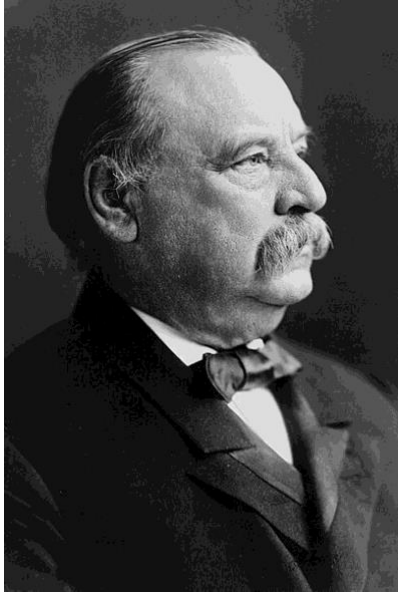


Activity 2: Exploring Diverse Perspectives Through World’s Fair Speeches

Perspective 1: Grover Cleveland



Born in 1837 in New Jersey, Grover Cleveland was the son of a Congregational and Presbyterian minister. Cleveland never attended college but was admitted to the New York bar and became active in local politics. He was a pro-business Democrat who served non-consecutive terms as president of the United States from 1885-1889 and 1893-1897. On May 1, 1893, the Chicago World’s Columbian Exposition opened to the public. As part of the opening ceremonies, President Cleveland gave a speech, reproduced below.

A few months earlier, in February 1893, the bankruptcy of a major railroad signaled a warning sign of economic downturn following two decades of explosive growth. In April 1893, the U.S. Treasury announced that they were running low on gold. Massive selloffs hit the stock market from May 3-5, sending share prices tumbling. The Panic of 1893 triggered an economic depression that lasted until 1897—the worst economic depression in U.S. history until the Great Depression of the 1930s. Many voters blamed Cleveland and the Democrats for the resulting bank and business failures, wage cuts, and high unemployment. But on the day of the fair’s opening ceremonies, the nation’s economic future was still uncertain.

Cleveland departed the White House in 1897, unpopular even among his own party. He lived in retirement until passing away in 1908.

Cleveland’s Address

“I am here to join my fellow citizens in congratulations which befit this occasion. Surrounded by the stupendous results of American enterprise and activity, and in view of the magnificent evidence 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 here exhibited, 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 higher civilization.

We who believe that popular education and the stimulation of these impulses of our citizens lead the way to the realization of the proud national destiny which our faith promises, gladly welcome the opportunity here afforded us to see the results accompanied by efforts which have

been exerted longer than ours in the field of man's improvement, while in appreciative return we exhibit the unparalleled advancement and wonderful accomplishments of a young nation, and the present triumphs of a vigorous, self-reliant and independent people. We have built these special edifices, but we have also built a magnificent fabric of 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 cooperate 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 all nations.

Let us hold fast to the meaning that underlies this 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. At the same time let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, dignity and freedom of mankind."

As Cleveland delivered the last words of his speech, he raised a finger to a button. This article excerpt describes what happened next:

