

The Red Man and Helper.

PRINTED EVERY FRIDAY BY APPRENTICES AT THE INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.

THE RED MAN.

This is the number ^{of your time mark on} wrapper refers to

FRIDAY, NOV. 7, 1902.

Consolidated Red Man and Helper
Vol. III, Number Thirteen.

EIGHTEENTH YEAR OR VOL. XVIII No. 17. (18-17)

—No!—

NO SUNSHINE sweet, no balmy air,
No gentle zephyrs sighing;
No rapt'rous songs from happy
To nestlings homeward flying;
No grassy slopes, no valleys green,
No daisies, starring meadows;
No bursting buds, no thick-leaved trees
To cast soft dancing shadows;
No wildwood flowers, whose fragrance rich
With joy we yet remember;
No springtide hopes, no summer skies,
No autumn fruits—No-venber.

—[Farm Journal.]

SCORES EDUCATED INDIANS.

Oklahoma Agent Says Young Graduates of Schools are Idle and Worthless.

(Special to the New York Times.)

WASHINGTON, Oct. 31.—Indian education is a failure, according to the annual report of Agent Erwin, in charge of the Ponca, Oto, and Oakland Reservation. He recommends that the Indian children be educated only at reservation boarding schools, because further education is waste of effort and money. He also recommends that schools under the jurisdiction of the Oklahoma Government be established among these Indians, so that the later can come into contact with white children, and that the payments now made by the Government for additional educational purposes can be used to enable the Indians to start in farming and stock raising.

"Hardly any of the young Indians," says the report, "those who have graduated from the non-reservation schools, as well as those who have attended for a number of years, do any work at all. It can be set down as a perfectly safe rule that as a class the young Indians are the most worthless ones in the tribe. Nearly all of the work done by the tribes is performed by the middle-aged, able-bodied ones who cannot write or speak English. The educated Indian coming from the schools usually gives the excuse that he has nothing with which to work—neither money, implements, nor stock of any kind. This is true, but I notice that they manage to live on their annuities and lease money and buy horses, buggies, etc., on credit and borrow money from the banks with very little prospect of ever being able to pay their debts.

"Many of the people are addicted to drink, and both men and women are inveterate gamblers. Their days are spent almost in utter idleness, and vice and debauchery are rampant. The degradation of these people will continue and increase until they are made to work and live by the result of their labors."

The above appeared generally in papers of the first instant throughout the East, always as "Special from Washington."

On investigation it appears to be an extract from the Annual Report of Indian Agent Jensen (not Erwin) who has been for four years past in charge of the agency referred to.

From our knowledge of the facts we believe it to be in the main a slander in so far as the Carlisle students are concerned. Some of them are intelligent and have character enough to meet and refute the agent on his own ground. We, therefore, think it best to print the names of all the male students from his tribes returned to agency care, giving the dates they came here and the dates they returned to the agency. The following is a full and complete list of those whom our last information indicated to be still living:

| NAME | TRIBE | ADMITTED | DISCHARGED |
|------------------|--------|----------------|-----------------|
| Louis Bayhyle | Pawnee | Aug. 31, 1882 | May 10, 1887. |
| Mark Everts | " | Oct. 23, 1883 | June 29, 1892. |
| *Stacy Matlack | " | Oct. 23, 1883 | May 18, 1892. |
| Robert Matthews | " | Oct. 23, 1883 | Sept. 14, 1892. |
| Wilkie Sharp | " | Oct. 23, 1883 | Jan. 11, 1890. |
| Samuel Townsend | " | Oct. 27, 1879 | Sept. 30, 1892. |
| Frank West | " | Aug. 31, 1882 | July 29, 1890. |
| High Bear, Jr. | Ponca | Feb. 20, 1880 | Dec. 31, 1880. |
| John Bull | " | Feb. 20, 1880 | July 10, 1883. |
| Frank Eagle | " | Feb. 20, 1880 | Dec. 2, 1883. |
| Perry H. Laravie | " | Apr. 12, 1888 | Nov. 30, 1892. |
| Samuel Mark | " | Feb. 20, 1880 | Aug. 21, 1880. |
| *Louis McDonald | " | Sept. 23, 1896 | Sept. 4, 1901. |
| Fred Smith | " | Oct. 27, 1879 | July 1, 1882. |

* Indicates graduates.

Some of the above are married and have families and are as respectable as any of the Indians on the reservation and far more respectable than a large mass of the white people surrounding the reservation, who, of course, through example and other means exert more or less influence upon the Indians.

In order that the above former Carlisle students may know what their agent says

of them we send a marked copy of this paper to each one.

Agent Jensen favors extending the jurisdiction of Oklahoma schools over the Indians.

The Indians in the public and other schools with the rest of America's children, is of course the ideal system, but quality of schools, regularity of attendance and prejudice against the Indian has everything to do with the success of such an effort. Eleven years ago the Indian Bureau instituted the system of sending Indian youth to the white day schools about the reservations just as Agent Jensen recommends, and nothing has been in the way throughout his whole term, of Agent Jensen's doing exactly what he proposes. After years of trial, that plan has been officially declared a failure, mostly because of local prejudice and dilatory attendance.

We have been able here at Carlisle to keep three to four hundred in regular attendance at public and other schools without the slightest apparent prejudice against them; and the results have been most highly satisfactory. They have earned their own way. Throughout the Indian service ten dollars per quarter has been paid for each Indian child taken into the public schools where the Indians lived. That plan was a failure, ours a success.

The facts are that Oklahoma has already through Agent Jensen and its former agents, employees and surrounding population exerted under what is called the "Home Rule" appointment system ten times more influence than all the balance of the United States put together. The results of that influence are fully confessed in the complaints of the agent's above report.

Agent Jensen more than any other man, more than the Bureau of Indian Affairs or any other influence during the past four years has had the widest and fullest authority and opportunity to enforce labor, and has had as much help in his police and other employee force to compel labor as it is at all likely would be granted under any system that could be contrived. That the results of his efforts bring such a wail of failure is properly only a commentary upon his administration and the reservation system.

Agent Jensen brags on the ignorant, and tries to degrade the intelligent and educated. It is a notorious fact that it is the intelligence of the returned student that is really in the way of Indian agents. The returned students, having been outside the reservation and had experience, are able to detect fraud, and fathom pretense, and knowing there are better conditions elsewhere, have both the intelligence and the courage to make war up on the deplorable agency and reservation conditions and methods.

