
contained in a final codicil to the will of 1498, made at Valladolid, on the 19th of May, 1506. By this, the old will is confirmed; the Moyorazgo is bequeathed to his son Diego, and his heirs male, failing these, to his second son Fernando, and failing these to the heirs male of Bartholomew; only in case of the extinction of the male line, direct or collateral, it is to descend to the females of the family; and those into whose hands it may fall are never to diminish it, but always to increase and enoble it by all means possible. The head of the house is to sign himself the "Admiral." A tenth of the annual income is to be set aside yearly for distribution among the poor relations of the house. A chapel is founded and endowed for the saying of masses. Beatriz Euriquez is left to the care of the young admiral in most grateful terms. Among other legacies is one of "half a mark of silver to a Jew who used to live at the gate of the Jewry, in Lisbon." The codicil was written and signed with the Admiral's own hand. Next day (May 20th, 1506) he died.

He was buried at Valladolid; but his remains were soon after transferred to the Carthusian Monastry at Las Cuevas, Seville, where the bones of Diego, the second Admiral, were also laid. Exhumed in 1536, the bodies of both father and son were taken over the sea to Hispaniola (San Domingo) and interred in the cathedral. In 1795-96, on the cession of that island to the French, the august relics were re-exhumed, and were transferred with great state and solemnity to the cathedral of the Havanna, where they yet remain. The male issue became extinct with the third generation, the estates passed to a scion of the Broganca house.

In person, Columbus was tall and shapely, long-faced and aquiline, white-eyed and auburn-haired, and beautifully complexioned. At thirty his hair was quite gray. He was temperate in eating, drinking, and dress; and "so strict in religious matters, that for fasting and saying all the divine office, he might be thought professed in some divine order." His piety, as his son has noted, was earnest and unwavering; it entered into and colored alike his action and his speech; he tries his pen in a Latin distich of prayer; his signature is a mystical pietistic device. He was pre-eminently fitted for the task he created for himself. Through deceit, opprobrium and disdain he pushed on towards the consummation of his desire; and when the hour for action came the man was not found wanting; he gloriously proved his metal. Long live his name.

# COLUMBUS' OWN STORY.

A DESCRIPTION OF COLUMBUS' FIRST VOYAGE AND WHAT HE FOUND IN THIS NEW WORLD, TOLD IN HIS OWN LANGUAGE.



VOLUME has been issued by the Trustees of the Lenox Library, New York City, which is of general interest, particularly at this time. It is entitled:

"The Letter of Columbus on the Discovery of America. A Fac-Simile of the Pictorial Edition, with a New and Literal Translation and a Complete Reprint of the Oldest Four Editions in Latin."

Which is appropriately prefaced as follows:

> The present fac-simile and reprint of the four Latin editions of the Columbus letter, belonging to the Lenox Library, are published by the trustees at this time as an appropriate tribute to the memory of the great discoverer. J. S. KENNEDY, President.

The Trustees of the Lenox Library, considering the present an appropriate time to give the people of the United States the benefit of the Columbus letters announcing the discovery of the New World, have been engaged for some time in the preparation of a small volume containing the four original Latin editions in the possession of the library, accompanied by a revised translation in English and an introduction giving a brief account of the various letters known to be in existence.

The book is beautifully printed on very heavy paper, and gives a fac-simile of the original Latin text, and also of the crude illustrations accompanying it. These woodcuts are in themselves an interesting study, showing, as they do, the progress in pictorial art during the last few centuries of this very old world's existence. A few pages from this work are here reproduced, reduced in size.

The first letter of Columbus, giving the earliest information of his great discovery, was translated into Latin and sent to Rome for publication immediately after his return to Spain. Original copies of the four oldest editions of this version, printed in 1493, are preserved in the Lenox Library, where they occupy a prominent place in the exhibition of rare books. The rarest, and certainly the most interesting, of these is the pictorial edition, complete in ten leaves. No other perfect copy is known to be extant. The curious woodcuts with which it is illustrated are supposed by some to have been copied from drawings made originally by Columbus himself. They give remarkable representations of the admiral's own caravel, of his first landing on Hayti and meeting with the natives, and of the different islands that he visited.

This copy, which was re-bound in red morocco by Thompson, the English bookbinder, apparently about sixty or seventy years ago, once belonged to Richard Heber, the celebrated bibliophile. At the sale of the final portion of his library at Paris, in October, 1836, it appeared as No. 885 of the catalogue, selling for 97f. It was subsequently owned by M. Guglielmo Libri, at the sale of whose library at London, in February, 1849, No. 259 of the catalogue, it was purchased by Mr. Lenox.

The memorable voyage which this letter describes lasted 224 days, from the 3rd of August, 1492, when Columbus sailed from the harbor of Palos, to March 15, 1493, when he returned to the same port in a single vessel.




COLUMBUS MAP.
Fac-similee of the original cut, supposed to have been sketched by Columbus.

Nine days after leaving Palos he reached the Canary Islands, where he remained until September 6, taking in provisions and making other preparations. On September 8th, after laying becalmed for two days, he left these islands and steered directly across the Atlantic, with the expectation of reaching India or China. On the morning of Friday, October 12th, corresponding to the present 21st of October, he came in sight of one of the Bahama islands, where he landed and took possession in the names of the Spanish sovereigns. On the 15th he visited another island, and named it Santa Maria de la Concepcion. On the following day he reached the Island Fernandina and on the 19th Isabella. Supposing that he was in the neighborhood of Cipango, or Japan, he sailed toward the south, and on October 28th landed on Cuba, which he named Juana Here he remained, exploring the northeast coast, until December 5th, when he sailed over to Hayti, called by him Espanola. After exploring this island, where he lost his own vessel by shipwreck, he sailed in the Nina for Spain on January 10th, 1493, reaching Palos on March 15th. The news of his discoveries soon spread far and wide. Various editions and translations of Columbus' letter to the royal treasurer were printed. Only a few of these, however, have come down to our times and they are among the rarest of books.




ON THE OCEAN.
Fac-simile of the original cut, supposed to have been sketched by Columbus.

## HIS OWN ACCOUNT.

Letter of Christopher Columbus, to whom our age owes much, concerning the islands recently discovered in the Indian Sea:

Because my undertakings have attained success I know that it will be pleasing to you; these I have determined to relate, so that you may be made acquainted with everything done and discovered in this voyage. On the 23d, after I departed from Cadiz I came to the Indian sea, where I found many islands inhabited with men without number, of all which I took possession for our most fortunate King, with proclaiming heralds and flying standards, no one objecting. To the first of these I gave the name of the blessed Savior, on whose aid relying I had reached this as well as other islands. But the Indians call it Guanahani. I also called each one of the others by a name. For I ordered one island to be called Santa Maria of the Concepcion, another Fernandina, another Isabella, another Juana, and so on with the rest. As soon as we had arrived at that island which I have just now said was called Juana I proceeded along its coast toward the west for some distance; I found it so large and without perceptible end that I believed it to be not an island, but the continental country of Cathay; seeing, however, no towns or cities situated on the seacoast, but only some villages and rude farms, with whose inhabitants I was unable to converse, for as

soon as they saw us they took flight. I proceeded further, thinking that I would discover some city or large residence. At length, perceiving that we had gone far enough, that nothing new appeared, and that this was leading us to the north, which I wished to avoid, because it was winter on the land and it was my intention to go to the south; moreover the winds were becoming violent, I therefore determined that no other plans were practicable, and so, going back, I returned to a certain bay that I had noticed, from which I sent two of our men to the land, that they might find out whether there was a king in this country or any cities. These men traveled for three days and they found people and houses without number, but they were small and without any government, therefore they returned.

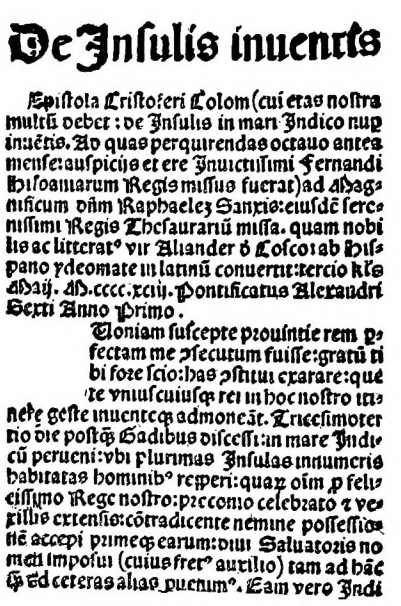
"Now in the meantime I had learned from certain Indians, whom I had seized there, that this country was indeed an island, and therefore I proceeded toward the east, keeping all the time near the coast, for 322 miles to the extreme ends of this island. From this place I saw another island to the east distant from this Juana 54 miles, which I called forthwith Hispana; and I sailed to it; and I steered along the northern coast, as at Juana, towards the east 564 miles. And the said Juana and the other islands there appear very fertile. This island is surrounded by many very safe and wide harbors, not excelled by any others that I have ever seen. Many great and salubrious rivers flow through it. There are also many very high mountains there. All these islands are very beautiful, and distinguished by various qualities; they are accessible, and full of a great variety of trees stretching up to the stars; the leaves of which I believe are never shed, for I saw them as green and flourishing as they are usually in Spain in May."




KING FERDINAND.
Fac-simile of the original cut, supposed to have been sketched by Columbus.

Columbus then tells of the birds and the various kinds of palm trees found on the island. He also speaks of the large rivers so conducive to health, of the spices and the gold "which abounds." The natives, he says, were all naked, except some women, who wore a covering of leaves or cotton cloth, which they made themselves. The people had no iron in use or any arms of defence of any consequence. He says:

"They carry for weapans, however, reeds baked in the sun, on the lower ends of which they fasten some shafts of dried wood rubbed down to a point, and indeed they do not venture to use these always, for it frequently happened when I sent two or three of my men to some of the villages, that they might speak with the natives, a compact troop of the Indians would march out, and as soon as they would see our men approaching they would take flight, children being pushed aside by their fathers and fathers by their children. And this was not because any hurt or injury had been inflicted on any one of them, for to any of them whom I visited and to whom I was able to converse I distributed whatever I had, cloth and many other things, no return being made to me, but they are by nature fearful and timid. Yet when they perceive that they are safe, putting aside all fear, they are of simple manners and trustworthy and very liberal with everything they have, refusing no one who asks for anything they may possess and even themselves inviting us to ask for things.


De Insulis inuentis

Epistola Cristoferi Colom (cui etas nostra multū debet: de Insulis in mari Indico nup inuētis. Ad quas perquirendas octauo antea mense: auspicijs et ere Inuictissimi Fernandi Hispaniarum Regis missus fuerat) ad Magnificum dñm Raphaelez Sanxis: eiusdē serenissimi Regis Thesaurariū missa. quam nobilis ac litterat⁹ vir Aliander d Cosco: ab Hispano ydeomate in latinū conuertit: tercio kl's Maij. M.cccc.xciij. Pontificatus Alexandri Sexti Anno Primo.

Uoniam suscepte prouintie rem ꝑfectam me ꝯsecutum fuisse: gratū tibi fore scio: has ꝯstitui exarare: quē te vniuscuiusq; rei in hoc nostro itinere geste inuenteq; admoneāt. Tricesimotertio die postq̄ Gadibus discessi: in mare Indicū perueni: vbi plurimas Insulas innumeris habitatas hominib⁹ reperi: quaꝝ oīm ꝓ felicissimo Rege nostro: preconio celebrato ⁊ vexillis extensis: cōtradicente nemine possessionē accepi primeq; earum: diui Saluatoris nomen imposui (cuius fret⁹ auxilio) tam ad hāc q̄ ad ceteras alias ꝑuenim⁹. Eam vero Indi

A FAC-SIMILE OF THE FIRST PAGE.

"They show greater love for all others than for themselves; they give valuable things for trifles, being satisfied even with a very small return, or with nothing; however, I forbade that things so small and of no value to them, such as pieces of plate, dishes and glass, likewise key and shoe-

straps; although if they were able to obtain these, it seemed to them like getting the most beautiful jewels in the world.

"As soon as I reached that sea I seized by force several Indians on the first island, in order that they might learn from us and in like manner tell us about those things in these lands of which they themselves had knowledge, and the plan succeeded, for in a short time we understood them and they us, sometimes by gestures and signs, sometimes by words, and it was a great advantage to us. They are coming with me now, yet always believing that I descended from heaven, although they have been living with us for a long time, and are living with us to-day. And these men were the first who announced it wherever we landed, continually proclaiming to the others in a loud voice:

"Come, come, and you will see the celestial people!"

"Whereupon both women and men, both children and adults, both young and old men, laying aside the fear caused a little before, visited us eagerly, filling the road with a great crowd some bringing food and some drink, with great love and extraordinary good will. On every island there are many canoes of a single piece of wood, and though narrow, yet in length and shape similar to our rowboats, but swifter in movement. They steer only by oars. Some of these boats are large, some small, some of medium size. Yet they row many of the larger rowboats with eighteen cross benches, with which they cross to all those islands, which are innumerable, and with these boats they perform their trading and carry on commerce."

In the islands Columbus found no marked difference in the appearance, the manners or the language of the people. And all these people he tried to turn to the Christian religion.

He says he solemnly took possession of all these islands, and especially of a large town which he named "Our Lord of the Nativity."




A PICTURE OF SPAIN.
(Fac-simile of the original cut, supposed to have been sketched by Columbus.)

"And I commanded a fort to be built there forthwith, which must be completed by this time; in which I left as many men as seemed necessary with all kinds of arms and plenty of food for more than a year. Likewise one caravel, and for the construction of others, men skilled in this trade and in other professions; and also the extraordinary good will and friendship of the king of this island towards us. For those people are very amiable and kind, to such a degree that the said king gloried in calling me his brother. And if they should change their minds and should wish to hurt those who remained in the fort they would not be able, because they lack weapons, they go naked, and are too cowardly. For that reason those who hold the said fort are at least able to resist easily this whole island without any imminent danger to themselves so long as they do not transgress the regulations and command given them.

"In all these islands, as I understood, each man is content with only one wife, except the princes or kings, who are permitted to have twenty. The women appear to work more than the men. I was not able to find out surely whether they have individual property, for I saw that one man had the duty of distributing to the others, especially refreshments, food and things of that kind. I found no monstrosities among them, as very many supposed, but men of great reverence, and friendly. Nor are they black like the Ethiopians. Their hair is straight."

Columbus makes the interesting statement that on the island of Dominica dwelt only cannibals, while Martinique was inhabited entirely by "a certain race of women," whatever that may mean. These women appear to have been Amazons. They did no kind of woman's work, but spent their time in hunting. They must have worn queer garments, for Columbus says:

"They protect themselves with sheets of copper, of which there is great abundance among them. They tell me of another island greater than the aforesaid Hispania, whose inhabitants are without hair, and which abounds in gold above all the others. I am bringing with me men of this island and of the others that I have seen, who give proof of the things that I have described.

"Finally that I may compress in a few words the brief account of our departure and quick return, and the gain, I promise this, that if I am supported by our most invincible sovereigns with a little of their help, as much gold will be supplied as they will need, indeed as much of spices, of cotton, of chewing gum (which is only found in Chios), also as much of aloes wood and as many slaves for the navy as their majesties will wish to demand. Likewise rhubarb and other kinds of spices, which I sup-

pose these men whom I left in the said fort have already found, and will continue to find; since I remained in no place longer than the winds forced me, except in the town of the Nativity, while I provided for the building of the fort and the safety of all. Which things, although they are very great and remarkable, yet they would have been much greater if I had been aided by as many ships as the occasion required.

"Truly great and wonderful is this, and not corresponding to our merits, but to the holy Christian religion and to the piety and religion of our sovereigns, because what the human understanding could not attain, that the divine will has granted to human efforts."

The explorer ends the account of his discoveries in this modest way:

"These things I have done and are thus briefly narrated. Farewell, Lisbon; the day before the ides of March."

This old Latin book, pregnant with the history of a hemisphere, bears the following verse attached to Columbus' narratives:

TO THE MOST INVINCIBLE KING OF SPAIN.

No region now can add to Spain's great deeds;
To such men all the world is yet too small.
An Orient land, found far beyond the waves
Will add, great Betica, to thy renown.
Then to Columbus, the true finder, give
Due thanks; but greater still to God on high,
Who makes new kingdoms for Himself and thee:
Both firm and pious let thy conduct be.

## WHERE COLUMBUS LANDED.

Columbus has recorded that the first land he sighted on his first voyage was an island, which the natives called Guanahani, but which he renamed San Salvador. While there can be no dispute that this island is one of the group now called the Bahamas, there has been doubt as to which identical island of this group it was that Columbus first saw and where he first landed. For years it was thought that San Salvador was what is now known as Cat island, but later discoveries and Columbus' own description seem to make this impossible. Others have fixed upon the island of Samana, others on Grande Salina, and still others on one of the Turk's islands, as the true San Salvador.

To settle the question as far as possible, in 1891 the Chicago Herald sent out an expedition for the purpose of investigating the claims of all the islands of the group, and, aided by all the data possible to procure, to fix the location beyond question, and on the spot to erect a monument to Christopher Columbus. The expedition left New York on June 4th of that year, and after thorough investigation, aided by the discription given by Columbus, decided that Watling's island deserved the honor of being the first to be seen by the great discoverer. This island lies about fifty miles east-by-southeast of Cat island, and is thirteen miles long by eight miles wide. It is a fertile island, surrounded by a coral reef, except at Graham's harbor, which is a broad sweep, with a narrow entrance, having a promontory near by. All this corresponds with the description given by Columbus, taken from the log-book or journal kept by him on his voyage, an extract from which is here given:

"SATURDAY, OCT. 13, 1492.—At dawn many of those men came down to the shore; all are, as already said, youths of good size and very handsome; their hair is not woolly, but loose and coarse like horse-hair; they have broader heads and foreheads than I have ever seen in any other race of men, and the eyes very beautiful, not small; none of them are black, but of the complexion of the inhabitants of the Canaries, as it is to be expected, for it is east and west with the island of Hierro in the Canaries, in the same line. All, without exception, have very straight limbs and no bellies, and very well formed. They came to the ships in canoes made out of the trunks of trees, all in one piece, and wonderfully built according to the locality; in some of them forty or forty-five men came; others were smaller, and in some but a single man came. They paddled with a peel like that of a baker, and made wonderful speed; and if it capsizes all begin to swim and set it right again, and bail out the water with calabashes which they carry. They brought balls of spun cotton, parrots, spears and other little things which would be tedious to describe, and gave them away for anything that was given to them. I examined them closely and tried to ascertain if there was any gold, and noticed that some of them carried a small piece of it hanging from a hole in their nose, and by signs I was made to understand that by going to the south or going around the island to the southward, there was a king who had large gold vessels and gold in abundance. I endeavored to persuade them to go there, and I afterwards saw that they had no wish to go. I determined to wait until to-morrow evening and then to sail for the southwest, for many of them told me that there was land to the south and to the southwest and to the northwest, and that those from the northwest came frequently to fight with them, and also to go to the southwest to get gold and precious stones. This island is very large and very level and has very green trees and abundance of water, and a very large lagoon in the middle, without any mountain, and all is covered with verdure, and most pleasing to the eye; the people are remarkably gentle, and from the desire to get some of our things, and thinking that nothing will be given to them unless they give something, and having nothing, they take what they can and swim off (to the ship); but all they have is given for what is offered to them; so that they bought even pieces of crockery, and pieces of broken glass, and I saw sixteen balls of cotton

given for three ceotis of Portugal, which is equivalent to a bianca in Castile, and in them there must have been more than one arroba of spun cotton. I forbade this, and allowed no one to take any, unless I ordered it to be taken for your highness should it be found in abundance. It grows in the island, although on account of the shortness of time I could not assert it positively, and likewise the gold which they carry hanging in their noses is found here; but in order to lose no time I am going to try if I can find the island of Cipango. At this moment it is dark, and all went on shore in their canoes."

