

The Red Man and Helper.

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

THE RED MAN.

EIGHTEENTH YEAR OR VOL. XVIII No. 33. (18-33)

This is the number your time mark on wrapper refers to

FRIDAY, MARCH 13, 1903.

Consolidated Red Man and Helper
Vol. III, Number Twenty-Nine.

IF WE KNEW.

COULD we but draw back the curtain
That surrounds each other's lives.
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's error
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better,
If we only understood.

THREE DAYS AMONG INDIANS.

LaSalle A. Maynard, of Leslie's Weekly, is the author of the following article published in The Christian Work and Evangelist. He was an interested visitor here during Commencement week, and his account is such a fair resumé of what the Carlisle School is doing and of its salient purposes that we print in full:

It can be readily imagined that to most people the very caption of this article will have something of a dime-novel, or possibly of a Cooperesque flavor, suggestive of tomahawks, scalping knives and other cheerful things like that, and possibly, also, if I kept my real theme out of sight for a moment, might lead some to read all that I have to say before they discovered their mistake. For most of us are so deeply dyed with the notions of Indian life and character received from "Hiawatha" and the Leather-stocking Tales, not to speak of the Colonel Judson literature, that we find it almost impossible even now to think or to speak of our red neighbors and future fellow-citizens except in terms punctuated with the war-whoop and ornamented with the lingo of Pau-Puk-wis. Nevertheless, these are not the terms which I propose to use here, nor the kind of life and character which I shall try to portray. The tale I shall tell has no war-paint in it and no thrills, but is simply a narrative of some of the things I saw, heard and learned in three days of voluntary captivity among the Senecas, Modocs, Kickapoos and other descendants of Black Hawk and King Philip, who have been rounded up by Col. Richard H. Pratt for a period of four or five years in the Indian Industrial School at Carlisle, Pa. The only thing that was tomahawked or scalped during my three days among these sons of the forest was some of the prejudices and misconceptions I had entertained concerning them, and for this spoliation of my intellectual person I confess that I am not at all sorry.

Two ideas or principles of action, with reference to the Indian and his treatment, have prevailed since the white race and the red came into contact in this country. The first idea or principle—and to our shame be it said—the prevailing one to this day among large numbers of the American people—is that which has made the history of the white man's dealings with the Indian, from the day of Cortez down to the present time, one long, dark trail of blood, cruelty, dishonor and infamy. It is an idea which found expression in very recent days in the saying that "the only good Indian is a dead Indian," and the more dignified, though not more truthful, expression in a recent statement by a historical writer to the effect that

ages of contact with civilization have produced no perceptible aspiration in the Indian, to improve his own condition, or to elevate it above the state of barbarism. "The Indian's contact," says this writer, "with the white man has in the main proved a curse to him rather than a blessing, for he has absorbed the vices without the virtues of an enlightened people."

Over against such teachings as these, in direct antithesis, we have the ideas and principles which have found their largest, chiefest and most successful embodiment in the school at Carlisle, and which have been worked out there through twenty-three years of persistent, earnest, self-denying effort by Col. Richard H. Pratt and his little corps of faithful coadjutors. The platform on which Colonel Pratt has stood all these years may be described in part in his own words. In an address delivered before the National Educational Association a few years ago he said: "Our Indian children must be educated into the capacity and courage to go out from all the Indian schools into our schools and into our life. Then will they learn that the world is theirs, and that all the good of it their trained capacity enables them to grasp is theirs as well as ours."

More recently, in his annual report for 1901, Colonel Pratt said: "All the Indians need in order to become English-speaking, useful, intelligent American citizens is the same opportunities and responsibilities accorded to our own people and all foreigners who emigrate to and locate among us."

These were the ideas with which Colonel Pratt began his work with the foundation of the school at Carlisle in October, 1879, and to these he has held steadfastly to this day. And the results of the system followed at Carlisle have fully vindicated his wisdom and foresight, and amply justified his highest hopes and beliefs. The first body of pupils enrolled at Carlisle was a band of eighty-two untaught Sioux boys and girls from the Rosebud and Pine Ridge agencies of Dakota, who arrived on October 5, 1879, in charge of Colonel Pratt himself. From that day to this the attendance has steadily increased, until the enrollment for the school year just closed was 1,011, of whom 450 were girls and 561 boys. The total enrollment for the twenty-three years has been 4,587, an army of young men and women who will compare favorably in character, intellectual attainments and in all other respects with the best products of our own homes and schools. The enemies of Carlisle and its work have often charged that the graduates of the institution return to their own people only to fall to the lowest level of the old native life, and to become as lazy, vicious and dependent as the worst of their race. While it is true that a few of the Carlisle ex-students may have relapsed into some thing like their former barbarism, the number is surprisingly few considering the wretched and discouraging conditions to which many have been compelled to return and which have existed through no fault of our own. On the whole the record made by the great body of the Carlisle alumni has been gratifying in the highest degree, constituting in itself a complete and triumphant refutation of the miserable fallacy that the Indian is not fitted by nature for the duties of American citizenship. These thousands of Indian young men and women, under the inspiration and with the help received at Carlisle, have gone back to be the teachers, leaders and helpers of their own race in the better and higher ways of civilization. Many of them are prosperous farmers and stock-raisers; others are mechanics, tradesmen and teachers, setting forth by daily example and precept the nobler ideas of life they have received during their school years.

