

The Red Man and Helper.

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Christmas Bells.

HENRY W. LONGFELLOW.

I HEARD THE BELLS ON CHRISTMAS DAY
Their old familiar carols play,
And wild and sweet
The words repeat
Of "Peace on earth, good will to men."
And thought how, as the day had
come,
The bells of all Christendom
Now roll along
The unbroken song
Of "Peace on earth, good will to men."
Till ringing, singing, on its way,
The world revolved from night to day.
A voice, a chime,
A chant sublime,
Of "Peace on earth, good will to men."
But in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of "Peace on earth, good will to men."
Then peal the bells, more loud and deep,
"God is not dead; nor doth He sleep!
The Wrong shall fall,
The Right prevail,
With "Peace on earth, Good will to men."

CHRISTMAS.

It is impossible to conceive of any holiday that could take its place, nor indeed would it seem that human wit could invent another so adapted to humanity.

The obvious intention of it is to bring together, for a season, at least, all men in the exercise of a common charity and a feeling of good-will, the poor and the rich, the successful and the unfortunate, that all the world may feel that in the time called the Truce of God the thing common to all men is the best thing in life.

How will it suit this intention, then if in our way of exaggerated ostentation of charity the distinction between rich and poor is made to appear more marked than on ordinary days?

Blessed are those that expect nothing.

But is there not an increasing multitude of persons in the United States who have the most exaggerated expectations of personal profit on Christmas Day?

Perhaps it is not quite so bad as this, but it is safe to say that what the children alone expect to receive in money value would absorb the national surplus about which so much fuss is made.

Perhaps with the money question a little subdued, and the female anxieties of the festival allayed, there would be more room for the development of that sweet spirit of brotherly kindness of all-embracing charity, which we know underlies this best festival of all ages.

Is this an old sermon?

We trust that it is, for there can be nothing new in the preaching of simplicity.—[CHARLES DUDLEY WARNER, in Harper's Magazine.]

Christmas Wishes.

Charles Dickens said:

"I have always thought of Christmas time when it has come around, as a good time; a kind, forgiving, charitable time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut up hearts freely, and to think of people below them as if they were really fellow-passengers to the grave, and not another race of creatures bound on other journeys. *** And so, as Tiny Tim said, 'A merry Christmas to us all, my dears. God bless us, every one.'"

EXCERPTS FROM THE REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.



MISS ESTELLE REEL,
Superintendent of United States Indian Schools.

In reading Miss Reel's Annual Report we came upon interesting descriptions of the various schools she has visited, and paragraphs of information that will be valued by the general reader.

Miss Reel has been Superintendent of Indian schools for about two years and a half and has spent months in the field acquainting herself by personal observation with the needs of the Indian and of the Indian school service.

"During that time," she says, "I have inspected 49 schools (some of them several times) in Pennsylvania, Virginia, North Carolina, Iowa, Kansas, Indian Territory, Oklahoma, Colorado, New Mexico, Arizona, Montana, Wyoming, Nevada, California, Oregon, and Washington. I have traveled 42,188 miles, of which 2,087 miles were covered by wagon, pack horse, and on foot, over lofty mountains, through dense forests, on remote frontiers, and over rugged trails between precipitous cliffs."

Among other things about Carlisle she says:

"It is to be hoped that the growth of this system (the Outing System) will continue until every school in the service has become awakened to the great advantages to be derived from the placing of Indian children in good Christian homes, where they will receive the individual training which only a good home life can give."

EASTERN CHEROKEE, NORTH CAROLINA.

The necessity for rotation of crops and fertilizing is felt here, and there is much land that should be under cultivation.

These Indians receive no annuities, either in rations or clothing, and are entirely self supporting.

The school building is well filled with bright children, but there is a lack of facilities for the teaching of industrial work, especially the trades.

A compulsory education law is greatly needed here.

QUAPAW AGENCY, IND. T.

This agency has under its supervision eight tribes, each occupying a separate reservation. These Indians are practically white, they being citizens of the United States and under the jurisdiction of the United States courts. All own fine tracts of land well adapted to agriculture.

The Indians on this reserve are not fond of labor and would rather rent their land

for a small sum of money than to till the soil for many times the amount. If they could have the love and dignity of labor instilled into them and be induced to till their fine tracts of land, instead of renting their farms at low rentals to their more industrious white neighbors, a much better civilization would be engrafted upon them.

PHOENIX SCHOOL, ARIZONA.

The school is doing much toward breaking down the old prejudices that have existed against Indian education and Indian labor and proving the fallacy of the statement that education for Indians is valueless.

This school is magnificently equipped, being one of the finest schools in the service.

PIMA AGENCY, ARIZONA.

The Pimas are self-supporting by means of agriculture. They live in one and two room adobe houses and have some stock, and I believe, until recently have never received any appropriation.

HACKBERRY DAY SCHOOL, ARIZONA.

This is one of the best day schools I have visited. It contains two rooms and has an attendance of about 65 Hualapai children. The literary work is good, but there are few facilities for teaching industries.