The entries made by Columbus on Friday and Sunday, Oct. 12th and 14th, likewise bear on the matter as corroborating and detailing some of the things described so accurately by him regarding the island, but the passage quoted is by far the strongest proof of Watling island's claim to be considered identical with the island named by Columbus San Salvador and by the Indian natives at that time Guanahani.

Having become fully convinced by actual ocular demonstrations that none other than Watling island is entitled to the distinction of being considered the first American territory discovered by the great voyager, the expedition then turned its attention to the second part of its mission, that of erecting a suitable and durable monument at the exact spot, so far as ascertainable, where Columbus first stepped ashore. This work was completed and ready for dedication on the exact day it had been intended from the start—July 4th.

The site chosen was an admirable one—only two hundred yards from the very sandy beach on which Columbus landed, and commanding a fine view. With appropriate dedicatory exercises the monument was turned over that day, the stars and stripes floating above it, to the world at large. Copies of all the papers of note printed within the wide territory of the United States were placed in a bundle down in the foundations of the monument; above it rose the rugged outlines of the big monument itself, executed by designs made by Charles Lederer on the spot, and in an appropriate niche reposes an enormous globe of substantial material, showing that side which exhibits the enormous hemisphere of which Columbus was the discoverer.

Their task completed to the full, the expedition soon set sail for home again.

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## COLUMBUS' LETTER TO HIS SOVEREIGNS.

The following letter was found in a very old volume of the journals of the Honorable Council of Jamaica. In was written to Ferdinand and Isabella by Columbus while on his last voyage, and probably about eight months after the departure of Columbus' messenger, Diego Mendez, who attempted to reach Hispaniola in an Indian canoe. Hearing nothing of him in the interval, Columbus seemed to have relinquished every hope of relief and to have written the letter in an hour of despondency. It was evidently his intention that the letter should be found after his death, as he had no means of sending it to Spain:

"JAMAICA, 1504.

"Diego Mendez and the papers I sent by him will show Your Highnesses what rich mines of gold I have discovered in Veraqua, and how I intended to have left my brother at the River Belin if the judgment of heaven and the greatest misfortunes in the world had not prevented it. However, it is sufficient that Your Highnesses and your successors will have the glory and advantage of all, and that the full discovery and settlement are reserved for happier persons than Columbus. If God be so merciful to me as to conduct Mendez to Spain, I doubt not that he will convince Your Highness and my great mistress (the Queen Isabella) that this will not only be a Castile and Leon, but a discovery of a world of subjects, lands, and wealth greater than man's unbounded fancy could ever comprehend, or avarice itself covet; but neither he, this paper, nor the tongue of mortal man can express the anguish and afflictions of my body and mind nor the misery of my son, brother, and friends.

"Already have we been confined ten months in this place, lodged on the open decks of our ships, that are run on shore and lashed together. Those of my men that were in health have mutinied under the Porras of Seville; my friends that were faithful are mostly sick and dying; we have consumed the Indians' provisions so that they abandon us. All, therefore, are like to perish by hunger, and these miseries are accompanied with so many aggravating circumstances that render me the most wretched object of misfortune this world shall ever see—as if the displeasure of heaven seconded the envy of Spain, and would punish as criminal those undertakings and discoveries which former ages would have acknowledged as great and meritorious actions. Good heaven, and you holy saints that dwell in it, let the King, Don Ferdinand, and my illustrious mistress, Donna Isabella, know that my zeal for their service and interest hath brought me thus low, for it is impossible to live and have affliction equal to mine. I see and, with horror, apprehend my own and, for my sake, my unfortunate and deserving people's destruction.

"Alas! piety and justice have retired to their habitations above and it is a crime to have undertaken and performed too much! As my misery makes my life a burden to myself, so far the empty title of Viceroy and Admiral render me obnoxious to the hatred of the Spanish nation.

"It is visible that all methods are adopted to cut the thread that is breaking; for I am in my old age opposed with insupportable pains of the gout, and am now languishing and expiring with that and other infir-

mities, among savages, where I have neither medicines nor provisions for the body, priest nor sacrament for the soul. My men in a state of revolt, my brother, my son and those that are faithful, sick, starving and dying; the Indians have abandoned us, and the Governor of St. Domingo has sent rather to see if I am dead than to succor us or to carry me alive hence, for his boat neither delivered a letter nor spoke with us, nor would receive any letter from us, so I concluded Your Highnesses' officers intend that here my voyage and life shall terminate.

"O blessed Mother of God, that compassionatest the miserable and oppressed, why did not cruel Bobadilla kill me when he robbed me and my brother of our dearly purchased gold and sent us to Spain without trial, crime or shadow of misconduct? These chains are all the treasures I have, and they shall be buried with me, if I chance to have a coffin or grave; for I would have the remembrance of so unjust an action perish with me, and, for the glory of the Spanish name, be eternally forgotten.

"Let it not bring a further infamy on the Castilian name; nor let ages to come know there were any wretches so vile in this, that think to recommend themselves to Your Majesty by destroying the unfortunate and miserable Christopher Columbus, not for his crimes, but for his service in discovering and giving Spain a new world. As it was heaven itself that inspired and conducted me to it, the heavens will weep for me and show pity. Let the earth and every soul in it that loves justice and mercy, weep for me. And you, oh glorified saints of God, that know my innocence and see my sufferings here, have mercy! for though this present age is envious and obdurate, surely those that are to come will pity me when they are told that Christopher Columbus, with his own fortune, ran the hazard of his own and his brother's life, and with little or no expense to the crown of Spain, in ten years made four voyages, rendered greater service than ever mortal man did to prince or kingdom, yet was left to perish, without being charged with the least crime, in poverty and misery—all but his chains being taken away from him—so that he who gave Spain another world had neither safety in it nor yet a cottage for himself nor his wretched family.

"But should Heaven still persecute me and seem displeased with what I have done, as if the discovery of this new world may be fatal to the old; and, as a punishment, bring my life to a period in this miserable place; yet do you, good angels, you that succor the oppressed and innocent, bring this paper to my great mistress. She, if she lives, will consider that cruelty and ingratitude will being down the wrath of Heaven, and stir up all mankind to revenge and rapine."

## THE PRAYER OF COLUMBUS.

The following is said to be the original words offered up by Columbus when he landed on the island of San Salvador. This prayer the Spanish Kings ordered to be used by Balboa, Cortez and Pizarro when making new discoveries. It is said to be the first translation ever known to the American tongue, and was sent from the old cathedral at Seville, Spain, by Miss A. M. Brooks, who is now engaged in compiling a Spanish history of America:

"Lord God, eternal and omnipotent, by Thy sacred word Thou hast created the heavens, and the earth and sea. Thy name be blessed and glorified. May Thy name be praised, known and proclaimed in this other part of the world."

## THE WIFE OF COLUMBUS.

Columbus allied himself by marriage with an Italo-Portuguese family. She whom he was to choose and take to wife was named Felipa Muniz Peretrello. She belonged to a noble house associated with Dom Henry, of Ariz, in his explorations and discoveries, as well because of their family station as by the grace of the infante. Laws like those which in chemistry govern the affinity of combining atoms, in social intercourse produce personal affinities. The greatest of all discoverers was himself destined to wed the daughter of a discoverer.

Columbus often went to mass on Sundays and other obligatory days. His residence in Lisbon being near the convent of All Saints, he resorted thither to perform his devotions, and in his assiduous attentions there it was his fate to be attracted by Dona Felipa Muniz, until he sought and obtained her in marriage.

The affection of Columbus for the young Lusitanian doubtless possessed practical features also, in view of the sailor's desire to live for the realization in his riper age of the work already fully planned in the latter years of his exhuberant youth. Moreover, crediting his contemporaries as we should, the incomparable pilot displayed two traits capable of turning the head, we will not say of Dona Felipa, but of every woman —eloquence and personal attractiveness.

His many graces captivated her senses, his eloquence her mind. Felipa Muniz, daughter of Phillipone Peretrello, and Christopher Columbus were made one, in conformity with religion and law, in holy indissoluble wedlock, in the year 1471. The year following their union a son was born to them, who was baptised in Lisbon and named Diego.

# DISCOURSES ON THE LIFE OF COLUMBUS.

BY CHICAGO DIVINES, SUNDAY, OCT. 16, 1892.

## NO USE FOR ICONOCLASTS.

BISHOP FALLOWS SAYS COLUMBUS' IMPERFECTIONS NEED NOT BE DWELT UPON.

BISHOP FALLOWS preached at St. Paul's Reformed Episcopal church on "The Gift of the Old World to the New." The Bishop said in part:

"Very naturally and properly, too, upon this Sunday preceding the formal dedication of the World's Exposition, our thoughts are turned to the man who gave the new world to the old. I have little respect for those who try to bring out the imperfections that cling to the character of Columbus. It is not necessary to deify him to give his just dues, and it is not necessary to dwell on his foibles and failings. A great historical character is like the sun; he has spots, but we need not be particularly anxious to bring them into notice. The Spaniards came to this new world and the most terrible crimes in history were committed by them. The French came, but no progressive steps were taken by them, and it was found that another race and another religion must leave their impress upon the new lands given as a priceless gift to the old world. It was the broad scheme of christian civilization, where men might find a congenial home and a religion which they now claim as a birthright.

"It is perfectly proper that our Roman Catholic citizens should have a recognition in the great ceremonies. Columbus belonged to their church, and it would be the height of impropriety to debar them from a prominent part in the exercises. I only want to remind them that Columbus found America, but protestants created this new continent. We ourselves are the best gift of the old world to the new, whether made in our lifetime or that of our ancestors."

In the evening, Bishop Fallows' subject was "The Gift of the New World to the Old." He said in the course of his address:

"I may embrace the subject in a single phrase—the gift of American manhood. It was the manhood sustained by truth that pushed forward the great reforms that we have experienced in this country. Infidelity never did it, and I challenge any to prove it did. I have yet to see an infidel who is sacrificing his personal welfare to benefit others, and when the men of this country banded themselves together and made a stand against the mightiest power in the world, they did so because they felt that the Almighty was with them. Their guns were loaded with a principle which brought down not a man but a system. We have given to the old world a lesson that the citizen soldier, fired with the love of country, can do vastly more than the hirelings of a great standing army. We have expanded our common school system till countries of the old world have modeled theirs by ours. Our poets, our historians, our novelists have taken their places with the best of those of the old world."

"We are about to open a great exposition and it is a pity that the whole world cannot be present. Let us hope it will be celebrated and dignified in every way and that the new world will give to the old the best that can be found in the whole world."

## AMERICA NO SECTARIAN HERITAGE.

REV. P. BRUSHINGHAM'S DISCOURSE.

Rev. J. P. Bushingham preached at the Ravenswood M. E. church on "The Columbian Celebration." The church was decorated for the occasion, and music of a patriotic as well as devotional character was rendered. The texts were from Hebrews xi, 8, "And he went out not

knowing whither he went," and from Acts xxvii, 27, "About midnight the shipmen deemed that they drew near to some country." Among other things, Mr. Bushingham said:

"The nations and the churches of christendom do not honor simply a name, are not deifying a man, but pause to feel the force of the great idea for which the word Columbus stands. While we should not withhold the meed of praise to the genius, faith, and heroism of Christopher Columbus we must, nevertheless, recognize him as but a servant to carry forward the great plans of divine providence. Columbus discovered America, but the Almighty God discovered Columbus.

"It is childishly absurd for any one branch of the christian church to lay exclusive claim to the great discoverer. If Columbus belonged to any branch of christendom it must have been that only one which existed at the time of his voyage of discov ry. I have no sympathy with this spirit of narrow sectarianism, wherever found. I would not discount the noble faith of Queen Isabella because she did not happen to be a protestant.

"In these days we think of a fact in history which began in prayer and ended in praise. Columbus and his sailors planted the cross before a new continent, symbolizing the fact that one day in seven was to be God's day and that the country was to be God's country. It seems in poor taste for the scoffing atheist to lampoon the faith of the mighty mariner.

"Columbus had faith in God and in himself, but he made navigation a study. He had the spirit of originality. He knew land could be found in the west from the very nature of the case. The stories of other navigators and the authority of learned writers and his own study gave him faith. While others doubted he believed, and trusted while they scoffed. He prayed and fasted while his sailors mutinied. For eighteen long years he waited before he saw the triumph of his ideas.

"Columbus opened a larger space for the increasing millions of the old world and opportunity for experiments in free government. We have a government of the people, for the people and by the people, yet it is all experimental. Our institutions are in their infancy and we must not shut our eyes to dangers threatening us. The investigations of the department of state disclose the fact that Europe is dumping systematically on our shores her convicts, diseased people, paupers and idiots. A moral quarantine must be established for America's future to be as great as her past."

## VINDICATION OF THE DISCOVERER.

### DORE'S ELOQUENT TRIBUTE TO THE GREAT CATHOLIC NAVIGATOR.

Worshipers at the Cathedral of the Holy Name were reminded on glancing at the pulpit all brilliant with the stars and stripes, that the Catholic church was honoring the memory of Columbus. A very large congregation attended the mass celebration at 10:30, at which an eloquent discourse on Columbus was delivered by Father J. P. Dore.

"There lies in the human heart," said Father Dore, "an instinct that that prompts us to keep alive the memory of illustrious names. We cling to the names of the world's greatest with all the tenacity of heartfelt gratitude and they live upon the lips of men long after they have finished their labors. The world inscribes upon its pillars the names of its heroes, its statesmen, its philosophers, its poets, and commits them to the keeping of the future. But frequently we find the memory to be but the shadow of a name once great. It is only when their efforts, by the grace of God, have affected the entire world, when as the Creator's instrument, subservient to His will they have accomplished great things, that their memory lives. Future generations in the study of their lives and characters behold the christian influence that prevailed, the love of God that was implanted in their mortal souls. And it is the memory of such a one we celebrate to-day, the memory of him who first planted on this continent the cross of Jesus Christ, of him whose life was devoted to science and religion, the learned, the saintly Columbus."

After giving a sketch of the life of Columbus, the preacher continued:

"If we wish to estimate his merits, if we wish to recognize and to acknowledge what we owe him, we must bring home to ourselves the value and importance of the services he rendered for the world and for faith. After all, what would our lives be if faith did not enlighten them? Without the presence of faith there is no foundation of hope, no motive for charity. Without faith man would find himself here, not knowing whence or why he came, or whither the years are bearing him away. Reason would find the limit of its sway, life would be a mystery. But with faith there comes a change. It is faith that rolls away the mists that dim the intellect and dispels the doubts that crowd the mind. This same faith was the power that attended the great Columbus. Should he not then be honored by us as Catholics, should not his name be ever on our lips, should not his memory be cherished in our heart of hearts and his virtues be made the standard and the model of our lives? Imbued with the doctrine of Jesus Christ, Columbus yearned to save the souls of the thousands he foresaw living in the land of his discovery. Imbued with the living faith he longed to reclaim the sepulchre with the wealth of the new world.

"His whole life was one living act of faith. Before leaving his own land to sail the unknown seas he received devoutly the sacraments of penance and of the eucharist, and as he stepped on the Santa Maria he begged the blessing of the good Father Perez. Thus fortified by God's grace and surrounded by the praying multitude, the Christ bearer began his voyage. At night in midocean, commander and crew chanted solemn-

ly the Salve Regina, the Ave Maris Stella, begging the mother of God to guide their vessels aright.

"He implored his men to have faith and confidence in God, and he himself prayed with unremitting vigor. At last his prayers were heard, the cry of land! land! greets his ears, and the shores of the continent are reached. Columbus springing forward with the cross blessed by the good priest, plants it on the newly discovered soil, falls on his knees and with his followers give thanks to the Almighty. Columbus offered up this new land to Jesus Christ and called it Holy Saviour.

"Such was the character of the discoverer, at all times working for the greater honor and glory of God. Listen to the glowing tribute paid him by that distinguished American writer, Washington Irving: 'He was devoutly pious,' says Irving, 'religion mingled with the whole course of his thoughts and actions and shone forth in his most private and unstudied writings. Whenever he made any great discovery he celebrated it by solemn thanks to God. The voice of prayer and the melody of praise rose from his ships when they first beheld the new world. Every evening hymns were chanted by the crew, and in the beantiful groves bordering the wild shores of this heathen land the holy sacrifice of the mass was offered. All his great enterprises were undertaken in the name of the holy trinity, and he partook of communion previous to embarkation. He was a firm believer in the efficiency of vows, and penances and pilgrimages, and resorted to them in times of difficulty and danger. The religion thus deeply rooted in his soul diffused a sober dignity and benign composure over his whole demeanor. His language was pure and guarded and free from all imprecations, oaths and other irreverent expressions.'

"That is the opinion of a protestant writer. He admires the sterling character of our Columbus; he extols him for his love for the faith, and implies that through faith his greatness was secured.

"What a man then for us to revere! Never could we find greater self-sacrifice, greater humility than in the life of him whose name to-day is on every lip in the civilized world.

"In his life what a rebuke is there for the lukewarm, the indifferent Catholic, who esteems his faith as little or nothing compared with the things of this world. From Columbus let them learn the lesson taught now as it was in his day, for his faith was ours, that God is our creator, that to him we owe everything, from him comes all of comfort and good we possess here below, and that the return he demands for all is our love and obedience. At this time, especially, when the world at large is honoring his memory, when acts of thanksgiving are ascending to the throne of the Most High for the blessings this land of Columbus has received, what a consolation is the church, what a proud moment for us to point with exultant joy to the man and say 'he was a Catholic pure and holy.' As Catholics we rejoice in this grand celebration, and who shall deny us the right? Why will the tongues of bigots dare attack the religion in which was born, nurtured and carried out the great discovery of this land? Did it not have its origin in a Catholic mind; was it not blessed by a Catholic priest, and was it not materially aided by the Catholic queen of Spain, the noble Isabella, who said 'I will pledge my jewels to raise the necessary funds.

"As Catholics we assert without fear the right to celebrate the feast of Columbus; we ask favor from no quarter, we make no apology, but when narrow-minded men will give utterance to expressions such as have appeared of late, we fling the lie back in their faces and stand as Catholics, as citizens of a great and glorious republic, on a continent first discovered by an uncanonized Catholic saint. We are Americans; we enjoy the liberty, civil and religious, that this law gives us; we are as ready now to protect it as in days gone by, and at the same time we are, thank God, Catholic believers in the faith of Jesus Christ; subjects of religious belief in his vicar on earth, the bishop of Rome.

