

The Red Man and Helper.

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IN DAYS TO COME.

(By Pauoine Johnson, daughter of the late chief of the Six-Nations Indians, New York.)

If I could know to-day
That in some far tomorrow you would long
To hear again the rapids' purling song
About their boulders gray;
That in some homesick moment you would fain
Be drifting through the sunlit June again—

"If I were sure that you
Would sometimes wish with all your heart to be
Adrift, and dreaming, while you shared with me
My wandering canoe;
I would not dread the shore of future days
That we must touch—then take our Sundered
ways.

"If I could but believe
That sometime when you see a sunset sky.
You will recall the night that you and I
Watched all the colors weave
Their wine-like glories round the western gate.
I would not ask a dear thing of fate.

"I think could I but know,
When Indian summer smiles with dusky lip
You still would crave to hear my paddle clip
In rapids laughing low—
Then I would be assured beyond a doubt
Your heart had not—exactly, barred me out."

From Evening News,
Hamilton, Ontario, Feb. 1892.

DR. LYMAN ABBOTT ON THE PRESENT CASE OF THE INDIAN.

After the Platform of the Mohonk Conference was read, Dr. Abbott said:

In moving the adoption of this report I shall not enter into a discussion of the details covered by it, for they have been sufficiently brought before you by those far more familiar with those details than I am. I shall only attempt to bring your thoughts back to certain principles which I think ought to govern a great nation like ours in dealing with peoples who have not had in the past the advantages which we have possessed.

Only Three Ways.

When two civilizations meet, a higher and a lower, there are only three alternatives possible. The higher civilization may extirpate the lower, as the Hebrews extirpated the Canaanites. The higher civilization may subjugate the lower as the Anglo Saxons subjugated the Celts. The higher civilization may convert the lower as the Hebrew civilization, superior in all its moral elements, converted the Roman imperialism in the first four centuries. There is no other alternative—extirpation, subjugation, conversion.

When our fathers landed on this coast they did not attempt any one of these three methods. They were too humane to extirpate, they loved liberty too much to subjugate, and they were not ready to convert. The consequence was that a policy was substituted, not intelligently planned and deliberately purposed, which allowed these two civilizations, the higher and the lower, the Anglo Saxon and the aboriginal, to live side by side on the same continent. Here and there a statesman like William Penn attempted to enter into relations with the Indians as men. Here and there a missionary like John Eliot endeavored to convert a few out of the many; but for the main part it was assumed that the continent was big enough for both the colonists and the Indians. The colonist took what they needed and to the Indian was left the rest. As the population of the whites increased the Indians were pushed farther and farther,

west, so the Anglo Saxons got more and more and the Indian got less and less.

The Reservation System Grew Up, And The Indian Was Left a Barbarian.

Then there grew up, not by any deliberate plan or purpose, a second stage. Instead of the attempt to leave these two civilizations side by side, the Anglo Saxon and the aboriginal, there grew up the reservation system. Large tracts of land were set apart for the Indians in which they might continue their own civilization and habits and vocations and live their life as they pleased. These reservations grew gradually less and less. More and more there was a consciousness on the part of the surrounding people that land which contained minerals never mined and agricultural wealth never extracted and mill streams never set to work in industries should not be left to be mere happy hunting grounds and fishing waters. Meanwhile the Indian lived in his reservation shut off from all the influence which make us and continue us a civilized people. The telegraph, and the post-office and the coach-road and the railroad were all stopped at the border and the Indian was left a barbarian. We could not quite endure to see him starve, as the waters grew less populous with fish and the woods less populous with birds and deer, so we began to feed him and give him rations; but we left him a barbarian and it is a fair question whether our philanthropy and our thoughtlessness have not done him in that respect the greater harm. For a long time we thought we could not afford to educate him. He was regarded as a heathen, a pagan, a pagan close to our own doors. This is illustrated by the fact, that in my own denomination the Congregationalist, he was passed over to the FOREIGN mission board for all missionary operations. We put him under the control of agents. He had no law, no courts. Was a wrong done to him, he could appeal to no one for justice; did he do a wrong, no one could appeal to the court to bring him to penalty. He was outside civilization, outside the domain of the court, under the flag of the Nation and yet without the protection of the Nation and the agent became his little despot. Sometimes the agent was a good despot sometimes a bad despot, but always a changing despot, generally without experience and without understanding of the problems with which he had to deal.

At last we have come to the conclusion that this has been a fundamental error. I repeat the statement that I made on this floor some years ago and for which I was sharply criticized then but for which I still stand:

"Barbarism has no Rights Which Civilization is Bound to Respect."

Barbarians have rights, but barbarism has no rights. The function of the higher civilization is not to extirpate the old, not to subjugate the old, and it certainly is not to leave the old to take care of itself. The higher civilization is to convert the old and I do not mean by that that it is to impose its own habits and its own methods. I do not mean that it is to require the Indian to put on shoes instead of moccasins, to take off his picturesque headgear and wear our unpicturesque stovepipe hats, or even to abandon his tent and live in a house. I mean this, that where there has been idleness there is to be industry, where there has been the servility of womanhood there is to be equality of the sexes, where there has been lawlessness there is to be justice and obedience to law, where

there have been children in ignorance there are to be schools and children learning something. There is to be intellectual and moral civilization whether men like it or whether they do not.

Make No More Mistakes.

The mistake which we have made in our Indian administration we ought to protect ourselves from making in our new relations with new peoples. We shall make mistakes, there is no doubt about that. We are all the time making mistakes; but a wise nation, like a wise man, learns from mistakes. A blunder is a mistake twice repeated and we must not make blunders.

Not Inferior Races—Set Treaties Aside If Necessary.