The uneducated Indians or those "educated" under the eye of the Agent are much more easily handled. Because young men educated away from the agency are able to think, and are not afraid to express thoughts that hurt the incompetent management, a counter attack must be made to discredit their testimony.

A former collector of customs at Nogales, Arizona, made it a practice to prefer charges against inspectors as soon as they reached his place in order to offset the adverse report that from his conduct of his office he knew to be inevitable. He worked the scheme for some time before he was discharged. There are Indian agents trying the same plan on the non-reservation Indian school boy.

Ignoramuses of various kinds have proclaimed that our colleges and universities ruin young men of our own race. This is the same foolishness and by the same variety of man. The assertion is as silly in the case of the Indian as of the white boy, and falls for the identical reason that it is unsupported by facts.

It will be noted from the above list that with one exception all those returned from Carlisle to the Pawnee, Ponca and

Oto Agency have been at the agency eight years or more and so have been eight years attending the agency schools of experience and for four years past continuously under the superintendency of Agent Jensen.

While at Carlisle all these worked well, so well that they were in constant demand as helps in the country hereabout. None of them were addicted to drink or the "lazy, worthless" habits alleged against them now.

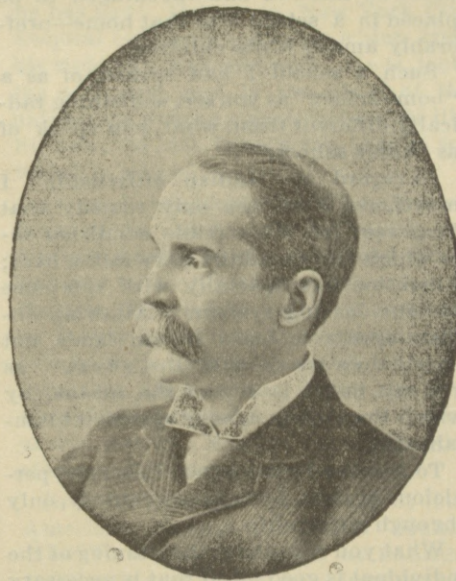
Education goes on in every man's case and his environment is his greatest school-teacher.

If these young people have become demoralized since their return to the reservation it can in no sense be alleged that it is the fault of the non-reservation schools, but it can safely be said that it is entirely the fault of reservation influences.

We invite these former Carlisle students to write us, and we will give as wide circulation as we can to what they may say in reply to their agent.

"THE PRESENT STATUS OF INDIAN AFFAIRS, etc."

From a lengthy article, in Christian Work, written by Hon. Merrill E. Gates, LL. D., Secretary of the Board of Indian Commissioners, we take the following as bearing upon topics our readers desire most to know about. The data given is accurate, and comes from one who stands in a position to speak with "authority." Dr. Gates' able and graphic description of the Indian situation given at the recent Mohonk Conference, embodied much of the thought herein expressed:



DR. GATES.

What is an Indian? Until he has left his tribal relation and taken land under the allotment act, he has no place, no legally defined position, in our American system. He is not a citizen by birth, although he is the true "native American." He is not a foreigner. He is not an alien. He cannot become a citizen by naturalization. This native American is the only man on the face of the earth not already an American citizen who may not by naturalization become one. Some of the keenest legal minds have attempted to find or to coin a precise and fitting legal term for his condition, but they have tried in vain. Caleb Cushing called him a "domestic subject." Daniel Webster, after admitting that it is impossible to precisely and accurately define their condition, applies to the Indians an old legal phrase which has delighted many a greedy frontiersman who coveted their property. Webster called them "perpetual inhabitants with diminutive rights." We have left their rights "diminutive" until after they take their land in severalty. But the "General Severalty Act" of 1887—known as the "Dawes Bill"—makes a citizen of the State or territory where the land is taken—and so a citizen

of the United States—every Indian, man, woman or child, who receives an allotment of land in "severalty." And this allotment is secured under a title protected by the United States for twenty-five years as inalienable and free from taxation and is made absolute in "fee simple" at the expiration of the twenty-five years.

Through allotments of land only have we provided a way for Indian into citizenship. Since it is through their land that these "perpetual inhabitants with diminutive rights" can become citizens, let us see whether they are indeed "perpetual" or "vanishing," and what "diminutive rights" they still have in the matter of the tenure of land.

Indians are as Numerous, Now, as Ever.

The census of 1890 gave the number of Indians in the United States, exclusive of Alaska, as 259,000; the census of 1900 gives them as 270,000. Careful ethnologists see no reason to suppose that since America was discovered there has ever been a time when the Indians on our territory were materially more in number than they now are. They are not "dying out." They are "perpetual inhabitants." They are with us and will be with us, testing our national fitness to deal with less favored races.

While they are often spoken of as "dispossessed of their lands by the whites," their present holdings are not inconsiderable. The Indian reservations set apart by the United States for these 270,000 Indians (about one-third hundredth of our population of 76,000,000) have an area of 119,000 square miles, about one-thirtieth of our entire territory. Each Indian has pro rata from nine to ten times as much land allowed him as is allowed to the average American citizen, since 76,000,000 of inhabitants of our territory have in all but 3,603,000 square miles.

These Indian reservations are equal in area to the entire States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Maryland and Delaware, with over two-thirds of the great State of Pennsylvania in addition. Although a large part of the land on these reservations is valueless for farming or grazing purposes, the "landed interests" involved in the "Indian question" are soon to be immense. Coal and mineral deposits of all kinds still farther complicate the interests involved.

Schools the Hope.

Schools are the hope of any people, for they control the future. Nearly 24,000 Indian children were in school last year.

In Government boarding schools—
not on reservations, about.....7,000
In Government boarding schools—
on the reservations, about.....9,300
In day schools for Indian children.....3,300
In mission boarding schools.....3,500
In mission day schools.....300
In public schools of states and territories, their tuition contracted for by Government.....121

Put Indian Children in White Families and Schools.