Commencement exercises are held at Carlisle early in the year, recently in February, in order that the time may be as favorable as possible for the return of graduates who may desire to visit their alma mater on this occasion, but more

particularly for the reason that when the spring opens a large number of students, under Colonel Pratt's "outing system," are scattered over the country, and it would be highly inconvenient for them to return for the three or four days of commencement.

It was my privilege to be present during the commencement exercises last month, continuing three days, and to see and note for myself what Carlisle has done, and what it stands for in the life of the thousands of Indian youth who have passed under its tutelage. The graduating class this year numbered forty-seven, and a finer and more promising body of young men and women it would be hard to find in any educational institution in the land. Two of the girl graduates were Alaska Indians; and the others representatives of many different tribes located in all parts of the country, from the Indian reservations of New York to those of Mexico. The commencement exercises proper were held on Thursday afternoon, February 12th, in the gymnasium building, in the presence of an audience of not less than three thousand people including the whole student body and the members of both houses of the Pennsylvania Legislature, who adjourned for the day at the near by city of Harrisburg, and came down in a special train for the purpose. The program consisted of music by the Carlisle band, composed entirely of students; a recitation of Hawthorn's "Great Stone Face" by a Sioux maiden; a piano duet by two other girls, and four orations by graduates. In their rendering of these parts, in readiness, self-possession, in power and skill of expression, these young men and women measured fully up to the best standards of our own educational institutions. The recitation by the young Sioux girl was masterly in its pathos and elocutionary effect, and richly merited the storm of applause which followed. The themes of the speakers had to do wholly with the conditions and prospects before their own people, and were an eloquent and effective setting forth of the wrongs heaped upon them in the past, as well as the brighter and happier prospects of the future. One could not help but feel, as he saw those manly and womanly young people standing there that day, and heard the hopeful and inspiring words that fell from their lips, that the "Indian problem" had been solved, so far, at least, as they were concerned, and for all others who had enjoyed their opportunities. The motto of the class was "Not at the summit but on the way," a noble sentiment finely expressed. The diplomas were presented by Bishop C. C. McCabe, of Washington, who prefaced the presentation by a brief and felicitous address, in which he declared that he had never felt more honored in his life than in being called to perform this duty.

The most unique and interesting feature of the three days' program was what Colonel Pratt called the "experience meeting," on the second evening. This meeting was entirely given up to brief testimonies from former students, some of whom had been absent from Carlisle for ten or fifteen years. Fifty of them were on the platform that evening, and time was found to hear briefly from over twenty. They made up, altogether, as prosperous, happy and contented a group of men and women as one could wish to see anywhere.

The women were nearly all teachers in agency schools and elsewhere in the West, and the majority of the men were farmers and mechanics. One was a successful engineer from Idaho, and another was announced by Colonel Pratt as the owner of a whole town site in Oklahoma and the vice-president of a bank. He had the air, speech and manner of a prosperous business man. Several confessed to owning farms of from one hundred to six hundred and forty acres, and were justly proud of the fact. All spoke hopefully of their own future and that of their race, and all dwelt with simple earnest-

ness and genuine affection upon their experiences at Carlisle, and the good which had been wrought out from it in their lives. The "Carlisle idea" could not have a more gratifying and satisfactory vindication than was to be seen and heard in this "experience meeting."

The discipline enforced at Carlisle is military in its requirements and its strictness, but so tempered with justice, love and wholesome common sense that it develops the best traits of manhood and womanhood, and a fine type of character. The general feeling of the students was truly expressed by a young Indian girl, who said to me, in the frank and simple speech characteristic of these people, "Colonel Pratt is a father to us all."

All students are required to write to their homes once a month. Careful attention is paid to the cultivation of habits of personal neatness and of thrift and providence. The physical development of the students is looked after by competent instructors, and during the indoor season calisthenic exercises in the spacious gymnasium are a regular feature of the teaching course. Basketball, baseball and football are popular games among the students, and Carlisle football teams have won signal honors for several seasons past in contests with the best players from higher seats of learning.

Colonel Pratt has always great faith in what he calls the "outing system" for his students, it being his own reasoning that an Indian boy or girl, living in a civilized home, meeting only the home people daily, learns English and the customs of civilized life in the only natural way, doing away with the practice of special teaching. Reality is many times more forceful, it is said, than theory. This system has grown so that every summer about eight hundred of the Carlisle boys and girls are sent out thus to live and labor, and the influence is emphasized by arranging that from three hundred and fifty to four hundred shall so remain out every winter and attend the public schools with Anglo-Saxon children. Differences and prejudices are thus removed from both sides, and respect for each other grown.

All abuses likely to grow out of this system are anticipated and carefully guarded against. Students asking to go out for employment are required to sign their request in triplicate, one copy to be kept by pupil, one retained in superintendent's office and one sent to employer, in which they promise, among other things, to obey their employers attend Sunday-school and church regularly, to abstain from loafing and from the use of tobacco and spirituous liquors in any form, also from gambling and foolish wastefulness. The last promise is in these words: "I will bathe regularly, write my home letter every month, and do all that I can to please my employer, improve myself, and make the best use of the chance given me."