"May this land of Columbia ever prosper; may peace and contentment ever be hers; may God in his mercy ever protect it from war and strife; may her citizens be loyal; may this ever be the land of the brave and the home of the free, the refuge, the protector of the exiles from foreign shores, the greatest, the grandest country on the face of God's green earth. To you, Columbus:

"God sent thee from the crowded ark,
Christ-bearer like the dove,
To find, o'er sundering waters dark,
New lands for conquering love,"

## CATHOLICS BROUGHT AMERICA FORTH.

### FATHER CASHMAN PREACHES OF THE BIRTH OF THE NEW CONTINENT.

Were Columbus a canonized saint, the services in his honor at St. Jarleth's Catholic church could not have been more elaborate and impressive. Low masses were celebrated from early morning by the several priests connected with St. Jarleth's parish, but the ceremony of the day was set for 10:45 o'clock. At that hour the thanksgiving high mass of the Holy Ghost was sung. The singing and music incidental to the mass were excellently given by a trained choir of fifty voices and orchestra. A distinguished ecclesiastic from Rome, who was visiting Father Cashman, Rev. D. Kenna, was celebrant of the mass. Father O'Connor officiated as deacon, Father Cox as subdeacon, and Father Cashman as mas-

ter of ceremonies. The big church was thronged. After the first gospel Father Cashman ascended the pulpit. He said:

"All the world knows that Columbus discovered America. All Americans ought to know who Columbus was, what manner of man he was, and what were the motives that moved him and the influences that inspired him. The Atlantic ocean was to the people of the middle ages what the Hyperborean sea was to the Romans—a wild waste of endless waters over which hung everlasting night and eternal death. We know now, but Columbus did not know then, that bold voyagers from northern Europe discovered America before the great Genoese set foot on the soil of this country. Historical proofs abound going to show that as early as the sixth century an Irish Monk, St. Brendan, was one of those who came before Columbus. Ancient Irish literature teems with references to the saint's discovery, and an Irish Christian brother, Gerald Griffin, who made a mark among men of letters of his day in London, embodied in a beautiful poem the Irish traditions in reference to the existence of 'Hy Brazil, the isle of the blest," America.'

Coming to the character of Columbus, the preacher paid a glowing tribute to the great navigator:

"His faith in the existence of a land beyond the ocean was only excelled by his faith in the teachings of the church to which we catholics are proud to belong. It was because of his faith that he set forth on his mission of discovery. He had heard of India and of the great wealth of that country. His idea was that India extended to where he found America. He was fired with the idea of driving the Turks out of the Holy Land. This task needed money for its accomplishment, and Columbus set forth to get it with a pure heart and the heroic determination of a crusader. We all know the sequel.

"While we laud Columbus, let us not forget the Catholic priest, Father Perez, who influenced Isabella to assist Columbus, and let us not forget that Catholic queen of Spain for enabling him to make the voyage. Ignorant snarlers may bray until they get tired, but braying cannot change the facts of history. These facts show that Catholics discovered this land, that they explored and colonized it, that they fought and died for it when it was in danger; and these facts, too, enable us to say that for our faith to continue, to flourish here, means the perpetuation of the republic. From Columbus to the Catholics whose names are signed to the declaration of American independence, and from them to the gallant Sheridan, a long line of the members of our church have left us a heritage which we should cherish as a precious possession. If we so cherish it, we must be good Americans. A good Catholic must be a loyal citizen. When men and nations fall away from religion, they become a prey to materialism and selfiishness, and then greed for gain leads to injustice. The history of all civil society proves that when justice can be trampled on with impunity then comes the cataclysm. The further we get from God the nearer we get to mammon, expediency becomes the rule, the classes and the masses differentiate, and soon is heard the rumble of revolution. In such times it is our duty to cleave to the faith as did Columbus and the crusaders, otherwise the historian at no distant day may begin to chronicle the story of our country's decline and fall."

## DR. HIRSCH ON AMERICA'S DISCOVERY.

### ETHICAL SIGNIFICANCE OF COLUMBUS' ACCIDENT.

Dr. E. G. Hirsch delivered a discourse before a large congregation in Sinai Temple. Every seat was occupied. The platform was decorated with American flags and banners. Busts of Washington, Lincoln and Columbus were appropriately draped. The choir sang national hymns. Dr. Hirsch's subject was: "The Moral Significance of the Discovery of America." The speaker said in part:

"There are moments in the life of each individual soul, that are given to deeper reflection—when doubt crowds upon it, when life itself seems a burden of accidents. During the sober reflections of these moments we look back upon the experience of the past. A gleam comes that unravels the interwoven fabrics of history. And the movements on the chess board of time that forged the links of the centuries reveal themselves to us and are as an open book.

"The question arises, was the discovery of America a mere accident or was it by providential direction? The thinker looking backward considers October 12, 1492, a turning point in the history of the world. Then he wonders how a mariner whose original purpose was the discovery of a passage to the Indies found a world. Columbus' intent, when he sailed out of the harbor of Palos, was to enrich the coffers of his country. We all know the history of that tempestuous voyage, resulting in stumbling upon this continent. We can say that Columbus' discovery was accidental; we have the proof. Greater than Columbus is America. Columbus was simply an instrument in the hands of providence.

"Looking backward over four hundred years let us embrace with one sweeping glance the ending of the fifteenth century. In Constantinople the crescent has been victorious over the cross. Guttenberg has invented printing. The Hussite war has been terminated. The reformation is approaching. Martin Luther is advancing and having recognition. Copernicus, the astronomer, is growing to manhood. Ferdinand and Isabella are on the throne of Spain. The differences of York and Lan-

caster are ending, and Henry the VII is creating modern England. Italy cherishes the master of painting. Venice glories in republican splendor, and Alexander Borgia is seated in the pontifical chair at Rome. In Florence Savonarola is preaching a new reformation. This is the state of Europe when the discovery of a new world dawns—a period of upheavals in art, and literature, science and religion. This was the era when a new world was discovered for a nobler and newer humanity. What the North American continent has done for civilization is a matter of history. No country can boast of such natural possessions as the new continent. The ancient forests have stored up their treasures for us. We ask for a tribute from the rivers; they do not deny us. We dive down into the depths of the ocean and are rewarded. It is not necessary for me to tell of the secreted treasure in the bowels of the earth awaiting discovery, of the black diamonds, metals and life sustaining waters. It is needless to mention the vastness of our surface wealth, our cereals, that help to nourish the world, and other sources of wealth in the catalogue of our possessions. It is in obedience to an impulse that we seek to learn of the age of Columbus and other men who held aloft the torch of larger opportunity.

"The constitution of the United States embodies the principles sounded from the housetops by the ancient Hebrews, religion is the privilege of the individual soul. Just because the election of religion was left to the individual is our supremacy over monarchial countries. The vital principle of religion is individual responsibility to a higher source of life-obligation to God. The responsibility of the individual and the authority of man are the moral significance of the discovery of America—not the discovery of virgin soil. A government of the people, by the people and for the people is not a theory but a practical experience, and under such a government the arts and sciences will flourish. We are on the threshold of the twentieth century, and an era of liberty."

## KNEW NOT WHERE HE WAS GOING.

### COLUMBUS A HERO, YET A CREATURE OF HIS AGE AND RACE.

Rev. John R. Gow, pastor of the Hyde Park Baptist Church, took for his subject "The Faith Element in the Voyage of Columbus." He compared the navigator's sailing with the journey of Abraham when he separated from Lot in the land of Egypt. He said:

"Each departed 'knowing not where he was going,' each was called, and each obeyed. Each went to discover that which to him should be for an inheritance. Columbus was a devotee of faith, and upon his perilous journey he went in perfect trust in God. Columbus lived in an age of exploration, superstition and prejudice. But it was an age when all minds were directed in the pursuit of knowledge. He was a hero, and yet a creature of his age and race. Columbus was foremost among contemporaneous explorers in making new discoveries, and his earnest zeal was not without avail. The west depended upon the east for its luxuries, and one of the most potent incentives, which ultimately resulted in the explorations of Columbus, was the necessity for a new source of supply which the nobility demanded.

"The gates to China were closed against the west. The war with the Turks destroyed the commerce of that country, and with a view to a new passage to Asia, Columbus departed on his perilous journey. Through innumerable hardships, beaten back by contending elements, surrounded by mutinous seamen, harassed by doubt, but determined in spirit, with face ever set toward the unknown west, he sailed on and on; till at last, through faith in God and the dispensation of an all-wise providence he set foot upon America, taking possession of it in the name of the God he so faithfully served."

## MORAL RESULTS OF THE DISCOVERY.

### M. M. MANGASARIAN'S LECTURE ON COLUMBUS.

Before the Ethical Culture society, at the Grand Opera House, Professor M. M. Mangasarian lectured on "Christopher Columbus and the Moral Results of the Discovery of America." Reviewing the life of Columbus, Mr. Mangasarian said he was bred in an age of superstition, when the growth of mind was shackled. In his Italian home he dreamed as a boy, of the Indies beyond the western sea, and in his manhood, indomitable will and great courage brought a grand realization of those dreams. Columbus' project was received with mocking by a superstitious age which would accept the supernatural, but had no place in its faith for the great deeds of a courageous mind.

"When America was discovered, the modern spirit was born," said the lecturer. "Great and new ideas sprang up in Europe, but they were lost in the stubble of old forms and superstitions. In this new land to which Columbus gave civilized existence these ideas found a soil suitable for their growth and expansion.

"The mind of Europe was strong, but the body was weak and corrupt. In the virgin soil of America the mind spread. The new land had been able to teach older Europe that a nation can exist where men shall be equal, where property shall be protected, and where the humblest born may attain the loftiest position. All this change in the face of the modern world had come from the immense courage and the untarnished mind of the great discoverer. Devout Catholic that he was, he passed

beyond the rule of priestcraft and superstition and opened to the world a garden for the planting of the seeds of new thought. His discovery, America, had changed modern Enrope. Its example had melted old conventionalities and superstitions, broken down barriers between the high and low, and taught the people of this ancient civilization the usefulness of freedom of thought and action. It was the irony of fate that such a man should die in poverty, unrewarded for his most magnificent achievement."

Mr. Mangasarian took to task recent writers who have sought to under estimate the value of Columbus' work by attacking his moral character. Musty old documents and unpublished letters had been produced, he said, to prove the errors of the discoverer's young manhood, and to show that in his voyage of discovery he was simply a vagabond and a gold hunter. The man who, seeing the lily, cared to point to the mud as the birthplace of the beautiful flower, was not to be admired. Columbus must be measured not by his origin, or by possible personal lapses. His glory was in what he did, and he had made possible the great moral agency of the new world.

## COLUMBUS AND WASHINGTON.

### TWO TYPES COMPARED BY REV. MONTGOMERV THROOP.

Rev. Montgomery Throop, of All Saints' church, preached on "Columbus and Romanism."

"During the last few weeks the Roman Catholics have, by the use of our newspapers, used every effort possible to associate themselves prominently with the Columbus celebration. It is no new thing for church people in general to strive for notoriety. If we look back a few years to the centennial of the adoption of our constitution we will observe that our church is the last one to find fault with the Roman Catholics. By using our imagination we cannot conceive that George Washington belonged to any church but ours. His character shows it.

"On the other hand, Columbus is connected in the same way with the Catholic Church. I do not desire to censure him for the means he used in keeping his crew ignorant of his voyage, but he had a great moral weakness in connection with his great strength, not only in his own life, but as a governor and administrator. While he desired the Indians to be converted and civilized, he was ready to burn them at the stake if they did not worship as he desired.

"We can safely say that Washington and Columbus were the fruits of two different systems, and while we give the latter all the praise and glory that belong to him, let us think of this, our nineteenth century; the progress of our republican freedom; the election of our rulers by the people, our public schools; our religious freedom, and in what light he would consider it. Although we cannot fail to admire his intrepidity, let us not forget the Norsemen who settled in the borders of our own territory, and to them belong the first honors. We are their descendants.

"At the beginning of our second century of national life, we are beset with dangers arising from the presence of the inferior races of southern Europe. These races desire to rule, and if they should gain that power in this country, we would rapidly find ourselves in the same position as the countries of South America. We have lost much of the zeal which belongs to the Catholic Church of this nation. That which our forefathers cast aside we have taken up, and we have taken much which we ought to have left alone. Our representative men can compare with the Roman, as Columbus compares with Washington. These two are men who achieved greatness, not by enthusiasm, but by an unswerving pupose which never forgets the presence of God."

## AMERICA WITH A LARGE A.

### REV. MR. DELANO WANTS NATIONAL CUSTOMS RESPECTED AS WELL AS COLUMBUS.

"I am more interested to know what is to become of America in the next fifty years than I am to know perfectly the man who discovered it," said Rev. Henry A. Delano in beginning his sermon before a large congregation at the First Baptist Church in Evanston. He continued:

"I am more anxious to know whose hands will guide the craft from this on than I am about the hands that guided the first bark to our shores. Those hands are dust, and those brave hearts fast asleep, but I know many a hand with ten fingers aching to grasp the reins of this government and run it for the selfish aggrandizement of the few. There is enough of past achievement to celebrate that is glorious and magnificent without splitting hairs over the discoverer of America. If Columbus was the fortunate mariner, I would not pluck one feather from his plumage, nor even disturb the ruffle about his neck. If he it was who first planted the cross here, I say amen, and by that sign we conquer. But I am more interested in the men who developed this land than I am in the man who found it; more interested in the men who saved it by their blood than I am in the men who first sighted shore.

"The grand exposition year which is to be inaugurated the present week, is not so much an illustration of what was found, as it is a revelation of what has been made. Columbus found a chaos. The foreigner landing here to-morrow ought to find a cosmos. It is a new world we

are putting on exhibition—is it not? I know of some persons who want to make it as much like the old one as possible. God pity the servile and namby-pamby American who, in an hour like this, is running after relics—who is more careful to have Spain, Portugal or France, foreign faith, foreign ideas, foreign fashions or foreign Sunday consulted, than the principles, the deeds and the customs of his own land. I am in favor of the utmost courtesy and fairness toward all without, but I protest against the idea of arraying the goddess of American liberty in the costume of centuries gone by. If I know anything about American history I think the stars and stripes good enough for her. I want to see liberty of conscience and speech, fair and honorable concessions made to every man, every sect, every church and institution, but I want the fundamental ideas of this government honored by every citizen, its flag respected its laws obeyed, its language taught and spoken, and if the citizen can't do that, let him go and discover something of his own. I do not want this great celebration to be a revamping of Columbus alone nor his peculiar faith.

"No sect, no hierarchy, no class, no race, no condition save that which is American in its spirit, patriotic in its genius and loyal to the back bone to every thread of the American flag, every star in its blue square, every hope it stands for, and every principle it symbolizes. Hands off, and a fair, genial, fraternal, patriotic show, not only of what has been, but of what is and is to be.

"I am a friend of every sincere, intelligent faith, of every honest and pure creed, of every pure principle of republicanism, but I am most, and to-day and forever, an American, and that spelled with an A as large as North America tself."

## BISHOP CHENEY'S SERMON

### ON THE INDEBTEDNESS OF THE COLUMBIAN EXPOSITION TO THE PAST AND PRESENT INFLUENCES OF RELIGION

The missionary hymn, "From Greenland's Icy Mountains," was sung to the tune "Cruger," before the reading of the communion service, and the congregation and choir joined heartily in the singing of "God Bless Our Native Land" to the tune "America" before the sermon.

The subject of Bishop Cheney's discourse was, "What the Columbian Exposition Owes to Christianity."

The question was, had the religion of Christ revolutionized the moral aspect of the world, said the bishop. All history stood ready to prove that it had. It was easy to show that it had been a moral fight. His task that morning lay in a different direction, and it was an appropriate one on account of the near approach of the dedication ceremonies of the great world's fair. Had they ever noticed that when an electric light was burning the shadows around it were dark? It had been charged against christianity that, while it made the conscience light and clear, it made the intellect dark. It had been said that christianity encouraged the emotional and dampened the practical. What had christianity done for the intellectual cultivation of the people? He did not ask, What had christianity done to educate a class? When recently one hundred miners were entombed a glorious work was done by the rescuing party, when some of them were brought to the surface of the ground. Such a work was done by the philosophers of Greece and Rome. They brought out an educated class. They never attempted to enlighten the mass of mankind. It was reserved for christianity not only to save more than a class, but to enlighten a people who were enveloped in darkness.

Rome had its great teachers of art, philosophy and sciences, but their aim was only to teach a class. The 60,000,000 slaves and the populace living on the bounty of the rich were not troubled. They did not care to learn and nobody cared to teach them. The public school boy of to-day knew more about Rome than any of those persons did. How was it that he came to do so? The lawyer says that the law of the present day comes from the old Roman law; the poet declares that his inspiration has been derived from Homer and Virgil; the orator points to Demosthenes and Cicero, and the philosopher owes much of his reasoning to Plato and Aristotle. How did the world in the nineteenth century come to have in its possession all the literary treasures which were written before the christian era? When Rome fell into the hands of the Goths all learning perished. Libraries made campfires for the savage hordes; literature was blotted out. Who saved what is possessed to-day? The church of Christ and the church alone. The bishop had no words of palliation for the errors of the clergy of the dark ages, but they and they alone preserved the literature that remained to this day. In their cloisters and monasteries they hid for a thousand years all those treasures. Hallam, the historian, said: "Religion alone made a bridge and linked the two periods of ancient and modern civilization."

The church has also broken down the wall between the classes. In olden days the only place where the peasant and the lord where on equality was where the church came in. No matter how humble his origin, if a man entered the church he became a peer with the rest. Cardinal Wolseley was the son of a butcher. The church produced public schools. In the second century when the old christians were dying out the only way was to educate the young. When the Goths and Vandals buried Rome under ignorance, the clergy undertook to give education to the young. As early as 529 a council of the church ordered that

every priest should make his home a school for the young. The synod of Orleans in 729 ordered that all children, rich and poor, should go to school, and made teaching free. The emperor, Charlemange, also ordered that the clergy should teach.

When Alfred the Great founded the great universaties he established free schools where the bible was the text book. Not a university exists in Europe, which has not been established by christian princes or clergy. In this country, who were the founders of Harvard and of Yale, and the great university in Chicago? In America $4,000,000,000 has been spent in education. Who gave it? Not the advocates of infidelity, but the friends of christian culture.

In what countries had inventive science shown itself? The Indians, Arabs and Chinese are the same as they were one thousand years ago. Under Mahommedanism, Buddism and idolatry there has been stagnation, except where the inhabitants have been brought into contact with christianity. It was easy to say that the church had closed the doors to science. How came it to pass that in the religions in which the church was dominant science made the greatest progress. James Watt was a Scotchman, but how was it possible that the steam engine could be discovered in a christian country? Morse and Eddy were Americans, yet they discovered telegraphy and electricity.

