

# The Red Man and Helper.

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

THE RED MAN.

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EIGHTEENTH YEAR OR VOL. XVIII No. 38 (18-38)

## A NAVAJO WOOING

**T**HE winds of the sun am I,  
And breath of the moon art thou;  
I gather the clouds in the sky;  
Thou sweepest them back to the  
brow  
Of the mountain, where melted are  
they  
By the delicate joy of thy breath:  
And they hide in the passes away  
Lest I summon their spirits to death.

The pine on the mountain am I,  
And the grass at my feet art thou;  
I pierce the clouds in the sky,  
And its opals drop soft on thy brow;  
I sift down a blanket of snow  
And drive off the spirits of cold;  
And the chiefs of the sun dare not throw  
Their shafts through my mantle's deep fold.

Come thou to my lodge, and thy smile  
Will burn up its desolate gray;  
For afraid are the sun-spirits while  
The moon-spirits stayeth away.  
And the sun and the cloud-dripping pine  
Shall gladden the moon and the grass;  
And my snow and my rain shall be thine,  
And the sheaves of the mists as they pass.

—HARRISON CONRAD in the New World.

## WHAT THE NEZ PERCES ARE DOING FOR THEMSELVES.

In the Home Mission Monthly for last February is an article by Kate C. McBeth, which gives a resumé of what the Nez Perces are doing. An excellent portrait of one of her students, now a student with us is also given. She says:

I should estimate that there are about 500 Christian Indians on this field.

What are the Indians doing for themselves?

The five Nez Perce churches are supplied with native pastors and led and governed by native sessions.

Their decisions in judicial cases sometimes seem severe to white people, but they know their own people and how to deal with them in the best way.

Some of the most difficult things in church government are taken up to the annual camp-meeting, where all the native ministers and elders are assembled, and, in a solemn and most dignified manner, the matter is discussed.

One of our white ministers led the class in church government last year and was greatly perplexed at some of the questions that were asked, and finally had to say:

"Brethren, we have no such cases in our white sessions and I cannot decide for you."

Even if these white brethren are puzzled over some of our problems, they are much help and comfort to us.

We see much of them, for they are always interested in the work here, and for two successive springs the Walla Walla Presbytery has met in Nez Perce churches and been entertained in Nez Perce homes

As many of the white brethren as can do so come to our annual camp-meetings, and sometimes there are ten or twelve present at a time, to give help and encouragement to the Nez Perces, and are just as often helped themselves by sitting down among our devout worshipping people, as they witness their zeal and earnestness.

If all presbyteries, within whose bounds the Indian missions are established, would be as helpful as our Walla Walla Presbytery, how the work would be lightened for the missionaries!

What are the Indians doing for themselves?

From an outside standpoint the answer would be, they are self-supporting.

Their little houses on their allotments are most of them quite comfortable.

True, they are still receiving some help from the Board of Home Missions, but, for several years, two of our churches contributed to the board almost as much as they received from it.

Last year Lapwai came next to Walla Walla, second in the Presbytery in its contributions, just as Kamiah had stood several years next to Moscow.

I have never favored their separation from the Board, even although they contributed as much as received.

As to the mission class little, or very

little, help is given to them. These men move back to their farms in the spring and work through the summer for the next winter's needs.

My most advanced pupil took his team and went for weeks with a threshing machine, hauled wheat, etc., thus adding to his winter's store. In this way their schooling is rather slow, but character is strengthened by it.

KATE C. MCBETH.

Miss McBeth in speaking of her mission class refers to the theological class which she conducts, in which instruction is given to those who go out as pastors and evangelists to do mission work among their own race.

## EXTEMPORE SPEAKING.

Our Society members are often called upon to speak extempore. What the great Edward Everett Hale has to say on Extempore Speaking may be interesting to many.

In a letter to some one he says in Young People:

Anybody can learn to speak extempore who has anything to say.

Of course it needs practice. Nor is it true that practice before cabbage-heads in the garden is sufficient, though that is very good exercise.

The great first rule was given to me by one of the leaders of our time. He said to me:

I tell you, first, that you must—  
"Speak when anybody is fool enough to ask you."

Second. Say nothing about yourself—absolutely nothing. Do not explain why you are there, who asked you, why you should speak, or why not. Address yourself suddenly and promptly to the subject.

Third. Have one thing at least to say. If you have nothing to say, say that, which means stay at home. See that you have one fact, idea, notion, memory, hope, which it is probably no one else will take to that meeting. Make this clear in your own mind. Do not try to fix it in words. Words are apt to be a nuisance when prepared beforehand. As William Lincoln once said, "The words get in your way." But be sure of the fact—of the thing.

Fourth. Say that, and when you have said it, sit down.