What I wish this morning is to try to put before you the fundamental principles which ought to apply to this nation in all its dealings with peoples whose advantages have been less than our own. I will not call them inferior races; I will only say that they are races with inferior advantages.

In the first place then, at the risk of trenching a little on what may be called politics, it is the duty of the Government of the United States to assume all the responsibilities which its authority imposes upon it. There are inalienable duties as there are inalienable rights. How far and over what territory this Government properly has responsibilities is not to be debated here by me this morning, but wherever the responsibility exists there the duty exists. For my part therefore I agree heartily with what I understood the honorable, the Commissioner of Indian Affairs, to say, that it is the duty of this Government to go into the Indian Territory, treaties to the contrary notwithstanding, and see that in that Indian Territory under its laws and authority justice is maintained, persons and property are protected, corruption is expelled and civilized life made possible. If we have made a treaty which we must break in order to fulfill that fundamental function of the Government we must, with the consent of the tribe if possible, withdraw it if necessary, set that treaty aside. What is true of the Indian is true wherever this nation has taken upon itself the responsibility of government.

I shall not argue the question so gracefully put before us by Col. Higginson the other night; but I think I may be permitted to say this, that I believe there would not be voters enough in this country to carry a single State in the union nor a single county in a State, nor a township in any county in favor of a war of subjugation; that I believe that in Cuba, in Porto Rico and in the Philippines we are fighting for the liberty of the people protected by justice and defined by law.

Man has Rights.

In the second place, wherever government has this responsibility it has a second duty laid upon it: It must secure to all the people who are under that Government those rights which belongs essentially to manhood,—the rights to life, to liberty and to the pursuit of happiness. Every man whether he be foreign or native, black or white, in colony or territory is entitled to the right to go where he pleases if he does no wrong to his neighbor. He has a right to buy in the open market and to sell in the open market. He has a right to have his marriage relation recognized and protected. He has a right if he be accused, to be brought before a court of justice and to confront his accuser, to hear the witnesses against him, to have a

speedy trial, and to have it before a jury of his peers. He has a right to own personal property, to have his land and to have a title to that land and to have that an indefeasible title and to hold it in such fashion that no act of Congress ratified and confirmed by a President can take it away from him except by making compensation for so doing. These are among the essential and vital rights that belong to all humanity. We have denied them to the Indians by our reservation system. We are now going into lands where for other reasons they have been denied by Spanish law. When our troops landed at Havana they found men who had been in prison for years, who did not even know why they had been put in prison, there was no man living who knew why, and there was no record to show why; and that they called "law." Now wherever we are to go we are to substitute—I do not say Anglo Saxon for Roman law, but the fundamental principles of justice which give the man to himself and make him the protector of his wife and children. And the better to secure this we are to provide—but there is no better way to say what we are to provide than by reading the recommendation in a very old book:

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness and place such over them, to be rulers of thousands and rulers of fifties and rulers of tens." (Exodus 18:21) Able men,—competent; such as fear God,—having conscience; men of truth, and men not covetous? More than that: men that know to hate and what to hate, men that hate covetousness.

Does Not Scorn the Politician.

I can not sympathize with those who cast scorn on politicians. There are quacks and practitioners among doctors; there are peddlers and merchants among tradesmen; there are pettifoggers and advocates among lawyers; there are pedants and scholars among teachers; there are saints and sinners among preachers, and there are self-seekers and patriotic servants among politicians. We have found General Wood for Cuba and Governor Allen for Porto Rico and President Dole for Hawaii and Judge Taft for the Philippines and Commissioner Jones—who is no longer present to hear me—for the Indians. We shall not get such men as Jethro recommended to Moses by sitting afar off in an attitude of, I am holier than thou, casting scorn on men who take public office. Our host is no less a Christian Gentleman because he has long held a public office. Our president is no less a valued defender of the Indian because he now holds public office. You remember perhaps the story of Daire and the Goblin:

The butterscotch men were chasing them and Daire was much afraid and the goblin said:

"You needn't be frightened, for the butterscotch men can not run unless they are warm and they can not be warm unless they run."

There are gentlemen who sit quietly in their sanctuary and tell us with a supercilious air that the Government will never be purified until it is administered by honest men and that honest men will never go into service till the Government is purified. Phariseism will not make the nation better; it never has and it never will. We can find good men and we do find good men, and when we find them we ought to applaud the good men and stand by them. Dr. Carroll told us last night how Spain administered her civil

(Continued on Fourth Page.)

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INTEREST OF THE RISING INDIAN.The Mechanical Work on this Paper is
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IN ADVANCE.Address all Correspondence:
Miss M. Burgess, Supt. of Printing,
Carlisle, Pa.Entered in the Post Office at Carlisle, Pa., as
Second-class matter.Do not hesitate to take this paper from the
Post-Office, for if you have not paid for it
some one else has.WILLIAM MCKINLEY will be our Pres-
ident for another term of four years.The Carlisle school and a few other
schools on the same line have been under-
taken by the Government to begin the as-
similating and the unifying of the Indian
into the national whole.Book education in schools purely for
Indians, though it helps, will not by any
means accomplish the purpose.The teaching of industries to them, in
masses, as Indians, though helping, will
not accomplish the purpose.We must by some means get back to the
original principle of necessity, which will
do for us that which no contrivance of
man can do."In the sweat of his brow shall man eat
his bread." And, had not this great law
been interfered with by the United States,
through a system of housing on reserva-
tions and giving food without labor, long
years ago the Indian problem in America
would have been settled, and until we
can do away with the pernicious system
and allow the law of necessity to work its
sure results, we shall have a chronic In-
dian problem.I am not hopeful that the Indian problem
in America is being solved materially by
the Carlisle school system, because of
the overpowering governmental arrange-
ments inducing them back to the tribe
when through with them.It is a far more difficult problem to get
rid of the governmental machinery hold-
ing the Indians to tribal and reservation
conditions than it is to completely and
successfully equip the Indian himself to
take his place as an individual American
citizen."—[Major Pratt before the Amer-
ican Missionary Association, Chelsea,
Massachusetts, recently.