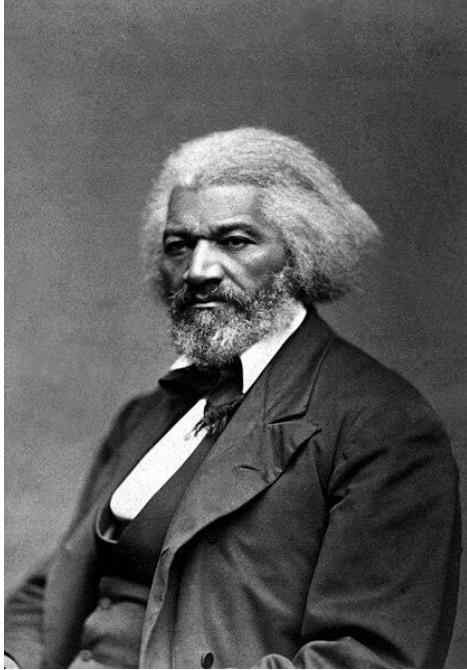
"The Electric Age was ushered into being in this, the last, decade of the nineteenth century today, when President Cleveland, by the pressing of a button, started the mighty machinery and rushing waters and revolving wheels in the World's Columbian exposition. No exhibit of the fair, which will attract thousands to this city for the next six months, can be more marvelous than the magic effect which marked the solemn opening of the fair at 12:08 o'clock today. Of the multitude of visitors—some estimate the number as high as 300,000—possibly not one fully realized the full import of the effect that was to come from the arrangement cleverly devised for the opening of the exposition. It was known, in a vague way, that the president was to press a key and that the electric communication with the machinery was to start the fair; but no one realized how intricate was this machinery, how infinite the ramifications of the electric spark, until the great fountains threw up their geysers seventy feet into the air and the rumbles and hum of wheels in the manufactures building and the clatter of machinery in all parts of that area of a mile square or more told the story of the final consummation of scientific thought... In previous expositions the possibilities of electricity have been limited to the mere starting of the engines in machin[e]ry hall, but in this it made a thousand servants do its bidding, and from the great engines and mammoth fountains down to the minutest act where power and touch were requisite, the magic of electricity did the duty of the hour."

President Grover Cleveland's address at the opening ceremonies of the World's Columbian Exposition on May 1, 1893, as printed in the *Wichita (KS) Daily Eagle*, May 2, 1893, <https://chroniclingamerica.loc.gov/lccn/sn82014635/1893-05-02/ed-1/seq-1/>.

Image credit: Library of Congress, <https://loc.gov/pictures/resource/cph.3c24416/>.

Activity 2: Exploring Diverse Perspectives Through World’s Fair Speeches

Perspective 2: Frederick Douglass



Born into slavery in Maryland around 1817, Frederick Douglass escaped to the North and became an abolitionist and social reformer. He was a talented writer and orator and one of the most prominent advocates for African American civil rights in the nineteenth century.

Organizers blocked African Americans from having any meaningful authority over the Columbian Exposition, excluding them from positions on the National Exposition Commission and mostly excluding their art, inventions, and other works from the exhibit buildings. Black people were only allowed to participate as visitors, performers, and low-level employees. Ida B. Wells-Barnett and other Black activists petitioned for a designated African American pavilion, but their request was denied. Wells called for a boycott of the fair. In an effort to appease Wells-Barnett and other Black leaders, fair organizers designated August 25, 1893, as “Colored Americans Day.”

Wells-Barnett saw this as an empty gesture, but organizers were able to persuade Frederick Douglass to give the keynote address, which is excerpted below.

In response to Black exclusion from the fair, Wells-Barnett prepared a pamphlet with contributions from Frederick Douglass, Irvine Garland Penn, and Ferdinand L. Barnett. Titled “The Reason Why the Colored American Is Not in the World’s Columbian Exposition,” it was published and ready for distribution on August 30. The pamphlet condemned white America for Black oppression, especially for the convict-lease system and lynchings, and called attention to Black achievements. With no designated building for African Americans, Wells-Barnett and Douglass made the Haitian Pavilion their base of operations on the fairgrounds. Douglass had served as U.S. ambassador to the Republic of Haiti from 1889-1891, and Haiti had appointed him co-commissioner of its pavilion. From the Haitian Pavilion, Douglass and Wells-Barnett distributed 10,000 copies of the pamphlet to fairgoers from around the world. Douglass passed away only a few years later in 1895.