To many who have studied carefully the progress of Indians toward useful American citizenship, the best plan seems that which brings Indian children away from the reservation with all its debasing influences to a well-equipped school which cares for them, and through its "outing system" places the boys and girls for six months of the year in the wholesome homes of Christian farming-folk or villagers. Here they earn their way by doing farmwork, housework and "chores," and they attend the public school of the district, and by associating with civilized people in home life, they see civilization "from the inside." Careful supervision of all such people is maintained by the teachers of the non-reservation school in which they are enrolled. They are sent only to homes where people of sound character will receive an Indian child from motives of philanthropy and

THE RED MAN AND HELPER.

PUBLISHED WEEKLY IN THE
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IS DONE BY INDIAN APPRENTICES.TERMS: TWENTY-FIVE CENTS A YEAR IN
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some one else has.

Editorial

A quarter of a century's wide experience in bringing Indians into actual relations with our own people, to participate in all phases of our American school and industrial life, proves that on these grounds they are in every way as amenable, useful and worthy of those opportunities as any immigrants coming to our shores, who are immediately and unhesitatingly granted such privileges.

When we are calling workmen from all parts of the world to take part in our national industries, and when Indians are in demand whenever allowed to go away from the reservation, concentrado camps and into the opportunities of these industries, and when the very effect of participation in these industries is the accomplishment of their civilization and usefulness, how inconsistent it is to yield to the sentiment that insists on reservations and special schools and special industries for them, the greatest effect of which is to keep them both peculiar and to take away their manhood.

Not only that, but to the reservation and agency system must be ascribed not only the moral and industrial, but the physical degradation of the Indians. The consumption and scrofula from which they suffer most, are the direct product of the system of treatment they receive at our hands.

MISSIONARY SANFORD ANSWERS
COLONEL PRATT.

BRIDGEPORT, OKLA.

October 28, 1902.

MY DEAR COL. PRATT:

There is one paragraph in your letter of October 8th, as published in THE RED MAN & HELPER to which I must take exception,—where you say:

"You yourself, in your letter, clearly demand a continuance of mass conditions."

I think that the ordinary reader will understand my letter, as the very reverse:

"Reservations speedily abolished"; "Indian agencies done away"; "The reservation system over allotted Indians abolished at once"; "Indian boarding schools among allotted Indians ought to be abolished"; "Indian children could attend school along with white children"; "throwing them out into civilization."

Does not this language show clearly that I do not "demand a continuance of mass conditions?"

Your letter of Oct. 14th shows me what seems to be in your mind. You use the expression "home schools" meaning one thing, while I chanced to here use the expression "home schools" meaning something altogether different.

You seem to speak of "home schools," such as exist on Indian reservations,—as opposed to the non-reservation schools.—The schools which pander to the Indians' inclination to hang together, and which are made the tools of Indian agents to continue the vicious agency system.

The boarding schools are the worst, because there is more money spent on them—and thus serve the purpose of Indian agents the better, to build up a strong and paying Indian agency.

Now I am very strongly opposed to any such system, holding the Indians together,

and keeping them as wards. The results are very disastrous.

Now by the expression "home schools" I have meant something different from what you seem to understand me to advocate:

"Settled homes are what these Indians need." "Indian parents should care for their own children. The free boarding school should be for older and advanced pupils, a sort of reward for their having finished the lower grade of studies."

But just as among white people, the great majority of little children should live at home with their parents and attend some school close to the home.

Take the young educated people who have been at Carlisle, or other schools. They return to Oklahoma; they marry and have children. Civilized life requires that they should have a settled home somewhere.

Such a family establishes a home more or less in contact with white people.

The moment their little child is five years old, the Indian agent demands that child for the agency boarding school.

There is a school for white children near by.

The Indian asks that his child may go there, along with white children.

But no, the Indian agent wants the child for the agency boarding school, to help keep up the agency system.

Under fear of the agent, the Indian yields.

I understand that annuity moneys have been withheld from those who did not put their children in Government boarding schools.

The whole force of Government employees is used, if necessary, to get children for the agency boarding schools.

They are sent, if necessary, to take Indian children out of public schools, and place them in Government boarding schools. This is the sort of system in practice here; not on a reservation, but among Indians that have been allotted for over ten years.

As a rule, the Indian family whose little child is thus forced from its parents abandons the place, where a home was established. They camp near the school, or wander from place to place.

Now I feel that these Indian families, should be encouraged to have settled homes for themselves. The family having established a home should be encouraged to maintain that home, the little children allowed and encouraged to be placed in a school near that home—preferably among white children.

Such a school I had spoken of as a "home school" as you see, something radically different from what you speak of as "home school."

In regard to "Indian citizenship" I mentioned it as "the only remedy that I can see" for the terrible condition into which Indian affairs have fallen here; I mention this specially with reference to the leasing system. Allowing Indian agents to lease Indian lands not only "does away with the sweat," as you say, but it is one of the means, by which the vicious agency system is maintained.

To free the Indians from this most pernicious system, I can see no remedy, only through citizenship.

What you say about the training of the individual is good. And that is necessary to attain good citizenship.

The system of keeping the Indian a "ward" has been so abused,—that it seems to me, that it could be no worse,—bad as the results might be, to give all the privileges of citizenship.

Oklahoma is developing very rapidly. Shall the Indian be allowed to develop? or shall he be held down, kept as a ward, and allowed no training in what will develop him in the direction of self-support?

Carlisle is good for the Indian while there, but if he comes back, as many do, he falls a prey to the vicious agency system.

Yours faithfully,

D. A. SANFORD.

All the Simco mead joints in the Creek nation went out of business last Saturday night at 12 o'clock sharp. At Oktaha the event was celebrated with 300 pistol shots fired at random. Only a mule was killed.—[The Indian Journal.

"Beer" said Count Von Moltke, "is a far more dangerous enemy to Germany than all the armies of France."

MR. GRUETT.

The friends of Samuel Gruett, class '97, who came last week from Mt. Pleasant, Michigan with a party of pupils, are glad that he could remain over for a few days. He left on Tuesday for his post of duty.

Mr. Gruett is industrial teacher at Mt. Pleasant, and was a surprise to his friends here, when he showed up as a mustached gentleman; for when he was one of us he belonged to the small boys' quarters.

In a brief interview with Mr. Gruett, we learned that Mt. Pleasant, Supt. Nardin in charge, carries about 300 pupils, half and half boys and girls.

That is a great apple country, and the school must have at least 500 bushels of fine Baldwins, Ben Davis, Greenings and other varieties storing for winter. They have a farm of 320 acres, 40 acres of which is uncultivated. There is a fine grove on the place.