The great exposition which will open next year will demonstrate to the world that progress only exists in christian countries. Humboldt had said that it was the tendency of the christian mind to gather from the order and beauty of nature the goodness of a creator. Huxley said that the religion which made men's thoughts to turn towards science was the religion of Jesus Christ. The bishop had not read the hard things that had been said about Columbus, but he believed he was a man actuated by the desire to place christianity in heathen lands.

How much did the Columbian exposition owe to christianity? It owed everything. There would be in the coming exposition only what had been born of christianity, nourished by christianity and pushed to its development by christianity."

## FOR THE WORLD'S REGENERATION.

FINDING OF THE NEW WORLD PART OF THE SCHEME OF SALVATION.

Services in honor and memory of Columbus were held in the Church of the Sacred Heart, Nineteeth and Johnson streets, at 10:30 o'clock. The large house of worship was completely filled, and many stood outside the doors. Father Walter Hill preached on the discovery of America, but the exercises were for the most part musical, the regular choir being augmented by several soloists and a string orchestra. Fathers Masterson and Ward acted as deacons, while Father Corbett celebrated solemn high mass.

Father Hill's sermon, which was a review of the life of the discoverer of the new world, with morals drawn from his example, was listened to most attentively. His words seemed to have all the more weight for his patriotic surroundings. The pulpit from which he spoke was entwined with red, white and blue, while to his right a draped portrait of Columbus smiled upon the congregation. The national colors were considered sacred enough to be wrapped round and round the tabernacle itself, and all through the church flags and banners were hung.

In beginning the speaker told of the opposition Columbus encountered in making his project clear to the people of the old world and the privations to which he was subjected, drawing therefrom the lessons of perseverance and assiduity. Blind prejudice, he said, was a most difficult thing to overcome, and that Columbus overcame it showed him to be a great man. Americans should be grateful for the advantages they enjoy over all other nations, especially for the freedom of religious thought that is here afforded to all men. Of all classes the Catholics should be the most thankful, and it was fitting they of all others should celebrate the triumphs of a man of their own creed, who had done so much for them. They should show this by taking an active part in all matters pertaining to the discovery of America and the world's fair which celebrated this epoch in the history of nations, and should conduct themselves so as to make the best citizens.

Father Hill said he had no doubt but that America was a country chosen of God, where all might worship him as their consciences dictated, and not at the commands of others, who could see only their own selfish hearts. The discovery of America was only a part of the general scheme of the Creator, and Columbus was the divine instrument used in carrying it out. Advantages so generously given to a great people should be used not carelessly, but with the thought always in mind of their great value.

## COLUMBUS DAY AT EPIPHANY.

SERVICES AND DISCOURSE IN TUNE WITH THE EVENTS OF THE WEEK.

American flags hung in graceful folds above the chancel of the Church of the Epiphany, and the desk from which the Rev. T. N. Morrison preached an eloquent Columbian sermon was draped with the stars and stripes. The special service in honor of the discovery which the whole world is celebrating, attracted an audience that filled to overflow-

ing the handsome church at Ashland boulevard and West Adams street. A superb musical program preceded the sermon. Beginning with the organ prelude, the surpliced choir entered, the processional hymn being

Come ye faithful, raise the anthem,
Cleave the skies with shouts of praise.

After the Psalms came the "Te Deum," Dy kes, in F; the "Jubilate Deo," Sullivan, in D; and Hayden's anthem:

The heavens are telling the glory of God,
The wonder of his work displays the firmament.

Mr. Morrison chose his text from Hebrews xi, 8: "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went." The pastor said:

"In studying the history of human progress the wonder is not so much that man has achieved great things, but rather that discoveries, inventions and improvements have been so long delayed. Celebrating at this time the discovery of America we cannot but admire the man who in God's providence was mastered by the conviction of the rotundity of the earth. Driven by his destiny from land to land and from court to court amid the sneers of the learned and the anathemas of the theologians, the contempt of courtiers; in poverty and disappointment; pressing his convictions on every man he met; with courage and faith sailing out into the unexplored sea, on and on, until at last he beheld the land he had sought by faith, and knelt down, thanked God, and knew not himself how he had set forward the hands on the dial which measures man's life upon earth. We admire the man. Honor Columbus, the great discoverer, each century, as one by one the generations come and go on this great continent. Honor Columbus, as in this happy land a great people work out the problems of self-government.

"The thoughtful will consider this week the meaning of this event, and as it finds place in the course of human development see God in history and know that all things come in the fullness of time. We will read in this event a story like unto Abraham's of old; a man called of God, a man of faith going out by faith not knowing whither he went; a man in whom all the nations of the earth are blessed. We are the heir of all the ages. I want something better than an ode to Columbus, but let us sing that with a will. His fortunate destiny saw the harvest ripening; the world was on the eve of another seed-sowing; already a premonition of a change was agitating the world; the hands on the great clock were slowly approaching high noon; the hour struck and the new day of modern life had begun. The Lord called Columbus and said: 'Get thee up from thy kindred and thy father's house.' At last he prayed in the church at Palos, and out into the west he sailed, and on Oct. 12, 1892, he saw the land—locked in God's purpose until the hour from the knowledge of all Europe.

"Columbus has filled his destiny. He died discarded, a failure as a colonizer and governor, and the iron entered his soul. 'I will wear these chains,' he said, 'as an evidence of the gratitude of princes.' He died a christian. He who cannot read in our history a purpose must be blind to the meaning of events, must be destitute of that spirit which seeks a philosophy of history.

"In God's providence we have been trying experiments; self-government, universal suffrage, popular education, the entire separation of church and state. Our experiments have proven successful. A great multitude lives in peace, and no sectional discord threatens the continuance of the national life. Yet, we cannot this day think only of ourselves. The gospel of Jesus Christ has not been preached in vain. Those mighty buildings down on the lake front are witnesses to something more than the enterprise and energy of Chicago. They tell of more than our advancement in art and the mechanics. They stand as a witness to the fact that our civilization is christian."

The services closed by singing "America," the entire congregation taking part.

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## COLUMBUS AND HUMAN PROGRESS.

### LESSONS DRAWN FROM OUR NATION'S PAST, AND PROTECTIVE LEGISLATION DENOUNCED.

Rev. M. H. Harris, D. D., preached at the Church of the Redeemer (universalist), on "Columbus and Human Progress." The disregard of some of our politicans for the principles of political economy in the matter of taxation was brought out in the course of his sermon, and class legislation and protection was roundly denounced. After reviewing the character, work and achievements of Columbus, and briefly summing up the history of the country since its discovery and the policy of the government since the adoption of the federal constitution, he told his congregation of lessons the past suggested to him and recommended their adoption by those who have the power to outline its policy and principles.

"The chief distinction of our progress since we became a nation," he said, "is the development of our material resources. They have claimed our interest, they have been our pride; but with all their greatness they have been the source of most that is unsatisfactory in our national experience, and here lies the greatest danger that threatens our immediate future. Where the people are absorbed in pursuit of gain the government will naturally be regarded as an instrument to the same end. It must be admitted that we have legislated too much in accordance with

this view. For the last eighty years the course of national legislation has been such as to encourage all who had in hand great schemes of improvement to look to congress for aid. Under one pretext or another such aid has been extended until local interests, or class interests, or individual interests claim this fostering power. This is the very last country in which government subsidies should be necessary, for our resources are so ample that they might almost develop themselves. Special legislation is not only a preservation of the ends of government, but it opens the way to corruption; and not all the legislative bodies in the world contain virtue enough to resist the pressure that is sometimes brought to bear on our congressmen.

"Our vast national wealth has tended indirectly to prevent the proper study of the principles of government. Whether our government has been administered well or ill, whether our legislation has been wise or foolish, we have continued to grow rich and powerful. We have done very well with our entire civil service for fifty years dependent on the results of political campaigns and the caprice of those who have held the highest offices. What can we say from actual experience of the system of protection when we have made radical changes in it, on the average as often as once in ten years, and have laid what we call protective duties on all articles that we could never produce and those already produeed in abundance as well as those whose production we thought it desirable to stimulate? What real experience have we had in distributing the burden of necessary taxation for the support of government in such a manner to be the most easily borne? As a government we are in much the same condition as the farmer on a soil of great natural fertility who becomes careless of all proper methods for the management of soil and crops. A nation must learn prudence or perish. I trust we shall not wait to become poor before we begin to study and apply with thoroughness the principles of government."

In considering the relation of the government to the schools Dr. Harris said: "The government should open the way for those who would attain eminence in such departments of knowledge as distinguish the present era of intellectual development. It should stimulate the highest forms of activity and it should develop the intellectual resources of the country with at least the solicitude it has bestowed on the material. Whatever may be the relation of government to the schools it certainly can and should be the greatest friend and promoter of sound learning. If, however, the state insists on managing the schools, it should take charge of all grades, and in that case must encounter the resistance of the Roman catholic church. This church will not entrust the education of its children to the state unless the state is administered by the church. We are as yet only upon the threshold of the difficult question. So far as present indications point it will be necessary to separate entirely the schools from the state or the church from the schools."

In speaking of the future of religion in the United States, Dr. Harris said that he looked forward to the entire separation of church from state. At the close of his sermon Dr. Harris was heartily applauded by his congregation.

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## STORY OF COLUMBUS' VOYAGES.

REV. WILLIAM G. CLARKE'S ADDRESS AT THE CAMPBELL PARK PRESBYTERIAN CHURCH.

"Columbus and His Voyages of Discovery" was the subject of Rev. Wm. G. Clarke's discourse at the Campbell Park Presbyterian Church. He said:

"Columbus never thought of discovering a new country. His ambition was to discover a passage to the west that would lead to India and Asia, and his imagination teemed with bright dreams of the gold and jewels that would be his when he had reached the fabled Cathay. He thought that if he steered straight westward the prow of his ship would grate upon the shores of Asia. To get a fleet to carry out his ambitions, Columbus went before the senate at Genoa, his birthplace, but the wise men laughed at him. He traveled to Portugal, but that country was in the throes of war, and King John would not listen to his plans. Disheartened, he went over the mountains into Spain, and before Ferdinand and Isabella. They listened to his plans, but as they had just been through a long war with the Moors, their treasury was depleted. Heartsick, he went back to the mountains, and for some years he lived in a convent. Finally, through the instrumentality of the queen, Columbus was fitted out with three ships, the Santa Maria, Pinta and Nina.

"Columbus had no idea of the immense size of the world. He thought it would be but a few days before he would reach Asia. Not till Balboa's time did the world know that a great sea still stretched to the westward. Many days the little fleet sailed, and the superstitious sailors began to fear and threatened mutiny. At 2 o'clock on the morning of Oct. 12, the moon, which had been obscured by the clouds, appeared in all her brightness, and from the deck of the Pinta, which was in the lead, the booming of cannon was heard, and the joyful cry of 'Land, ho!' At daybreak Columbus stepped ashore and took possession of the land in the name of the sovereigns of Spain. He named it San Salvador. It was a triumphal procession that wended its way to the throne of Castile on his return to Spain. The foreigners flocked to the new shores, and then commenced that history of brutalities to the natives of this country. Columbus re-

turned from his first voyage in triumph, pomp and splendor. He returned from his second voyage to plead his cause before King Ferdinand and Queen Isabella, to whom he had been grossly misrepresented. He returned from his third voyage in chains, and on the return from his fourth voyage he was a mental and physical wreck. His last years were spent in poverty. Shame be upon Spain for this injustice to a man to whom it owes much. 'For all that I have done for Spain,' he wrote, 'there is not a roof in the entire land that I can call my own.' And after he died, it was seven years before Spain realized the extent of his services to her, and gave him a decent, christian burial."

## FOUR HUNDRED YEARS AGO.

REV. LUTHER PARDEE'S SERMON IN THE AUSTIN CHURCH OF ST. PAUL.

Service commemorative of the 400th anniyersary of the discovery of America by Columbus were held in the church of St. Paul the Apostle, at Austin. The attendance was large. "America" and the "Hallelujah" chorus were sung by the choir. The rector of the parish, Rev. Luther Pardee, referred to Columbus and the world's fair generally in his sernon. He said;

"Four hundred years ago from the waters of the untried seas there was opened up a new world to the eyes of the mariner, Columbus, and his less hopeful companions, and he offered this world, as in duty bound, to his sovereign. These 400 years have been indeed years of trial and probation for the land which has grown from infancy to years of robust strength, dignity and importance. He who set forth in that little Spanish vessel had no conception of the magnitude of the work that he had put in motion. He knew nothing of the greatness of the new world he had given to his sovereign and through him to the multitudes who in after years should call it home. Nor could he by any means forecast the eventful days that should follow the fire and flood, the war and pestilence, as well as the peace, plenty and prosperity.

"From all these things his eyes were held. He could never, like Moses, see in prophetic vision the glory that should be. He died with no conception of the importance of the benefit he had bestowed upon mankind. We of these later days are beginnning to realize something of these possibilities, marvelous beyond the wildest conception of an enthusiast or the gorgeous fabric of a dream, yet all stretched before us in the future.

"There are men here to-day who can remember a time when the mere suggestion of what is an ordinary fact in yonder fair grounds would have been scoffed at by the great majority of people as an impossibility, and the dreamers of such dreams have been regarded as no better than madmen. As we look toward the future and recognize it in the light of the plans and proposed achievements of the men of to-day what limit can we set and say "thus far shalt thou come and no farther?"

"Limits there undoubtedly are, and he who holds the worlds in the hollow of his hand and sets bounds to the seas knows how far to let us go in the accomplishment of our purposes, but where the stop shall be made and what will be the measure of success obtained no mortal man can tell."

## SERVICES IN HYDE PARK.

SERVICES AT THE HYDE PARK PRESBYTERIAN AND SOUTH CONGREGATIONAL CHURCHES.

Rev. W. W. Totheroh, of the Hyde Park Presbyterian Church, took for his subject "The American Citizen—His Debt and Duty." He said:

"Our patriotic sentiments seem to come not so much from our reason or instincts. An American citizen assigns no reason for his love of country. He simply says: 'I love my country.' Christianity cultivates a loftier sentiment than patriotism, inasmuch that it teaches the love of the whole world over. Christianity does not destroy patriotism. A Christian is a better patriot because of his christianity. It is sincerely hoped that the time set apart for our Columbian celebration will be so utilized as to inculcate into our peopte a great practical education and a patriotic sentiment.

"For the discovery of America, as well as for its phenomenal growth we owe a debt of gratitude to Almighty God. Was it not marvelous that Columbus was so providentially led to the shores of our beloved land? To God we are indebted for the beautiful location of our country, its natural products and its beautiful scenery, the development of our resources and the inventiveness and prosperity of our poople. Our nation, indeed, has its faults, but it has also its virtues.

"As American citizens our first duty is to our God; our second to our country. To be a good citizen and a good Christian, are two different things and yet one cannot exist without the other. Surely these weeks and months set apart for the celebration of Columbus' discovery and the marvelous growth and prosperity of the nation can be utilized in developing a christian spirit and a national patriotic sentiment."

At the South Congregational Church, at Drexel boulevard and Fortieth street, Columbian Sunday was properly observed. Rev. Willard Scott, the pastor, took for a topic "The Providential Features of the Discovery of America." He showed the influence which christianity had in this movement, and related the trials through which Columbus passed, and how at last, being led by divine providence, he was able to reach the

new country. He also spoke of the great prosperity of the new world, and its rapid growth since its discovery, and thought it appropriate that the anniversary should be celebrated.

## AT THE HOLY CROSS CHURCH.

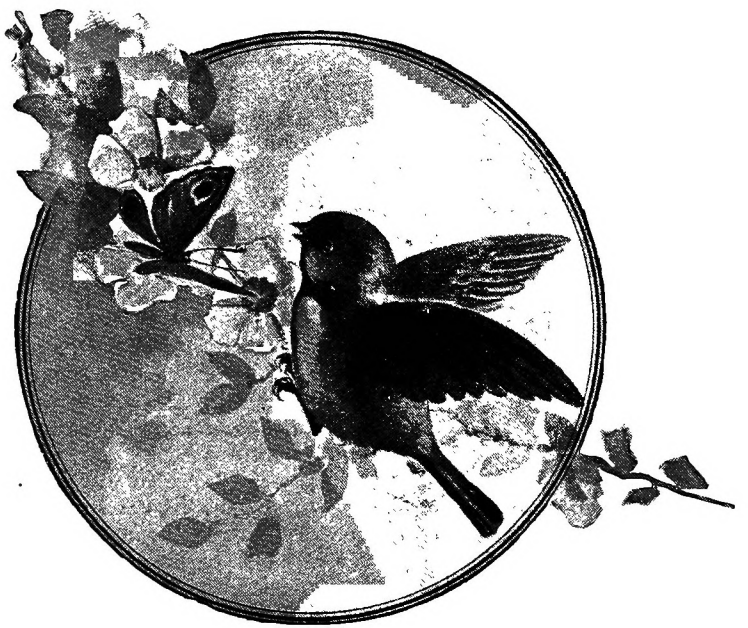
### GRATITUDE FOR THE BLESSINGS GIVEN THE WORLD IN AMERICA.

Columbian Sunday was observed at the Church of the Holy Cross, Sixty-sixth street and Cottage Grove Avenue. The church choir sang patriotic songs. Rev. Father Hishen chose for the subject of his sermon the anniversary of Columbus discovery. His sermon was patriotic. He expressed his gratitude and thanks to Almighty God for the blessings to the world following the venture of the Genoese mariner. Father Hishen in the course of his remarks gave a brief sketch of the life and character of Columbus, with anecdotes of the discoverer's life.

It was "Columbian Home Mission" day at the South Evanston Presbyterian Church, and a special program was carried out. In the morning, the pastor, Rev. John N. Mills, preached upon the subject "America for Christ." In the evening four ten minute speeches were delivered by laymen of the church, as follows:

1. "The Relation of America to the Nations of the Earth, as It Has Been," Albert Dunham.
2. The Relation of America to Other Nations of the Earth, as It Ought and Might Be," A. B. Adair.
3. "Our Exceptional Populations," Thomas L. Fansier.
4. "American Presbyterianism—Its History and Its Adaptability to American Institutions," H. E. Chapman.

The services were interesting and well attended.



# THE AMERICAN INDIAN.

HISTORY, MANNERS AND CUSTOMS OF THE PEOPLE COLUMBUS FOUND ON THIS CONTINENT.

## THEIR HISTORY.



HE discovery of America by Christopher Columbus, in 1492 has been repeatedly and voluminously written up and dilated upon, in all of which the great majority of people are interested, as it marks an epoch very important in the world's history; but very little has been given in description of the strange people who formerly inhabited this country. To say that Columbus discovered this country, is a statement which carries with it a wrong and misleading impression, leaving one to infer that it had remained unknown and uninhabited by man from the foundation of the world until he made known its existence. The fact is that it had been peopled for probably thousands of years, and at the very time of the landing of Columbus the North American continent possessed a population variously estimated at from one to three millions. These people were mainly different tribes and nations of the American Indian, a race separate and distinct from any other on the globe. They were at this time in a semi-barbarous condition, obtaining a subsistence almost entirely by hunting and fishing, and by way of diversion making war on neighboring tribes. The soil was cultivated, however, to some extent in the vicinity of settlements, and from the Indian the world derived Indian corn, tobacco, squashes and pumpkins, potatoes, beans and melons, which were unknown to white men until after Columbus' discovery. It is the intention of this article to describe the Indians as they were at the time and soon after the discovery of this country.