Students are required to save one-half of their earnings. When they have saved \$20, it is placed on interest, and thereafter each \$20 saved is added to the amount and kept there until accounts are closed. Careful inquiry is also made as to the character and status of the families to whom the students are sent, as to how they treat their employees, and as to their reputation for prompt and fair dealing. The families selected are largely of the farming class, as this is the occupation in which the majority of the students are expected to engage.

The students at the school are divided into two general sections, each giving one half the day to instruction in the elementary English branches, while the other half they are engaged in learning the various industries taught at the institution, which include printing, carpentry, blacksmithing, shoemaking, tailoring, and farming, and, for the girls specially, sewing, laundry work, breadmaking, and domestic science. All these things are taught with the best modern appliances,

Continued on last page.

THE RED MAN 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:
Miss M. Burgess, Supt. of Printing,
Carlisle, Pa.

Entered in the Post Office at Carlisle, Pa., as Second
class matter.

Do not hesitate to take this paper from
the Post Office, for if you have not paid for it
some one else has.

DR. LEIPER'S LECTURE.

On Monday evening the school was entertained by a lecture from Rev. J. H. Leiper, Field Secretary State Sabbath Association, on "Rights of the Laborer." His text was "The Golden Rule."—Matthew 7: 12, and he held that this text is the basis and substance of all jurisprudence. It is the key of righteousness between man and man. It is the soul of arbitration for the settlement of differences. Under its operation capital and labor could never quarrel. Strikes and protective associations would be things of the past. Millions would be saved to capital and anguish and suffering untold escaped by labor. Men would be blessed with prosperity and God honored by loyalty. But what are some of the rights of labor:

First—To be recognized as honorable. Jesus said: "My Father worketh hitherto and I work." Jesus was a carpenter. He drew the saw, pushed the plane and turned the auger. Paul wrote: "If any man will not work neither let him eat." Also, "Be diligent in business." Solomon wrote: "Go to the ant, thou sluggard; consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Labor is the law of the universe. The winds and the tides toss to and fro through the earth and over the sea, changing the form of the one and keeping the body of the other from putrefaction. The beaver builds his dams, the bees their hives and the birds their leafy homes. Man must lead the procession of workers.

Second—The laborer is entitled to a share of the profit of his work. God intended that brain and muscle should be co-operative, not antagonistic. The laborer possesses both of these himself, and in him they must harmonize. To brain alone God has written: "Remember Jehovah thy God, for it is He that giveth power to get wealth." To labor, he says: "The laborer is worthy of his hire." How can the laborer fulfill the command implied in II. Corinthians, xii:14, unless his income is beyond his mere necessities? Children ought not to lay up for their parents, but parents for their children. Also Ephesians iv:25, "Let him that stole steal no more, but let him rather labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." How is he to help to sustain institutions of charity or

the church of God or the state? May not this account for the empty pews in our churches? May it not account for slavery at the ballot box? Inability to give dwarfs, while giving ennobles true manhood. How else can the laborer have even the comforts of home, to say nothing about its luxuries. How else is he to educate his children beyond A B C? By a process of oppression mankind is being robbed of many a diamond in the rough. Must the rail-splitters, the tanners, the mule-drivers, always have to struggle into greatness? Ought not wealth to invent some gleaning process in poverty row?

Whence comes the most successful business men? Who fills the ranks of the learned professions? Who writes our best books? Whence comes our true statesmen? Not from among the boys and girls that were dandled in the lap of luxury and ease. Sensible men of wealth have put their boys to work as a defense against vice.

Third—His religious rights are paramount to all others. Anything that interferes with these is the enemy of all the possible good in man and the rights of God as well. Christianity is the only true religion. Its chief exponent is the weekly Sabbath as kept on the first day of the week. Spread out the map of the world and look with enlightened and impartial eyes and the unavoidable conclusion is: Where there is no Christianity the laborer is an ignorant slave! But another fact will stare you in the face, viz: Where there is no Sabbath there is virtually no Christianity! Is this not a matter of concern to the State? Who are our best Citizens? Who the rioters? Who honor the laws? Who are the "jail birds"? Who are our statesmen?

and who the ward heelers? Who guard the franchise? Who stuff the ballot boxes? Is the Sabbath keeper an anarchist, and the Sabbath breaker a patriot?

Is this of no moment to the church? Her commission is, "Go ye into all the world and preach the gospel to every creature." But there are 3,000,000 of "creatures" in this country beyond the voice of the pulpit every Sabbath. 150,000 of them are toting business letters and love letters and Sunday newspapers here and there. 850,000 of them are stamping or punching railroad tickets, or heaving coal for or holding the lever and throttle of locomotives for Sabbath breaking business men or pleasure seekers. 2,000,000 are running the mills or keeping open shops on the Lord's day. How can the church reach these 3,000,000 unwilling slaves? Is it no matter to these slaves themselves? Have they no souls? No God? Are they in a list with mules?