Most of the children live within a short distance of the school, and those residing at a distance board with their relatives, who live in little shanties constructed of lumber, in most instances given them by the agent. I visited many of these houses, which were very poor indeed. Nearly all have stoves, but the Indians persist in cooking in a primitive manner and sleeping in blankets on the ground. The women carry their children in the old fashioned way, strapped to a board and hung over the back, and they dress in Indian fashion, wearing an old blanket or a wrap of red or blue calico cloth.

KINGMAN DAY SCHOOL, ARIZONA.

I consider this, also, one of the best day schools. There were in attendance 45 of as bright children as I have met, their association with the white people of the town having much to do with their advanced condition. Many of the women do work for the town residents, and the men do considerable gardening. The portion of the Hualapai tribe near Kingman is making decided progress. The work carried on here is of a very practical nature, and I venture to say that the children who attend this school any length of time will become useful citizens.

HAVASUPAI DAY SCHOOL.

These Indians farm as they did hundreds of years ago and live in as primitive a condition as then. Their houses are built of willows, and many superstitions still remain, such as refusing to cultivate the land of deceased Indians for three years.

Literary training in an almost inaccessible canyon, where the children do not come in contact with white people, and who, after leaving the schoolroom, have no further occasion to speak the English language, is of little value.

FORT MOHAVE SCHOOL, ARIZONA.

The schoolroom work here is satisfactory, but on account of the climatic conditions very slow progress can be made in educational work.

The Mohaves are good workers, all of the work of the deck hands on the boat which carried me to Fort Mohave being performed by them. A large number were also engaged in cutting wood, which they sell to the mine owners, and a con-

siderable sum of money is realized in this way.

The non-progressive Mohaves are quiet, peaceable, and thoroughly honest, but are loth to give up their old superstitions. The progressive Mohaves have comfortable homes, wear civilized dress, and have short hair. They cremate their dead, and have discarded their "medicine man" the latter being quite a step in the way of civilization. Several Indians have stores on the reserve.

FORT LEWIS SCHOOL, COLORADO.

I can not too strongly urge the necessity of teaching the Indian boy to shoe his horse and mend his wagon, especially in this Western country, where the majority of the homes are so many miles from a town. I found this practical instruction receiving careful attention at this school.

The exhibit of literary and industrial work prepared by this school was most creditable and was favorably commented upon. The general condition of the Fort Lewis school is excellent, and the children are well clothed and happy.

GRAND JUNCTION SCHOOL, COLORADO.

This school is situated in western Colorado, in the midst of a good class of citizens, who are very much interested in the advancement of the school. This is one of the best points at which the "outing" system can be put into effect with advantage to the Indian children. The boys earn good wages, and there is a steady demand for their services. The girls are also well paid, and the home life and training which they receive in the family is of many times more benefit to them than could be derived from a number of years spent at a school which can not give individual training in household economics. The literary branch of the work is excellent, but the facilities for industrial instruction are limited.

HAMPTON INSTITUTE, VIRGINIA.

"Learning by doing" is the keynote of this school, and every principle learned in the class room is practically applied. Each girl in the academic department is instructed in agriculture, woodwork, sewing, cooking, and dressmaking, and no girl is allowed to graduate who can not do plain cooking, laundry work, and make her clothes. The work in domestic economy is especially fine at this school.

ALBUQUERQUE SCHOOL, NEW MEXICO.

The children are well clothed, and there were no sick in the hospital. I believe there has been very little sickness there during the year.

The sewing department was unusually good. I found in this department three or four times as many girls learning practical work in mending and sewing as is the case in many other schools.

SANTA FE SCHOOL, NEW MEXICO.

Practical instruction is also given by the farmers, and if a sufficient supply of water could be had at this school considerable work could be done along agricultural lines. The teaching of irrigation is very important in this section, as in order to raise anything in the pueblos in the vicinity the land must be irrigated.

HASKELL INSTITUTE, KANSAS.

This excellent school has a normal department, and a commercial department, where stenography and type writing are taught.

CHILOCCO SCHOOL, OKLAHOMA.

Chilocco school owns a farm consisting of 8,640 acres, which is the most extensive and valuable tract of land in the ser-

(Continued on fourth page.)

Happy Christmas and New Year

THE REDMAN AND HELPER

PUBLISHED WEEKLY IN THE
INTEREST OF THE RISING INDIAN.The Mechanical Work on this Paper is
Done by Indian Apprentices.TERMS: TWENTY-FIVE CENTS A YEAR
IN ADVANCE.Address all Correspondence:
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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.

NO AGENCY or reservation school that we have ever known of has ever fitted a single young Indian to go out from the reservation and take part in the world's work. It is therefore perfectly safe to anticipate that no agency or reservation school ever will fit young Indians for any place outside of tribal life. Indeed, the agency and reservation school has now become the prime factor to hinder and prevent the young of the Indian race from going out from the tribe and acquiring the qualities that would enable them to compete with the white race as individual men.

What a travesty then to talk of breaking up the tribes and of giving the individual a chance, and then keep on building and enlarging reservation schools.