Mexico Vs. United States.

If all the panaceas contrived by those
who are not Indians to civilize the Indians,
were aggregated they would without
doubt furnish the most complete and con-
temptible assortment of devices "how
not to do it" that the history of the world
has yet produced.Some years ago among the many plans
suggested was one proposing a special
reservation on which to segregate all the
educated Indians, and the large tract of
land, some 11,000 acres, on which the In-
dian school at Chilocco is now located,
was at the time set apart for the beginning
of an effort along this line. Fortunately
for the Indians and our American civil-
ization, and especially fortunate for the
educated Indians, this plan of creating a
community made up entirely of educated
Indians was never begun.Just now the matter is brought to mind
again by the appearance of an article with
some merit of composition, alleging the
success of Indian civilization in Mexico,
which pictures a paradise there for theeducated young Indians of the United
States if they will but migrate. This idea
is advanced because of the Indian origin
of both Presidents Jaurez and Diaz, but
neither of these was the product of a col-
onizing scheme. It is sure that had they
been raised and had they lived under a
colonized, reservation influence, neither
would ever have been president of Mex-
ico. Colonizing and reserving men in
special communities limits chances and
makes no great men.We do not agree with the article be-
cause of its utter impracticability and be-
cause we still have faith in the opening
sentence of the Declaration of Independ-
ence.John Randolph of Roanoke, a most em-
inent senator from Virginia, had Indian
blood. Every Indian within the limits of
the United States if he will but migrate
out of the tribe and into the United States,
has all the opportunity for expanding his
powers he can possibly utilize.For many years there has been upon
our statute books an invitation to our In-
dians to move out and take land among
the whites and become citizens of the
United States. The statute relieves them
of all expense of entry if they will only
take the land and utilize it as other citi-
zens. The hindrance is, we have an
organized Church and State tribalizing
and reserving system under a rapidly
changing control which saps all independ-
ence and manhood by relieving of self-
support and encouraging tribal continu-
ance. Such a thing as an Indian's mov-
ing out and away from his fellows and
placing himself under civilized surround-
ings that would develop his abilities and
individualize and elevate his character,
has been practically impossible because
none of those in control from either
Church or State have advised, encour-
aged, or helped him to do so, but have
insisted on and enforced tribalizing, be-
cause tribalizing could minister to the
welfare of the contiguous white popula-
tion.The Indian was a self-supporting and
generally an energetic individual before
he came in contact with the white man.
He was brave and enduring and had many
noble qualities which could easily have
been directed into another channel and
would have developed as creditable man-
hood in civilized lines as he had in his
uncivilized state.The North American Indian was prob-
ably as high a type of savage as the world
has ever known. His home, his family,
and his great readiness to make the full-
est sacrifices for them were traits of the
highest order. As a savage, he was under
the law of necessity which developed his
energies. Although he has been sadly
depraved and disorganized in his man-
hood by long years' experience in the
pernicious system under which he has
been placed, if that vile system can be
made to let go and the supreme law of
necessity again be brought to bear upon
him and along the new lines, it is still
possible for him to rally and become a
creditable and useful factor in the civil-
ization which has covered his land, sup-
planted its savage resources and made his
old life impossible.When the forces, Church and State, con-
trolling the Indian expend as much ener-
gy in opening doors for them out into use-
ful civilized life as they expend in closing
those doors and in forcing the Indians
away from civilized life, the Indian prob-
lem will be settled very speedily.The Honorable Wm. A. Jones, Commis-
sioner of Indian Affairs, at the Lake Mo-
honk Conference the other day said:"I have no hesitation in saying that the
Indians and the United States would be
far better off today if there never had been
an Indian treaty, if the tribe had never
been recognized, and if there never had
been an Indian Bureau."This is daylight on the difficulty. Now
comes into sight the interdependent com-
bine imposed by Church and State that
has always been the real Indian problem—
the treaty, the tribe, the bureau. These
have bound the individual man hand and
foot to his past and hidden him away
from all civilized opportunity. End these,
give a little individual help, and presto!
—Presidents Jaurez and Diaz will be re-
peated in the United States.Baking Alive May not be very Different
from the Indian Sweat Tents—We
are not so far Ahead of The In-
dians After All.The latest thing in American medical
science is baking alive, observes Public
Opinion.The application of hot air as a therapeu-
tic agent is an old idea, but the present
method of applying it is new.The principal troubles for which it is
used are gout, rheumatism, inflammation,
lihaemia, obesity, oedema, and all forms
of pain—congestive, neuralgic and even
psychic.Some remarkable cures are reported
among the 3000 persons already baked
in America.Persons have been able to walk after
years of affliction with deforming rheu-
matism and some chronic forms of dis-
ease have been cured.Persons can stand baking up to 400 de-
grees fahrenheit, and up to 280 degrees
the experience is really quite pleasant.Sips of water are given from time to
time and are thought to make the treat-
ment more efficacious.Part of the time the baking raises the
temperature of the body 5 or 6 degrees.This is considered an advance in fevers,
hastening the crisis.After the baking the patient feels
weak.He is often rubbed and made to rest un-
til completely restored to normal condi-
tion.On going out in the air he feels exhilar-
ated and better fitted for mental and
physical exertion than before.Three large human bakeries are in opera-
tion in the United States, in Chicago,
Philadelphia, and New York, and their
popularity is growing daily.Even conservative Bellevue Hospital
in New York has one.