As to the origin of the Indian, or the length of time he has inhabited this western continent, there can be obtained no definite or satisfactory data. It is a subject that has occupied the attention of ethnologists for many years, and while each has a theory, with a few corroborating facts to support it, the theories are almost as numerous as the authors or investigators. Some have endeavored to trace a resemblance between them and the Monguls or Malays of Asia, while those who rely upon the Bible and the Jewish account therein given, are inclined to connect them with the ten Lost Tribes of Israel, concerning whose descendants no account is given, and who, it is supposed, crossed the Behring straits to this country. John McIntosh, in his work on the North American Indian, advances the opinion that the aboriginees of this continent came from northeastern Asia. He says: "Asia, no doubt, contributed to the peopling of America with tribes of different degrees of civilization. The Tartars, Siberians and Kamschadales are, of all the Asiatic nations with whom travelers are acquainted, those who bear the greatest resemblance to the North American Indian, not only in their manners and customs, but also in their features and complexions." On the contrary, Dr. Horton, another writer, asserts that "the American Indian, from the southern extremity of the continent to the northern limits of his range, is the same exterior man. With somewhat variable stature and complexion, his distinctive features, though variously modified, are never effaced; and he stands isolated from the rest of mankind, identified at a glance in any locality, and under every variety of circumstances; and even his dessicated remains, which have withstood the destroying hand of time, preserve the primeval type of his race, excepting only when art has interposed to prevent it." Others accept the theory of Ignatius Donnelly, in his "Atlantis," that the entire world was not submerged at the time of the flood, and that the Indian is a descendant of ante-diluvian tribes, and not from Noah. On one subject, however, all writers agree, and that is as to the common origin of all the aboriginal inhabitants of North America. They all have the same, or essentially the same, religion; they all have the same mode of warfare; they all possess the same general character; they all have like feasts, fasts and dances. The weapon of the bow and arrow prevailed among all the tribes and nations; the

flint arrow head was found among all the tribes from the Atlantic to the Pacific, and so likewise was the stone ax used among them of a uniform pattern. There are, however, evidences existing in the historic mounds found in the Mississippi Valley and in the ruins of temples in Mexico and Central America, that the Western Hemisphere was at one time inhabited by a people existing in a higher state of civilization than that of the native population found here at the time of the discovery. But nothing has been discovered which would lead to any other conclusion than that these people were the ancestors of the present Indian. Many of these mounds have been rifled of their contents, and these relics of ages past now adorn the shelves of museums in our largest cities.

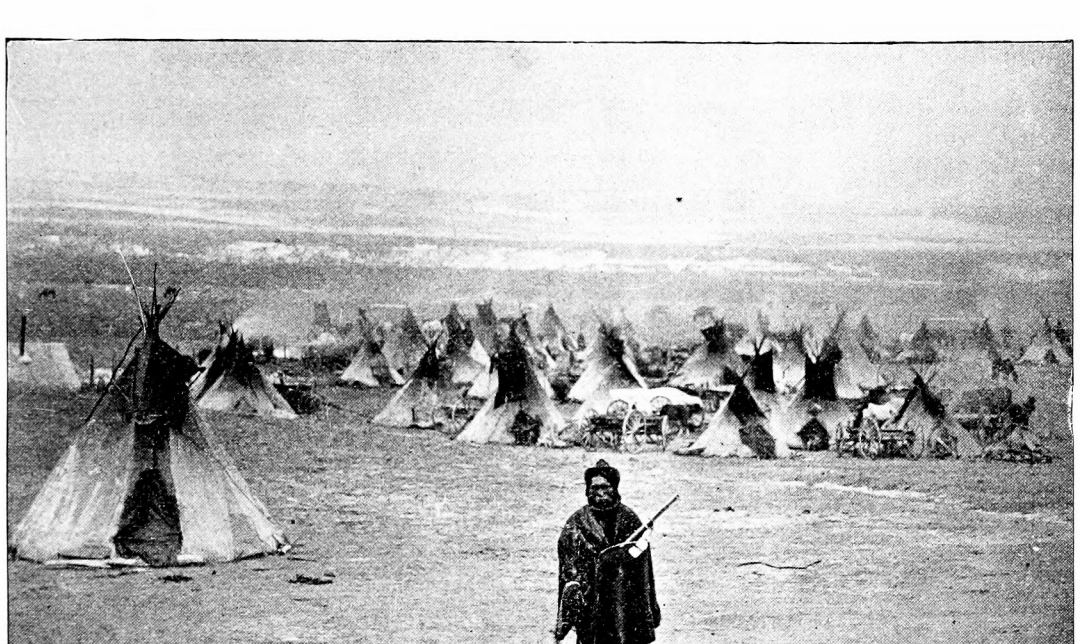
Unlike the more civilized nations of the Old World, the American Indian possessed no perfected art whereby he could perpetuate his history down through succeeding generations. His mode of communication was by words spoken, using signs in the manner of deaf mutes between persons speaking different languages. Hence, aside from a system of hieroglyphics or symbols which he inscribed on nothing more durable than the bark of trees or dressed skins, he had no way of handing down the history of the race, other than by oral tradition. Their general rule was that history could be preserved with accuracy for the period of seven generations; that which reached back beyond this period was not relied upon as being accurate beyond dispute. Every tribe has its traditions and legends, many of which are extremely fanciful and evince the possession of a fertile imagination on the part of some of their ancestors. Almost every tribe has a legend that at some very remote period there was a great flood, when the waters covered the face of the earth, and that they came from the west; but further than this they know nothing as to their origin.

## TRIBAL GOVERNMENT.

A wrong impression prevails as to the government of the Indians. It is the common idea that they are a set of vagabonds, whose only aim was a bare subsistence, subject to no moral or civil law, and that the chiefs were despotic rulers whose will was the only law; this is entirely erroneous A man rises to the position of chief from the confidence reposed in him by the tribe. The chief governs by persuasion rather than by coertion. His influence among the tribe depends upon his established characted for wisdom, bravery and hospitality. Whenever his conduct creates dissatisfaction among the tribe, his power ceases. The chiefs of each tribe settle all disputes, regulate the order of marches, etc. They have no written code of laws, but the chiefs teach them to be good hunters, brave in war, and kind to strangers. He is aided in the government of the tribe by a council of its leading men, whose authority none dispute.

## INDIAN CHARACTER.

We have also formed a wrong impression as to the character of the Indian, the general impression being that he is a blood-thirsty, treacherous being, without affection, and brutal in his instincts, and that "the only good Indian is a dead one." But consciencious white men who have lived among and been intimately associated with them, have an entirely different opinion of poor 'Lo.' Mr. Heckewelder, who lived among them thirty years as a Moravian missionary, describes them as peaceable, sociable, obliging and hospitable. In their ordinary intercourse they are studious to oblige each other; they never wrangle or fight; they treat one another with the greatest respect, and live as peaceably together as the civilized people who succeeded them. The honor of their tribe, and welfare of their nation, is the first and most predominating emotion of their hearts, and from this proceeds in a great measure all their virtues and vices. Actuated by this sentiment they brave any danger, endure any torment. and expire triumphant in their fortitude. Those who defend the Indian claim that nearly all his vices were obtained from the white man—notable those of lying, stealing and drunkenness, which objectionable traits were practically unknown to the original possessors of this country; if such be the fact, considerable allowance should be made for the weaknesses and frailties of the red man. He was unsophisticated, unused to the wiles and deceptions of civilization, and all the more readily adopted the worst phases and rejected the better. That the Puritans not only appropriated his lands, but at the same time stole his corn, is an historical fact; and they believed, truly too, that they were fighting for life, liberty and country when they attempted to exterminate the white people and drive them back from whence they came. The fact of William Penn, the Quaker, having always been treated kindly and hospitably by the Indians is cited as a consequence of his humane treatment of them, never taking anything for which the Indians did not receive what to them was full value. These facts must be taken into consideration when forming an opinion of the character of the Indian. They have been deceived and swindled so long by government agents and others, have been supplied with bad food and worse whiskey, have been promised fish and given a stone, until their characters have now no resemblance to that which they possessed before being thus contaminated. Mr. Catlin, an American artist, in speaking of his experience among the Indians, boldly remarks: "Reader, I look upon the Indian as the most honest and honorable race of people that I ever lived among, and in their native state, I pledge you my honor, they are the last of all the human family that will plunder or steal if you trust to their honor, and for this never-ending and boundless system of theft and plunder and



VIEW OF INDIAN VILLAGE, SOUTH DAKOTA.

debauchery that is practised upon these rightful owners of the soil, by acquisitive white men, I consider the retaliation, by driving off and appropriating a few horses, but a lenient punishment."

## FOOD AND PREPARATION.

Besides the game and fish which fell to the lot of the male members or "bucks" to provide, the women were kept busy, after their simple household duties were completed, in tending a little garden, which provided all that the family required for sustenance. Indian corn or maize was their principal vegetable food, in addition to which they raised rice, pumpkins, beans, melons and tobacco. The corn was pulverized in mortars by the women, and made into hoe-cake, hominy, or with beans made succotash. The woods and prairies abounded in blackberries, strawberries, raspberries, gooseberries, wild grapes and cranberries. Palatable and nutritious herbs, roots and nuts, were also prepared and enjoyed by them. The Indians have but two methods of cooking—boiling and broiling. Before the advent of the white man with his iron kettles, the mode of boiling among the red men was by putting water into a wooden trough or tub, and by continually adding hot stones the water was kept boiling until the food was cooked. The Indian is very fond of tobacco, which was generally smoked by mixing it with the bark and leaves of sumach, or red willow, pulverized, and was then called kinnikinic. Smoking with a stranger signified the Indian's peaceable intentions, as he would never smoke with or in the presence of any one not a friend. Every treaty with the whites was concluded with smoking a pipe, which was passed from the lips of one to another until every person present had taken a few whiffs, and the contract was then considered binding on all; hence the expression, "the pipe of peace." They did not smoke merely from habit or sensual gratification, the Indian considering it a form of communion with the Great Spirit. He did not walk around with a pipe in his mouth, but after lighting it sat in a corner and smoked in silence. The chief delicacies of the Indians were wild honey and molasses made from the sap of the maple.

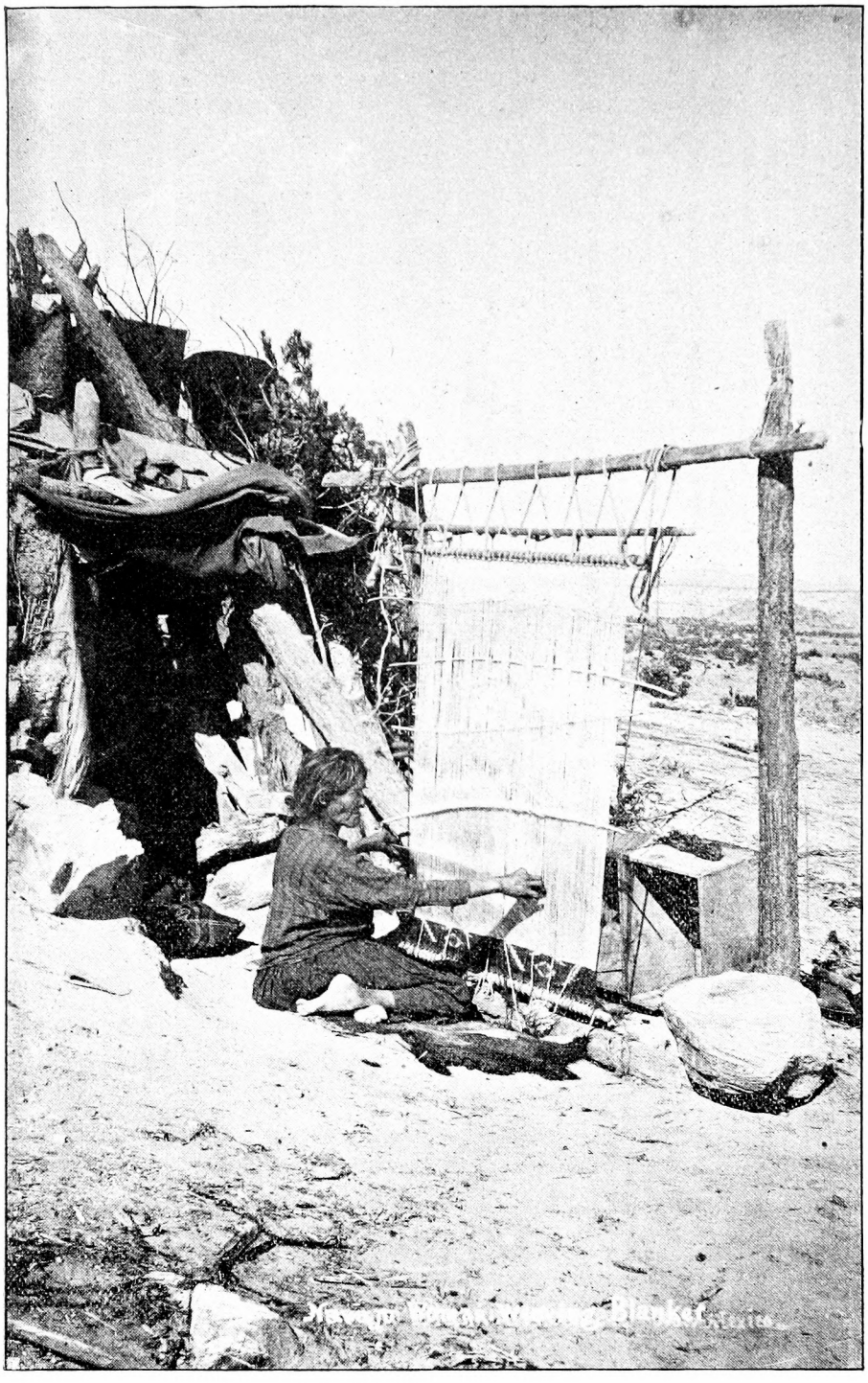
## WEAPONS AND UTENSILS.

Before the incoming of the white man, the American Indian possessed no utensil or weapon made of iron or any other metal, all being formed of wood, shells, stones or the bones of animals. Their hoe with which the women cultivated their gardens, was a clam shell or something of that kind; their common ax was of stone, having a withe fastened in the form of a noose or loop around the head for a handle; their mortars and pestles for pounding their corn, and chisels for various purposes, were also of stone and wood. They also had implements of stone that served for knives, which it is said were sharpened to so keen an edge that they could easily cut their hair with them. They also had pots and vessels of numerous styles made of clay, some of which were made in that manner and of that kind of clay as to withstand the heat of fire for cooking. In catching fish they made nets from the fiber of the bark of trees, or from a kind of weed in the nature of hemp. They also caught fish by means of a hook made of bones, fastened to a line in the same manner as practiced by our own people. Their weapons of war were the bow and arrow, spear, war-club and stone ax. The arrow was headed with a small stone or flint, sometimes with the horn of the deer or the claw of an eagle. Their tomahawk was of stone, the metal scalping-knife and hatchet with which they afterwards did such deadly execution, having been introduced by the whites, who also furnished them the gun and powder, which weapons they used so persistently and effectively in their attempt to exterminate those who had provided them with these improved implements of war.

Before the Indians acquired metallic hatchets they had great difficulty in cutting down trees and splitting up the wood for use. The mode of felling them was by burning them at the roots, when they would cut off the branches and split up the tree with their stone hatchets. Their bows were made of the horns of the mountain sheep and elk, and of wood. When of horn they were about two feet ten inches in length, of two parts, spliced in the center by sturgeon glue and deer sinews wound around the splice. To accompany the bow and arrow the Indian had what is called a quiver, in which he carried his arrows. It was generally made of skins of animals or some kind of bark suitable to the purpose.

The furniture of their huts was exceedingly simple. The chief articles were two or three pots or kettles for boiling their food, with a few wooden plates or spoons. The former—in the absence of metal, with the use of which they were unacquainted—were made of coarse earthen ware, and sometimes of a species of soft stone which could be excavated with their rude primitive hatchets; their knives were rude instruments produced by breaking pieces of obsidian* which had a tendency to form sharp edges like glass, and was common in the country. The women made bags of the bark of linden trees, or of rushes, to put their corn in. Their thread was made of nettles and of the bark of the linden tree and of various roots. To sew their moccasins they made use of very small thorns; mats were made from bulrushes. Their canoe, the only means of water transportation possessed by them, was made of the barks of trees or skins of animals firmly fastened around a framework of light and strong wood. Others were dug-outs, being a log dug out with a hatchet or hol-

*A kind of glass produced by volcanoes. It is usually of black color and opaque.



NAVAJO WOMAN WEAVING BLANKET

lowed out by fire and fashioned to suit the taste of the maker. These canoes were propelled entirely by paddles, our method of oaring being unknown to them.

## MARRIAGE AND DOMESTIC AFFAIRS.

Among most people or nations of the earth, whether civilized or barbarous, there exists some sort of marriage ceremony, with either civil or moral obligations assumed by one or both parties; with the American Indian it is different. Rev. Isaac McCoy, after twenty years residence among the red men, states that after inquiry of the missionaries and of the Indians themselves, he was unable to find information that any kind of ceremony ever took place among the Indians in connection with a marriage between the parties, as in any way affecting the same. In the Indian life, unaffected by the influence of the white men, the parties came together without ceremony, and that when either becomes tired of the other they separate with equal facility. But while there is no civil or moral contract or obligations taken by either, allowing the husband of his own notion to put away or divorce his wife without her consent; if he did so without cause, in the opinion of the wife's relatives, he incurred their displeasure, and was liable to retaliation.

One writer says: "The common practice among the Indians in marriage was for the parents of both parties to make up a match, very often without the consent or even knowledge of the parties to the marriage. Sometimes the agreement was entered into when the children were very young, and it generally happened that they yielded to the arrangement made by their parents, often before they had spoken to each other, knowing that should it prove mutually disagreeable, or to either party, it could at any time be broken off. When the contract was not made by the parents, the Indian youth having fixed his attentions on some young woman, would make his wish known to his mother or to some particular friend, to whose care he had committed the presents he had prepared for the occasion. The presents usually consisted of a fine blanket, and other articles of dress for his intended; and a kettle, a sack of corn or some other article for the parents. If these presents were received, it was at once understood that the offer was accepted. The period of courtship was not generally protracted beyond a few months and frequently of shorter duration, when it was terminated by the young man taking his chosen companion on a wedding trip of a few days. On this journey, wherever night overtook them, they pitched their wigwam, and spent the day in fishing and shooting, the bride steering the canoe. When this excursion is ended they return with the products of the chase, which they present to the parents of the bride, laying it at the mother's feet, and with them they continue to reside, as the parents consider they have a claim on their industry and support till they have a family of their own to support. Although no public vows are made, nor any particular ceremonies performed at the marriages of Indians, it is surprising how seldom their mutual engagements are violated."