Fifth. If you have two, three, four, or

more things to say, arrange them in the best order in your mind beforehand. Make it perfectly sure to yourself that you know just what you mean, how far you are going, and what the truth is on those points. For this, and for this only, rehearsal before the cabbage heads is useful. If you have once said, in some words, what you mean, you will be sure that your idea is clear to yourself. If it is clear to yourself, it will be clear to other people, or you can make it so.

Sixth. Having laid out this plan, stick to it. Any temptation to change it after you are on your feet is a temptation of Satan. You may make the language what you choose, but stick to the thing you have determined on.

Seventh. From the beginning to end, remember that you are not speaking that people may praise you, or like you, or remember you. You are speaking because you have a cause—a purpose to carry. The less the people think of you, and the more they think of your purpose, the more perfect your success.

As George Leonard Chaney once said: "No man can speak extempore who is not willing to make a fool of himself for his cause."

## ARCHBISHOP RYAN A FRIEND OF THE INDIAN.

In his eloquent address of over 2,000 words at the last Mohonk Conference, Archbishop Ryan said as bearing upon his regard for the Indians:

We have some white people who are citizens who know much less about the country than the Indians, who, though not educated as we understand the term, are very thoughtful men.

I remember President McKinley saying to me, "I have been struck with the expression of some of these Indian faces, especially those of the chiefs, and with the sentiments that I heard expressed by these men,—not men of education, but of thought and feeling."

I do not see why religion, which should band all men together in good works, should separate us; why Catholics and Protestants should not unite in great works of philanthropy.

Fifty years ago in St. Louis I had the privilege of knowing that most remarkable man and missionary among the North American Indians, Father DeSmet, who

came of a wealthy family in Belgium, animated by the purest motive and zeal to work among the Indians.

He had lived with them for years, and learned to love them, and always defended them. He frequently visited me. I was very much attached to him, and had the honor of preaching his funeral sermon. His memory is enshrined in my heart.

When I first knew him I said to him, on one occasion:

"Father, how could you have lived so many years among those savages?"

"Savages," he replied; "the only savages that I have met since I left Belgium I met around New York City, some bad white men, who have known religion and have rejected it. My poor Indians, even in their paganism, are better than those men."

He told me, way back in the sixties, that there was gold in that part of the country, where it was afterwards discovered.

He said, "The Indians told me, and I told them to tell no one, because the whites would find it out, and they would deprive my poor Indians of that which is more precious than gold; for these adventurers would go out there and rob them not only of their possessions, but of their purity and honesty. So having learned something of the Indians, and feeling a sympathy which he communicated to me, I have never lost my interest in them. Therefore I have always commended work for the Indian in my own diocese."

## NAVAJO BLANKETS.

Our people at the school have had a number of fine Navajo blankets sent them recently by Pasquala Anderson, class 1900, who is teaching among the Moquis in Arizona. She has exceptional opportunities for securing choice work at reasonable prices. It may be interesting in this connection to read what the New York Tribune says regarding the costly Navajo blankets:

Though Navajo blankets as rugs, portiers, couch coverings and a dozen other things have held their own in American homes for a season or more, there are many interesting details of their manufacture which are not known to the casual customer.

The impress of the Spanish cross re-

Continued on Last page.



Indian and Porto Rican sit down and study together. Manuel Rexach, the Porto Rican is the boy on the right. He is now attending Commercial College in town and boards at the school.



**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.

Of late the newspapers have had consid-  
erable fun among themselves over what  
has been called "The Commissioner's  
Short-hair Order." These imperious man-  
ufacturers of public sentiment have been  
entirely off in the truthfulness of their  
statements, apparently without a knowl-  
edge of the facts, and from the positions  
taken it would appear that the lurking  
interest in the matter is really the Wild West  
Show-ism and so-called Science.

The order was neither intended nor cal-  
culated to hurt the welfare of the Indians  
in the least. From a long knowledge of  
all the facts we are prepared to say it was  
both timely and proper. The Department  
is responsible for the civilization of the  
Indians. In carrying out its responsibility  
it necessarily clashes with interests op-  
posed to Indian civilization, and these ex-  
pressions, so far as we have read them, all  
spring from such sources.

Recently, yielding to literary influences,  
the Indian Bureau has authorized a mod-  
ification of the Indian system of naming  
children and has undertaken to establish  
a civilized system which will relieve from  
the outrageously long and often vulgar  
names saddled on Indian children. In  
carrying out this purpose the Bureau has  
again antagonized those who would main-  
tain absurd and hindering race peculiari-  
ties and our newspaper critics have again  
begun to criticize Department action.

The lack of family names among the In-  
dians has been a very considerable detri-  
ment to the Indians themselves and has  
produced complications in property mat-  
ters that are exceedingly bothersome.