Fourth—The laborer has a right to protection against his foes. The capitalist is not his foe, but his friend. These are mutually dependent and a right understanding will seal their friendship. What could the one do without the other? And what could commercial and National progress do without them both. BUT THERE IS A FOE THAT STICKETH CLOSER THAN A LEACH. It cuts, bruises, kills and sucks the very life out of labor and stamps the residue with its cruel feet! Strange to tell, its victims hug this foe to their bosoms, unwilling to let it go! Moreover, the National, State and Municipal governments have thrown around this foe the protection of law for a paltry money consideration. The authorities permit it to plant itself right in the evening pathway of the tired,

thirsty laborer to sap him his of the remaining strength and send him home staggering to his poor, frightened wife and children robbed of his money, his strength and his manhood. This gigantic, cruel, merciless, devilish foe of labor and the laborer, and capital as well, here and everywhere is the ACCURSED SALOON! O, God, how long thus shall it be? For a graphic description of this foe read the tenth Psalm. This, and not the oppression of capital, is largely the prolific cause of the labor troubles of this country and Europe. The remedy is in the hands of the powers that license the American saloon. Finally, fellow laborers, go to Jesus for help and counsel. He knows you better and loves you more than any labor leader.

THE STATE Y. M. C. A. CONVENTION.

James Dixon, Tiffany Bender, Victor Johnson and George Willard were appointed as delegates from our school Young Men's Christian Association to attend the Twenty-fifth Annual Convention held at Lebanon, this State last week. In the words of George Willard, one of the party:

We left Carlisle in the morning at 6:42 and after a few hours ride reached Lebanon. When we arrived at the station we met a man who asked us if we were the delegates from the Carlisle Indian School. We answered, yes, and he took us to the Armory, where we were to show our credentials to the credential committee. We had a few hours before the opening session began, hence visited various places of interest. We were divided among two families, Mrs. E. B. Mark and Joseph L. Lemberger, both families are very nice, entertaining, social people, and fond of the Indians.

After temporary organization's were made, a Bible Study was held and led by James H. McCoukey, the subject being; "The Deeper Life." Among the many truths he stated was that we should take the sounding lead and measure the shallow places of our lives and try and go deeper into our lives.

At 5:45 a supper was served to the delegates in the P. O. S. of A. Hall by the Ladies' Auxiliary. A striking feature of this gathering was the different College yells. We gave our "Minni-wa-kan" yell which was received with enthusiasm.

After the supper was over a round table Fellowship was held and led by I. E. Brown, State Secretary of Illinois.

At 7:30 a song service was held at the usual place which was led by H. W. Gibson of Lancaster and J. M. Chance of Scranton. The singing was very lively and enjoyed by all who took part.

At 8 o'clock the review of the year was given by Charles L. Huston of Coatesville Chairman of the State Executive Committee, after which the subject "Conspicuous foes to the spiritual work of the association, in personal daily life and in neglect of the missionary cause," also



INTERIOR OF GYMNASIUM—GIRLS' DUMBELL DRILL.



OUR CHOIR—MISS SENSENEY, INSTRUCTOR; MISS MOORE, PIANIST.

(Continued on opposite page.)

Man-on-the-band-stand.

Keep on the walks!

Spring has really sprung!

How do you like our illustrated week-ly?

The bicycle has been taken off of its winter hook.

Oh, for the 20-minute trolley; 40-minute anyhow.

Miss Weekley is on a business trip to Philadelphia.

The gee-haw of the spring plowers will soon be heard.

Mary Bear is assistant matron at the Omaha Agency, Nebraska.

Mr. Robin Red breast seems happy to return from his southern home.—

Printer, Clarence Faulkner, has started to Commercial College in town.—

Miss Angela Rivera is expecting to leave us for Bloomsburg Normal.—

Miss Weekley received a box of violets from her home in South Carolina.—

Mr. and Mrs. Warner entertained our neighbor Weitzel's at dinner on Sunday.

Miss Riddle of Chambersburg, was a guest of Miss Pratt for a day last week.

Mrs. Wheelock and baby Isabel is visiting relatives and friends in Philadelphia.

Exciting games of basketball have been played recently. They are class contests.

Miss Paull, who has been confined to her room with illness for a few days is out again.

Lizzie Dennis, who went home a year ago is now married and living happily in Wisconsin.

Dr. and Mrs. Shepler and sister, of town, were guests of Miss Forster at dinner on Wednesday.

Ella Petosky led the Sunday evening prayer-meeting in the girls' quarters, many taking part—

The Seniors defeated the Juniors in a game of basketball last Saturday night. Brace up! Juniors!

Matilde Garnier, one of our new printers, is doing good work, and seems to like it very much.—

Sophia Americanhorse has accepted an appointment as assistant matron at Shawnee, Oklahoma.

Mrs. Pratt and Miss Pratt spent a day or two in Philadelphia—the former on Club Federation business.

The children in the Normal room are studying buds of different kinds for their nature work this month.—

We learn that Sarah Smith, class 1897, and Charles King were married on the first Sunday in Lent, at Oneida, Wisconsin.