That's The Talk.

Why talk about the Irish vote and the
German vote?There ought to be no such thing. It is an
insult to American citizens who were born
in Ireland or Germany to classify them
with the understanding that their ballots
can be influenced by considerations other
than those that appeal to every honest
voter in the United States.No matter what country may claim the
birth of a man who seeks a home in Amer-
ica, no matter what yoke a foreign des-
potism may once have fastened upon his
shoulders, or an idolatrous religion upon
his conscience, no matter what monarchi-
cal army list may have borne his name
among its conscripts, no matter what her-
itage of toil and serfage may have dwarf-
ed his body, no matter what fetters ignor-
ance may have forged for his mind, the
moment he declares allegiance to the flag
and constitution of this country, the
yoke of the tyrant and the inheritance
of the serf fall together to the ground,
and he stands forth an emancipated man,
the peer of the highest in the wide world,
freed and ennobled by the hand of Col-
umbia—the strongest, the truest and the
whitest hand that was ever stretched
forth among the nations of the earth.No longer an Irishman, no longer a
German, no longer a citizen or subject of
the land he has left, he is an AMERICAN
and should be regarded as such in the
highest sense of that highest of names.

—25041, in Ohio Penitentiary News.

A Double Wedding at Crow Creek,
South Dakota.A social event of unusual interest in this
neighborhood, which will no doubt interest
some of you, occurred on the evening of
November 1.It was a double wedding—the parties
in one case being Mary Barry, late of
Carlisle and since assistant seamstress at
the Boarding School at this agency, and
George Grey Cloud, a returned Hampton
student; in the other, Mrs. Fidelia Le-
Claire, whose daughter is now at Carlisle,
and Rev. David Tatiyopa.Rev. Mr. Burt performed the double cere-
mony, which took place in the little Epis-copal church at the agency before a large
congregation. Mary looked charming in
her bridal dress of cream cashmere trim-
med with ruching of white net and white
satin ribbons. White gloves and shoes
completed the dainty toilet, and it was
whispered that the flowers she wore—
American beauties and white chrysanthe-
mums—had been procured from the city
of Mitchell by the thoughtfulness of the
groom. Greenhouse flowers in this coun-
try are a rarity indeed.Mary's bridesmaid was Mary Crowfoot,
who was prettily dressed in white muslin.
She entered upon the arm of her brother,
who gave her away, and was met at the
altar by the groom, who wore white gloves
and a white boutonniere with his wed-
ding suit of conventional black.The service for this pair was read in
English, and that for the elder couple in
Dakota. Both were exceedingly impres-
sive, and the responses audibly given in
each case.The bridal couples received the con-
gratulations of their friends in the minis-
ter's house, immediately after the cere-
mony.Mary's future home will be on the
young husband's ranch at the "Big Bend,"
where it is said that George has a comfort-
ably furnished house ready for his bride.

E. G. E.

A Creamery Scheme.

When Mr. Merrill, of the Oneida Mis-
sion, Wisconsin was here a few weeks
since, he unfolded before the Oneida stu-
dents gathered in the Assembly Hall, a
plan which if worked out according to his
notions may be of benefit to the indi-
viduals who go into it. The Oneidas are
farmers, he says, and farmers, he claims,
make the prosperity of Wisconsin. Wis-
consin is the foremost dairy State in the
Union, and he would have our boys who
think of going back home at the expira-
tion of their school terms, begin to raise
cows and sell milk. His plan is to start a
creamery plant. He would have our boys
stock their farms well with cattle, and by
this means the land would become fertil-
ized. In twelve years the Oneidas will
be full citizens of the United States, with
the privilege to sell their land. Some will
sell all they possess quickly, because cash
is what they want. On the Oneida reser-
vation, which is about 10x12 miles, there
are not at present 100 cows. Ten cows
will yield \$20 a month. Each one of our
Oneida students could carry ten cows, if he
or she would save and be economical. He
would rather see the boys come back
home with earnings saved for some prac-
tical use than with fine clothing on their
backs. He would have us keep cows in
mind, and our money in bank ready to
purchase. Some returned students are
doing poor farming there. Some have
married, and where are they living? On
their father's farm. What is the reason?
This was a leading question, and the an-
swer readily inferred. They are depen-
dent and put our money where it
will bring returns.On Wednesday, Mrs. Elizabeth M. Ko-
ser, Mrs. Elizabeth J. Koser and Marga-
ret J. Koser, of Biglerville, with friends
Miss Mary Wierman, of Shippensburg and
Cornelia Janney, of Virginia, visited the
school. The latter is a daughter of the
late Superintendent Samuel M. Janney,
of the Northern Superintendency under
the Grant Administration in the early 70's.
Mrs. Koser is the sister of the late Jesse
Greist, who was Agent for the Otoes in
Nebraska before they moved to their pres-
ent reservation in the Indian Territory,
and at the time the writer with the
Pawnees, 2,000 strong passed through the
Otoe agency, Nebraska, on their moving
trip south to Indian Territory.The election excitement on Tuesday
evening about the telephones was not so
very great, although there was consider-
able merriment over the reports as they
came. We have Democrats and Repub-
licans alike at Carlisle, but there are no
bickerings over politics.

Man-on-the-band-stand's Corner.

And the next day it rained.
Never finer weather than just now.
It is all over town. What? The sky.
Mr. Haldy went home to Lancaster to cast his vote.

All 1620's will be removed from the galley this week.

Mrs. Bennett is visiting friends and relatives in Bucks County.

Gorgeous moon-light nights, these. Can this be called the hunters' moon.