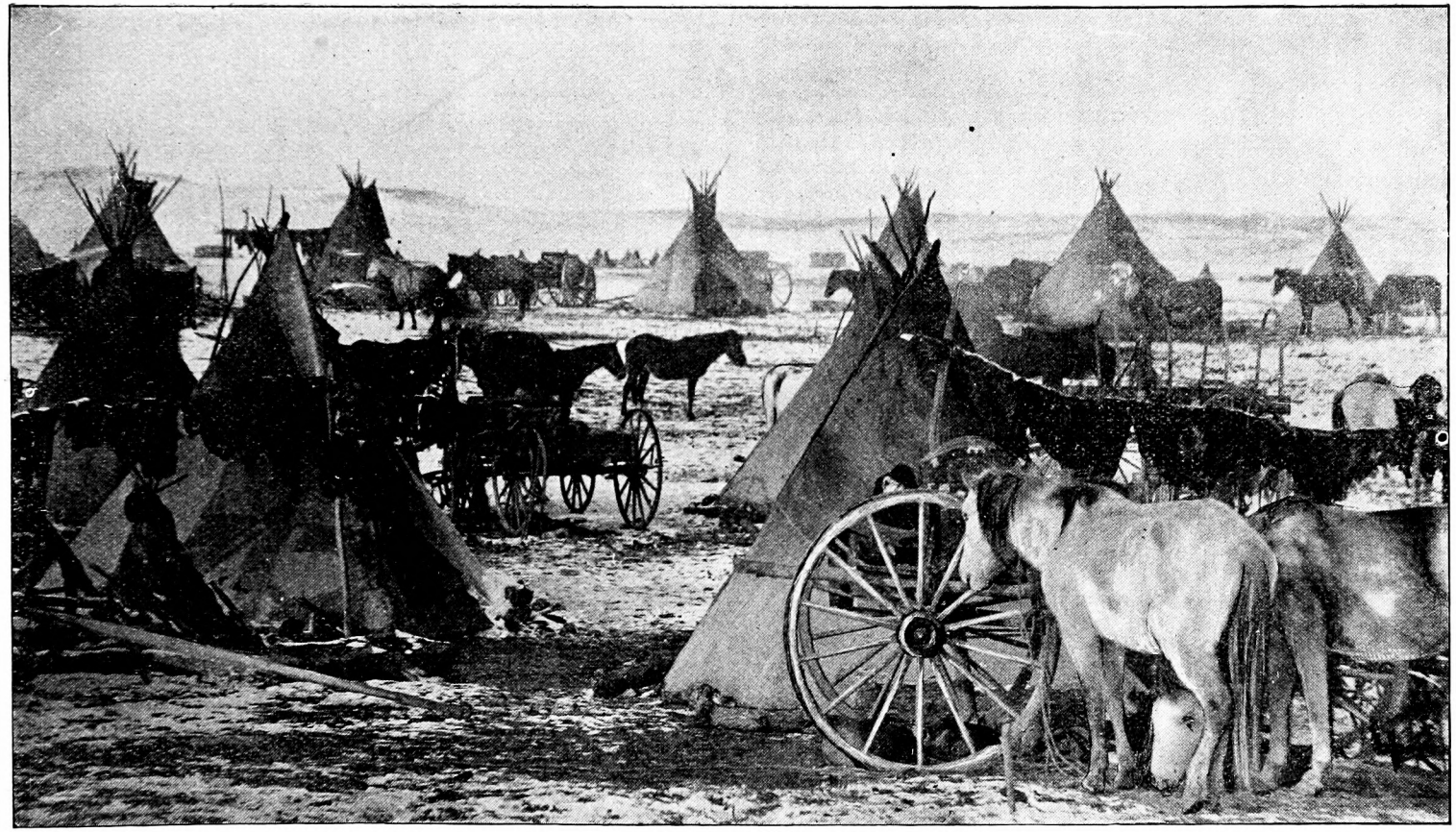
The Indian had specific causes for separation the same as has the white man under his code of laws; these were in general, unfaithfulness and intolerable laziness on the part of the wife. Polygamy or plurality of wives prevailed to a certain extent among all the tribes on the continent. It was considered lawful for any man to marry as many wives as he could provide for. They generally selected, if possible, sisters, from an idea that they would be more likely to live together in peace. In the Iroquois tribe polygamy was forbidden, and never became a practice among that people. The Indian in general had no such thing in his household as domestic jars or family quarrels, his general character tended to harmony. It seldom happened that a man would condescend to abuse his wife or quarrel, even though she was inclined to do so and had given him just cause therefor. In such a case the man, without replying, would take his gun or bow and go off at a distance into the woods and remain perhaps several days. When he returned the wife had probably repented, and would endeavor to show it by her actions, though perhaps neither speaks to the other a single word on the subject.

According to Indian custom, on return of an Indian from a long journey or absence, on entering his wigwam, the meeting with his family is unattended by outward demonstration of any kind. He simply says in his language "I am returned," to which his wife will answer "I rejoice," and having cast his eyes around will ask if the children are all well, when, being answered in the affirmative, he replies "I am glad," which for the present is all the communication that passes between them, nor does he relate anything that occurred on his journey until he has partaken of nourishment, which his wife speedily prepares for him. After awhile, when he has refreshed himself, if the family are alone, or when the men of the village have assembled at his wigwam, his wife with his family and others who may come in, hear his story at length.

The respect shown to their parents and all aged persons is a distinguishing trait of the Indian, and an insult or injustice to one of their family or tribe is made a personal matter, and if of sufficient importance, is avenged to the death.

## INDIAN HABITATIONS.

The Indian home or habitation is sometimes called by the English people, a lodge, a name frequently applied to a small house in a park. They are also more properly called wigwams, from "wigwas," meaning birch bark in the language of the Algonquin tribe. But of late years



DRYING MEAT IN INDIAN VILLAGE, PINE RIDGE, SOUTH DAKOTA.

they are commonly designated as tepees, from a word in the Dakota tribe's language signifying the same as wigwam in the Algonquin language. While the style of this house varied somewhat in widely separated localities, there was one pattern more generally followed and adopted, because of its simple construction and on account of the facility with which it could be taken down and transported. The tepees of the Dakota's were a fair sample of the great majority of the Indian homes. They were generally constructed by setting up poles, which met and was fastened at the top, making a lodge of from eight to fifteen feet in diam eter, the poles being from ten to fifteen feet long, and was covered with tanned buffalo skins or elk skins. A lodge of skins would last three or four years, and could be taken down and carried about on their backs or on horses, through all their long winter hunts. The women constructed and removed the huts. Sometimes the covering was of bark or matting, it requiring not over a half-hour to complete the construction of one of these lodges. Light was admitted through an aperature at the top, through which the smoke escaped. This was provided with a mat, that closed the opening when required. In the center of the wigwam were four sticks or truncheons driven into the ground, with sticks laid over them, on which hung the pots and what they had to boil or cook. Around the fire lay mats that the Indians used as beds, wrapping themselves in their blankets. When they went into permaneut quarters, some of the tribes constructed more commodious structures, with upright sides and a gabled roof, covered with bark or skins. These were sometimes made to accommodate several families. The mats heretofore spoken of, used for lodge covering and beds, were made from rushes in a manner somewhat similar to that of Chinese fabrics, not unlike the mode in which the housewives in early times made rag carpet, the rushes serving as the warp of the fabric. They were about four feet wide, and as long as the necessities of the case demanded, and when carried from place to place were rolled up like a scroll.

## MODE OF DRESS.

The Indian clothed no more of the body than necessity demanded. The state of the weather was more of a guide for them than the dictations of fashion which rule so many white men, and women too. During hot weather the men wore simply an apron or clout to cover a particular part of the body, this being their only covering, with the exception of moccasins, when on the war path or hunt. The object was to free himself as much as possible from all unnecessary encumbrances and to allow the free use of every part of his muscular body. Before the advent of the white man, the Indian dress was manufactured entirely from the skins of animals; but since that time they have adopted the fabrics made by white men, excepting only the moccasins, which have withstood their ground with more success than any other part of their apparel; these were usually made of dressed deer skin and other animals affording like substantial material. When dressed for war or celebrating a victory the Indians adopted many fantastic methods of what they no doubt thought were ornaments of the head and body. He painted his face with ochre to make himself look as hideous as possible; some used head dresses ornamented with the tail feathers of the eagle, sixty or seventy being used in making the bonnet; some stuck the quills of birds in their hair and suspended about their necks the claws of birds and ferocious animals. Courage and skill in war or special deeds of bravery and daring obtained for the favorite brave in all tribes distinguishing features of dress. Under this rule the Indian warrior, who by his bravery had become entitled to this favor, was permitted to wear as an ornament upon his head the horns of a buffalo, which was added to his head dress. This could be worn only by the consent of the council. A chief could not wear this symbol of courage unless it was bravely won and accorded him by the council of the tribe. As the white soldier rejoices in his stars and stripes, so did the Indian in his buffalo horns and other symbolic features.

The dress of the Indian woman was also one of convenience, and in a style marking her native modesty, it being the costume of her mother for probably centuries passed. There were no ever-changing Paris fashions that had to be followed though the heavens fell; no sleepless nights passed in thinking how best she could trim her overskirt. The ordinary dress was a short gown or petticoat made of dressed deer skin, and a mantle thrown over her shoulders. Among the young and unmarried girls, ornamentation of beads and claws was considered proper. The Indian woman took great pride in her black, luxuriant hair, which she allowed to grow at full length, never trimming or cutting it in the least degree, and which she parted in front and combed down upon her back, usually braided or tied with a band to keep it in place. They had neither frizzes nor wigs, never powdered nor painted as is so common in the sex among civilized classes.

## THEIR RELIGION.

While there are those among the civilized white men who denominate themselves infidels and mock at religion, such disbelief is confined almost exclusively to these few whites. No country has yet been discovered, no people yet been fonnd, where some religious belief is not practically universal. This was particularly true of the former inhabitants of this continent. Their religion in many respects was similar to that of the Jews. They believed in a Creator, a Supreme Being, an All-Wise and All-Powerful Spirit. They also had their fasts and feasts like the



Sioux Warriors brought from Pine Ridge to Fort Sheridan, in charge of Capt. John B. Kerr, 6th Cavalry, U. S. A., who made a tour of Europe with Buffalo Bill.

1. Crow Cane.
2. Medicine Horse.
3. Call Her Name.
4. Kicking Bear, Chief.
5. Short Bull, Chief.
6. Come and Grunt.
7. High Eagle.
8. Horn Eagle.
9. Sorrel Horse.
10. Scatter.
11. Standing Bear.
12. One Bull.
13. Standing Bear.
14. Kills Close to House.
15. One Star.
16. Know His Voice.
17. Bring White Horse.
18. Take the Shield Away.
19. Brave.

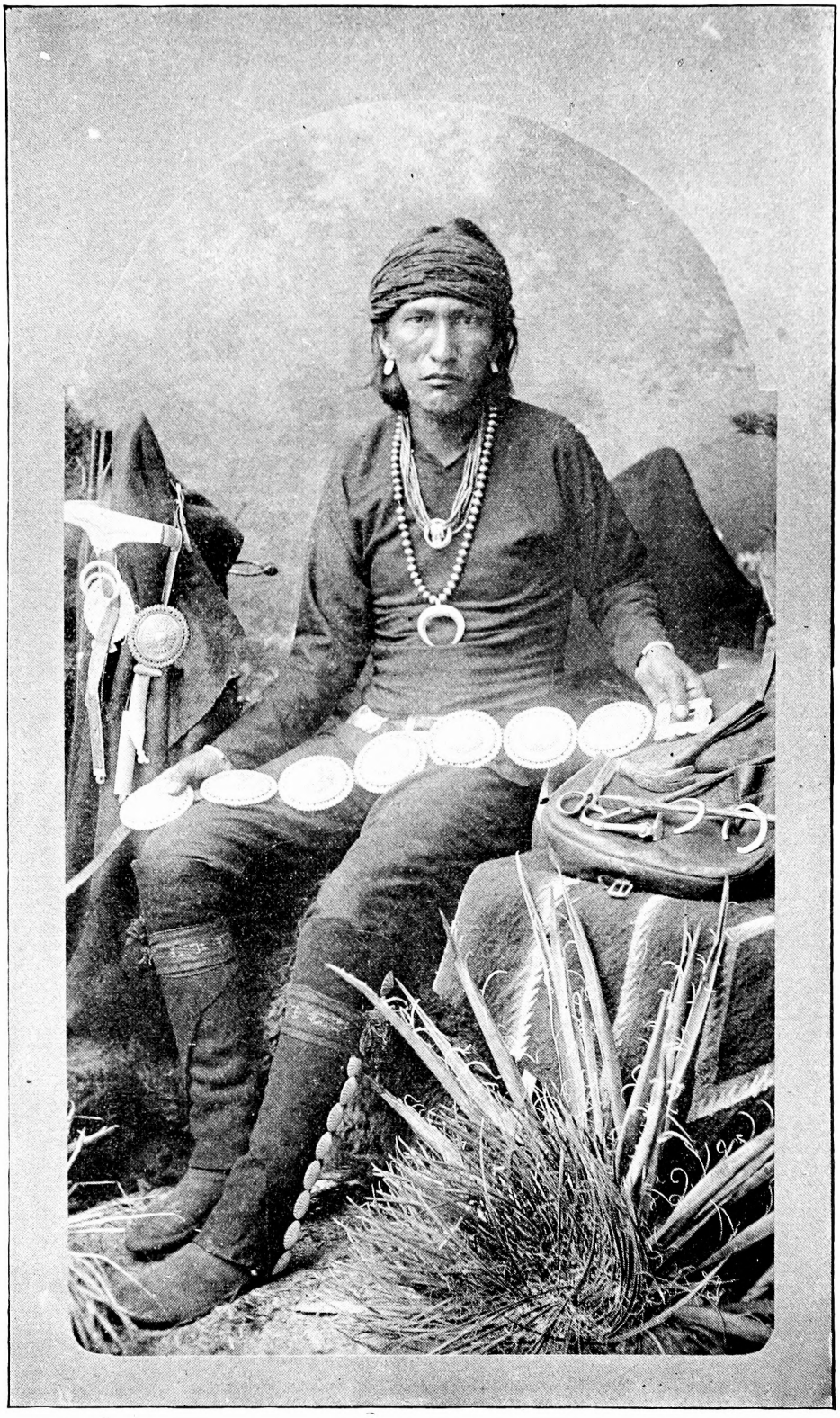
Jews; had their priests, who occupied a three-fold capacity—that of physician, minister and prophet, and was generally denominated the "medicine man." They believed in a future existence, but, like the whites, differed regarding future rewards and punishments, some trusting in general salvation and universal obtainment of the joys in store for the future, while others believed that the coming life depended for its pleasures or tortures upon the manner in which the person conducted himself on this earth. The majority believed in the resurrection of the body, and that at some future time they would inhabit a beautiful paradise, with odiferous gardens, fruitful corn-fields and green meadows, where neither pain nor care should molest them. But at the portals or gates of this paradise stood a great dog, whose forbidding snarlings deny admission to unworthy intruders. Wherefore it is the custom to bury with the bodies their bows and arrows and a good supply of wampum or money, the first to scare away the great dog, and the latter to purchase more prerogatives and pleasures in the future paradise. One of the strongest and most ancient points of the Indian belief was in the duality of God, the combination of a good and an evil spirit. He attributed to the Great Spirit all the blessings he enjoyed in life, for which he continually gave thanks. All the evil that overtook him was ascribed to the Evil Spirit; and while he returned thanks to the Great Spirit for all the blessings that he daily enjoyed, he was constantly endeavoring to appease the wrath of the Evil Spirit, that he might forbear inflicting those evils and disasters which he had the power to inflict on mortals. The primitive Indians also offered sacrifices or burnt offerings to the Great Spirit; but they were not sacrifices of living creatures, but sacrifices of goods and articles of property.

The personal misfortunes or deformities which an Indian has in this life they believe follow him beyond the grave. A one-legged man in this life is one-legged through all eternity; one who loses his sight here is blind through all eternal life. There is no such thing as growing older there, consequently they believe that everyone remains forever at exactly the same age at which he entered the new life. The puling infant, the decrepit hag, the young girl or stalwart warrior, as each dies, so he remains through all eternity. This affords a reason or explanation why an Indian warrior, overtaken by his enemies, so cheerfully meets his fate of death. Only a portion of the Indians believed in a "happy hunting ground," the balance thinking that in the life beyond the grave eating or hunting for a subsistence was not a necessity, and when the faithful partook of the fruits and edibles always at hand, it was for the gratification of the appetite and not to sustain life. But on almost all minor and practically unimportant points of their religious belief, they differed as widely as do the whites of the present generation.

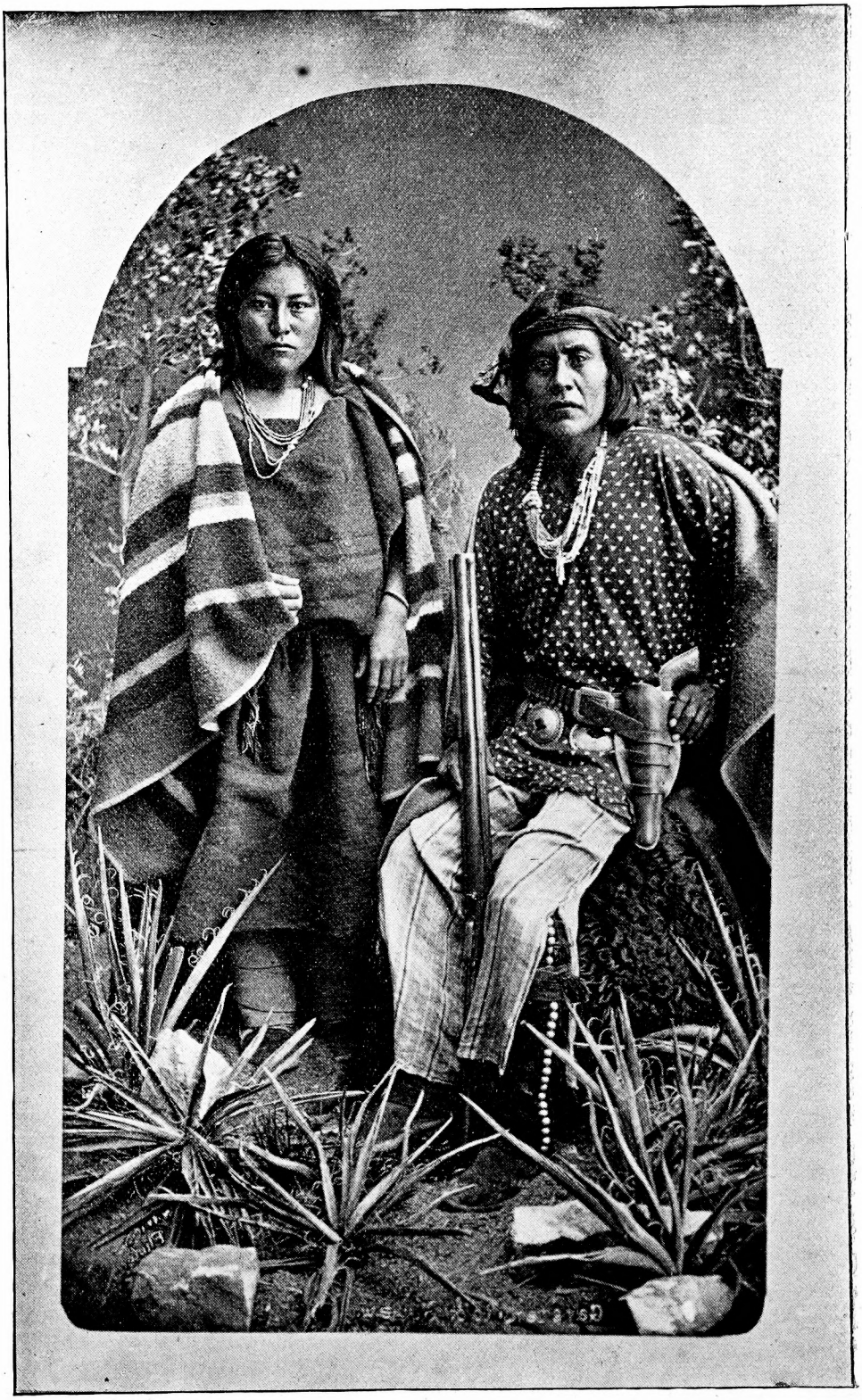
## INDIAN SUPERSTITION.