The country round about abounds in excellent farms, and the school occupies the high ground overlooking a large cultivated area. The school is a mile from town—a thriving western place.

The water supply is not the best, but they will have better.

They have a good dairy, mostly Holstein stock, 15 cows in all.

Miss Susie McDougal, class '95, Carlisle, is still there as teacher, and Sarah Williams '99, is assistant matron.

Some of the returned Carlisle students in the vicinity of the school are doing fairly well, among others, Edward Peters, class '99, was mentioned.

"The reason some of the boys fail when they come back" said Mr. Gruett earnestly, is that they come well dressed, and having a little money, do not jump immediately into the first work that presents itself. They wait for something better to turn up, and by lying around idle for a time, they get into trouble.

Mr. Ettinger.

The Band boys in particular and his many friends outside of the Band were delighted at a surprise given them by Mr. Ettinger, yesterday morning, when he dropped unannounced in their midst. Mr. Joel B. Ettinger, last year our Band instructor, lives in Chester. He has disposed of his business on such satisfactory terms as to enable him, with Mrs. Ettinger, to go abroad for a year or so to study in the line of their chosen professions, Mr. Ettinger in Band music and Mrs. Ettinger in vocal culture. To those who know the splendid efficiency they have already reached, the plan seems strange, but there is a point higher that they wish to attain, and will spare no pains to stand with the very highest in the musical profession. Mr. Ettinger will have his own Band, on his return, and will tour the country. We predict for him an eminent career.

Our Daisy.

Miss Daisy Dixon, daughter of C. R. Dixon, physician and assistant superintendent of the U. S. Indian School at Lawrence, Kansas, is our professor of Latin and Greek. She graduated from K. U. in 1899, and received the honor of being awarded the D. H. Robinson Latin Scholarship. While taking her post-graduate work at K. U. she was assistant in the school of Pharmacy, and received her Master's Degree in 1900. She taught half a year in the Indian School at Fort Lapwai, Idaho. Last year she was professor of Latin in the High School of Hiawatha, Kansas, and was to have retained her position there this year but resigned to come to the Friend's University. She has made a special study of languages, not only Latin and Greek, but the modern languages as well.—[Wichita University Life.

This is a daughter of Dr. Dixon, who a few years ago was our physician. The Man-on-the-band-stand congratulates Miss Daisy on her honored career.

Library Hours for Students and Employees.

| GIRLS | BOYS |
|--|--|
| Monday, Wednesday & Friday 8:00—8:20 A.M. 11:30—11:50 A.M. | Tuesday and Thursday 8:00—8:20 A.M. 11:30—11:50 A.M. |
| 4:00—5:00 P.M. | 4:00—5:00 P.M. Saturday. 10:45—11:45 A.M. |

To go into effect on Monday, Nov. 10, '02.

FOOTBALL.

Harvard defeated the Carlisle team last Saturday at Cambridge 23 to 0. The result of the game was a great disappointment to those interested in the Indian team, since the ability displayed in the Cornell game led us to think that the Harvard game would be very closely contested, and many even thought the Indians could win.

It is probable that Harvard, by reason of their greater strength and the advantage of playing on their own grounds, could have won, even if our team had played in its best form, but the score would have been different if the team had played as they have played in some of the other games.

Fumbling was directly responsible for Harvard's two touchdowns in the first half, and fumbling ruined the Indians' chances of scoring and took the heart out of the players. That the Indians could gain ground easily is proved by the fact that they never lost the ball once on downs.

At the beginning of the game the Indians' defense was good, but there was a let-up as the game progressed, and toward the latter part of the game Harvard gained many yards by attacking any part of the line.

This was because our team, which has heretofore had the reputation of being fierce, low tacklers, began tackling high and allowing the Harvard plays to gather momentum instead of breaking them up before they got a good start, as should have been done.

The players were slow in lining up and there was an absence of that aggressive spirit which has heretofore characterized the Indians' playing.

There were several players on the team who fought hard and played desperately until the call of time or until they were carried from the field, and those who deserve special mention are Captain Williams, Johnson and Lubo. Captain Williams always gained when given the ball, and was a tower of strength on the defense, and he was not responsible for so much fumbling as was stated in some of the newspaper reports. If all had played as desperately as did our Captain, the result would have been different.

Johnson played a star game. His passing was good and his handling of punts brought rousing cheers from the thousands present.

Lubo broke through the Harvard line many times and broke up their plays, and he followed the ball all the time, and several times tackled the Harvard runners when they had passed every one else.

Martin Wheelock Retires.

Martin Wheelock of the class of 1902 and center on the football team this year left for his home yesterday. Martin has been a faithful member of the football team for several years, and has helped us win many victories. This year he has acted as assistant coach, and has played parts of two of our most important games. He has labored under difficulties, as he has been suffering from pleurisy all the Fall, and as he has failed to improve in health it seemed best that he should give up the work altogether and return home for rest and recuperation. He will carry with him the best wishes of the football team and his many friends here.

Our Football Schedule.

| |
|---|
| Sept. 20, Lebanon Valley College at Carlisle. Won 48 to 0. |
| " 27, Gettysburg at Carlisle. Won 25 to 0. |
| Oct. 4, Dickinson on our field. Forfeited to the Indians. |
| " 11, Bucknell at Williamsport Lost 16 to 0. |
| " 15, Bicombsburg Normal at Carlisle. Won, 50 to 0. |
| " 18, Cornell at Ithaca. Won, 10 to 6. |
| " 25, Medico-Chi at Carlisle. Won, 63 to 0. |
| Nov. 1st, Harvard at Cambridge. Lost 23 to 0. |
| " 8, Susquehanna at Carlisle. |
| " 15, University of Pennsylvania at Philadelphia. |
| " 22, University of Virginia at Norfolk. |
| " 27, Georgetown at Washington. |

Gail Hamilton, who is at the Riverside, California, school, says she is in the midst of oranges, but now that she can have plenty, cares little for them. "I play with them and just leave them on the ground to rot. I often think of the boys and girls how they would enjoy eating them. There are ten Carlisle students here, maybe more. Riverside is a beautiful large town, orange orchards everywhere you go."

Man-on-the-band-stand.

Sociable last Monday night.

Pennypacker for Governor of Pennsylvania!

Youth within the heart is better than wealth.

David Abraham, 1900, was here over Hallowe'en.