In the office of an Indian Agent in the West are six Indian clerical and other intelligent employees, five of whom were prepared for such work at Carlisle and one at Haskell. At no time in the last dozen years has the office at that agency been without several Indian employees who were fitted for their duties at Carlisle. That Agency had reservation schools ten years before Carlisle was born, and they have been continuous. Never has there been one young Indian fitted with the intelligence and ability to serve the Government even at home among his own people by such schools, and it is perfectly safe to anticipate that the future will only repeat the past.

The Indian Bureau and the Indian tribe are interdependent. Just so long as the Bureau can keep the tribe intact, just that long will the Bureau continue; and just so long as the tribe can keep the Bureau intact, just that long will the tribe continue. The Bureau saves the tribe and the tribe saves the Bureau, and both to save themselves tie the individual, hand and foot, to tribal and reservation life.

Mr. Beecher said "The common schools are the stomachs of the country in which all peoples are assimilated in a generation. When a lion eats an ox, the lion does not become an ox but the ox becomes lion." All our national experiences prove the truth of this omniscient utterance of the great American and preacher. As the greatest factors in assimilating our varied populations are the public schools in which all youth gather, associate and all learn in the same way the same things that make up the equipment of a loyal citizen, so schools can just as readily be made the supreme force to hinder that assimilation. As general schools in which all races and classes meet without distinction to learn Americanism surely destroy race and class divisions and weld all together as one, so special schools in which only those of one race or one class are gathered just as surely strengthen and perpetuate race and class distinctions and prejudice, to the hurt and hindrance of the race, the class, and the whole body. Feeding the children of all races and classes to a general educational system is one thing and feeding special schools to races and classes, as such, is entirely another thing. The one means the unity and loyalty of the whole people to the

Government that does it, while the other means building up of race and class with perpetual prejudice and perplexities and the setting of people over against people even to violence. One is Christian and American, and the other is the opposite. One recognizes and sets free the individual and makes him as big as the nation, the other enslaves him to the pettiness of race and class uses. The investment of public money for the education of the people is only nationally justifiable in proportion as it makes those people loyal and capable as citizens and individuals. If the people's money be expended in such a way as to hinder the citizenizing and development of such useful qualities as might otherwise be made to grow in the individual, then the uses of such money in such a way is more than waste; it becomes crime. On many Indian reservations, expensive and abundant school accommodations for all the children have been provided. No louder invitation to remain Indians and tribes could be given. No greater hindrance could be placed in the way of the individual who aspires to higher, broader, nobler living. The system says to the Sioux Indians, We don't want you to become useful, independent American citizens; we want you to remain dependent, tribal Sioux. In twenty-three years thirty-five millions of dollars of public money have been expended on twenty-two thousand Sioux, all to hold them together educationally and in every other way as Sioux. That the method has been a complete success is established fully by every present condition. Twenty-three years hence and another thirty-five million dollars of public money poured over them will find the maw of this cormorant system still crying Give! Give! and the Sioux Indians no less compact as Sioux and tribe than they are now; and the same is true of all the tribes.

Seventy-five years of tribal schools among the Indians in the great State of New York have only served to compact them as tribes. The same fruit results from tribal schools for eighty years among the so-called civilized tribes of the Indian Territory, nor is the result mitigated by mixing the blood until there is an average of two parts Anglo-Saxon blood to one part Indian throughout those tribes. In fact the commingled white blood is one great influence which engineers the opposition to the assimilation of these tribes into the body politic. The reason is found in the fact that the Government policy makes it pay, in dollars, to remain Indian and tribe.

MR. STANDING IN INDIAN TERRITORY.

My visit at Mr. Seger's school was a very pleasant one. The day after my arrival was Thanksgiving Day which was observed with the usual good dinner for the pupils of the school, the specialty being roast-pig and fixings. I shared turkey with Mr. Seger and family, and in the evening there was a general gathering of residents at the home of Mr. Roe, the missionary of the Dutch Reformed Church.

An examination of the school plant, shows that Mr. Seger is an expansionist, but the buildings now in process of erection will furnish all the accommodation he expects to need. The work being done is of a substantial character, and much of the labor, hauling, etc., has been done by the boys of the school.

Mr. Seger is as much of an enthusiast in his work as ever, and is full of plans for developing and improving the Indians under his care, he performing the duties of district farmer as well as Superintendent of the school. I fear, however, that his plans will comprehend more than he will ever be able to compass in the years of strength for work that may remain, as he is a leader in labor as well as in planning.

In this district all the children of school age are in school except two, excused.

On the day after Thanksgiving we paid a visit to Richard Davis, some twenty-five miles distant, passing through a dis-

trict green with broad fields of wheat on which numerous cattle and hogs were feeding, cornfields with seemingly endless rows and much of the crop still un-gathered, fields of cotton in which there were many pickers working and large tracts of unbroken land used for hay and grazing purposes.

Arriving near Richard's home from the opposite side of the creek we could see the house, and a good sized frame building, but no way of getting to it, so tied our horses on the road and walked over.