In many Indian tribes it is not the hab-  
it to give the children family names; they  
are rather named for some peculiarity.

For instance, a girl was sent to this  
school the English translation of whose  
name was "Heavy hangs the hair on one  
side of her head." Another comes un-  
der the name "Drives the Bear;" another,  
"Kicks the Iron." One young man is  
known as Smells the Log." A glance at  
the page of our records show such names  
as "Makes our trouble in front," "Knocks off  
Two," "Runs after the Moon," "Kills  
without wounding," "Hollow Horned  
Bull," "Deer with a Sore Head," "Stands  
on the top rock," "Cotton Tail Rabbit,"  
"Corn-cob Smoker," "Wounded with an ar-  
row," "Has the White Horse," "Come  
out from Them," "Comes from the Scout,"  
"Kills the little Ones," "Raises the  
other's Sons," "Makes Himself Run,"  
"Stands in that Place," "Kills on the  
other side," "Bear with Flat Hair," "She  
bear goes out," "Looks with his ear,"  
"He knows his Cows," etc.

Such names degrade self-respect and  
become a blight to the individual. What  
crime to perpetuate such absurdities!  
and what nonsense to antagonize a  
change to sensible methods!

**EFFECTS OF THE WILD WEST.**

The following letter and the accom-  
panying article on the effects of wild-west  
Indian exhibitions comes to us from one  
whose self-denying and arduous service  
for the Indians renders it worthy of  
every attention and confidence.

**The Letter.**

April 14th, 1903.

COL. R. H. PRATT,  
SUPT. CARLISLE INDIAN SCHOOL,  
CARLISLE, PA.

DEAR SIR:

The subject of Indian exhibitions is now  
under discussion, with special reference  
to the coming Exposition at St. Louis.  
The enclosed statement represents the



BAND, SHOWING INSTRUMENTATION. SOME OF THE PLAYERS IN THE ABOVE PICTURE  
HAVE LEFT

views of one who sees the matter from  
the reservation side.

I am desirous to advance the best inter-  
ests of the Indians in every way possible,  
and deem it a duty to speak of the things  
which I have seen and heard. I have had  
the privilege of knowing the Indians on  
their own ground during seven years of  
missionary work, sharing with them win-  
ter's cold, summer's heat, floods, storms  
and drought, their sorrow and joy, sick-  
ness and death.

In their home life I have seen the uni-  
versal interest of the parents and grand  
parents in the schools for the children,  
their hay-fields, their green plots; in the  
building of their houses and caring for  
their stock—in all these ways and many  
others I have known of their readiness  
to respond and of the real progress they  
have made and want to make in the  
white man's way.

I hardly need say that it HURTS me  
as caricatured, misrepresented and de-  
moralized, as he is at these Indian  
shows.

Believing that you will sympathize  
with me in this I am

Very Respectfully,

The Article.

**EFFECT OF WILD INDIAN EXHIBITIONS.**

(1) Such exhibitions misrepresent to  
the Indian the true civilization, by plac-  
ing him in an environment and bringing  
him under influences far more degrading  
than in his reservation home. After hav-  
ing seen that side of the white man's  
"civilization," it is not strange, (but  
rather to the Indian's credit), if he refus-  
es to accept it.

I once heard a white man on the border  
of a reservation make the remark very  
emphatically that "after a taste of civi-  
lization the Indian comes back worse  
than ever." On inquiring who the speak-  
er was, I was told that "he had just re-  
turned from Coney Island where he had  
been in charge of an Indian show." As  
to that kind of "civilization," I fully  
agreed with him.

(2) It misrepresents the Indian to white  
people, who seeing only the hideous ex-  
terior (gotten up for their entertainment),  
imagine that is all, and that to "civi-  
lize" such a creature is hopeless. None of  
the curious crowd know anything of the  
real life and thought that are back of it  
all,—perhaps in their hearts despising  
the senseless show and those who have  
brought them there.

Comparatively few who visit the Mid-  
way know or care about the exhibits  
which represent the Indians' progress in  
civilization.

(3) It misrepresents the Indian by  
"interpreters," so-called, who say what  
they please, regardless of the Indians'  
words; and the Indian thus misinterpret-  
ed, is helpless. One of my closest friends  
who speaks Dakota fluently, heard the  
most deliberate lying and misrepresenta-

tion from such an "interpreter" at the  
Buffalo Exposition, who professed to be  
translating to the people what the In-  
dian had just said.

(4) It misrepresents the Government  
by false statements of managers, etc. I  
myself heard a young man who was in  
camp in the Indian Exhibit grounds, in  
his effort to induce people to come into  
the Indian theater at ten cents a head,  
say to the crowd:

"We are not making anything by this;  
it is for the Indian little ones. The  
GOVERNMENT DOES NOT TAKE THE  
CHILDREN INTO SCHOOL until they are  
10 TO 14 YEARS OLD! and then they  
have become so accustomed to the old  
camp life that it is impossible to forget it.  
This is to get them a chance earlier."  
And I thought of the little six-year-olds  
as I had seen them in the schools!