The second team was beaten at Mercersburg last Saturday by a score of 12 to 0.

Mr. Warner, our head coach, took in the Yale-West Point game Saturday last.

The Printers played the Blacksmiths on Monday afternoon, and won by the score of 8 to 0.

Mr. Thompson attended the Harvard-University of Pennsylvania game last Saturday, at Cambridge.

The lime stack has set up opposition to the smoke stack in smoking, and they are not punished for it either.

There may be a few more who get two copies, and have paid for but one. Please inform us if such be the case.

Have you noticed that the Census gives the United States family over seventy-six millions two hundred thousand?

Mrs. Thompson is visiting relatives in New Haven, this week, and no doubt will attend the Yale-Indian game tomorrow.

Clarinda Charles has returned from Beverly, N. J., where she has been helping to nurse Avis Wells. Avis is well again.

The word "Cooking" in the selection from Ruskin last week should have read "Cookery." It was the first word in the paragraph.

A letter came to one of our boys here with this in the corner—"No get all three days and return to ———." We suppose the Postmaster understood.

On Thursday Miss Harriet Eck gave the last lesson of a course to a class in Domestic Science. The members of the class are well pleased with her work.—Millville Tablet.

Mrs. Shaffner-Etnier desires to inform her friends that her address has been changed to 4512 Osage Ave, Philadelphia. Take Angora car on Walnut St., get off at 45th st., walk one block north to Osage Ave.

Mr. W. G. Snyder and Miss Mary G. Summers, Carlisle, were married, Wednesday evening. Mr. Snyder is our baker, and the bride and groom will occupy the rooms over the kitchen in dining-hall building.

If you care a fig about the Indian situation as viewed by a master mind, you will read every word of and weigh Dr. Abbott's splendid address and Mr. Warner's second, printed on the first and last pages. The platform was published last week.

Complaint is being made by some of the missionaries among the Mexicans, that their pupils are being taken by the Government Indian schools as Indians. Such students have to acknowledge Indian blood, however, before they are allowed to enter.

Mrs. Jonathan Wheelock of New York, visited her children here this week. She had been informed by some party that her daughter was very sick and she came here for that reason, but was pleasantly surprised to find on her arrival that her daughter was well and her boys very contented.

Major Pratt not long since in endeavoring to impress the necessity of taking care of implements said that Mr. Mason, Jamestown, N. Y., has tools in his jewelry store that he has used for fifty years; by taking care of them he has made them last. He has the means to buy more expensive tools but the old ones are just as good.

To-night.

Invincibles: Mrs. DeLoss and Miss Roberts; Standards, Miss Burgess and Miss Carter; Susans, Mr. Beitzel and Mr. Haldy.

Mr. William G. Spottswood, of Washington, D. C., cipher clerk in the Adjutant General's office was a visitor at the school, a few days ago.

At the Sunday evening service Prof. Burgess made some timely and interesting remarks upon the subject of the evening—Talents.

Members of Literary Societies must bear in mind that until the presiding officer of any deliberative body recognizes by name a member on the floor, that member should not attempt to speak. And girls should not whisper in society, and thus mar the pleasure of those who come to enjoy the exercises. **YOU ARE ONE.**

The football boys are so-journing at Pine Grove to do their practicing where splendid mountain water quenches their thirst, and ozonic air fills their lungs. (They play Yale to-morrow.) There was no game last week by the first team. We have four more games this season—Yale, Pennsylvania, Washington & Jefferson and Columbia.

Eugene Warren, Myron Moses, Guy Brown, George Moore, Phillip Tousey, James Arnold and Edgar Rickard delegates from our Young Men's Christian Association attended the District Convention held at Mechanicsburg last week. They claim to have had a fine and profitable time. The Convention was a success in every particular.

Miss Florence Stephenson, of the Home Industrial School, Ashville, N. C., was here last Friday. Miss Stephenson knows Superintendent and Mrs. Spray of the Cherokee boarding school, North Carolina, and Gertrude Spray their adopted daughter from the tribe goes to school with the white children of Miss Stephenson's school. The white girls love Gertrude, she says.

Miss Burgess went with her father as far as Washington, D. C., on his western journey, and met there Mrs. Butler, Miss Cummins, Miss Cook and others, of the Indian Office. Miss Bessie Butler and Master Jarvis are living with their mother on East Capitol Street and going to school. Master Jarvis piloted the party of travellers through the Congressional Library, and was delightfully intelligent upon all the points of special interest.

Mrs. Cook gave a talk on the Plantagenets in England. Richard the Lion Heart, John Lackland and Magna Charta were some of the topics very interestingly discussed. The talks grow in interest from week to week. Thus far in the English history series, Prof. Bakeless, Misses Cutter, Bowersox, Smith and Wood have talked. Each one was a terse fifteen minute talk summing up the period treated in an admirable manner. We would not do without these talks. They are a means of growth to both teachers and pupils.

The visitors at the Susan Longstreth Literary Society last Friday evening were greatly annoyed by the whispering and inattention of girls in the back of the room. The program was carried out with credit, all the parts being well prepared. Miss Roberts of the Committee made a short speech at the close of the exercises in which she spoke of her pride when a girl in the literary association of which she was a member and expressed her hope that each one of the Susans would cherish the same pride and make the society the best of its kind.

The election conducted in Assembly Hall, on Tuesday, was genuine as to ballots, officers, booths and results. There were six booths for voting. Each school was an election district. Every pupil except the smallest cast a vote, marking the large ballot in secret. Five votes only were rejected because of blunders in the marking. Five hundred and seventy five votes were cast. Three hundred and ninety seven for McKinley. There was not much excitement. Girls and boys voted. Girls as well as boys officiated as judges and inspectors, they did the work in a business like manner. They will make good citizens, too.