Excerpts from Douglass’s Address

“‘The South hates you,’ continued Mr. Douglass, addressing himself to the white northerners before him. ‘It was the South that kept the color[ed] race from a share in the glories of this great exposition. Fourteen states have abandoned their courts and judges and juries, and a wild mob invariably sits as a burlesque dispenser of justice to the colored men. These same states

were your enemies; they fought to trample in the dust the grandest republic the world can ever have. Why, in the name of bare justice, are we not treated with as much consideration as your foes? We gave legs to your lame, shelter to your shelterless and tenderly bound the gushing wounds of your sons, riddled and torn with rebel bullets. Yet in your fawning upon these same cruel slayers you slap us in the face, and with the same shallow prejudice which keeps us in the lower rank in your estimation, this exposition denied mere recognition to eight millions and one-tenth of its people.

Kentucky and the rest objected, and thus see not a colored face in a single worthy place within these grounds. Give us only as much as you give your unforgiving enemies and we will cease to raise a voice in complaint. Treat us only as you do those who despise with unrelenting spleen your very selves and the colored man will begin to take a place he hopes by brains and education to acquire. The sunny south does not love you; it never [did]. We do. Yet why in heaven's name do you take to your breast the serpent that stung and crush down that race that grasped the sabre that helped make the nation one and the exposition possible?...

Judge us not by the splendid Caucasian civilization; judge us now in comparison with the depths from which we have come... Up, up from the bottom, from the lash, and the barbarous masters we have come. At the next centennial anniversary of Columbus' discovery we will rank with the other races. We have come from Dahomey to our present standing, but even now we get less recognition from the Fair than do the African barbarians.

The great problem before the American people is whether they shall become christian and loyal and patriotic and live up to the constitution which their acts so tremendously slander. Just after the war you thought a good deal of us. What has dimmed your memory? Did we not fight and face the bullets and prove faithful to our country? The bitterness of the South and its resultant outrages are entirely consistent with the barbarous education of the old masters. The southerners are the ones who humiliated us before all the visiting foreigners, and they are the ones before whose wishes this fair and this government cowered and put its friends farther d[o]wn than its everlasting enemies...

It is well to let the world know that we are conscious of what is due us as part of the American people, but it is well also to let others know we can be cheerful even in the absence of justice and fair play. We are not here to assail in violent words the managers of the World's Fair, nor to bewail in gloomy desperation that we have not been permitted to share in the honor. Considering that we contribute nearly one-tenth of the population of this country, we simply ask the world to witness a practical illustration of the perennial prejudice which keeps us at the bottom..."

Excerpts from Frederick Douglass's speech on Colored American Day at the Columbian Exposition as printed in the *Daily Morning Astorian* (Astoria, OR), Aug. 31, 1893, <https://chroniclingamerica.loc.gov/lccn/sn96061150/1893-08-31/ed-1/seq-1/>.

Image credit: National Archives, <https://catalog.archives.gov/id/558770>.

Activity 2: Exploring Diverse Perspectives Through World's Fair Speeches

Perspective 3: Bertha Honoré Palmer



Bertha Matilde Honoré was born in Kentucky in 1849. After marrying Chicago millionaire Potter Palmer in 1870, she became a fixture in the city's elite social scene. She was an active philanthropist and a leader of the Chicago Woman's Club, an organization of mostly wealthy and middle-class white women who pursued social reforms to improve the health and education of the city's women and children (the first Black member, Fannie Barrier Williams, was inducted in 1896).

Although lobbying from the women of Chicago had helped lead to the city's selection as the site of the World's Columbian Exposition, women were excluded from representation on the main governing board of the fair. Chicago women continued petitioning for official planning roles until U.S. Congress established a Board of Lady Managers in 1890. The National Exposition Commission appointed 117 women to the Board, including two from each state, territory, and the District of Columbia, in addition to members-at-large. Bertha Palmer was elected president. Most women's exhibits were not incorporated within the main exhibition halls. Instead, the Lady Managers were given control over the Woman's Building, the first building dedicated to women at a world's fair. As president, Palmer led the Board's efforts to select a woman architect for the building and secure the work of women artists and inventors for display.