Richard and his wife were at home and the two youngest children, the two older ones being absent at the Presbyterian Mission School at Anadarko. We were hungry, but Nannie soon had a good meal for us, and after a time spent in visiting and a mutual exchange of questions, we started homeward, reaching there about eight o'clock in the evening, making a ride of fifty miles for the day.

On our way we stopped at the home of Little Man, one of the progressive men of the Cheyenne tribe, who took great interest in showing his furniture and household conveniences as well as his farm.

On Saturday, I met a number of Carlisle students—Joseph Blackbear, Hubbel Bighorse, Neatha, Cleaver Warden and Sumner Riggs.

(The least satisfactory is Cleaver Warden, who is not living up to his knowledge by any means, he being a young man of more than average ability. As I saw him he was very much in need of a barber shop.)

In the evening we had a gathering in the school-room, where I made a talk to the pupils and returned students, and afterwards read my paper on Industrial Education which was followed by considerable discussion.

On Sunday, the pupils attended Sunday School in the Church conducted by Mr. Roe, after which followed the regular service and communion, the elders being an Arapahoe named "Woban" who interpreted for the Arapahoes, and Little Chief, who held the same office for the Cheyennes. It was a very solemn service, and could not have been conducted with more decorum by any congregation.

Mr. and Mrs. Roe seem to be very practical missionaries, not visionary, but able to find the right place to take hold and help the people by enabling them to help themselves through industry.

They have developed quite a trade in Indian goods, bows, moccasins, etc., which are made by the old people, who know nothing but Indian work, and by this means can earn about ten cents per hour for their labor, with demand for all the goods that can be supplied.

Having done all my special work that seemed possible at this place I left for the Railroad at Weatherford, fourteen miles distant, stopping on my way to examine a frontier schoolhouse—a dug out, with dirt floor, little windows about eight inches square, that would not open, desks made of boards, seat and back with logs of stove-wood sawed off square for legs, a rickety table for the teacher, and a rickety stove in one corner.

This was a district school, but I have no doubt it will soon be replaced by a better house.

We here passed a farm occupied by two maiden ladies, who live alone, hire their work done and seem to be prospering, and another held by a school teacher who has to come about fifty miles, so many times a year, to sleep in her shanty on the claim, and so hold it by complying with the requirements of the homestead laws.

Weatherford is a busy town, shipping on the average about 125 bales of cotton daily and several thousand bushels of wheat. It has two banks and many stores.

A. J. STANDING.

Susie Baker writes that "four of us Carlisle girls are enjoying life here at the Poplar, Montana, school working for the benefit of our people. Quincy has been transferred from night watchman to assistant farmer at the agency."

Rose Howell —, is cook at Chilocco, and when Mr. Standing saw her was looking remarkably well and happy. Her husband is the school janitor.

DECEMBER'S ENTERTAINMENT.

At the December Academic entertainment, held last Thursday night, it is difficult to tell who spoke the better, Healy Wolfe or Horton Elm. These were the best orations, and the latter delivered Hillis' "The Light that Failed" with telling effect. Healy's selection was "Our Flag," always a popular subject at this school.

There were a number of excellent declamations, and the singing was specially good. Pearl Hartly was encored and responded with a second piano selection. The platform was decorated to commemorate Christmas, there being a fire-place in the rear, potted plants and evergreens, on the sides and in front, with "Old Glory" draped before the foot lights. The committee on decorations deserve credit for the happy effect produced.

At the close of the entertainment Dr. Leeper, State Agent for the Sunday Observance Society, made a few remarks in which he claimed that this was the century for the Original American, and hoped he would make the best of his opportunities.

Major Pratt followed, saying that he had heard Chauncey Depew once tell that when he left college he resolved with his classmates that each should become distinguished in some line. They chose different lines of business and did succeed. They did not hang together and become clanish.

Some don't seem able to get away from the old place, but if we want to become worth something to the world we must get out where there is room to swing ourselves and be independent, get away from each other and strike out in different lines.

The foremost thing is to get the ability to earn our own support. No man can be a MAN until he can do that. What seems a calamity is often a blessing. Work through a seeming calamity and it will prove to be our salvation. If the 959 students of Carlisle today after finishing this course would strike OUT in different directions in their quest for an independent living they would do more for their people than the mass could possibly do. Why fence yourselves in and herd in a mass? The mass is what hurts.

Mrs. DeLoss at Ft. Defiance.

Mrs. DeLoss' first letter from her new field of labor calls Ft. Defiance an oasis in the desert.

She has charge of the boys. They have just moved into their fine new building. "What do you think of steam-heat, gas, and the modern conveniences of needle baths, lavatory, etc., in this wilderness?" she asks. "One of my little boys, (there are 24 very small) wears dresses."

It was about a day's ride from Gallop to the school and the distance was covered in a vehicle driven by a Mexican.

"I think a true history of that day's journey," she continues, "would amuse you. I reached the Fort about 6:30 in the evening with the Mexican's bed-quilt wrapped around me, two shawls over my head, (it having grown extremely cold at sunset,) and tired."

This is a new world to me. I am not prepared to say it is a better one. The air is delightfully dry, altitude between seven or eight thousand feet, and at mid-day it is quite warm. As the sun drops behind the mountains, it grows suddenly dark and very cold. She closes with kind remembrances to all her friends."