The letter from Arthur Bonnicastle, promised last week, will have to go over to next week's issue. It is a thrilling story from China.

He who can see his mistakes of yesterday, and start today with the purpose to correct those mistakes, will succeed in life. If we have gone wrong one day it is a splendid good thing that there is a new day to start over again. To correct our mistakes is elevating. We rise when we correct our mistakes. We go backwards when we make more mistakes.

MAJOR PRATT

There is that number again. Look **FIRST** at the number by your name on the wrapper. If **THAT** corresponds with the number in the date line first page, then the time for which you paid has expired, and your name will be removed from the galley. Better renew two weeks ahead, so as to insure against loss of any copies. This is 1621, then if the number by your own name on the wrapper is 1623, two weeks ahead, better renew at once.

Prof. William Burgess, who was visiting his daughter for a day or two, left for San Francisco on Monday, in company with Miss Martha Owl, class '97. The former will spend the winter with his two sons and grandchildren in San Francisco and Berkeley. The latter, who is a graduate of Carlisle High School, has a position at the Hoopa Valley Agency. After arriving at the Golden Gate City she takes the steamer north and has a little more train ride, then a distance mule back over the mountains and through narrow passes with deep precipices on one hand and high mountain walls on the other.

Through the kindness of friends twelve reservation Indians are reading our paper this week who have not before seen it. A **DOLLAR** sent us will renew your own subscription and will enable us to send the paper to four Indians on reservations; Or if your time is not out we will send the paper to **FIVE INDIANS**, whose names and addresses we have. In what better way could a dollar be invested about Christmas time?

The idea is not so much to give something to the Indian, but to place before him some reading matter that may interest him and be helpful to him.

Mr. Chamberlain.

Mr. Chamberlain, of Harvard College, gave wholesome advice to our student body, last Thursday night. He is not a College graduate himself and knows what it means to secure a position in life through his own exertions. He felt when before our students that he was one of the boys, as he had come from surroundings something like ours, and he left the assurance that there was nothing he had accomplished in life but could be accomplished by any one before him. He had not as much preparation for life's duties when he left school as the students of Carlisle have when they finish, and he was fatherless at fourteen. At that early period of his life he had to stand face to face with the world and had to earn his own living. He first carried messages at two cents each, and saved \$200 the first year. He was not a robust boy, but by taking care of himself has managed to get on well.

Success comes from doing faithfully whatever is given us to do. The poor boy in Harvard often stands better in his class than the rich boy, for the poor boy works for every dollar he spends. If a boy has persistency, energy and faithfulness that is all he needs. Mr. Chamberlain was glad to see so many Indians who had come out from the reservation to learn. He gave our football boys who played Harvard on the 27th ult., high praise for their gentlemanly conduct, and said that the Harvard boys learned of them. He talked with the Harvard boys after the game. They had congregated in his office and he had heard them comment upon the gentlemanly playing of the Indians. Mr. Chamberlain is specially interested in the Penobscot Indians of Maine. His Grandfather lived with them for years and was always treated kindly,

An Interview with Mr. Harkness, Instructor in Tinning.

The tin-shop with its bright work is one of the attractive departments of industry. The reporter wended his way in that direction the other day and asked:

"How many apprentices do you generally employ?"

The largest number I have had at one time is 18."

"How many tribes would that number comprise?"

"At least a dozen tribes."

"Are the boys efficient workmen?"

"My best boys have been taken from me at present to do other work. All I have now are in the ungraded list; that is they have not been in the shop four months and are really beginners. You know there are four grades in each shop—Helper, Apprentice, Efficient Apprentice and Journeyman."

"What do you teach them at first?"

"They are first taught the names of the different tools and machines. The machines are numerous and you observe look quite alike. They have to be handled carefully or they get out of order, so it requires constant watching."

"Your tinware is called handmade is it not?"

"Yes, indeed. Only machinery that is absolutely necessary is used."

"What do you do with the manufactured articles?"

"Annually our school is asked by the Department at Washington to furnish samples, quote prices and state quantity of tinware on hand for shipment to western agencies and schools."

"Do you have a considerable quantity to ship?"

"We average annually about 40 to 50 large cases comprising—buckets, pans, cups, coffee-pots, etc."

"Where does this school get the tinware used?"

"We make all of it, of course, and that means quite a quantity. You see the students' kitchen, the hospital, the dairy, the club and the farm kitchens are all supplied by articles made by my boys, to say nothing of the immense number of buckets used in the various quarters. And what's more, all have to be kept in repair."

"Don't I see your boys on the roof sometimes?"

"True! I nearly forgot that. We have all the hundreds of feet of spouting to make and repair, besides the thousands of square feet of tin roofing which you see on most of these buildings."

The reporter began to feel dazed and backed out.

Camp Notes From The Football Boys.

Our first and second team went into camp at Pine Grove, last Monday, and from our special reporter we get these items:

Everybody wears a broad, healthy smile.

Most of the afternoon is taken up with football practice, the remainder of the time being divided between study, hunting, chestnutting, and pitching quoit, all of which are entered into heartily.

Mr. Elmer Simon has charge of the ambitious Seniors and Juniors who are keeping up their studies.

Charles Bender has the honor of spotting the first deer. He saw two large ones on Wednesday morning and was only forty yards from them, but unfortunately for himself and fortunately for the deer he was only armed with bow and arrow. He shot at a pheasant with his arrow and said he hit a tree.

Pine Grove public school turned out on Wednesday afternoon to watch the practice.

The camp is a combination of camp and home life, the time being about equally divided between house and tent.

The report of the Printer-Blacksmith game was received with enthusiasm.