There is no record or history of any tribe or race which does not possess its distinct and peculiar superstitions. The American Indian had what may be called a system of superstition that must have had its origin in their belief of the existence of numerous invisible spirits, which were everywhere, and had considerable influence over the acts and lives of the race. The flight of birds had a significance; the size, shape, color and motions of the clouds had a meaning, and important events were often decided by predictions founded on such movements. Indian tradition states that the wind is produced either by a bird or a serpent. The owl produces the north wind, the butterfly the south wind. A very pretty Indian tradition is that the robin was once an Indian woman, who fasted a long time, and just before she was turned into a bird she painted her breast, and, as she flew away, laughed for joy, but left the promise that she would return to her friends early in each spring-time through all the coming years. If there was to be peace and plenty, she declared she would come laughing; but if war or trouble, her voice would convey the prophecy of evil tidings. The Obijways considered thunder to be a god in the shape of a large eagle, that fed on serpents; and that it had its abode on the top of a high mountain far out in the west, where it laid its eggs and hatched its young. Hence, "young thunder" is something more than a figure of speech to the children of the forests. Some Indians believe that the Great Spirit specially presides over the great works of nature, such as lakes, rivers, cataracts, or mountains of uncommon size, and to whom they pay special adoration when visiting places or objects of this character, and there present to him some kind of offering in token of their adoration. An Obijway can rarely be induced to speak his own name, being early taught that speaking it will lessen his stature. The New England tribes never mentioned the name of one dead, for fear of some evil spirit that might follow.

A cruel superstition prevailed among some of the tribes of the western plains, that of sacrificing a female slave on various suspicious notions, as that of averting the displeasure of the spirits. A superstition existed among some western tribes that a warrior in battle who wore upon his head a war bonnet, so called, a kind of head-dress extending down the back, ornamented with a certain kind of quills, would escape danger from the arrows or bullets of his enemies. Among the American tribes, large animals were believed to possess powerful spirits and were objects of worship and adoration. White birds were thought to possess souls. The tendency of the Indian mind was to the belief that everything is inhabited by spirits, and in this there is nothing startling or unusual, for many of our own race pretend to hold communion with spirits



NAVAJO SILVERSMITH, ARIZONA.



TYPES OF NAVAJO CHARACTER, ARIZONA.

of departed friends, and bring at will spirits from the vasty deep. Fire was always considered a symbol of purity, and had a sacred character. The fire most held in veneration was that produced by the flint. Dreams were considered by the Indians as a direct communication from the spirit world. It is said that the boldest warrior will wake with shudderings from an ominous dream, and nothing will bend his will to a course which he has thus been instructed to avoid. A whole family have been known to desert their lodge at midnight, because one of their number had a dream of blood and tomahawks. The ancient Jews supposed that dreams proceeded from God, and if bad, inspired fear and provoked prayer. Referring to the religious trait in the Indian character, the English poet prettily says:

"Lo, the poor Indian, whose untutored mind,
Sees God in clouds and hears him in the wind."

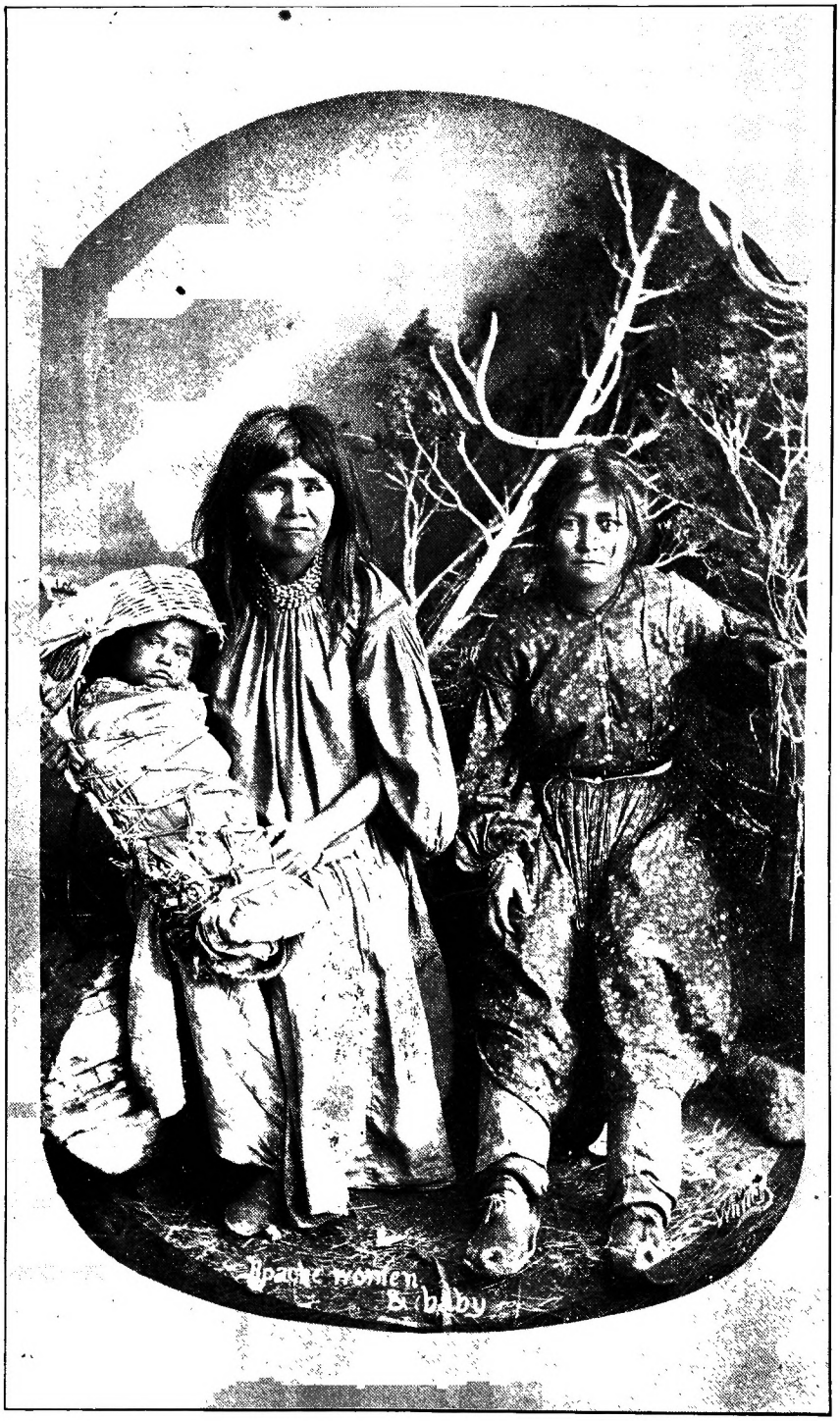
But superstition was not confined to the Indians, the whites in early days possessing very many foolish notions fully as ridiculous and untenable. The Puritan descendants thought that pigeons appearing in large flocks presaged sickness or pestilence, while smaller flocks generally foretold health and happiness. Wild geese flying south in the early autumn signified an early winter. The crowing of a domestic hen was a terrorizing sign, and nothing but its immediate death would avert some impending disaster. The finding of a four or five-leafed clover is a precursor of good luck, and the horseshoe is found in cottage and mansion as an emblem of like import. The tick of the death-watch in the wall denotes an early death in the family, and the howl of a dog or the lowing of cattle in the night is heard with apprehension. If our own race, which pretends to civilization, can continue to believe such and many other childish superstitions, we have no cause to wonder at the many curious notions of the untutored Indian.

## DEATH AND ITS INCIDENTS.

To the Indian, death has no sting and the grave no victory. The fortitude and even willingness with which he makes his exit from this world has been a theme of much comment for many years. The coming of death is to him a joyful event, as it releases him from the trials and ills that human flesh is heir to, and transfers him to a state of continual and unalloyed happiness. The ceremonies that accompany the death and burial of a member of an Indian tribe or family are much like those recorded as prevalent among the Jews of ancient times. In many tribes the custom prevails of calling in women as "hired mourners" to aid in honoring the dead. These women take their places near the body of the deceased, and keep up a constant wail until exhausted, when another set takes their places, and the mourning and lamentation is kept up until after the burial. The mode of burial of the dead, while strikingly similar throughout the tribes, varied somewhat in different localities. Mrs. Jemison, the captive white woman of the Genesee, says that the general custom is to dress the deceased in his or her best garments, and place the body in a coffin made of skins or bark. With the body is placed a drinking cup and a cake, two or three tapers or torches, and the implements most used during the lifetime of the person. If he was a warrior, his weapons of warfare were buried beside him; if a hunter, his trappings for the chase; if a woman, some treasure of her wigwam; if a child, its favorite plaything. As the coffin is lowered into the grave, the burial service, which consists of an address to the dead, is delivered by the chief or person in charge. In this address the dead is charged not to worry on the way to the "happy land," and not to trouble his wife, children or friends whom he has left. After the address, the grave is filled and left until evening, when near relatives of the dead build a fire near the head of it, around which they sit until morning. This is kept up for nine consecutive nights, at the end of which time it is believed the departed has reached the end of his journey. In the case of burial of a female, she is provided with a paddle, a kettle, a carrying-strap for the head, and other feminine implements. All of their funeral ceremonies disclose and assert their belief in the immortality of the soul, and resurrection of the body, while the idea of the soul lingering with the body for a time after death and requiring food, denotes a concurrence with oriental customs and beliefs. The offering of food and libations to the dead is one of the oldest rites of the human family, and pervaded the entire continent. The fires kindled on the graves of the dead were for the purpose of lighting the spirit on its journey to the spirit land. For burial of the dead, the Indian usually seeks the highest point of land he can obtain. The body is often buried in a sitting posture. Black being the symbol for death, is the universal sign for mourning. The custon of cremation or disposition of the dead by burning the body seems to have prevailed very generally among the tribes of the Pacific coast, while a few of the nations elevated the coffin on poles, and left them suspended in the air. No pillars or monuments were ever raised to perpetuate the honor of the dead, this seeming ommision no doubt being the result of their indifference to the present life and their faith in the happy future.

## DISEASES AND THEIR TREATMENT.

Many white men believe that surgery is a science, but that doctoring is empiricism. If this be true—and in many cases who can doubt it—when our present medical fraternity have the benefit of all science, recorded investigations and elaborate experiments that centuries have




APACHE WOMEN AND BABY.

produced, combined with an intimate knowledge of the organs of the body and the properties of all curative substances, what could be expected of the American Indian in his attempts to cure diseases. If his medicine and anatomical knowledge was limited, so were the diseases he was called upon to treat. When the whites first made their appearance among them, the Indians had but two fatal diseases—consumption and yellow fever, although they were troubled often with tooth-ache and rheumatism. Their robust constitutions, their simple mode of life and being constantly in the open air made them heir to but few of the ailments that beset the white man. But with the advent of the latter came a complication of diseases that is gradually decimating the ranks of the red men. The whites introduced smallpox among them, and it has slain its tens of thousands; they also brought measles, whooping cough and other like contagious diseases. The general idea of sickness among the Indians seems to have been that an evil spirit had entered or taken possession of the person, and that when this is driven away they will be cured of the disease which afflicted them. The efforts of their medicine men were, therefore, mainly directed towards casting out this evil and mysterious power. The Indian is not at all alarmed by sickness; he fears death far less than the pain accompanying the illness. With the white men medicine is a science; with the Indian it is a mystery. The great remedy for preservation of health and the warding off of disease was the use of forced perspiration, which they resorted to on the slightest indisposition and frequently in health. They also used herbs, roots and plants as curative agents, and even at this day many white men assume the possession of superior medical knowledge by advertising themselves as Indian doctors, and claiming to use Indian medicine. The mode of proceeding among Chickasaws, in case of a doctor attending the sick, and which seems to have been substantially the same with all the tribes, was as follows: After looking at the sick person awhile, the family leave him and the doctor alone. The doctor commences singing and shaking a gourd over the patient, or beating a small drum of rude manufacture. This is done, not to cure, but to find out what is the matter or with what disease the patient is afflicted. As the doctor sings several songs, he watches the patient closely, finding out which song pleases him, and from this determines the nature of the disease. The doctor frequently recommends to have a large feast, at which the friends of the patient eat, dance and sing at a great rate. The doctor says that this weakens evil spirits.

## METHOD OF COMPUTING TIME.

The Indian's idea of astronomy was rather limited, and he never pretended to know what he did not. They observed that the star in the heavens which we call the north star was always in the same position, and it was this that guided them in their travels by night, as the sun served them for a compass to guide them by day. They also had other marks to distinguish the north; they observed that the tops of trees always leaned a little in that direction, and that the inward skin of the bark of trees was always thicker on that side. But they did not always rely implicitly upon such observations as a guide in traveling. They had no other mode of noting time than that natural method coming to them through the motions of the earth and observations of the planetary system, aided by changes in the seasons, observations of the habits of animals and the like. Their cardinal divisions of time were into days and months, or suns and moons. That is, the time from the rising and setting of the sun was a day, and from the first appearance of what we call the new moon, passing through its various stages until its appearance again, was a month. The years were designated by the number of winters that had passed. Thus an event happened so many suns ago, or so many moons ago, or so many winters since. While their ages were reckoned by the number of winters that had passed, no Indian was expected to know his exact age from the uncertainty of their mode of keeping time. The habits and customs of the Indian, and his surroundings, through which the same were influenced, did not impress upon his mind the value of time. Indeed, it was something of which he took no note in the course of his life. The Indians of the northern latitude watched the leaf of the white oak in the spring, and when it grew to the size of the ear of a mouse, they knew it was time to plant corn. They knew when the winter or hunting season approached by a change in the face of nature, and also knew when the summer season advanced by the increasing heat, but took little pains to inform themselves further on the subject.

In counting, they used the unit or decimals like the whites. Thus, ten units made ten, ten tens made a hundred, ten hundreds made a thousand, and so on. Some of the tribes, however, counted by fingers and toes. Thus, one is the first finger; two, the second finger; five, the hand; six, the hand and first finger; seven, hand and second finger; ten, was two hands; twenty, a man; forty, two men. Thus, forty-six was expressed as two men, a hand and first finger.

## INDIAN SHREWDNESS.

The Indian is endowed with quick perception, which enables him to trace an enemy with wonderful rapidity both in the woods and on the open prairie. A broken twig or leaf, or the faintest impression on the grass is sufficient to attract attention. For instance, once an Indian upon return to his hut discovered that his venison, which had been hung up to dry, had been stolen. After going some distance from his hut he met some people, of whom he inquired if they had seen a little old white man

with a short gun, and accompanied by a small dog with a bob-tail. They replied in the affirmative, wherepon he declared that the man thus described had stolen his venison. Upon being asked for proof of this, he said: "The thief I know is a little man by his having made a pile of stones in order to reach the venison, from the height I hung it standing on the ground; that he is an old man, I know from his short steps which I have traced over the dead leaves in the woods; that he is a white, I know by his turning out his toes when he walks, which an Indian never does; his gun is short, that I know by the mark its muzzle made by rubbing the bark of the tree against which he leaned it; that the dog is small, I know by the tracks, and that he has a bob-tail, I discovered by the mark of it in the dust where he sat while his master was taking down my meat." Another instance of their sagacity and minute observance of things is here related: A most atrocious murder had been committed among the whites, and the Delawares were accused of the deed. One of these Indians, however, after looking the ground over carefully, declared that it was the work of the Iroquois, and volunteered to find the guilty party. His proposal was accepted. He marched at the head of a party of whites, and led them into tracks. They soon found themselves in a very rocky part of a mountain, where not one among them could discover the faintest trace of a track. The Indian, however took pains to make them perceive that an enemy had passed along the place, as was evidenced by the moss on the rock that had been trodden down by the weight of a human foot; again he would point out to them that small pebbles, stones or rocks had been removed from their beds by the foot hitting against them; that dry sticks by being trodden on, had been broken; and in one particular place, that an Indian's blanket had been dragged over the rocks, and removed or loosened the leaves lying there, so that they did not lie flat as in other places. All these marks were perceived by the Indian as he walked along, without even stopping. and the signs all proved to be what he represented them, for they soon came upon the band, and they were Iroquois as he had asserted.

## SELF TORTURE AND ENDURANCE OF PAIN.

Up to within a few years ago, every aspirant for position and honor of warrior in the tribes of the plains, was obliged to go through an ordeal of self-torture which seems brutal in the extreme. And while now this test of endurance is no longer obligatory, it has not been discontinued. The very loftiest virtue of the American Indian is endurance. He believes, with many christians, that self-torture is an act most acceptable to God, and the extent of pleasure he can give his God is exactly measured by the amount of suffering that he can bear without flinching. At every medicine dance there are more or less volunteers for the torture. When the medicine chief and the old men decide that the time has come for this part of the ceremony, the volunteers are sent for one by one. After some religious ceremony, the medicine chief passes a broad-bladed knife through the pectoral muscles so as to make two vertical incisions about two inches from each other, and from three to four inches long, in the breast. The portion of the breast between the incisions is then lifted from the bone, and the ends of horse hair rope of some three-fourths of an inch in diameter passed through the opening, and tied to wooden toggles. The free ends of the rope are then fastened to the top of one of the supports of the lodge, so as to give the sufferer some ten feet play. Here he remains without food or water, until his own vigorous struggles, or the softening of the tissues, enable him to tear out the incised muscles and escape bondage. Sometimes the devotee is dragged up by the ropes until six or eight feet from the ground, and left suspended until his weight and struggles tear out the flesh. Singular as it may appear, an instance of fatal result, even in the hottest weather, is not recorded. Should the devotee flinch under the knife or cry out, or show other evidences of weakness during his subsequent sufferings, he is released at once and sent off a disgraced man.