On the bill-board for the show for which  
this speaker was soliciting attendants,  
were the words in illegible letters:

"The Redeemer is the Government"

(5) It puts a premium on the old-time  
savagery, encouraging the continuance of  
the old customs,—dancing, painting,  
long hair, and all that pertains to the  
old life, at the same time the Indian is  
being told that the "Great Father" wants  
him—even requires him—to put away all  
this.

The utter inconsistency is evident to the  
thoughtful mind of the Indian. And how  
can it do otherwise than lessen his res-  
pect for us as white people?

(6) It tends to lower both the white  
and the Indian race in the opinion of the  
other,—and with reason; for each sees  
only the lower, and NOTHING OF THE BEST  
that is in the other.

(7) The better class of reservation In-  
dians are opposed to these things, and are  
NOT the ones who consent to go.

(8) The evil results are not limited to the  
duration of the exhibition, but are evident  
long after the return home,—and are  
liable to bring moral poison and con-  
fusion back to the purer atmosphere of the reser-  
vation home.

In the same way we would denounce  
all "Wild West Fourth of July celebra-  
tions," which make the day one of law-  
lessness, directly antagonizing, and tend-  
ing to undo the good work of the Govern-  
ment and of missionary effort, for months.  
In this statement we believe all will  
agree who have at heart the highest good  
of the Indian; and who desire his real  
progress toward the true civilization, the  
Christian manhood, the good citizenship  
of which nature has made him amply  
capable, if he is only given a fair chance.

In connection with the above, the  
following extract from a letter to us by  
an Indian away from the reservation for  
many years protests against this same  
system:

"COLONEL: If you have any influence,  
try to keep the Indians from going this  
summer to Coney Island. It is a shore re-  
sort near New York, 5 cent car fare. It

is the very worst place in America, I am  
sure, and I have traveled a great deal.  
Every place is a drizzling place—some of  
the worst resorts known. It will ruin  
all Indians who go. Many a one will  
never go home again. I don't ever  
object to Indians going off the reserva-  
tion because I think they learn a great  
many things; but to Coney Island is a  
very serious thing. I am unable to  
find words to tell you what a terrible  
place it is. I tremble at the very thought  
of my people going to such a place,—any  
place but this place!"

We have all the years urged against  
these Indian shows. Ten years ago on  
our urgency the Indian Bureau called  
upon Indian agents to name the Indians  
who had been away from their reserva-  
tions in the wild-west show business dur-  
ing the preceding five years, and to  
state in each case what the moral and  
physical effect had been upon such In-  
dians, and what upon the tribe at large.  
It was a record of which the Government  
should be ashamed. That record is on  
file. It was published in part at the time  
and ought to be kept before both the In-  
dians and our people as a warning and  
a remonstrance against the continuance  
of the practice.

At that time the Interior Department  
took strong ground against the contin-  
uance of such shows. The influences that  
have led to the return to former condi-  
tions ought to be the subject of serious  
inquiry and wide publicity. Both moral  
and physical disease and death is the  
record of all wild-west show business.

**UTTERLY UNGROUNDED.**

KIOWA AGENCY Anadarko, Oklahoma,  
April 10, 1903.

THE EDITOR INDIANS FRIEND,  
NEW HAVEN, CONNECTICUT.

DEAR MADAM:  
In your April issue appears as copied  
from the Home Mission Echoes, under  
caption "An Indian's Observation" a  
statement attributed to Robert Assim, a  
Kiowa Indian of this Agency, and which,  
on account of the maliciously false and  
utterly ungrounded allegations made  
against the young Indian clerks in my  
office, demands my attention. I there-  
fore write to ask that you publish for the  
information of your readers that I have  
three young Indians, graduates of the  
Carlisle Indian Boarding School, for  
whom I am glad to testify that they are  
as near perfect in deportment, both in  
and out of the Agency office, as the most  
exacting moralist could desire. Neither  
of them drink intoxicating liquors nor  
visit places where it is sold or drunk.  
They are constant in attendance of di-  
vine worship on Sundays and have be-  
come subject to favorable remarks from  
very many of the best people of Anadarko.  
I am very suspicious that the words at-  
tributed to Robert Assim were never ut-  
tered or written by him; for I cannot be-  
lieve that this Indian could be guilty of  
such heartless falsehood. Every word  
repeated as referring to interviews with  
me is false.

Very respectfully,  
JAMES F. RANDETT,  
Lt. Col. U. S. A., U. S. Indian Agency.