The boys are in good condition for the game tomorrow.

They leave on Friday for New Haven by special run to Carlisle, and take the early train to connect with the Colonial Express at Philadelphia.

(Continued from First Page.)

service in Porto Rico, changing the governor every two or three years to give another man a chance for the spoils of office. That, ladies and gentlemen, is a good way for us NOT to do.

Control the Education.

The fourth principle that should guide us is this: It is our business to see that public systems of education are carried on in all territory belonging to the United States, under federal supervision and under federal control. That control ought to be exercised with great regard for the prejudices of the people, but it ought to be exercised. We should have had practically no Mormon problem today if the United States Government had maintained from the outset a public school system in Utah free from all ecclesiastical control. The remedy for hierarchical control is public education, and the public education in an inchoate community not yet organized, and which has not yet acquired the means and the skill for administration, should be exercised by the central authority.

The Only Object Should be to Make Men and Women.

Lastly, in all this policy, in the formation of a Government, in the administration of the Government, in the selection of the officials to carry on that administration, and in the methods of education let it be insisted on that the only object which should be kept constantly in view is to make men and to make women, and by making men and women who individually are able to govern themselves we shall lay the foundation for a community that will be self-governing.

These are simple, almost alphabetic principles, but it is sometimes good to come back from details to simple alphabetical principles. I think the world has never seen a more splendid illustration of one community reaching out a helping hand to aid another community than we saw last summer at Harvard University, when she opened her arms to invite thirteen hundred teachers from Cuba and sent them back with new strength and new life. Other nations have undertaken to exercise a government over inferior nations. If America in the new path on which she is entering undertakes to make self-governing communities of the nations that come under her authority and if she uses that authority, that administration, her appointments, her educational system always, constantly and continuously for this one purpose, she will show herself the supreme nation among the nations of the earth.

A Strong Second to the Motion.

Dr. Lucien C. Warner, of New York, in seconding Dr. Abbott's motion to adopt the Platform said:

I do not need to make any argument, for it has been our purpose to express in the Platform the general feeling of the conference. But I should like to speak of two or three underlying principles which have influenced us in shaping the Platform.

Our host recognized in the call for this conference that new duties were laid upon us and that the people of our new provinces should be considered in connection with our treatment of the Indian question. While these people are by no means identical with each other or with the Indians, there are still some general principles which apply to both.

In the first place they are all strangers to our language, our laws and our civilization. Our civilization is the Anglo-Saxon civilization, and our laws are the laws that have been developed under this civilization. If we are to live in harmony with the people of our new territory and if they are to become either a constituent part, or even a subordinate part of our nation then it is essential that they shall be trained in our language, our laws and our civilization.

Thrift Brings Civilization.

Another characteristic that is common

to the Indian and to most of our new population is the lack of thrift, of industry, of foresight, of the habit of saving. This does not apply to the people of Porto Rico nor to the Chinese and Japanese of Hawaii and the Philippines, but it is one of the conspicuous deficiencies of uncivilized nations. If we want to give a reason why China and Japan are civilized countries we could almost find it in the fact that the people are thrifty, that they have learned to save and that this lack of thrift which so affects our Indian tribes and which to a considerable extent affects the Negro population is practically unknown in China and Japan.

In order that the Indians should reach self-support it is absolutely necessary that they learn to be thrifty. But instead of teaching the Indian to be industrious and to save we have taught him the opposite by giving him rations which make it unnecessary for him to work. The first stimulus to work must be necessity. We do well in the case of the Indians to hasten as much as possible the discontinuance of individual support, so that each Indian shall find that upon his own labor must depend the food that he eats. In this way he will the sooner come into a larger civilization and independence.

Still Another Trait More in the Way.

But there is still another trait of half civilized people that stands even more in the way of their civilization, and one that is of great consequence to recognize in dealing with them, and that is the lack of self-restraint, the lack of ability to withstand temptation. I sometimes think that the highest product of civilization is self-restraint. It is no particular merit, no particular virtue in you or in me to pass a saloon and not go into it. In our leading cities we find an open saloon on almost every corner, and yet in spite of these temptations to drink the great majority of our people are temperate. This is because we have learned as a Christian and civilized people to control our appetites and to deny ourselves the things not good for us. This is a lesson yet to be learned by the Indian tribes and by most of the half-civilized tribes of the earth. Put these saloons on any Indian reservation and instead of a majority withstanding the temptation to drink it would be an exceedingly small minority. We must recognize these principles in dealing with all undeveloped races.

It is a Duty

that we owe to the Indian, to the people of Porto Rico and the Philippines to keep intoxicating drinks from them. I am not a radical temperance man or a member of any temperance society, but I do feel that it is a disgrace to our civilization that it should be said in Manila that there never was the amount of drinking under Spanish rule that there is under the American flag.

We must recognize in our treatment of the Indian and of all undeveloped races, that they have not reached moral manhood, and we must keep away from them, as far as possible, temptations which will lead to their ruin. This is not a new principle, but one already recognized in our Legislation. There is scarcely a state but has a law against the sale of liquor to minors. Many also have laws against the selling of cigarettes and cigars to boys under sixteen, because of their immaturity. Habits are not formed at this age and they have not learned to deny themselves and so they must not be allowed to meet too great temptation. Many people do not reach majority at twenty-one; and with some the majority is never reached, if by this we mean a self-reliance that can withstand temptation. In Alaska so strong is the desire for liquor among the natives that if they cannot get it, they will buy cologne or Jamaica ginger and get drunk on these. It will be a work of generations to cultivate such a degree of self-reliance as shall enable these undeveloped races to withstand the temptations which accompany our civilization.

Christianity First.