The dress-makers in October made 149 dresses.

Miss Veitch is spending her vacation in Philadelphia.

Miss Josephine Janese, '02, has returned from the country.

We play Susquehanna College tomorrow, on our field.

Mrs. and Miss Warner stopped in Philadelphia last Friday.

The harness makers are getting ready to harness the blacksmiths—

The carriage makers have finished a fine surrey for parties in Oklahoma.

Vera Wagner and Maggie Mandrigen are happy in their home in Jenkintown.

The Band played at a political meeting at Mt. Holly, last Wednesday night, a week.

Miss Jackson and Miss Thompson of Metzger College, were out to the Devins, lecture.

"It is a good paper. I have taken it for a number of years."—Cabin Run, subscriber.

Indian Territory trains are said to be late on account of the good crops and prosperity.

Mrs. Miller, of Boslerton, and friends from a distance, visited the school on Wednesday.

We are sorry to learn of the critical illness in Chicago of Indian Inspector J. George Wright.

"We old students are getting along very nicely," writes Mayme Ryan from Oswego, Montana.

The football boys saw Elizabeth Baird at the Harvard-Indian game. She lives in Massachusetts.

Flower boxes in the shop windows add to the home-like appearance of the industrial department.

Miss Nielsen of Mt. Pleasant, Utah, was a guest of Miss Roberts, to dinner, Wednesday evening.

Delfina Jacques enjoys talking through the telephone, but has to have a chair so as to reach to the mouth piece.

Miss Kessetta Roosevelt, who has been in from the country a few weeks visiting the school, has gone to Delaware.

Nancy Thompson sometimes wishes herself back at Carlisle but expects to attend a "Sisters' School" this winter.

Little Nana Foulke attended the Devins' lecture, with her papa and mamma, and enjoyed the pictures as much as anybody.

Miss Jackson escorted her friend Miss Blaikie of Metzger through the various departments of our school, on Wednesday afternoon.

Last week one of our girls telephoned to town for syrup, but instead of calling up the grocery man called up the Justice of the Peace—

Fifteen students from New York State entered Carlisle this week, and were escorted hitherward by Outing Agent, Howard Gansworth.

Quite a party of students and others are counting upon going to Philadelphia to see the Pennsylvania-Indian game, a week from to-morrow.

To-night Miss Veitch and Mr. Crosbie visit the Invincibles; Misses Burgess and Carter, the Standards; Mr. Beitzel and Mr. Colegrove, the Susans.

Charlotte Geisdorff, Lizzie Williams, Bertha Jamison and Elizabeth Knudsen are the girls who are taking special instructions in dress-making.

On Tuesday evening the telephone was connected with long distance stations for several hours, and some of the faculty sat up late to hear the election returns.

The girls, too, had their own fun last Friday night. Several of the upper-class girls entertained in their rooms, and indulged in all sorts of queer amusements.

Rev. J. B. Devins, Editor New York Observer, with his stereopticon views and Mr. Allen and Miss Bowersox to manipulate the slides, carried the school with him on a pleasant journey through Nova Scotia and the Land of Evangeline, on Tuesday evening.

It is dangerous to give an alarm of fire when there is no fire. The small boy who did so last week will not do so again.

The Cherokees are said to be entirely out of debt for the first time since they have been a self-governing people.

It will add interest to the Josiah Leed's article last page, to note that Chief Mononcue was the great-grandfather of Mrs. Allen, wife of our Assistant-Superintendent.

Mr. C. O. Diffenbacher of Mechanicsburg, with his friend Mr. Morris, of Carlisle, called at the Sanctum on Monday to pay respects and leave some subscriptions.

Mrs. Nana Mason Allen, Mrs. Pratt's sister, who is spending the winter at the school, left yesterday for Philadelphia, where she will visit for a few weeks with a cousin—Mrs. Lyman Hall.

The REDMAN & HELPER office will be very grateful to students if they will step in and leave the addresses of any students who have gone home. We wish to send them some literature.

Culgaluski Standingdeer, who went home last Spring, has returned to his class, and the Sophomores are glad to have him back. He brought with him three pupils to enter Carlisle.—

Brewster Gallop must have inherited printer proclivities, as he seems to enjoy dropping in and lending a hand. His father is a journalist and printer in the greatest city of our land—New York.

John Susep is doing pretty work in wood paper knives, one of which he presented to the school-building office. It is beautifully carved, artistic and true, and the work was done with a common knife.

That Hallowe'en party of the teachers and officers, held in the laundry! It beggars description. We would not dare tell how young some of the old folks looked. And the capers? Well—"nuff sed."

Annie Carl is assist. seamstress in the School at Beaulieu, Minnesota. She accepted this position two weeks after her return from Carlisle. She is happy and likes her work, and asks to be remembered to all her friends and schoolmates.

Miss Eva Quinn, of the United States Agricultural Department Washington, D. C., was a visitor this week. Miss Quinn but a few years ago was a teacher with us for a brief time, previous to which she had for many years been in the Government service in Washington.

Miss Robbins' talk at the opening exercises of school was on "The Common, often Neglected but Important Little Things Necessary to our Health." She brought in the care of the skin, feet, teeth, and emphasized the necessity of bathing and the changing of clothing.

NIKIFER, our Eskimo center, known in football annals by his last name Shouchuk, has a striking photograph, 8 x 10, and full face. This sells at 25 cents; by mail 27¢. We send it free to all parts of the United States and Canada for FIVE subscriptions, and two cents extra to pay postage.

High pranks all around, last Friday night! The queerest figures and most grotesque objects ever seen, turned up just anywhere and everywhere. Why they were quite enough to frighten the most "stout hearted." There was lots of fun and most of it of the innocent order. Only one or two went a trifle too far.

Miss Smith led Sunday evening service, and gave an excellent talk. "God does not consider our success but our attempts." Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Sincerity, Good-temper, Guilelessness, were some of the key notes sounded for the uplifting of others and of ourselves.

Mrs. Thompson, of Freehold, N. J. sends the following note about Jemima Doctor: "I was very proud of my little girl last week when she came from school one afternoon and said she had stood on the floor until last in a spelling match. The boys and girls had all clapped in praise—a very pleasing sight, I am sure, and an honor to Carlisle."