On last Sunday morning, the Pupil Teachers went around for inspection, and reported that the boys are good house-keepers.—

Theresa Ebert, '02, who is nursing in the Todd Hospital, Carlisle, likes her position. She is getting on well, and giving satisfaction.—

The town papers gave the Band a send-off in their notices, for excellent playing at the inter-society debate, at Dickinson College, last Friday night.

The picture on the opposite page shows about three-fourths of the interior of the gymnasium, wherein the athletic meet was held last Thursday evening.

Those boys who make the short cut across the corner by the guard-house to the south play ground, thereby spoiling the grass should be fenced in.

Misses Burgess and Swallow will attend the Invincibles, to-night; Miss Roberts and Mr. Reising, the Standards; Messrs. Gansworth and Thompson the Susans.

The robins and bluebirds have had a picnic this week, all unconscious of the fact that cold winds may yet blow and we may have more snow. Don't mention it!

Miss Senseney has an interesting and well-written account of our last Commencement and the school, in this week's Farm, Field and Fireside, published in Chicago.

Printer Thomas Griffin, class 1903, has gone to Harrisburg to take a place in the composing room of the Harrisburg Patriot. His friends at the school wish for him success. Tommy is not afraid of work and he will do the best he can. He goes on night duty, working from seven in the evening till two or three in the morning

Small boy to absent-minded bachelor:

When does your next birthday come?

Bachelor: It has already passed.

Yes, the students dining-room is a "dinning" room when the girls are clearing the tables, and it is interesting to watch them work—they are so womanly and skilful.

The last instructions regarding shop-order are good. We hope the printing-office will fall in line. Order should be a prominent part of training in a TRAINING school.

Mrs. Bowersox, mother of Assistant-Principal, Miss Bowersox, is her guest. Last week the daughter of a brother, the newly elected Assemblyman, was with us for a few days.

They seem to be having a marriage epidemic at Oneida. In addition to the wedding of Sarah Smith this week we learn of the marriage of Elias Cornelius and Joshua Metoxen.

The pathetic story of the moose, last page, will be enjoyed by most of our readers especially by those of our students who have seen and know something about the game.

Mr. Thompson led the meeting last Sunday in the Y. M. C. A. hall. He talked upon "What Christ teaches about righteousness." Those present pronounced it an inspiring talk.

The graduation of 9 of the leading players in the band this year has made quite a hole in the organization: With hard work on the part of the remaining players the weak spots will soon be remedied.

Ah! We notice that the tooth-brush has been more busy this week than for some time. Good! A spotless shirt-front and unsightly teeth do not look well together. Better spend a dollar on teeth than on a splashy neck-tie.

Chief clerk Mr. Beitzel, is in North Carolina, giving his eyes a much needed rest while transacting such business for the school as does not require close following of the pen point. His eyes have been troubling him for several weeks, but are improving.

Mr. James Miller, who was assistant cook here, was one of the home-goers after Commencement. He writes from his home in Wisconsin that they still have plenty of snow and very cold weather, which makes it almost impossible to travel.—

A poor little scared rabbit with forty Indians running after it, whooping and yelling, is not a pleasant sight. The Man-on-the-band-stand wondered how the weakest one of those boys would feel if he were chased by forty hyenas, ready to eat him up.

Miss Ferree, domestic science teacher, gave a very interesting half hour to her subject before the student body at the opening exercises of school last Thursday and Friday. Her theme was a general history of domestic science, its use and object. She spoke specially of cooking, and emphasized the fact that good cooking was necessary for the well-being of the family. She showed by chart the valuation to the human body of twenty-five cents worth of various kinds of food, explaining that some times there was more economy in buying twenty-five cents worth of neck than in expending the same amount in the best sirloin steak, as more food could be obtained from the former. Miss Ferree's talks before her classes are full of facts, presented in a way that are remembered. On Wednesday morning she discussed ventilation.

An illustrated lecture was given by Assistant-Superintendent Allen before our student body last Saturday night. The speaker carried us to the scenes of Cuba. The electric lantern is so fine and the views so absolutely natural that one feels after such a lecture that he really has visited the lands depicted. The slides and lantern were manipulated by Miss Bowersox and Miss Peter. What Mr. Allen has to say he speaks in such clear, distinct voice, and his words although choice come so within the range of the understanding of all, that he carries his audience with him. He gave points on Cuba that we never knew before—information that cannot be found in text book. Now that we have been there, seen the mountains, and valleys, the harbors and cities, the people, their occupations and places of habitation, we shall be ready for next week's talk which will be upon the causes of the war with Spain.

ATHLETICS.

An indoor athletic meet was held in the gymnasium last week Thursday night. Over fifty candidates for the track team took part, and considering that this was the first indoor performance of this kind it was quite an interesting and successful affair, and a number of new men proved that with training they will make the old members of the track team hustle to beat them before the season is over.

The vaulters had difficulty in planting their pole in the hard floor and the short turns prevented fast time in the distance runs. In the two-mile relay race between the companies the first runners set such a fast pace that some had to drop out and this mixed matters considerably and at the finish it was almost impossible to tell in what order the companies finished. It seemed to be the general verdict that Company C won the race, but in order to settle the matter more satisfactorily, it may be well to run this event over on the Athletic field at an early date.