Was the Turkey Dressed?

One of the little girls of the Louisville Baptist Orphan's Home, ran into the house with the report that a turkey had been sent in by some good friend.

One the of ladies asked:

"Is it dressed?"

"Why, no, it is just as naked as it can be," the little one innocently replied.

That was a smart (?) boy who when told that trouble was brewing for him answered that he knew it but that he was not looking for a brewery.

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

No REDMAN & HELPER next week.

Are you ready for the new century?

That tea-kettle game is funny enough.

Days and nights are now of about equal length.

The weather is moderating. Good-by skating.

The question of what shall I give is about settled.

Many are still busy finishing up their Christmas presents.

If Billy Horse could talk he probably could tell a tale of "whoa"

Skating has been enjoyed to the top notch for the past few days.

Fitz Hugh Lee Smith, a new arrival, has joined the printers' force.

Two or three of the football team have gone to their homes this week.

Some people are very near sighted and yet cannot see their own defects.

The cooking classes have been making cookies for the Christmas dinner.

Miss Cutter will visit her sisters in Washington, during the holidays.

Who won the prize? Can't publish the name of the prize winner till next issue.

If you love your neighbor as yourself don't scrub the walk in freezing weather.

Presence of mind is a good thing, but the Christmas presents now bother the mind.

There will be a number of interesting Christmas entertainments in town next week.

Hobart Cook is home on his Christmas vacation from St. Luke's School, at Bustleton.

Miss Nellie Robertson's canary cheereth the hearts of all within the sound of its voice.

A number of the teachers and others are going to spend Christmas with friends at a distance.

Miss Senseney went home to Chambersburg, Wednesday afternoon to attend the funeral of an aunt.

There have been weddings and rumors of weddings and yet the bride never marries the "best" man.

Several new students have been added this week from Oneida, Wisconsin, and other points in the west.

The Tibbetts brothers have been doing a fair business this year on visiting cards, and have turned out neat work.

Rev. Jesse Kirk, of Klamath, Oregon, was here Sunday to visit his sons. Mr. Kirk is in Washington, D. C., on business.

Leading cornetist of the band, Fred Smith, has come into the printing office to learn the business of a typo and pressman.

Stick your Christmas Menu in your next home letter. It may be interesting to your friends out there to see what we had for dinner.

That was a snap shot the girl received, the other morning, when on combing her hair by the electric light bulb it broke into "smithereens"

To Mrs. Van Der Mey the football boys and managers are indebted for the delightful repast set before them and their guests on last Saturday night.

Don't abuse the skating privileges, for they may suddenly be cut off, and that would be too bad just because a few cannot behave themselves.

Miss Forster and Mr. Nori attend the Invincibles to-night; Mr. Miller and Miss Cutter, the Standards and Mrs. Brown and Mr. Odell the Susans.

We still have some band pictures on hand which we will be glad to send for renewals or for new subscriptions when asked for, we paying postage.

On Tuesday afternoon the pupils of No. 12 visited the Axle Works and the Frog and Switch Works near the Junction. Through the courtesy of those in charge of the works the visit was instructive as well as exceedingly interesting.

A certain person who is so afraid of bees always wears a bonnet with a "b" in it.

Our subscribers will lose no papers by our not publishing an issue next week, as 52 numbers make the volume or year, and the full fifty-two numbers will be sent.

If little Katherine Bakeless could understand all the nice little compliments paid her she would soon be spoiled. She is one of those sweet tots whom everybody loves.

As has been our custom for many years we will not publish a paper during the holidays. We need the extra time to finish up work that has been accumulating, and to eat up the Christmas pi.

Levi St. Cyr, who for some years was at the head of our mailing department, is proud over a recent arrival at his house at Winnebago, Neb., in the shape of a son. In all likelihood he will be called Theodore Roosevelt St. Cyr.

Miss Weekley has sent to the Sophomore Class a number of interesting photographs of scenes in Porto Rico. They come as a Christmas greeting and will form the beginning of a Porto Rican corner in the school-room.

Miss Wood gave a talk on the Progress and Civilization of the Tudor period in England. It was an interesting, instructive and graphic summing up of the age in which Elizabeth guided the destiny of the English nation.

Interesting letters from Miss Weekley have been received this week, parts of which may be printed in our next issue. She is well and is still enjoying her work in Porto Rico. They are planning a Christmas treat for the school and Sunday School children.

Any one on the grounds may have a band picture by coming to the printing-office and asking for the same. Put one up in your room or send one home. It costs only five cents to send, board, wrapping-paper, string and all. We will do them up for you if you want to send them away. The actual postage is but three cents. Five cents will cover all expenses.

Just complaints were made by the girls regarding the white-gloved officers who went the rounds of inspection on Sunday morning. It is said that they were not gentlemen. Dust was found on chair-stands, behind looking-glasses, and in places where no dust should have been, and that was mortifying. The girls recognize the justice of such criticism, however, and will profit by it, but to have to submit to rudeness is uncalled for.