No Black women were appointed to the Board of Lady Managers. Outspoken suffragists like Susan B. Anthony and Elizabeth Cady Stanton were also passed over for appointments. Although they were not able to influence the content of the Woman's Building, they were able to participate in the Congress of Representative Women, a week-long convention of around 150,000 women held on the fairgrounds in May. The Congress was sponsored and promoted by the Board of Lady Managers. Nearly 500 women from 27 countries gave speeches, including six African American women. Themes included education, science and religion, moral and social reform, civil law and government, and industries and occupations. Several speeches from women's rights activists called for women's suffrage and other social and political rights. When the Woman's Building closed in October 1893, Bertha Palmer delivered a closing address, excerpted below.

Following her husband's death in 1902, Palmer went on to become a successful businesswoman in her own right as a real estate developer in Florida, before passing away in 1918.

Excerpts from Palmer's Address

"Mingled with our regret at seeing this great Exposition and this unprecedented opportunity for women drawing to a close, is a feeling of satisfaction that the aims proposed to be reached by the Board of Lady Managers have been carried to a successful conclusion.

Not only have the material exhibits drawn attention to the skill of women and shown the degree of development which has been reached by them, but their interests, their capabilities, their needs and their hopes have been brought before the public and thoroughly discussed from every point of view...

It has been the means of opening new and congenial lines of work, and as woman is the acknowledged home-maker, to her hands will be entrusted more largely than heretofore not only the atmosphere and the influence of the home, but also its place, construction, sanitary arrangements, decorations, furnishing and all practical features. The general appreciation and commendation of the Woman's Building have greatly hastened this result, and the exhibits contained within it of designs by women for the weaving of carpets and textiles, for wall paper and hangings, as well as architectural plans for the construction of houses, show that they are already alert and equipped to take possession of this newly acquired territory...

Perhaps the most remarkable result obtained by the efforts of the Board of Lady Managers was the unprecedented official co-operation secured from women of every country and of every race; from women who are interested in charitable, educational, religious and ethical and reform work, as well as those desiring to make practical exhibits of their skill in industrial arts...

No attempt has been made to demonstrate any theory, or to realize Utopian ideals which we would wish to see prevail. Our only desire has been to present the actual conditions existing, which will give us a basis to build upon for future improvement. This conservative course may have caused us to be censured by many holders of the two opposite extremes of opinion. Many 'advanced' women have become impatient when contemplating the evidences of infinite detail and elaborations shown in the marvelous webs and stitchery of other days; they resent the confining and infinitesimally painstaking drudgery of arts which formerly were the only outlet among women for originality of taste and the desire to create beauty. On the other hand are those who disapprove heartily what has been accomplished by the adventurous spirits who lead in invention, manufactures, literary and professional pursuits, etc. These pessimistic souls see with dismay the walls of the old 'sphere' being battered down; walls within which women have been held for centuries willing prisoners; the light of a new day and a new common sense shining upon the inmates, revealing their antiquated and ignorant helplessness and their incapacity to meet the many demands pressing upon them from the new needs of today.

It is evident that the tendency of modern life is to remove women more and more from the seclusion of the home. The theory that the following of industrial and commercial pursuits may make her less domestic, lessen the charm of family life and the home atmosphere, may have truth for its foundation.

If women be withdrawn largely from the home and placed in the steady conflict of life, a great source of inspiration will be lost to her, her ideals may be lowered, her perceptions become dulled, and she may cease to be the great conservative and regenerative agency which has helped to hold the world to high standards. Undoubtedly, the home and the privacy of domestic life is the chosen sphere of every woman. There is only one here and there who would prefer any other career than that of the happy wife and mother, but alas for my sex, there is, unfortunately, not a home for each woman to preside over, most men are unable to maintain one... [Their] labor must generally be supplemented by that of their wives, and too often that of their children, to maintain their homes.

It would seem that the only way to assist in the rapid solution of the problem is to put within the reach of women technical training and the education which is necessary to promote their ends, and to hope that the unreasonable conditions which force them to work, yet condemn them for doing so, and withhold from them proper training as well as just compensation for their labor, may be swept away. We hope that no woman may henceforth be forced to conceal her sex in order to obtain justice for her work..."