The following is a summary of the events, and as this was the first indoor meet, the time and distances made, except in the high jump, will stand as the indoor records at the school until bettered in competition:

Thirty-five-yards dash—Wilson Charles first; W. Denny, 2nd; time 4 2-5 seconds.

High jump—Monroe Coulon and Wilson Charles tied at 4ft. 10 in.

Thirty-five-yards low hurdle—Jas. Johnson, first; W. Charles second; time, 5 seconds.

Sixteen pound shot—W. Charles first; Phillips, second; distance, 36 ft. 1 1/2 in.

Pole Vault—Frank Jude, first; R. Hill, second; height 8ft. 2 in.

One-half-mile run—Joseph Baker, first; Blackstar, second; Crow, third; time, 2 min.

35 yards high hurdles—Jas. Johnson first; T. Nick, 2nd; time 5 seconds.

1 mile run—Yukanini, 1st; Jas. Metoxen 2nd; Jaun Apachose, 3rd; time, 5 minutes 33 seconds.

2 mile relay race—Company C, first; time 9 minutes 35 seconds.

There seems to be more interest in the cross country run this year and the runners will be in better condition for it than last spring. Better prizes will be offered and this should be a grand contest.

Trials will be held each week from now until the relay races in Philadelphia in order to determine who are our best quarter-mile and mile runners.

If a sufficiently fast team can be developed from our mile runners they will be entered in the four-mile championship at Philadelphia where they will have a chance to compete against Harvard, Yale, Pennsylvania, Wisconsin and others.

Henry Mitchell has been appointed captain of the base-ball team and the candidates find some time to practice in the cage.

A HALF-HOUR WITH SCHUBERT.

The picture of the choir shows a group of singers who are learning to give intelligent expression to the written song. The instructors—Miss Senseney, vocal and Miss. Moore, instrumental, are shown in the picture. On Wednesday morning Miss Senseney had charge of the opening exercises, and gave a very excellent little talk on Franz Schubert. Having written a brief story of the great composer, she cut it in slips which were read by members of the choir and others, forming a unique and interesting exercise. The students in music often ask—What is classic? The definition which the speaker declared was not original but the best she ever found was:

"The classic is that that does not grow old—the classic is the eternally true." "The artist gives us his best, gives it to us forever for our very own. He grows weary and lies down to sleep—to sleep and wake no more, deeding to us the mintage of his love; and so love does not grow old, neither does art. Fashions change, but hope, aspiration and love are as old as fate, who sits and spins the web of life. The artist is one who is educated in the three H's—head, heart and hand. He is God's child—no less are we—and he has done for us the things we would have liked to do ourselves. At the close of the talk Misses Senseney and Moore rendered Schubert's Marche Militaire, with an expression that impressed.

THE SOCIETY WORK.

The picture, last page, of the Standard Debating Society, is a typical scene on Friday evenings in the society rooms. A visiting committee consisting of two members of the faculty visits each society and reports on specially prepared blanks as to the promptness in opening the meetings, the attendance; whether or not the session was conducted in good parliamentary form; was the literary program presented to the advisory member for suggestions before it was accepted by the society? Were the speakers properly prepared? On each blank there is space left for remarks and suggestion. On Saturday morning these reports are handed to the principal. Last Friday night ye reporter happened to be one of the visiting committee for the Standards, and was pleased with the evening. A number of the band was unavoidably absent, whose places on the program were taken by volunteers; and they did most creditable work. While there is an advisory member, and the work each week is inspected as above described, seldom ever is it necessary to change the program as made out by the program committee and rarely ever does the visiting committee report adversely as to the manner in which the proceedings of the society are carried out. There is a commendable interest manifest on the part of most of the members, and the work they are doing for themselves in the line of speaking original thought in public assemblages, is excellent. Every Indian student who can use fair English should be a member of one of the literary societies.

Bishop Talbot, Episcopal Bishop of Central Pennsylvania, with wife and friends visited the school on Monday. They were much pleased with what they saw in the various departments, and with the selections rendered by the Band in the Band room. Miss Hill was the escort of the party. The same evening, a number of our students were confirmed at the Church in town.

STATE Y. M. C. A. CONVENTION.

(From opposite page.)

"The Misrepresentation of Christianity by Christians" was given by Rev. U. F. McDowell, D. D., of N. Y. City. This was a very forcible and interesting address.

On Friday morning we had a Bible study on The Higher Life.

On Friday afternoon the Sectional Conference Sessions were held from 2.30 to 5.30. On Friday evening an address was given by Rev. A. F. Schaffler, D. D., of N. Y. City on the subject, "The Inordinate pursuit of Wealth," followed by the second address by I. E. Brown on the subject "Recent Developments and present opportunities in the Association Movement in Pennsylvania."

On Saturday morning the reports of Sectional Conferences of five minutes each were given, followed by the "Social work of the Association,"—"The promotion of social atmosphere in the rooms," "Tested and successful events," "What games are practicable, and why?" and "The Social contact as an avenue for spiritual effort" by Thomas L. Lawton, Central Branch, Philadelphia.