Miss Stewart and Miss McIntire took 35 of the small boys from the Normal room to town Friday night. They had such a fine time looking at the Christmas things, and their behavior was so gentlemanly throughout the trip, that it was a pleasure to be with them, and the little fellows deserve "honorable mention." The store people were more than usually kind in exhibiting the mechanical toys and interesting games, and they could not say enough nice things about our little gentlemen.

The Literary Society Reports.

Two weeks ago the Invincibles were said to have had a splendid meeting, but last week's reporter announces that they consume too much time in non-essentials. The speakers were well prepared and on the whole they are improving.

The new president of the Susans is not yet familiar with her duties. The speakers were not well prepared. The essay was good and the declamation was good. Some girls whisper more than they should and there is some giggling. The good womanly girls will have to do something to get their society out of the poor reputation they are gaining. Are there not enough of the real, genuine thoughtful material to save the society?

The Standards meeting continue good, although the last meeting was not quite up to the standard. It is a privilege to belong to a GOOD society. Do the Standard whisper and giggle? Never.

THE FOOTBALL BANQUET.

The Annual Banquet of the Football team was held in the Young Men's Christian Association Hall on last Saturday evening. A hundred or so guests were present, and at first were ushered into the gymnasium where promenading, games and social chat were indulged in. The orchestra, of which Mr. James Wheelock is director, discoursed very acceptable music.

About nine o'clock all were invited to the banquet hall where tables were spread with enticing edibles. The room and tables were trimmed in tasteful and appropriate decorations, wherein suspended footballs formed a part of the display.

Mr. Thompson was toast master, and after all had partaken of the bounteous repast speeches were in order, and were announced in an original and characteristic manner much enjoyed.

Ex-Captain Rogers' assigned subject was "A nobler band I ne'er did see." He thanked the team for the support they had given. They had had bad luck, but in his estimation the team had played good football. He was unstinted in his praise of the help that the second team had been to the first and referred to Dr. Winship's illustration of the accompaniment. The second team had played the accompaniment to the first, all through the season. There has been great friendliness among the boys of both teams and they nick-named each other. These names as announced greatly amused his hearers. One was called Pig, because he was so slippery that no one could hold him. One being a Hare needed no more appropriate cognomen as he was very fleet. One was called Frog, another Buck, Duck, Hen, Cow, etc.

James Johnson spoke upon "Our Supporters."

"Our team has suffered disadvantages in years past," he said "but this year has had the support of one of the best coaches in the country, which was shown in the way that he developed the green men. Several of the first team men had never before played against a college team, which when duly considered proved that we have made as good a showing this year as last."

Major Pratt was commended for his generosity and the magnetic support he gave the teams by his presence when at practice. The speaker thought if Major had been at the Yale game the boys would not have suffered such a defeat.

He advocated the necessity of doing better team work. "We must play together as one man, and go into the game with anxiety which is better than over-confidence."

A song of burlesque by several of the men was here enjoyed.

William Baine's subject "The Football Girls" was handled with grace. He thought that some of the support came from their girl friends who had attended the various games here and at Philadelphia. The boys never enjoyed a trip more and never played a fiercer game than with Pennsylvania University at which a company of girls had encouraged them by their presence. Their influence was helpful, and he could but think that if the girls had been present at the Yale game the score would have been different.

Hawley Pierce, on the subject "What are we going to do with them next year," reminisced somewhat. He spoke of his first game with Princeton and how he did not sleep the night before, as he was so anxious. He spoke with pride of the honor he felt at being elected Captain of the team for the ensuing year, and he meant to do his best to make a good team. He in fact hoped to turn out the best team next year the school had ever had. He complimented the work of the new men this year. He had not taken part in the big games but he watched the playing with interest. From the prospects before them they should beat at least two of the big four next year. He reminded his men of the gentlemanly playing of the Susquehanna boys and the lesson to be gained from them.

Coach Warner's assigned theme was "A Wooden Indian—the Yale game," "We came, we were seen, we were conquered." Out in Texas he belonged to a literary society. That was when he was quite young, and he remembered one of his first speeches before the society when a question was up for debate. He said "I think, I think, I think, I will sit down." That was the way he felt on this occasion. When he was coaching the Cornell team he used to tell his men if they showed a lack of life and spirit that they played like wooden Indians, and the first half of the Yale-Indian game this year suggested some such idea. There always seems to be one game in a season when teams fall to pieces. This year with our team it was when we played Yale. The principle is hard to explain but lessons can be drawn from the poorly played game. There were some who seemed to get discouraged in the first part of the Yale game and did not play as well as they were capable of playing. Nothing so impresses the lookers on with such contempt as when a team gives up. The team that plays hard football from start to finish receives credit whether defeated or not. Qualities of the individual players count, and the people remember the team that does not give up. Otherwise they lose the respect of the crowds and of their opponents. He would have us cultivate more of the true college spirit. It is the spirit that sacrifices all selfish interests for the sake of one's Alma Mater. This spirit is developed and sustained by the college song and yell. That is the spirit that makes the large colleges so strong in their games. They have not always had the big men but they received the proper encouragement from their fellow students on the side lines. They go into the game with firmness and determination to win for the college or university they represent, with personal selfishness a second consideration. We need more of that spirit. We have reason to be spurred on with greater spirit and determination than any college. We represent the Indians as a race, as a class of men. You play before people who never saw Indians before, and by the manner in which you carry yourselves the people judge the race. In all the battles of life this principle should guide us. We not only represent the Carlisle School but the Indian as a race.