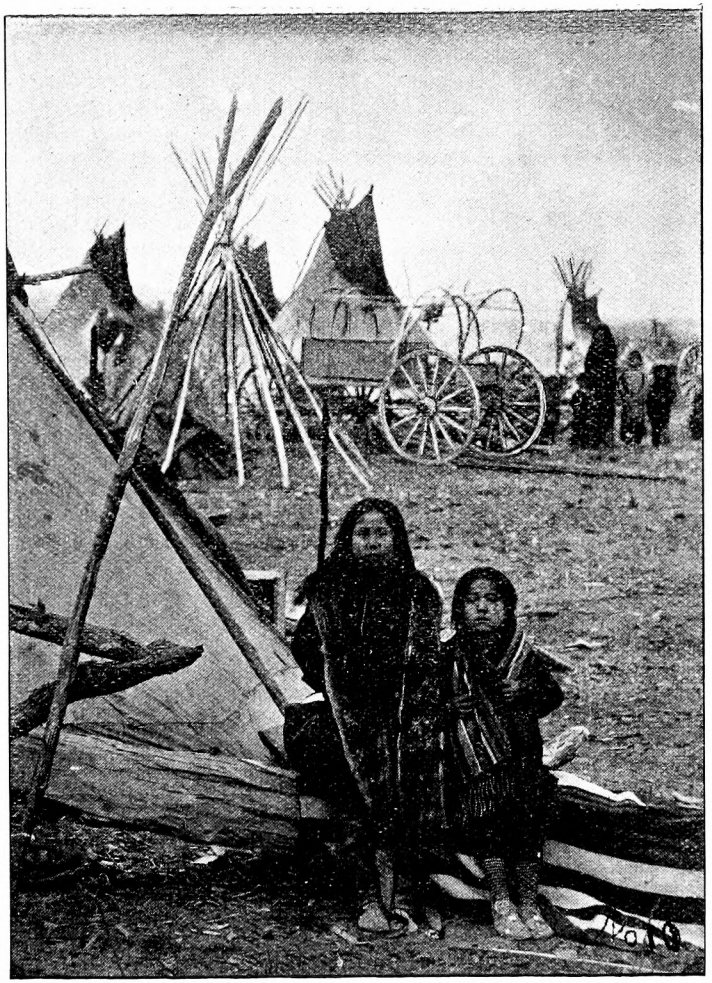
## THEIR MODE OF WARFARE.

The quality of the courage of an Indian is a matter of dispute among different writers and those whose position and capacity best qualify them to judge; some represent him as a ferocious beast, attacking only the helpless, and ready to run on the first appearance of danger; others have pictured him as without fear or mercy. No man possesses more of the brute courage which impels the smallest and most insignificant animal to fight when cornered. No man can more gallantly dash into danger when his rewards in honors, scalps or plunder appears sure and immediate. The fundamental principles of Indian education are "to avoid unnecessary risks," and that "craft is superior to courage." He is patient and cunning, and relies on these qualities to surprise his enemies. As the first impulse and intention of an Indian in warfare is to surprise his foes, so is this his most vulnerable point. Surprise an Indian and he will no doubt stampede and flee for life; but let him come to bay or be wounded, and he becomes the dangerous animal. When wounded he is especially dangerous; he becomes particularly reckless, and seems to devote his whole remaining energies to the one object of revenge, fighting with the fierceness of a wolf while there is breath in his body.

The tenacity of life of an Indian, the amount of lead he will carry off, indicates a nervous system so dull as to class him with brutes rather than with men. The shock or blow of a bullet will ordinarily paralyze so many nerves and muscles of a white man as to knock him down, even



INDIAN CHIEF AND WHITE BUFFALO, SOUTH DAKOTA.



INDIAN VILLAGE, SOUTH DAKOTA.

though not striking a vital part. The Indian gives no heed to such wounds, and to "drop in his tracks," the bullet must reach his brain, heart or spine.

When a foe has fallen in a fight, the scalp belongs to that warrior who shall first strike the body with a weapon. Formerly it was required that it should be with a deadly weapon, a knife or tomahawk, but at the present day the blow is struck with a stick, called the "coup-stick." In a fight, when an enemy falls, all of the warriors in the vicinity rush to the body, each exerting every effort to be the first to strike it. The instant a strike is made, the other warriors pick up their "coup-sticks" and go on with the fight, leaving the lucky striker to secure the scalp at his leisure. The practice of scalping dead foes originated and is continued probably for two reasons: The Indian believes that the scalping of the head means the annihilation of the soul, and therefore lessens the chances of a warrior being annoyed by enemies in the future; and the scalps are proofs of his valor and bravery, which are forever the property of the one who takes it. The scalp of a suicide, or one who dies by his own hand, will not be taken. The tribes of the plains never make captives of men. Wounded and disarmed men are frequently taken prisoners; but they are held only for torture. Their doom is certain, and they might far better have met a sudden death on the field of battle. This trait of the Indian is unusual even among the barbarians, and is to be found elsewhere only among cannibals. One of the most frequent methods of torture adopted by the Indian is that by a fire built on the prisoner's breast after being "staked out." Very few are tied to a stake and burned. The Indian is thoroughly skilled in every method of torture, and knows that that by fire is the most exquisite, if it can be prolonged. The victim is laid on his back on the ground, his arms and legs stretched to the utmost, and fastened by ropes to stakes. The person is thus not only helpless but almost motionless. Then a small fire is built near one of his feet. When that is so cooked as to have little sensation, another fire is built near the other foot; then the legs, arms and body, until the whole person has been crisped. Finally, a small fire is built on the naked breast, and kept up till life is extinct. The women are generelly taken captive, if possible, for purposes better imagined than described,

## THE MINNESOTA MASSACRE.

While the civil war was raging in the United States, and had reached the second year of its duration, the people of the north were horrified to hear that the Indians were out on the war path, seeing evidently that the time had arrived for them to exterminate the whites and recover their native land again. All along the then western border of the States, in Minnesota, Nebraska, Kansas, and the Indian Territory, the Indians had donned their war paint, and were committing untold atrocities. It is more particularly with the massacre in Minnesota that this article has to deal, the scenes and incidents here narrated no doubt finding their counterpart and duplication in the other States and Territories above named. It was on Sunday, August 17th, 1862, that Little Crow, and other chiefs of the Sioux tribe met near the Lower Agency, in Minnesota, and there decided upon the massacre in cold blood of all the men, women and children at the Agency, and as many other points as could be reached by the dawn of the next day, the 18th having been the time set for the bloody and most inhuman massacre. It was the intention, by the suddenness of the attack, to create such a panic that could be easily followed by the extermination of all the whites at Fort Ridley; the two agencies, New Ulm and Makato; St. Peter, and all the towns on the Mississippi River. The decree of this savage council, matured on a christian Sabbath, was terribly and effectually executed. The narrative of the awful scenes and blood-curdling cruelties inflicted is unparalleled in history — a record of crimes, such as never before in the history of the world, probably, have stained the names of even savage races of men. Here was a region of country, greater in its area than the State of Vermont, in which dwelt on the morning of the fatal 18th of August, in peace and happiness, over thirty thousand people, who had come hither from every part of our own and from almost all other lands, bringing with them their earthly all. The reader, in his imagination, can see the savage horde sweeping over that peaceful frontier on that fair summer morning, can hear the crack of the Indian guns, and the fiendish whoop mingle with the hopeless prayer for mercy. Can see the gleaming tomahawk crash pitilessly through the skull and brain of the helpless, pleading woman and innocent child, or the sleeping tender babe. Can see the father and husband, after vainly trying to save his little family, fall to the floor a corpse, and when, at last, the bloody scalping knife has done its fiendish work, can see the flaming torch applied to the once peaceful home, converting it in a short time to a funeral pyre for all who dwelt beneath its roof. The survivors, who eluded the watchful eye of the savage, fled the country, and after enduring the agonies of death, bodily privation, starvation and exhaustion, after witnessing scenes which time will never efface, at last reached a haven of safety, many of them widows, or orphans, childless or motherless.

The following simple and straightforward narrative of Mrs. Lavina Eastlick, of Sketek, tells of the personal experiences of one of the survivors of that bloody massacre, and her story is but one of hundreds fully as heart rending. Here is her experience told in her own way:

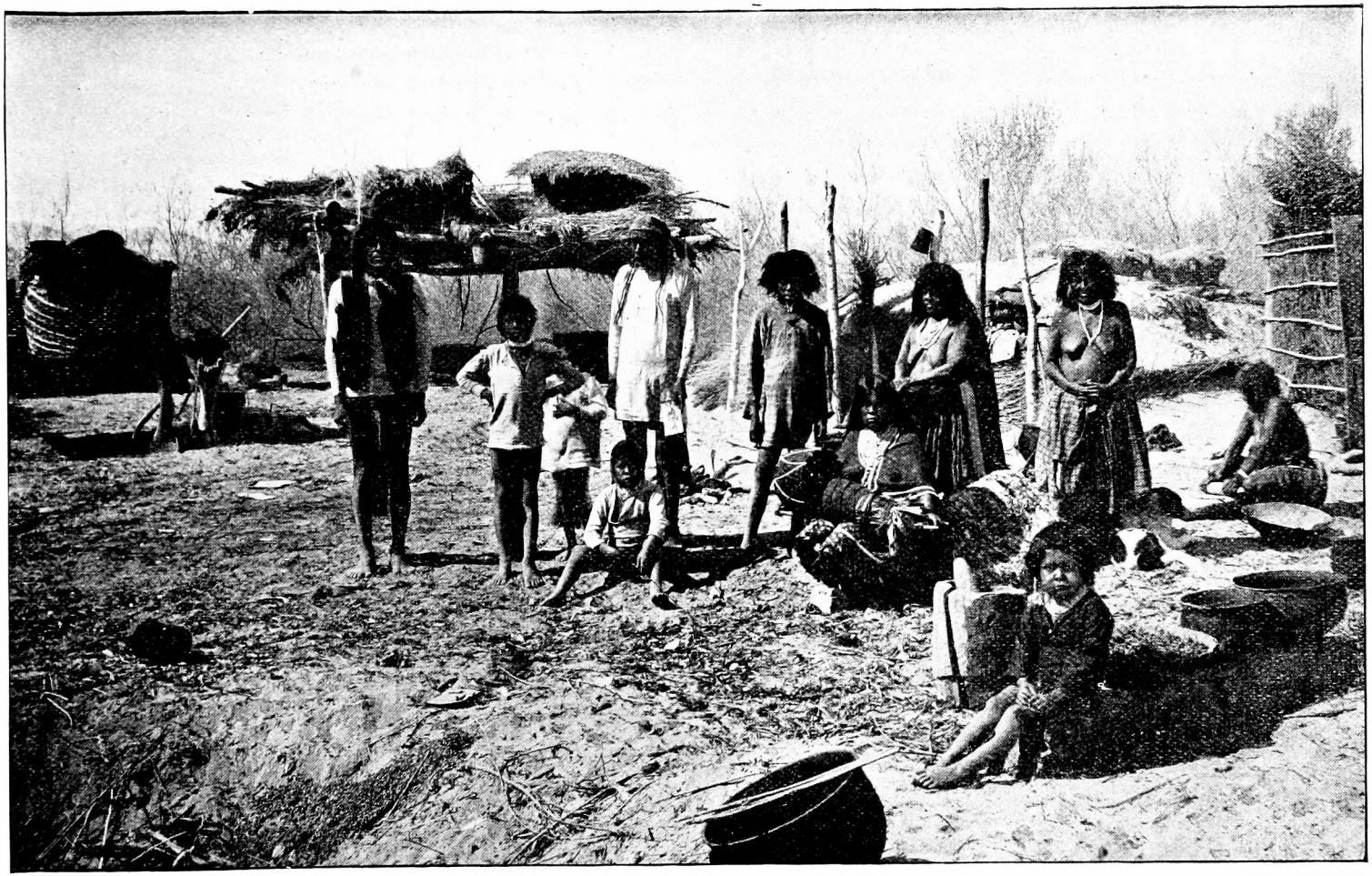
"Early in the morning of August 20th, 1862, Chas. Hatch came to our house and greatly alarmed us by information that the Sioux Indians were



Miss Sickles, Organizer O. B. School; Sophia Mosseau; Mabel, "No Flesh," daughter of chief; Red Horse; White Buffalo (Interpreter); Little Chief, most powerful chief now living of the Cheyennes; Capt. Fast Horse and Major Sword.

close upon us. We did not stay to listen to details. My husband caught up his two rifles and the babe, and hastily left for Mr. Smith's house, I accompanied him, with the other four children. We soon overtook Mr. Smith and his wife going to Mr. Wright's, which we thought the best place of defence. The Indians soon came in sight, but were quite a ways off. The men hardly knew what to do. Some wished to stay, and some desired to go. I ran up stairs and caught up my babe, then asleep, and was soon hurrying over the prairie. I then saw the Indians at the house and coming after us as fast as they could ride. We urged the horses on, but the Indians came so close that the men thought we had better leave the wagon. On the Indians came and opened fire. The men told us to go to a slough not far off. While running I was shot in the heel, but did not stop. Mrs. Ireland's youngest child was shot through the leg at the same time. We all soon got into the tall grass and hid ourselves as best we could, the Indians surrounding us and keeping up a continual fire. I soon heard some one groaning, and heard another ask 'who was shot?' Charlie Hatch said he was. Mrs. Everett wished to go to him. He told her not to come. Mrs. Ireland's next to the youngest child was shot through the bowels. The ball and shot at this time fell around us like hail. I was then struck with a ball, which pssed through my clothes, and just grazed my body. It was not long until a small shot struck my head, and I told John, my husband, that I was shot and thought I should die. I told him not to come to me, but if he had a chance of shooting an Indian, to stay and shoot him, for he could not do me any good. Mr. Everett was shot and Mrs. Everett wanted to go to him. She said: "Oh, Billy, do let me come!" But he replied: "No, Marie, stay where you are!" She was soon shot in the neck, and I heard her say to Mr. Everett. "We will both have to die." And I heard her praying. I next heard a ball strike some one. I heard some one groan. I asked my husband if he was shot, but received no answer. He was dead. I thought I would go to him, but Mrs. Koch told me I had better stay where I was. My children clung to me so close I could scarcely move, asking me over and over again if their father was dead. I replied: "You must keep still or you will be killed."

It was very warm in the tall grass on that August day. The Indians now came closer, and shot Mrs. Smith through the hip. She screamed several times, and the Indians laughed about it. The Indians then said if the women would come out, with the children, they would not injure us. I then got up and went to my husband. He lay on his left side, with his right hand on his face. I kissed him two or three times. I felt his face and hands. They were cold. I could not shed a tear, although I knew it was the last time I should see him. I then started for the Indians, but found it was with great difficulty I could walk. My two oldest children came and helped me along. As it began to rain, the Indians seemed to be in a great hurry. One Indian took Mrs. Kock and started. Some more took Mrs. Ireland's two oldest girls. The largest, blackest Indian took Mrs. Daly and myself by the hand and started off, neither of us offering any resistance. I looked back to see if my two children were coming. Freddy started, when an old squaw run and struck him over the head with something, and pounded him on the back. She them left him to get up and come on after me, his face all streaming with blood. Not satisfied with her fiendish cruelty she ran after and knocked him down again, pounded him more, took him up in her hands, raised him as high as she could, and threw him down on the ground. I went a few steps, looked back and saw my Frank on his knees, with both hands raised, and calling "mother!" the blood running out of his mouth in a stream. Mrs. Smith and Mrs. Ireland were both shot on the spot where we first went to the Indians. I saw Mrs. Daly, with one child in her arms and one at her side, holding on to her dress, and pleading for their lives. She had not gone three rods when they shot her oldest son. I saw Mrs. Everett running towards her husband, and an Indian just ready to take hold of her. Some Indian shot and she fell. I trudged along thinking how brutally my children had been murdered, and I could not help them. As I was hurrying along I was again shot, the ball entering my back and passing out at my side, just above the hip, and passing through my right arm. I had previously given my babe to Merton, my oldest boy, and told him to carry him as long as he could. He passed by where I fell, and supposed I was dead. When I fell I thought my back was broken; I also thought that there were some ponies behind and they might step on me. I then tried to crawl, and found I could move. I crawled about a rod out of the trail, when a young Indian came along and pounded me over the head and shoulders with his rifle. I expected every moment he would take my scalp, but he did not. I remained perfectly still for hours, thinking there were Indians around. I tried to move, when to my astonishment I found I could get up, but with great difficulty. When I raised up I found I had been bleeding very badly. It was now raining very hard, but not hard enough so wash away the blood. I heard Willie Daly call "mother, mother!" This frightened me very much as I supposed he was dead. I got up and started back where the women and children were killed. I passed by Willie Daly, but did not speak to him, as I thought the boy would feel very bad if I went away and left him. He lay on his face, as he fell. I next found Mrs. Smith. She was quite dead. I took her apron and put it around me; as it was still raining hard. I was quite wet and cold. I then hunted around for my children that had been murdered. I found Mrs. Ireland lying on her back, dead. I took two pins out of her waist. Her child, about two years old, was sleeping with



GROUP OF WALAPAIX INDIANS.

its head upon her breast. It had been shot through the leg slightly. I found one of my children dead, with his limbs straightened out and his arms lying by his side. It seemed he had died without a struggle. I then found Freddy, the one the squaw had beaten. He was quite warm. He rattled very badly in his throat. I called him and rubbed his hands, but he did not answer. I found Mrs. Everett's child near. The eldest, a boy, was dead. The youngest boy and oldest girl were living. Lily lay with her head and knees drawn under her, as though she was cold. She raised her head and said: "Mrs. Eastlick!" I answered her, and she then said, "I wish you would take care of brother Charley." I said, "I cannot, Lily, for I must go and find Johnny," for I felt that he and Merton were somewhere alive. She then asked for a drink. I told her that I could not get any. She then asked if there was water in heaven. I said, "Yes, Lily; when you get to heaven you will have all you want." I thought it would be a comfort to tell her so. I could not find my Frank around there. It was now quite light, and I went into a bunch of reeds and lay there until night. A little more than one day had passed since we were all at our homes, but, seemingly an age had passed. I could not find my children during the day. I heard the other children crying most of the time, sometimes I heard them screaming. I could not see them, for I had gone over the ridge a little. No one can imagine my feelings. I wished I could die. I thought then, and think now, that the Indians were torturing the children. I thought that they were my children that I heard. About four o'clock in the afternoon I heard three guns fired. The children had ceased crying. Poor, innocent ones, they were now at rest. I kept still until dark, and then started for the timber. Towards midnight I laid down, my clothes being wet about a foot or more high. I had neither a drop of water nor a bite to eat for now two days. I took up the skirt of my dress and drank the water I wrung out of it.

After enduring great torture from my wounds, being obliged to walk the most of each night, and resting by day, in about a week, I reached New Ulm, where I was kindly nursed and my wounds dressed. I found also my oldest boy Merton, who had carried his little brother fully fifty miles. Merton was very poor, and Johnny was sick.

Through the aid of kind friends my boys and myself were sent to my former home in Ohio, which I reached safely."