### Man-on-the-band-stand.

The class meet is only eight days off. "More rain, more rest," quoth the farm boy. Franklin and Marshall here to-morrow at 3 P. M. Mrs. Hawkins, of Steelton, was over on Wednesday. The rain came down almost unceasingly for several days. Miss Vietch spent Easter in Philadelphia with her sister. It is said that the Conedogwinet is higher than for years. The training table for the track team began on Tuesday last. Cherry and plum blossoms are making the landscape beautiful.

The relay teams have not been chosen yet but will be early next week.

The west meadow was almost full to overflowing with water, during the storm this week.

Miss Wood, her nephew Mr. Alger and Arthur Bonnicastle visited the Battlefield of Gettysburg on Saturday.

Mr. and Mrs. Allen were guests of Mrs. Munch at Easter dinner, and Misses Barr and Pierre were guests of the Club.

Maggie Dixon writes—"I like my country home. I have a country brother and sister."

On Monday morning last, Colonel Pratt gave the boys and girls a very helpful and inspiring talk, in the dining room.

On Sunday the Catholic Indians of St. Patrick's Parish will sing High Mass, which they have been practicing for some time.

The base ball team has had very little outside practice since their last game with Lebanon, on account of the weather being so wet.

Last Friday night Henry Smith was elected Sergeant-at-Arms, for the Standard Society, vice James Dickson who went to the country.

Mr. Thompson is again at his drill work with the boys. While he was away with the band at Philadelphia Arthur Bonnicastle took his place.

A good letter from Fred Penn, Osage, who left us several years ago and is now a family man, speaks of his getting on well, and enjoying good health.

Mr. Davies and — attend the Invincibles this evening: Mrs. Canfield and Miss Robertson the Standards and Miss DePeltquestanguè and — the Susans.

Last Sunday Father Deering treated his Catholic Indians with Easter eggs; on each egg was the name of the receiver. The gift was highly appreciated by all.

A number of excellent compositions by the band boys relative to their stay in Philadelphia have been read and enjoyed. Extracts from these will be an interesting part of our next number.

The upper grades that have had their Arbor Day songs printed by members of the class are quite up to date. It has been good practice for the beginners, as each tried to make his the best.

Arbor Day was appointed to be held on Monday last, but on account of the dampness of the day, and the trees not having arrived the celebration was postponed. The exercises will be held to-day, Friday.

On Wednesday afternoon Miss Pratt entertained friends from town in honor of her guests Mrs. A. L. Covill and Miss Thayer of Rochester, N. Y. Misses Stranahan and Chamberlain of Harrisburg were also present.

One of the boys interested in the teachers' interest in finding new birds caught a little sparrow, and staining a few of its feathers a bright and unusual color let it go again. If a teacher saw the new variety she never reported it.

The Easter service was special and much enjoyed. Miss Moore played a beautiful Prelude, and Miss Senseney sang in excellent voice. The floral decorations were a delight to the eye, and the sermon by Reverend Diffenderfer appropriate to the occasion.

Miss L. A. Bender, teacher in Philadelphia, who for several years was one of us spent her Easter vacation at Mr. and Mrs. Kensler's on Bedford street, and on Monday paid flying calls among her many friends at the school. She is looking remarkably well and received a warm welcome everywhere.

Mr. and Mrs. N. H. Huffman united Brethren missionaries who have been stationed in Ponce, Porto Rico for four-years, visited the school last week, bringing messages from Miss Ericson to her friends here.

Mr. Morris P. Alger, of Manlius, New York, a nephew of Miss Wood has been her Easter guest. He is attending the St. John's Military School, and wears a uniform not very different from ours.

Rev. H. G. Ganss has returned to Carlisle.

Mr. Daniel E. Miller, of Philadelphia, who was at one time clerk in the Assistant-Superintendent's office is open to congratulations, as we see he has taken unto himself a wife, one Miss Anna L. H. Mohler, of Dillsburg. They were married on Tuesday.

Mary Ladouceur says: "I am very glad to tell you that my country father and mother are very kind to me. I know that if I am a good girl they will be good to me. I have three country brothers and a country sister who is only four weeks old."

Mary Lewis says of her new home: "I like it here. I have a nice country mother and one country brother. When we were coming on the train we said to the different girls as they got off: 'Remember Col. Pratt's word—'Stick.' Claudie Allen lives near me and I am so glad."

The prayer meetings in Girls' Quarters Sunday evening were very interesting. Ayche Saracino led for the large girls and Frances Halftown for the small girls. Eudisia Sedie and Edith Bartlett sang a duet appropriate to the occasion. The girls were glad to have Col. Pratt with them.