Excerpts from Mrs. Bertha Honoré Palmer, "Closing Address," in *The Congress of Women: Held in the Woman's Building, World's Columbian Exposition*, ed. Mary Kavanaugh Oldham Eagle (Chicago: Monarch Book Company, 1894), 820-824, <https://digital.library.upenn.edu/women/eagle/congress/congress.html>.

Image credit: Wikimedia Commons,
[https://commons.wikimedia.org/wiki/File:Bertha_Palmer_\(Updated\).png](https://commons.wikimedia.org/wiki/File:Bertha_Palmer_(Updated).png).

Activity 2: Exploring Diverse Perspectives Through World's Fair Speeches

Perspective 4: Fannie Barrier Williams



Frances “Fannie” Barrier was born free in Brockport, New York, in 1855. She had a comfortable upbringing, as her father owned real estate and his own business. Her family was one of only a few Black families in Brockport, but she associated with white elites and did not grow up experiencing direct racial discrimination. After graduating from Brockport State Normal School (now SUNY-College at Brockport) as the school’s first African American graduate, she taught at a Black school in Missouri. There, she witnessed the realities of “Jim Crow” racism, including segregation and violence, and chose to leave the South. She was later pressured to leave a music conservatory in Boston, where she was studying piano, because of the objections of white southern students. She went on to teach in Washington, D.C., where she met and

married future lawyer Samuel Laing Williams. The couple relocated to Chicago.

Women were excluded from representation on the main governing board of the World’s Columbian Exposition, but a Board of Lady Managers was given control over the Woman’s Building, the first building dedicated to women at a world’s fair. No Black women were appointed to the Board of Lady Managers. Outspoken suffragists like Susan B. Anthony and Elizabeth Cady Stanton were also passed over for appointments. Although they were not able to influence the content of the Woman’s Building, they were able to participate in the Congress of Representative Women, a week-long convention of around 150,000 women held on the fairgrounds in May. The Congress was sponsored and promoted by the Board of Lady Managers. Nearly 500 women from 27 countries gave speeches, including six African American women. Themes included education, science and religion, moral and social reform, civil law and government, and industries and occupations. Several speeches from women’s rights activists called for women’s suffrage and other social and political rights. Fannie Barrier Williams’ speech is excerpted below.

In addition to speaking at the Congress, Williams successfully lobbied for two staff appointments to go to African Americans. Williams herself was appointed Clerk in Charge of Colored Interests in the Department of Publicity and Promotions. The year of the fair, Williams helped found the National League of Colored Women. In 1894, she was nominated as the first Black member of the prestigious Chicago Woman’s Club. This proved controversial, and she wasn’t inducted until 1896.

Williams remained a prominent women’s rights and civil rights activist through much of her life. She passed away in 1944 at the age of 89.

Excerpts from Williams's Address

“Less than thirty years ago the term progress as applied to colored women of African descent in the United States would have been an anomaly. The recognition of that term to-day as appropriate is a fact full of interesting significance. That the discussion of progressive womanhood in this great assemblage of the representative women of the world is considered incomplete without some account of the colored women's status is a most noteworthy evidence that we have not failed to impress ourselves on the higher side of American life.

Less is known of our women than of any other class of Americans...

As American women generally are fighting against the nineteenth century narrowness that still keeps women out of the higher institutions of learning, so our women are eagerly demanding the best of education open to their race.

The exceptional career of our women will yet stamp itself indelibly upon the thought of this country.

American literature needs for its greater variety and its deeper soundings that which will be written into it out of the hearts of these self-emancipating women.

The great problems of social reform that are now so engaging the highest intelligence of American women will soon need for their solution the reinforcement of that new intelligence which our women are developing. In short, our women are ambitious to be contributors to all the great moral and intellectual forces that make for the greater weal of our common country.