Major Pratt was here called upon and seconded most heartily all that Mr. Warner had said. All development depended upon persistency of effort.

While we rejoiced in victory, lessons were to be drawn from defeats. Success depended not so much on the size of the men as the true spirit and indomitable will. He used as illustration the story of a young officer who had said "I weigh 98 pounds but when I am mad I weigh a ton," and as further illustration spoke of the great general at Waterloo who with steady gaze and anxious heart was watching the movements of the battle in progress, when a young officer came up and cried "General, we have taken a standard." The general paid no attention to the remark and the officer repeated: "General, we have taken a standard." To this he also paid no attention and the officer cried with more vehemence: "General, we have taken a standard," when the General turned and commanded with great force: "Well, take another!"

He would have us hammer away. It all depends upon who can hammer the longest and the hardest.

If Indians were on an equality with all the other peoples it would not amount to so much, but Indians have for generations been held down and pressed back so that the spirit with which we play and the manner in which we succeed amounts to everything. The Indian must show that he has in him the spirit that other people possess, that he is just as true, that he is just as indomitable, and if he cannot play with the spirit of true manhood he had better quit the business.

The necessity is upon us. We must show that we have in us the spirit to rise and be on equality with the other races or we shall soon wear out the patience of the body politic. We have shown that we are not cringing cowards, that we could not be enslaved, now the necessity is upon us to make ourselves useful and capable along all lines, and show that we can become self-sustaining, if given the opportunity, and can make ourselves able to walk shoulder to shoulder with the best people of the best civilization.

(Continued from first page.)

vice. This could easily be made the greatest agricultural school in the service as the climate is favorable to the raising of cereals and all kinds of fruits and vegetables.

PERRIS SCHOOL, CALIFORNIA.

On account of lack of water, farming and gardening can be carried on only to a small extent.

CARSON SCHOOL, NEVADA.

The lack of water seriously interferes with the teaching of farming and gardening.

SALEM SCHOOL, OREGON.

This is one of the largest and best equipped schools in the West. The natural surroundings, together with the many fine buildings, make this one of the most beautifully located schools in the service.

This school has one of the finest hospitals in the service.

SILETZ SCHOOL, OREGON.

The Indians on this reservation are quite advanced in civilization, most of them being self-supporting and taking an interest in the education of their children. The facilities for teaching the trades are very limited indeed. Farming and gardening are extensively carried on, as the soil is productive.

WARM SPRINGS AGENCY, OREGON.

The Indians on this reservation are industrious and anxious to secure good homes, but are lacking in economy and the proper care of their households.

PUYALLUP SCHOOL, WASHINGTON.

These Indians are fairly well civilized and own excellent tracts of land. The literary work was usually good, but the facilities for industrial teaching were poor. Several churches have been erected near the school and are doing good work.

At all of the schools visited the morals of the children are carefully looked after, and a happy Christian influence pervades the atmosphere.

Compulsory Education.

As heretofore advocated, a general compulsory law for the Indian schools should be enacted at once and stringently enforced. The number of Indian children of school age in the United States is between 35,000 and 40,000, the average attendance being 21,558. But it is not obligatory upon the father or mother of the child to send the little one to school, and if the parents so will, the child need never attend. Of the thousands of Indian children of school age, many will not attend, and many more are not required to do so, and it is to overcome these difficulties that the proposed measure is urged.

The Condition of The Indians on The Sac and Fox Agency, Iowa, Deplorable.

No stronger argument in favor of compulsory education for the Indian need be advanced than the conditions existing at the Sauk and Fox Agency in Iowa.

The majority of the Indians of this reservation have been and are still bitterly opposed to the education and civilization of their children. Notwithstanding the fact the agent and superintendent have made vigorous efforts for the last year and a half to overcome this prejudice against the school, but few pupils have been enrolled, and owing to a recent decision that parental permission is necessary in order to place children in school, a condition of affairs exists here that is startling.

United States Indian Inspector McLaughlin, whose experience among the tribes is well known, states that these Indians are in a most deplorable state of barbarism, and that nothing but force will induce them to permit their children to be educated and adopt the ways of civilization.

When I visited this agency in march last I spent considerable time in the camps in company with the agent and superintendent, who were endeavoring to persuade the parents by every known means to allow their children to return to school.

After close inspection of the primitive customs of the Sauk & Fox tribe, I am glad

to say that the conditions existing on this reservation are not approached at any other in the United States, and nowhere else have the efforts of the Indian Office been met with such utter repulse and absolute barrenness of results, so far as education and civilization are concerned.

At a number of other reservations conditions similar, though not quite so degrading, obtain, emphasizing the fact that, if the Indian will not accept the opportunities for elevation and civilization so generously offered him, the strong hand of the law should be evoked and the pupil forced to receive an education whether his parents will it or not.