On Saturday after noon devotional exercises were held and addresses made by I. E. Brown and Fred B. Smith, Secretary International Committee, New York. On Saturday evening addresses were made by Henry A. Fuller Esq. of Wilkes-barre on Civic Faithfulness, and by Robert E. Lewis General Secretary Shanghai association on "The Young Men of China," which was very interesting.

On Sunday morning was the Delegates' quiet hour, and an address by Mr. J. H. McConkey on "The longer life." In the afternoon a Men's Meeting was held in the Academy of Music led by Fred B. Smith, where 200 men were converted, and five platform meetings were held in the different churches. In the evening a Union Evangelistic Meeting was held in the Academy of Music led by Fred B. Smith, who is a very strong and interesting speaker.

The last meeting was the Delegates Farewell Meeting; this was a wonderful sight. The delegates took hold of each others hands and sang together, "God be with you till we meet again."

This farewell meeting closed the convention which will long be remembered by all who attended.

Continued from 1st page

and in such a way as to make them of immediate and practical usefulness to outgoing students. A weekly paper, THE RED MAN AND HELPER, with a circulation of over 5000 is set up, printed and mailed by Indian apprentices, under the editorship and business direction of a skilled and experienced woman placed in charge by Colonel Pratt. The paper itself and the job work turned out by the office are excellent specimens of typographical neatness, taste and skill. All the supplies for the school itself, so far as possible, including its printed forms and letter heads, clothing, carpenter work, bed and table linen, the painting and repairing, tinware, and also the supplies of fruit, milk, meat, eggs and vegetables, are supplied by the labor of the students themselves.

There are ten grades in the academic department, the chief emphasis all through being laid on the strictly useful and practical, and none at all on the purely ornamental, unless the simpler elements of local and instrumental music might be included under that head. No other languages than English are taught, and no frills. The institution in the highest grade includes elementary work in physics and chemistry, algebra, and quadratics, general history and English classics. Much attention is given to drawing and modeling from the lowest grade up and in this line of study the Indian youth have a special fondness and reach a higher grade of excellence than in any other. They take easily and naturally to penmanship and the copy-book and blackboard work of even the lowest grades are remarkable for the skill and neatness displayed. In such work they stand far above the average of the children in our common public schools. Contrary to the general impression of Indian traits, these boys and girls evince a great fondness for music, and their hymns and school songs, as heard in their morning assembly, and elsewhere, are rendered with much spirit, vigor and expressiveness. It is the general testimony of the teachers of the Carlisle school that those Indian boys and girls are more tactful, obedient and respectful than the school children of our own allegedly superior race. They seemed to have an innate gentleness and refinement which finds expression in their soft and quiet voices and in their attitude toward their teachers and toward each other. Quarrelsomeness, rude mischiefmaking, impudent behavior and many other petty vices common to white youth are almost unknown among these sons and daughters of the poor and despised redmen. Such are their winning traits and truly loving qualities that strong and enduring bonds of affection soon grow up between them and their teachers and all others who are brought into close association with them. It is impossible to move among these young men and women, even for a few days, and mark their manly, straightforward bearing, their native dignity and frank simplicity of speech and conduct, and not be convinced that they have in them the elements for the making of a high order of American citizens. Colonel Pratt and the Carlisle school have together demonstrated that the Indian only needs a fair chance and an equal opportunity to rise to the full status of the finest manhood and womanhood which a Christian civilization can produce.

While this article is being written the announcement is made in the public press that Colonel Pratt has been placed on the retired list by President Roosevelt. He has also offered his resignation as superintendent of the school of Carlisle, but it is hoped that he may be induced to reconsider this step. Colonel Pratt is only sixty-two years of age, and still good apparently, for many more years of valuable service at Carlisle. His retirement from the school at this time would be nothing less than a calamity to the Indian cause. Many of Colonel Pratt's friends, those who know and appreciate what he has done, feel that he has been treated with marked, though not intentional, injustice by the War Department.

While it is true that his work for the past twenty-three years has not been in the line of regimental duty, it has been in the field of military character, at least, and while he has helped to a positive and remarkable extent to remove some of the most irritating and formidable difficulties with which our military establishment has had to cope since the foundation of our



STANDARD DEBATING SOCIETY IN SESSION.

Government. In view of all this it would seem as if Col. Pratt was justly entitled to more considerate treatment than he has received from the War Department, both in the matter of the brigadier-generalcy and also in his retirement two years before he had reached the age limitation. So far as precedents and technical difficulties are concerned, numerous instances of recent date might be cited where all such difficulties have been brushed aside to honor and advance officers whose actual service to the country had not been one tithe of the value of that of Col. Pratt.

I am writing these lines among the Berkshire Hills, a region honored as the lifelong home, and now redolent with gracious memories, of Henry L. Dawes, the great-souled statesman and sweet-spirited philanthropist, who gave his ripest years and his best thought to the cause of justice to the Indian, and who left behind him no heritage so precious and enduring as that act of national legislation which secures for the red man his long-denied rights of American citizenship. Without these rights, made possible under the Dawes Act the educational service performed at Carlisle, Hampton and Haskell must have been largely vain and fruitless. But with such educational and industrial equipment as these schools can give, together with that equality of right and opportunities which other American citizens enjoy, the possibilities now before the Indian race are as limitless as that of any people under the sun.