In treating of the means for the development of character, the first and most

prominent place must be given to Christianity. We shall not see any people raised to civilization and acquiring the ability to withstand temptation except as they are developed under the religion of Jesus Christ. This subject has not had a large place in our discussions, but its fundamental importance has been assumed as the basis of all our work. When we are called upon to cultivate character in these people, to bring them up to where they can meet temptation and overcome it and take their places with us as members of a civilized nation, we must see to it that Christianity goes hand in hand with education and with the cultivation of thrift and industry.

One of Governor Roosevelt's.

When the Roosevelt train reached Blackfoot, Idaho, a number of Shoshone and Bannock Indians crowded around, carrying bundles of bright-colored shawls and blankets, cloaks, cameras, accordions and gaudy ornaments they had come to town to buy.

The Government has recently paid each of them \$71, the pro rata apportionment for the Pocatello reservation, two-thirds of which is about to be thrown open for settlement.

No sooner had they reached home than the Indians flocked into town to squander their wealth.

While Governor Roosevelt was bowing to the mixed little audience of townsfolk, Mormon farmers, Indians and shepherders, a full-blooded Blackfoot Indian came scorching down the road on a bicycle.

"That's what the Filipinos will be doing pretty soon," said Governor Roosevelt; "earning American money and coming forward on wheels of progress."

—[Omaha Bee.

A Tribute From The West.

The influence which a single person may exert is admirably illustrated in the case of an Indian girl, who in 1871 was carried to Hampton wrapped in a blanket.

One of her first acts was to steal a water mallow, a bit of which she immediately offered to the sun god as propitiation.

For the past four years, however, this refined and charming young woman has served as United States field matron among her own tribe.

She travels about in a buggy, carrying a wash tub, a wringer and soap, teaching squaw after squaw how to wash, iron and cook, not to hush the baby to sleep with strong coffee, how to heal weak eyes and other diseases common among her people.

In the picturesque language of her tribe, Annie Dawson "leaves a trail of light" behind her.—[Sisseton, S. D. Courant.

Some More English Language Oddities.

A man was walking, and a boy on a wheel came along. The man said to the boy on the wheel who had no light:

"You'll get run in."

The boy on the wheel said:

"YOU'LL get run into."

Just then a policeman stepped from behind a lamp post and seized the boy who had no light on his wheel and said:

"You'll get run in, too."

He no sooner turned around than he saw a scorch, and the policeman had to run in two.

One For The Woman Suffragist.

"Madam, are you a woman suffragist?"

"No, sir; I haven't time to be."

"Haven't time? Well, if you had the privilege of voting, whom would you support?"

"The same man that I have supported for the last ten years."

"And who is that?"

"My husband."

And yet it would be "so out of her sphere" to vote.

A Lesson for Some of our Newly Married People.

"Maud, you and I are now ONE. It only remains to be decided which is THE one. I tried to win you, didn't I?"

"Yes, Harold."

"And I won. That seems to settle it."

"Not quite, Harold. You tried to win me. You succeeded. Then you are the winner, are you not?"

"Yes, dear."

"And I am the won."

The Way Gambling Generally Results.

A monkey playing with a steel trap had his tail cut off.

He went back to get his tail, when he got his foot cut off.

"Now," he said, "I will go back and get both my foot and my tail."

He went back, and the third time he got his head cut off, which ended his monkeying with the trap.

Bronco Bob heap Civilized.

"We must at least treat the Indians as a rational being," said the man of philanthropic instincts.

"That's what we must," answered Bronco Bob. "Rations is about all them fellers seem to think about."

—[Washington Star.

The English Language is a Queer Language.

"Two to two," exclaimed one on the sideline of the football gridiron.

"We are two to two, too," responded his companion, who was favoring the other side, and another remarked that to speak English was like tooting a horn.

Football Schedule.

Sept. 22. Lebanon Valley College, here. Won; Score, 34 to 0.

Sept. 26. Dickinson College, here. Won; 21 to 0.

" 29. Susquehanna College, here. Won; 46 to 0.

Oct. 6. Gettysburg College, here. Won; 45 to 0.

" 13. University of Virginia, at Washington. Won; score, 16 to 2.

" 15. University of Maryland, at Baltimore. Won; Score, 27 to 0.

" 27. Harvard, at Cambridge. Lost, 17 to 5.

Nov. 10. Yale, at New Haven.

" 17. University of Pennsylvania, at Philadelphia.

Nov. 24. Washington and Jefferson, at Pittsburg.

Nov. 29. Columbia University, at New York City.

Enigma.

I am made of 19 letters.

My 7, 19, 15, 2, 17, 18 a football player has to do to win.

My 10, 12, 16, 13, 14 eaters enjoy.

My 1, 5, 2, 6, 8, 11 is one who stands idly around.

My 9, 5, 3, 4 is a small bit of hair.

My whole is why we students often get in trouble.

ANSWER TO LAST WEEK'S ENIGMA: Four quarts, because the arithmetic says a gal. is equal to four quarts.

FIFTY DOLLAR PRIZE!

To the person sending us the most subscriptions before Christmas 1900 the RED MAN & HELPER will give FIFTY DOLLARS.

Send in your subscriptions as fast as you receive them and keep five cents on every name. This will pay you for your work in case you do not get the prize.

The Band picture will be sent FREE, we paying postage, to any address in the United States or Canada for one subscription, full price, 25 cents.

We cannot send pictures to your new subscribers unless you send us the full subscription price, 25 cents.

Remember! The Band picture is a fine lithograph, 11x13, in colors, and the likenesses of the boys are good. The picture of the leader, Dennison Wheelock is especially fine.

There are RULES governing the contest which send for at once, if you are going to be a contestant.