On account of the next party which will go out to country homes April 30, it has been decided to hold the class track meet Tuesday, April 28, instead of May 2, as has been published. This will be a short time for preparation, and it behooves those who are going to try to win points for their classes to get to work in earnest.

A very pleasant letter from Raymond Buffalo Meat, Omega, Oklahoma, requests some Carlisle photographs to hang on the walls of his little home. He is married and working an 80 acre farm enjoying his work very much. He has forty acres of corn and forty acres of wheat planted. They have a little son three and a half months old. He sends his best wishes to classmates, teachers and all his friends.

Maude Snyder, one of our "Miss Prints" who graduated this year and went to her home in New York is living a quiet life while looking around to see what next best to do. We are pleased to learn that she is having a good rest. She speaks of several of the returned New York students whom she has met or heard of casually. Kitty Silverheels is doing very well at dress-making. Minerva Mitten is working in a private family and doing nicely. "She carries herself like a lady. Mr. and Mrs. Bemus Pierce have the dearest little girl and so affectionate" Maude wishes to be remembered to all her friends.

Embry Gibson, a long-time-ago student writes this week from his home at Osage Agency, Oklahoma, and speaks of his thoughts frequently turning Carlisleward. He thinks of the time when he lived with a family at Millville and did farm work. He says he does not have to work so hard now. He owns a store and belongs to the Citizens' Trading Company and is its Secretary. He tells of one Osage school boy who went through the book while at school but is now worse than a blanket Indian. We know of some Osages who have done nobly since their return. No one ever mentions them. It is only the bad fellows who call out comment.

Oscar Davis, class 1903, has been quite ill with rheumatism since he arrived home. He was never a rugged boy, and just before his graduation suffered with malaria. On reaching home he went at hard work a little too vigorously for a week, and then took a long ride of 80 miles, soon after which rheumatism set in, which held him to his bed for four weeks, and when he got up again was much reduced in flesh and was very weak. He is now gaining and hopes to fully recover his health in time. His mother was his nurse. They are going to live at White Earth for a while. While ill he had an offer of a situation in a printing office and could not accept.

### ATHLETICS.

#### Indians 8—Syracuse 7

The base-ball team opened the season here last Friday by defeating Syracuse University in a somewhat loosely played game, the score being 8 to 7.

The Carlisle team showed up strong at the bat, but the fielding and base running was not of a very high order.

Wilson Charles did the pitching for the Indians and the victory was largely due to his excellent playing, not only in the box but his batting was the means of bringing in several runs.

Tabbyanak in right field played a strong game batting well and making a sensational catch of a long foul fly.

#### THE SUMMARY.

CARLISLE.					SYRACUSE.						
R.	H.	O.	A.	E.	R.	H.	O.	A.	E.		
Mitchell, ss	0	2	1	0	1	Burrell, 3b	0	1	5	0	0
Young'r, cf	1	1	0	0	1	Boyd, lf	0	0	1	0	0
Baker, 2b	2	2	0	2	0	Baker, rf	0	0	0	0	0
Nephew, c	1	1	7	3	1	Hend'n, cf	1	2	2	0	1
Jude, lf	1	2	1	0	0	Hef'man, p	1	3	0	4	1
Nicholas, 3b	1	1	2	1	0	Ruth'rd, ss	1	1	2	0	1
Charles, p	0	2	0	5	1	Boland, lb	1	1	8	0	2
Tabby'k, rf	1	2	2	0	0	Demong, c	1	1	4	2	0
Baird, lb	0	14	0	0	0	Pulford, 2b	1	0	7	2	3
Totals	8	13	27	11	4	Totals	7	10	27	9	7

Carlisle.....1 0 0 2 0 0 3-8  
Syracuse.....0 0 0 2 0 1 0 0 4-7

Three-base hits—Charles, Baker. Two-base hits Henderson, Rutherford, Boland, Jude. Struck-out Off Charles, 9; Heflieman, 4. Double-play—Pulford and Boland. First base on balls—Off Charles, 1; Heflieman, 2. Time—1.40. Umpire—Goodyear.

#### Indians 9—Lebanon Valley Col. 4

On Saturday the team went to Annville and defeated Lebanon Valley College 9 to 4 in a seven inning game.

Regan was in the box for the Indians and his pitching and the Indians' batting were the features of the game which was played on a soft field in a drizzling rain.