The Catholic students have considerable to say through their student items, of the fine time enjoyed on Saturday, on invitation of Father Deering and the good Sisters who invited them to spend the day at St. Catherine's Hall, Carlisle, where they feasted and danced, and enjoyed themselves generally. They sang High Mass, much to the satisfaction of the Sisters who had been training them.

Our new Old English type makes the most stylish visiting card now. It is time to get in your Christmas orders. Mary Kadashan has charge this year. Address RED MAN AND HELPER. Price—10 cents for 25 cards; 5 cents extra for every line additional to name.

Miss Ely is again at her post of duty after an all-to-short month's vacation in Bucks County. On their return to Kansas from an eastern visit, Mr. and Mrs. Newlin Smith accompanied Miss Ely thus far, stopping over for a night. The latter is Miss Ely's only sister. Mr. Smith has not been east for over a quarter of a century.

Since her return Miss Ely has learned the sad news of the death of a brother, Mr. Amos Ely in Bucks County, whom she recently visited. He has been ill for many months, but was able to receive the visit of his two sisters, only a few days ago. Our esteemed co-worker has the sincere sympathy of her friends at the school, in this her great bereavement.

Mrs. Arthur H. Bailey and Miss Mary B. Rutherford of Paxtang, delegates to the Twentieth Annual Convention of the Woman's Missionary Society held in the Carlisle Second Presbyterian Church this week, were guests of Mrs. Pratt. The Rutherfords have been patrons of our school for years, having taken Indian students into their family over twenty years ago.

Mrs. Susie Baker Ryan has had discouraging as well as some pleasant experiences since she went home, she says in a recent letter to Colonel, "but I faced them bravely when I remembered the talks you gave." She is housekeeping now, after having served several places as assistant. They have a little daughter a month old who is much loved and petted.

The game on Saturday between the Printers and Blacksmiths was a hard fought contest, but the printers still carry the championship banner. As pretty a run as the Man-on-the-band-stand ever saw was one executed by Chiltoski Nick for the Blacksmiths. Louis Island made the only touchdown. They failed to kick the goal. We made a touchdown and kicked the goal, which put us one ahead—score 6-5.

Among the callers last week was our esteemed former co-worker, Mr. Harris, then of the blacksmith and wagon-making department. What a siege of illness he has had! He was in New York City hospital for months, during which time his right eye was removed. He is looking well now, and in the place of the natural eye wears a glass one, so nearly like his own, his best friends can hardly tell which is which.

Annie Lewis writes from her Uncle's home in far away Arizona, saying she has been having "just a good lazy time" and is in better health than when she left Carlisle. She is in a valley surrounded by deserts on all sides, in consequence of which they have had severe and disagreeable sand storms, which she says are as refreshing after they have passed as rain storms. She has been gathering almonds, figs and pomegranates.

Rev. Dr. Lemuel Moss, President of the American Baptist Historical Society, New York City, was with us Saturday and Sunday, and spoke very impressively to the student body and faculty on several occasions. His remarks were well received each time, but perhaps the little illustration which will linger longest, was that given at the Sunday evening service regarding four boys, each of whom had been given a peach by his father, and on questioning what they did with them, one confessed to eating his, one claimed he planted the stone, one said he sold his peach, but the last said he carried his to a sick boy, whereupon the speaker showed that what we do for others brings the greatest blessings. We hope Dr. Moss will come to see and talk for us again.

The Red Man Gets a Lift.

Mr. Elmer Simon, class '96, and graduate of the Indiana Normal this State, is living with his wife, at Johnstown, Pa., employed in one of the business firms of that enterprising town, made famous by the terrible flood which visited it a few years ago.

Mr. Simon this week sends us 12 new subscriptions, with his own renewal. He says he is sometimes lonely there, among numerous friends and sincere ones, yet he should be lonelier still without "my old friend—THE HELPER."

Miss Robertson.

Just 22 years ago, yesterday, Miss Nellie Robertson, as a little girl, entered Carlisle. She took the complete course, graduating in 1890. She then worked her way through the West Chester Normal, the latter part of the time in charge of one of the halls, a responsible position wherein the conduct of a considerable number of white young ladies was involved.

She graduated from West Chester with honor, then took one of our upper grade schools for a time, and was ranked among the best of our teachers. She is now Miss Ely's first assistant in the "Outing" office, at an advanced salary, and has the run of the business, in which there are frequent complications and intricate questions to solve between farm patrons, farm pupils and the school authorities.

She visits her home in the Dakotas nearly every year, keeping up her love and affection for family ties.

Last evening Miss Nellie was surprised when the entire body of her co-workers poured into her room in the office building, to do honor to the anniversary of her arrival. It was a complete surprise, and an hour of jollity was entered into with zest, at the close of which she was presented with a dozen silver fruit knives.

"Indian Boyhood."

Dr. Eastman's Book, "Indian Boyhood," published by McLure, Phillips & Co., N. Y., has brought out a large number of good notices from the best papers. The Brooklyn Eagle says:

"It is not too much to say that no such intimate account of Indian life has ever been given to the world. Dr. Eastman describes it sympathetically, and while he does not accent the coarser and savage side of it he gives a vivid and effective picture."

The Man-on-the-band-stand thinks that every white boy in the United States should own this book, and no better Christmas present could be given to a young son. It is interesting alike to adult and youth, giving a true standard by which to rate the natural Indian. We must keep in mind that Dr. Eastman is a Sioux Indian, college educated and a careful, accurate student. What he says about Indian boyhood or Indian anything goes. It will be remembered that Dr. Eastman married Elaine Goodale, the poet and writer. They now live at Crow Creek, South Dakota, and have a most interesting family of four daughters and one son.

Miss Dutton.

Miss Dora S. Dutton formerly a teacher with us, is in Chicago, after her sad sojourn to California, where she went to be with her brother's wife, during her last days of illness.

The family is now comfortably situated on a quiet street in the Windy City, and the boys, her nephews, go to school, while she keeps house.

"The summer has been so full of changes and sorrows," she says "that I have not felt like writing. My brother fifteen-year old boy was drowned and was brought home in a bathing suit I had given him for his birthday but two days before. It seemed very sad—two deaths inside of four months. His father had been in bed all summer being treated for curvature of the spine, and sat up the first time the day of the accident. The little nine-year old daughter is to be operated upon to-day for lameness."

From California.