If this hope seems too extravagant to those of you who know these women only in their humbler capacities, I would remind you that all that we hope for and will certainly achieve in authorship and practical intelligence is more than prophesied by what has already been done, and more that can be done, by hundreds of Afro-American women whose talents are now being expended in the struggle against race resistance...

The moral aptitudes of our women are just as strong and just as weak as those of any other American women with like advantages of intelligence and environment.

It may now perhaps be fittingly asked, What mean all these evidences of mental, social, and moral progress of a class of American women of whom you know so little? Certainly you can not be indifferent to the growing needs and importance of women who are demonstrating their intelligence and capacity for the highest privileges of freedom.

The most important thing to be noted is the fact that the colored people of America have reached a distinctly new era in their career so quickly that the American mind has scarcely had time to recognize the fact, and adjust itself to the new requirements of the people in all things that pertain to citizenship.

Thirty years ago public opinion recognized no differences in the colored race. To our great misfortune public opinion has changed but slightly. History is full of examples of the great injustice resulting from the perversity of public opinion, and its tardiness in recognizing new conditions...

If the love of humanity more than the love of races and sex shall pulsate throughout all the grand results that shall issue to the world from this parliament of women, women of African descent in the United States will for the first time begin to feel the sweet release from the blighting thrall of prejudice.

The colored women, as well as all women, will realize that the inalienable right to life, liberty, and the pursuit of happiness is a maxim that will become more blessed in its significance when the hand of woman shall take it from its sepulture in books and make it the gospel of every-day life and the unerring guide in the relations of all men, women, and children.”

Excerpts from “The Intellectual Progress of the Colored Women of the United States Since the Emancipation Proclamation” by Fannie Barrier Williams, May 18, 1893, <https://awpc.cattcenter.iastate.edu/2019/05/21/the-intellectual-progress-of-the-colored-women-of-the-united-states-since-the-emancipation-proclamation-may-18-1893/>.

Image credit: New York Public Library, <https://digitalcollections.nypl.org/items/510d47de-1c25-a3d9-e040-e00a18064a99>.

Activity 2: Exploring Diverse Perspectives Through World's Fair Speeches

Perspective 5: Simon Pokagon



Born in 1830, Simon Pokagon was a member of the Pokagon Band of Potawatomi Indians. Growing up, he witnessed the forced removal of the Potawatomi and other Native nations of the Midwest. The Potawatomi, or Bodéwadmi, were among the Native nations who controlled the land that would later become the city of Chicago. In the 1821 Treaty of Chicago, they were coerced to cede that land to the United States. In 1832, the Potawatomi ceded most of their remaining land holdings in Michigan, Wisconsin, Illinois, and Indiana. In exchange, they were given reserves of land throughout the region, but with the 1833 Treaty of Chicago, they were made to give up this land for cash and land west of the Mississippi River. When a Potawatomi

band refused to leave Indiana by the 1838 deadline, the governor ordered a militia to force about 849 members on a 61-day, 660-mile journey to new reservation lands in present-day Kansas. Over 40 Potawatomi, mostly children, died in what has become known as the Potawatomi Trail of Death.

While other Potawatomi avoided relocation by fleeing to Canada, the Pokagon Band successfully resisted removal from Michigan by adopting Christianity, European-style agriculture, and other aspects of Euro-American culture. Simon Pokagon's father, Leopold Pokagon, led this strategy, partnering with Catholic missionaries to oversee their conversion. Simon Pokagon was educated in Ohio and Indiana and became a talented writer.

Pokagon attended the opening of the 1893 World's Columbian Exposition, but he disapproved of the fact that the only Native American representation came in the form of battle reenactments and other stereotypical entertainment in the fair's Midway Plaisance. He was inspired to write a pamphlet, originally titled "Red Man's Rebuke," which was renamed "The Red Man's Greeting" and printed by a publisher friend on birch bark. An excerpt from this pamphlet is printed below. After reading the pamphlet, Chicago's mayor invited Pokagon to speak at the fair for Chicago Day on October 9, and Pokagon gave a speech based on his pamphlet.