If compulsory education is deemed necessary for the white child, with thousands of years of civilization behind him, all the more should it be for the Indian, who, as a civilized being, is just in his infancy.

When the Indian May Safely Pass.

There is a responsiveness to ethical training in the Indian's soul as well as in the white man's, and when we have taught the Indian the speech of civilization and the crafts required by his environment he may safely pass from our hands to the saving power of self-support.

The Indian must be brought to a point where he will feel the work spirit and become self-supporting, where he will have the ambition to support his family and not look to the Government for help. This point will be reached only through patient application and faithful work along industrial lines.

A civilization without the elements of labor in it rests on a foundation of sand. Labor is the basis of all lasting civilization and the most potent influence for good in the world. Whenever any race, of its own volition begins to labor, its future is assured. Even under a system of slavery labor has been a mighty factor in the elevation of barbarous races.

As the Mother is, So is the Home.

Educate and civilize the future Indian father in as thorough a manner as you please, but neglect the future Indian mother, and your work will be fruitless. If it be true in the case of the Caucasian race that its destiny is in the keeping of its mothers, no less so is it true of the Indian race.

The Husband's Point of View.

She—Dear, you would be in ecstasies if you had all the lovely things I wanted to give you.

He—No, I wouldn't; I'd be in the poor-house.—[Chicago Record.



CONGRESSIONAL LIBRARY, WASHINGTON, D. C.

CONGRESSIONAL LIBRARY, WASHINGTON, D. C.

The writer who recently visited the Congressional Library, was escorted through its palatial halls and corridors by Master Jarvis Butler. Many remember Jarvis as he used to visit his mother, Mrs. Butler, of Major Pratt's clerical force, now of the Interior Department in Washington.

Since returning to Carlisle numerous questions have been asked, hence we place some of the information gained during a short visit to the library in the form of an interview.

How old is the building?

The work on the Congressional Library was begun in 1886 and was finished in 1897. What style of architecture is used?

It is called the Italian renaissance, modified.

How does the building compare with the other Government buildings in Washington?

It is one of the noblest edifices externally and the most artistic one inside of all the grand buildings at the Capitol.

How large a building is it?

It covers over three acres of ground.

Is it a frame building?

Oh, no. The outside material is Concord (N. H.) granite. Within the courts, (and there are four courts,) enameled brick is used.

Of what is the frame made?

Steel. And the inside of the walls are encased and decorated wholly by stucco marble.

Is it a high building?

The rotunda which is eight sided and is lighted by the four courts is built of gray Maryland granite and crowned by a roof dome of copper. This dome is heavily gilded and ends in a gilded torch of Learning, 195 feet above the ground.

What foreign artists helped in the decorations?

No foreign artists. The decorations are said to be wholly the work of American architects, painters and sculptors. More than fifty of them participated in the work; so that this magnificent library is an exhibit and memorial of the native art and ability of the citizens of the United States.

In the decorations are there any figures of Indians?

Yes, Master Jarvis was quick to point these out. On one of the bronze doors within the entrance arches—on the first door at the left, there is an Indian figure. This door means "Tradition" and its tympanum was modeled by the late Orlin T. Warner, in a manner suggesting a wise woman of

pre-historic times relating the traditions of her ancestors to an eager child. Among those around her, listening to her words is an American Indian, whose face is that of the famous Joseph, chief of the Nez Perces.

Were there no more Indians in the decorations?

One of the most prominent is in a detail of the grand staircase. Perched upon pilasters of the buttresses are charming groups illustrating the continents and their inhabitants by globes showing the Old World and the New and their peoples. Beside the map of Africa and America sit two chubby boys—one in the feather headdress and a few dangling ornaments such as Indians wear, and the other showing the dress and arms of an African. All of these figures are of white marble and the artist who made them is Phillip Martiny.

How does the building look at night when lighted up?

It is like a crystal palace. In the main reading room alone there are 1,458 incandescent lights, and the gorgeous brilliancy from the thousands of lights in the halls and corridors make one feel she is walking in fairy land.

How many books can this library hold?

It has a capacity of 4,500,000 volumes.

How do they get the books?

The same as other libraries, but on the shelves of the Congressional Library there is one copy of every book and pamphlet that has at any time been copyrighted in the United States. They have in glass cases specimens of the earliest published editions of rare books such as the Bible, Shakespeare, and illustrated old volumes of travel and adventure.

Is Eliot's Indian Bible there?

Yes, side by side with Joe Smith's Mormon Bible. One could spend weeks very profitably in studying the wonderful collection of art, science and beauty of the building, and in the reading gallery devoted to books old and rare, days are needed to half appreciate the wealth of the contents of the many glass cases, but until another interview, please excuse me.

Enigma.

I am made of 3 letters.

My 2 is a hundred.

My 2, 1 is more than a hundred and when spoken softly tells what people do in sorrow.

My 1, 3 stands for "that is" in Latin.

My whole is king just now at the Carlisle school.

ANSWER TO LAST WEEK'S ENIGMA: Skating.