Mrs. Cook in a private letter speaks in warmest commendation of Edwin Schanadore, class 1889, Carlisle, and wife, who are now employed at the Riverside, California, Indian school. Mrs. Schanadore has no Government position, "being absorbed in the care of the baby, a bright attractive little fellow, with a ready smile for all. Bemus Pierce is giving great satisfaction as coach, the Indians having so far walked over every opposing team, and have not been scored against."

Mrs. Cook's son Hobart is preparing for Stanford University, at the High School in Riverside. He goes in and out on his wheel—six miles.

The Typos tackle the Carpenters tomorrow morning. A close game is expected, as the Carpenters tied the Blacksmiths, 6-6, and we won by only one point from the Blacksmiths, 6-5. We have lost a good player in Frank Jude who has joined the regular squad.

Christian helpfulness. One who looks over the hundreds of postal cards and letters received at the school each week as "reports of progress" from the homes where these Indian children are placed, is delighted at the evidence of helpful interest in and love for these Indian children. After four or five years of such life "Christian civilization" can never be an unmeaning word to the Indian child who has known its light and warmth in school and home.

This "Carlisle system" seems to many friends of the Indian the best system. But all the various forms of school are doing good work. And the most hopeful feature of the "Indian problem" to-day is found in the fact that if a system of schools even no better than the present shall soon be extended to the 20,000 Navajos—the only large tribe still without schools—ten years from now there will be few Indians under forty years of age who have not received something of education.

Get them into the public schools of the States and territories as rapidly as possible. Do not keep Indian children or Indian men and women separated from other Americans, herded by themselves. When they live among whites and live the home life and the school life of whites, pay taxes and vote and share in local affairs, they are as good citizens as any we have. They are as easily assimilated in our American neighborhood life and political life as are the Scandinavians and the Germans—more easily than are the ignorant Polish laborers who come to us from old centers of civilization.

We do not want to inaugurate a policy designed to make a distinct type of Indian citizens. They are not numerous enough to make this necessary. The Indian tribe is neither a sound social group nor a political entity. It does not promote social welfare; it does not advance true local interests; it does not foster patriotism. Under our American system of government at its best, tribal feeling tends only to that blind devotion to a clan leader which is the bane of Irish political influence in our great cities. At its worst (and it is usually at its worst), as in the "tribal councils" of the Senecas of New York for the last twenty years, it means the reign of a petty cabal of "chief men" whose diversion of "tribal funds" to selfish personal uses has been proved again and again.

Breaking up Tribal funds into Individual Holdings.

The great tribal funds held in trust by the United States should be broken up into individual shares, one for each Indian man, woman and child and credited to individual owners on the books of the Treasury. These shares should be held for the individual owners and paid as soon as practicable to such individual owners. After an early date to be fixed by law, no Indian child born into a tribe should be entitled to any share in the tribal funds save as he may inherit from older relatives part of their individual shares fixed before his birth. An end should be made of the vicious practice of leasing Indian lands in such a way that Indian owners, whether the tribe or individuals are encouraged to live in unemployed and barbarous idleness. Agencies, no longer needed—and there are a score of such still maintained by "local interests" of whites who want the places and the handling of funds—should be abolished. And as rapidly as possible allotted Indians should be brought under the sway of local law, into activity in local affairs sharing with their white neighbors in local interests.

Names Round About Carlisle And What they Mean.

The following is an extract of an article from the Interior Department at Washington published in the Harrisburg Telegraph:

Camp Hill, so named because of the seat of a soldiers' orphan school.

Carlisle, named for a town in England.

Conedoginet creek, an Indian word meaning "for a long way nothing but turns."

Cumberland county, named for a county in England.

Chambersburg, named for a Scotchman who founded it—Benjamin Chambers.

Dauphin county, named for the Dauphin of France, son of Louis XVI.

Gettysburg, named for John Gettys, who founded it.

Harrisburg, named for John Harris, the original founder.

THE CLEAR VISION OF MONONCUE, THE WYANDOTTE, ABOUT LIQUOR SELLING.

The recent letters in the RED MAN AND HELPER of Pastor D. A. Sanford and Superintendent R. H. Pratt concerning methods of education and of various plans for the betterment of the Indian, on and off the reservations, taken in connection with the long article on the editorial page upon, 'The Saloon School,' form interesting reading. It is an anomaly, indeed, that while the United States Government charges a \$25 tax on license on every person engaging in the sale of intoxicating liquors, these latter, by a most stringently worded statute are forbidden to be brought into or offered for sale in the Indian Territory.

When Judge Raymond, the appointee for the new judicial district of the United States Court in the Indian Territory, made his first charge to the Grand Jury the other day, he drew their particular attention to the Government statute prohibiting the manufacture or sale of intoxicants in the Territory, and, telling them it was his belief that a very large proportion of all the overt crimes were due to strong drink, asked them to faithfully make inquiry as to every violation of this liquor statute, and present an indictment against every offender.

In my library there is a book written by James B. Finley, and published in Cincinnati, nearly fifty years ago, entitled "Life Among the Indians," or "Personal Reminiscences and Historical Incidents Illustrative of Indian Life and Character."

Pastor Finley was a Methodist, residing for years subsequent to the notable Treaty of Greenville, among the Wyandottes, located in the region between the Maumee and Scioto rivers.

It is remarkable how often the subject of liquor drinking, as a baneful factor in the work of Christianizing the red man, darkens the course of the narrative. I will select two passages only. They relate to the convert, Mononcue, a remarkable man, earnest in exhortation and prayer.

"Late in the evening we reached the Lower Rapids of the Maumee River, and forded it just above the principal rapid. We rode ten miles that night, and put up at a public house kept by a man who had made a profession of religion.

Before retiring to rest after an exceedingly arduous travel, the guests rendered thanks to the Almighty for His loving kindness and care. The narrative continues:

"My old friend (Mononcue's) soul was fired with his theme, and he prayed as if the heavens and the earth were coming together.

When we arose from our knees, he and Gray Eyes went and shook hands with all in the house, weeping and exhorting them, in Indian, to turn to God, believe and live.

We had a good meeting, for many of the family wept. * * *

After we retired, brother Mononcue asked me:

"Is this man religious?"

I said, 'Yes, I believe so.'

"How can this be," said he, "while he keeps and sells the fire waters? I thought that religious men were to love God and all men, and not do any evil; and can there be a worse evil than the keeping and measuring out this destructive thing which makes men crazy, and leads them to commit any crime, even murder?"