PITTSFIELD, MASS.

WOUNDED MOOSE GRATEFUL.

From Kineo farm, on the shore of Moosehead Lake, comes one of the strangest tales of the woods that has been heard this season—the story of a bull moose that kissed a man's hand in gratitude for a kind and courageous act.

E. J. Ring owns the farm at Kineo, and on his five hundred acres there he has three hundred head of cattle, which roam at will over the place, fenced in one side by the lake and on the other by a long stretch of barbed wire.

On a cold morning last November, Mr. Ring went out to salt his cattle, and observed that the animals were greatly excited and frightened at something, so that, while ordinarily tame and approachable, they were so wild that he could not get near them.

He had not far to look for the cause of the trouble, for in his walk around the lot he found a big bull moose entangled in the barbed wire fence.

The moose was making frantic struggles to get free, but at every jump he only made matters worse, the sharp barbs piercing his flesh and tearing his hide, causing him to bellow with rage and pain.

At first Mr. Ring was frightened, for he knew that should the moose free himself it would mean certain death for any human being in sight, for a wounded moose finds his best satisfaction for any injury received in a violent attack upon the first creature in reach; and it would be useless for any one, certainly for an aged man like Ring, to try to escape the enraged monster in that field.

However, Ring is a man of great courage and coolness, and one who knows the nature of the moose, as well as that of his milch cows.

Instead of running away, he stepped gently forward and began to disentangle the forest monarch from the barbed wire net.

Instantly the moose ceased his struggles, gazed wonderingly upon the old farmer, and hanging his head low to the ground, uttered a piteous moan.

The monster appeared to realize at once that a friend had come to his aid, and remained perfectly still while the wires were being loosed.

Finally the tangle was cleared sufficiently so that with a slight exertion the moose bounded free.

Farmer Ring immediately stepped back to the shelter of a tree, fearing that the moose would charge upon him if he stood in the way, when, to his astonishment, the animal slowly walked up to him, and, with long, rough tongue, licked his hand, just as a dog would do.

Then, with a mighty bound the bull cleared the wreck of the fence and disappeared in the woods. That afternoon a snowstorm came on and the cattle were tied up in the great barn.

When Mr. Ring went to close the doors he was surprised to find waiting in the shadow of the barn the wounded moose, its antlers towering well up to the eaves.

The animal seemed weak and tired, and thinking it needed shelter, Mr. Ring opened a shed door.

The moose trotted into the shed, and there, next morning, he was found dead.

He had been mortally wounded by the fence barbs, realized the fact, and had come back to seek protection from the man who had been kind to him that day.

—[New York Tribune.

AN INDIAN HERO.

Hobson and Funston are not the only heroes. Eddie Snoholicom, an eight-year-old nut-brown son of the Golden West, may never become a brigadier-general, but on Friday last he performed a feat of valor worthy of an epic by Tennyson or Austin. The little son of J. L. Seifert was playing on the ice, watching the aforesaid Eddie catch trout through a hole in the ice, when suddenly he slipped from the edge into the swirling waters

of the river. It was at the place where Mr. Thompson was drowned last summer and none but the most daring swimmers would tempt death in its depths. The young Indian, however did not debate the question. Seeing his young companion disappear into the foaming depths, he promptly followed suit, and shortly reappeared and placed his companion on terra firma. Although wet as the proverbial drowned rat, Snoholicom's head was as cool as his ice drenched body, and he stoically continued fishing till time to go home.—[Wenatchee Republican.

SCHEDULE for SPRING SPORTS

- April 4—Baseball, Franklin & Marshall at Lancaster.
- April 11—Baseball, Lebanon Valley College at Annville.
- April 18—Baseball, Franklin & Marshall here.
- April 24—Baseball, Lebanon Valley here.
- April 25—Relay races in Philadelphia.
- May 2—Annual class meet.
- May 9—Baseball, Albright at Myerstown.
- May 16—Dual meet, Bucknell, here.
- May 25—Dual meet, State College, here.
- May 30—Baseball, Gettysburg, at Gettysburg. (Two games.)
- June 15—Dual meet, State College at State College.

Our baseball team is making improvements under the leadership of Capt. Henry Mitchell. He says we are going to have a good team.—

Enigma.

- I am made of 14 letters.
- My 4, 3, 8, 5 is what the heavy electric wire does when weighted with snow.
- My 7, 6, 13, 14, 5 is what Miss Robertson's birdie does when alone.
- My 2, 10, 11, 12, 13, 1 is where the teachers' club girls enjoyed going last summer, and hope to go again this summer if allowed.
- My 9, 3, 6, 13 comes too often in the Spring for the enjoyment of most people.
- My whole is what is happening just now on the athletic field.

ANSWER TO LAST WEEK'S ENIGMA:—Spring sports

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.

Kindly watch these numbers and renew a week or two ahead so as to insure against loss of copies.

WHEN YOU RENEW please always state that your subscription is a **renewal**. If you do not get your paper regularly or promptly please notify us. We will supply missing numbers free if requested in time.

Address all business correspondence to Miss M. BURGESS Supt. of Printing Indian School, Carlisle.