Pokagon built a short but prolific writing career out of his notoriety from the fair. He was an advocate for Native rights and wrote pieces lamenting the disappearance of Native Americans and their ways of life. In fact, though, the Pokagon Band were able to hold on to many of their traditions, as well as their sense of community. Simon Pokagon passed away in 1899 at the age of 68.

Excerpts from “The Red Man’s Greeting”

“In behalf of my people, the American Indians, I hereby declare to you, the pale-faced race that has usurped our lands and homes, that we have no spirit to celebrate with you the Great Columbian Fair now being held in this Chicago city, the wonder of the world.

No; sooner would we hold high joy-day over the graves of our departed fathers, than to celebrate our own funeral, the discovery of America. And while you who are strangers, and you who live here, bring the offerings of the handiwork of your own lands, and your hearts in admiration rejoice over the beauty and grandeur of this young republic, and you say, ‘Behold the wonders wrought by our children in this foreign land,’ do not forget that this success has been at the sacrifice of *our* homes and a once happy race.

Where these great Columbian show-buildings stretch skyward, and where stands this ‘Queen City of the West,’ *once* stood the red man's wigwam; here met their old men, young men, and maidens; here blazed their council-fires. But now the eagle's eye can find no trace of them. Here was the center of their wide-spread hunting-grounds; stretching far eastward, and to the great salt Gulf southward, and to the lofty Rocky Mountain chain westward; and all about and beyond the Great Lakes northward roamed vast herds of buffalo that no man could number, while moose, deer, and elk were found from ocean to ocean. Pigeons, ducks, and geese in near bow-shot moved in great clouds through the air, while fish swarmed our streams, lakes, and seas close to shore. All were provided by the Great Spirit for our use; we destroyed none except for food and use; had plenty and were contented and happy.

But alas! the pale-faces came by chance to our shores, many times very needy and hungry. We nursed and fed them,--fed the ravens that were soon to pluck out our eyes, and the eyes of our children; for no sooner had the news reached the Old World that a new continent had been found, peopled with another race of men, than, locust-like, they swarmed on all our coasts; and, like the carrion crows in spring, that in circles wheel and clamor long and loud, and will not cease until they find and feast upon the dead, so these strangers from the East long circuits made, and turkey-like they gobbled in our ears, ‘Give us gold, give us gold;’ ‘Where find you gold? Where find you gold?’

We gave for promises and ‘geegaws’ [trinkets] all the gold we had, and showed them where to dig for more; to repay us, they robbed our homes of fathers, mothers, sons, and daughters; some were forced across the sea for slaves in Spain, while multitudes were dragged into the mines to dig for gold, and held in slavery there until all who escaped not, died under the lash of the cruel task-master. It finally passed into their history that, ‘the red man of the west, unlike the black man of the east, will die before he'll be a slave.’ Our hearts were crushed by such base ingratitude; and, as the United States has decreed, ‘No Chinaman shall land on our shores,’ so we then felt that no such barbarians as they, should land on *ours*...

Almighty Spirit of humanity, let thy arms of compassion embrace and shield us from the charge of treachery, vindictiveness, and cruelty, and save us from further oppression! And may the great chief of the United States appoint no more broken-down or disappointed politicians as agents to deal with us, but may he select good men that are tried and true, men who fear not to do the right. This is our prayer. What would remain for us if we were not allowed to pray? All else we acknowledge to be in the hands of this great republic...”

Excerpts from Simon Pokagon, “The Red Man’s Greeting” (Hartford, MI: C. H. Engle, 1893), http://digcoll.newberry.org/#/item/nby_eeayer-5659.

Image credit: Wikimedia Commons, https://commons.wikimedia.org/wiki/File:Simon_Pokagon.jpg.