I told him it was a great evil and sin, and I could not see how any man could be good and practice it; that it never did any good, but was always productive of the worst crimes.

He then replied that all such ought to be kept out of the Church, or turned out if they were in and would not quit it.

I agreed with him in sentiment; so, after prayer, we spread our blankets and committed ourselves to sleep."

On another occasion, lamenting the disorders and murders that had occurred among his tribe, the Wyandottes, because of the fire water brought to his people by the whites, he pertinently asked: "What good can it do to men to make and send out poison to kill their friends? Why this is worse than our Indians killing one another with knife and tomahawk. If the white people would hang them all up that make it and sell it, they would soon leave it off, and then the world would have peace."

Well, here is an untutored Indian, who in his guilelessness, is persuaded that the liquor business is worse than the old

time tomahawking, and that those who hand out to their fellow men that which steals away their brains and leads them to commit murder are abettors of the evil deed, and if justice had its due should be hanged.

So summary a corrective as that, I do not endorse; but, were the good Mononcue now living, I have no doubt he would heartily thank Judge C. W. Raymond, who at Muscogee, is not far distant from the reservation home of the Wyandottes, on the upper waters of the Neosho in the north-easterly corner of the Indian Territory. Would not Mononcue also say "I agree," to that conviction of the Methodist Conference which affirms that "the liquor traffic cannot be licensed without sin?" It is a happy presage for the Indians of every tribe that the training school at Carlisle stands for Total Abstinence. JOSIAH W. LEEDS.

THANKSGIVING DAY.

President Roosevelt Names November 27 as a Day of Prayer.

WASHINGTON, Oct. 30.—President Roosevelt yesterday issued his proclamation designating Thursday, November 27, as a day of thanksgiving. The proclamation is as follows:

"According to the yearly custom of our people, it falls upon the president at this season to appoint a day of festival and thanksgiving to God.

"Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crisis, and each has known years of grim trial when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drought or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart. Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting.

"The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed a greater prosperity than we are now enjoying. For this we render heart-felt and solemn thanks to the Giver of Good; and we seek to praise Him not by words only but by deeds, by the way in which we do our duty to ourselves and to our fellow men.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the twenty-seventh of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington this 29th day of October, in the year of our Lord, 1902, and of the Independence of the United States the one hundred and twenty-seventh.

"THEODORE ROOSEVELT."

Indians Strike.

A gang of Apache Indians employed upon a reservoir at Dulac, Colorado near Durango, have gone on a strike for an increase of 50 cents in their pay. One of the Indians has been reading the papers, and gave it out that the Apaches had lived for several thousand years without working upon reservoirs and that they could exist until their demands were complied with.—[Native American, Phoenix, Ariz.]

Same to Indian Boys.

He told his son to milk the cows, feed the horses, slop the pigs, hunt the eggs, feed the calves, catch the colt and put him in the stable, cut some wood, split up some kindlings for morning, stir the cream, put fresh water in the creamery after supper and be sure and study his lessons before he went to bed. Then he went to the Farmers' Club to discuss the question: "How to Keep Boys on the Farm?"—[Farm Journal.]

NOVEMBER SKIES.

This is the month when some of us will doubtless climb the midnight watch tower on the nights of November 11-14, with the hope of seeing the shower of meteors which has either been belated or gone astray.

In our journey about the sun, we expect to come across the track of this great swarm of meteors once in about thirty-three years.

They were due in 1900, but, though some were seen both then and in 1901, the number was far less than was expected.

Meteors and their smaller kindred, the shooting stars, are small, dark, cold masses of matter, often but one grain in weight, which are moving swiftly through space.

When they pass through our atmosphere, the friction and resistance of the air so heat the meteor that it becomes incandescent or is consumed—the light being seen as it flashes past us.

While such remarkable showers as these November meteors are unusual, yet such visitors are by no means uncommon.

It has been estimated that between ten and twenty million pass through our atmosphere daily.

Many of these are not visible either because of their size, or because we meet most of them during daylight.

Our constellation for the month is that of Pegasus, the winged horse whom the Greeks said Minerva presented to the muses.

Longfellow gives us an Indian legend in the answer of old Nokomis to Hiawatha's question as to the meaning of the "flecks and shadows" on the moon:

"Once a warrior, very angry,
Seized his grandmother and threw her
Up into the sky at midnight;
Right against the moon he threw her;
'Tis her body that you see there."

The superstitions concerning the influence of the moon are as numerous as the stories of her spots.

The presence of the word lunacy in our language tells the tale of what the world once believed to be the cause of insanity.

But if we have outgrown this belief, we still give the moon credit for all the changes of the weather. Science still finds it a hard task to shake the faith in a "wet moon," or a "dry moon," or that the weather must change with the moon.—[S. C. C., in Over Land and Sea.]

A Good Way to Get a Bass Voice.

An editor tells the story of a man who was found on a Sunday morning without a hat, sitting on a block of granite, with his bare feet in a brook, trying to catch a bad cold, so as to sing bass at church.

Before the Venus of Milo:—Smithers (reading sign, "Hands off"): "The poor idiots! Do they think any one could look at that statue and not know the hands are off?"—[Harper's Bazar.]

"If man sprang from a monkey, what did woman spring from?"

"Don't know."

"Why, a mouse."

—[Shelbyville Eagle.]

A Texas debating society recently had for a subject, "Is it proper to sound the 'r' in dorg?"—[Texas sifting.]

"What kind of a stove did the prehistoric man use?" asked little Ostend.

"Probably he used a mountain range."

Enigma.

I am made of 14 letters which spell what hinders progress in every line of work or sport.

My 7, 8, 14, 3 is the name of disagreeable little animal.

My 4, 8, 9, 10 is where birds are sometimes kept.

My 11, 12, 13, 1 is a good thing to do to a torn dress.

My 4, 5, 6, 3, 2, 13 is a relative.

SPECIAL DIRECTIONS.

Expirations.—Your subscription expires when the Volume and Number in left end of date line 1st page agree with the Volume and Number by your name on wrapper. The figures on the left side of number in parenthesis represent the year or volume, the other figures the NUMBER of this issue. The issue number is changed every week. The Year number or Volume which the two left figures make is changed only once a year. Fifty-two numbers make a year or volume.

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