#### THE SCORE.

INDIANS.					LEBANON VALLEY.						
R.	H.	O.	A.	E.	R.	H.	O.	A.	E.		
Mitchell, ss	1	1	2	2	2	Miller, c.	0	0	3	0	0
Young'r, cf	1	1	0	1	0	Snoko, cf.	2	1	2	0	1
Baker, 2b	3	1	1	2	0	Clem's, 2b.	1	1	0	2	0
Nephew, lb	2	2	7	0	0	Gray, ss.	0	2	1	0	0
Jude, lf.	1	1	0	0	0	Shenk, 3b.	1	1	1	0	0
Tabby'k rf.	0	0	1	0	0	M'K'k, rf.	0	0	2	0	1
Nich's 3b.	1	1	1	1	0	Fishel, lb.	0	2	8	3	3
Baird, c.	0	1	8	0	0	Rurn't, p.	0	0	1	2	3
Regan, p.	0	1	0	3	0	Kohr, lf.	0	0	3	0	0
Totals	9	9	21	8	3	Totals	4	7	21	7	8

Indians.....2 0 3 0 0 4 0 -9  
Lebanon Valley.....0 0 0 0 1 0 3 -4

The baseball team has shown up stronger than was expected in the games played last week. Their batting is much superior to that of last year's team and when the players acquire a little more experience in their positions and the new players get over their nervousness their fielding should improve greatly.

Wet weather has interfered greatly with out door sports but the track candidates have been out every afternoon this week doing what work they could in the cage.

A few of the track teams will take part in the Princeton open handicap games to-morrow. Hummingbird, Metoxen and Beardsley are entered in the distance runs, Mt. Pleasant in the ¼ mile and broad jump and Johnson in the high hurdles.

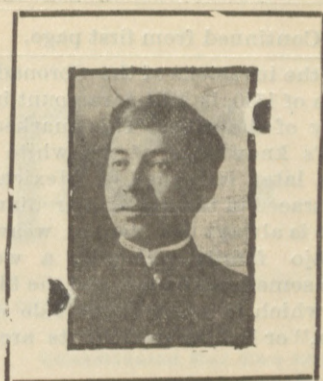
#### GOING TO IOWA.

The Boonville Herald of New York State has this to say of one who graduated from Carlisle in 1896, obtained a good start at the printers' trade, while going to school, was afterwards foreman of our office with a number of apprentices under him, then went to work on the Boonville Herald:

Leander Gansworth has been given a position as linotype operator at Davenport, Iowa, and leaves to-day to assume his duties. He has worked in The Herald office for the past five years and has won many friends. He came here from the Carlisle Indian school, learned to operate the linotype, and has made such good progress in his work that he is now able to command better wages elsewhere. He has made a host of friends in Boonville, who wish for him a happy and prosperous future.

That boy who climbed the large walnut tree last Saturday to get at a dead limb near the top deserves to be mentioned; we did not learn his name. The limb he tried to climb from the under side was almost more than he could span, and his position for a moment to one watching the performance seemed almost perilous, but inch by inch he made the ascent and succeeded in gaining what he went for. The same persistence among students in general who start to get an education would win them the prize, sure.

Mr. Gansworth has returned from his New York trip.



J. RILEY WHEELOCK,  
BAND CONDUCTOR.

#### BAND APPRECIATED.

The following letter speaks for itself:

PHILADELPHIA, April 13, 1903.

COL. R. H. PRATT,  
INDIAN INDUSTRIAL SCHOOL,  
CARLISLE, PA.

DEAR COLONEL:

It is difficult to speak frankly of the Indian Band of your school without seeming to speak insincerely. Considered from any standpoint their performance in our establishment during the past two weeks merits the warmest commendations. And it is no more than your meed which prompts us to say that. In the selection of musical compositions and intelligent interpretations of them, in individual conduct and collective bearing the Band clearly brings out the great good of the Indian Industrial School.

A practical and authoritative suggestion for the solution of a fundamental racial problem can be found in civilization is the domination of the moral and musical over the animal and inharmonious in human nature, and in proportion as the one is asserted and the other suppressed progress is permanent. Evolution of this kind is slow and leadership in it is difficult, and therefore the splendid achievement of your Band ought to afford much satisfaction to you personally and those associated with you.

Excellence and variety are two features that have marked every entertainment or diversion our firm has sanctioned in our establishment, and on each occasion our friends and customers have voluntarily spoken in praise of them, but we do not recall any that have evoked the hearty plaudits given your Band.

Public knowledge of your work has greatly broadened and appreciation of it has relatively deepened by the visit of the Band.

Several thousand persons were in attendance at each performance and the intelligence shown by each of the men has proven beyond all rational dispute the social and educational possibilities of the race.

With renewal of our thanks for your courtesy in allowing the Band to visit our establishment, we are

Yours Very Truly,  
GIMBLE BROTHERS.

#### FROM FORT BERTHOLD MISSION.

ELBOWOODS, N. DAK., April 6, 1903.

COL. R. H. PRATT,  
SUPT.

DEAR FRIEND:—

It gives me pleasure to furnish your paper the following item:

Ella Rickert who was for a time a pupil at Carlisle from the Fort Berthold Agency, and who went from Carlisle to take a position in the Fort Shaw Indian school, in Montana, and afterward returned to Ft. Berthold to a position in the reservation Govt. Boarding school, was married on April 2nd to David J. Ripley. Mr. Ripley is a promising young man, half white and half Indian as is his wife. He was an employee of the Fort Shaw school, and met his future wife there some years ago. His parents and sisters are at the Black Foot Agency, but according to the scripture statement, he has left them, and will live with his wife and her people, at the Ft. Berthold Agency. The couple seem both to have profited by their education, and have a good beginning financially for their married life. The white people of the Agency respected them, and made them a nice wedding. We are thankful to the Carlisle school for what it has accomplished in this case.

We are happy that Col. Pratt is to keep at the head of the work.

Sincerely Yours,  
C. L. HALL,  
Missionary.



Continued from first page.

calling the invasions of the Coronado expedition of 1540, is still paramount in this industry of the tribe. This marked the Navajo's knowledge of the white race, and the later influence of Mexican art can be traced in the zigzagging diamond.

There is always one blanket weaver in a Navajo family, generally a woman, though sometimes a man, and the blanket frame which is erected outside of the "hogan," or hut, is part of its architecture.

This frame is of upright posts or rude poles. Kneeling or squatting in front of it is the patient weaver from morning till night,

The blankets are considered a medium of barter, as current as any coin among the neighboring tribes, for the Navajo's country is the finest for flock raising, and their wool far famed. The dyes used, too, are practically indelible, and their manufacture is a tribe secret.

The blanket is the banner garment of the squaws with "dressy" aspirations, and the choicest of wigwam decorations. The care taken in making of these blankets may be realized when one knows that two or three months are given to the manufactures of some of the more elaborate.

No two of these are ever exactly alike, and for certain tribal ceremonies especial patterns are introduced. The choicest designs are reserved for enshrouding the dead, as the journey to the "happy hunting ground" is considered much enhanced by the richness of the travelers wrapping.

It is the Navajo blanket, too, that oftenest forms the charmed square of the snake dancing Mokis, and the sun dancers of Shoshones and Arapahoes carpet their sacred inclosures with these same weaves that American bachelors and den devotees of all classes pay such round prices for.

**NOW OPEN.**

Restrictions are now off of Puyallup lands.

Like a thunder clap in a clear sky came the announcement on Tuesday morning, March 3rd, that the Secretary of the Interior had ruled that, in pursuance of the law passed by Congress and approved March 3rd, 1893, the restrictions imposed upon Puyallup lands allotted to them under the Medicine Creek treaty, on December 26, 1854, preventing the allottees from alienating their lands until authorized to do so by the Legislature of the state of Washington, with the approval of Congress, had now ceased to exist and that the Puyallup Indian now owned their lands in fee simple. That the said Indians were now at liberty to sell, lease, encumber or otherwise handle or dispose of their lands the same as other citizens.

This ruling was not expected by anyone, and was as much of a surprise to Superintendent Terry as to the Indians. And the effect on the Indians was also unexpected. Instead of throwing up their hats, kicking up their heels and shouting themselves hoarse over being "free", they seemed surprised and alarmed. It is true that here and there was one who seemed pleased with the change and began at once to plan to get rid of the land which the Government has been holding for them so long, but for the most part they seemed displeased with the change, and apprehensive that their time of trouble had come. It is safe to say that a majority of Indians would have voted to put their lands back under the restrictions again, if they could have done so.

The result is not hard to foresee. A few of the Indians will be able to hold their own and live and prosper even against the fierce competition and scheming of the white men; but many, no doubt, will soon dispose of their holdings and squander the purchase money, then go forth homeless to eke out a miserable existence wherever they may.—[Puget Sound Indian Guide.

**All Farmer Boys Not Slow.**

A stranger, says a contemporary, addressed the farmer's boy across the fence: "Young man, your corn looks kind o' yellow."

"Yes, that's the kind we planted." "Don't look as if you would get more than half a crop."

"We don't expect to. The landlord gets the other half."

Then after a short time the man said, "Boy, there isn't much difference between you and a fool."

"Nope," replied the boy, "only a fence."

**ABSOLUTELY FALSE.**

The following widely published stories are entirely false. Col. Pratt never had the experience nor made the statement alleged.

**NUMBER ONE.**

**Good Stories told About Well Known People.**

Lieutenant Colonel R. H. Pratt, who recently resigned from the directorship of the Carlisle Indian school, once slept in a tent with eight young men, all of whom snored. Colonel Pratt listened in disgust to the medley of gurgles, grunts and moans. In this horrible chorus each participant's snore could be distinctly heard, for each had in it something characteristic and unique. Colonel Pratt writhed and fretted. A man on his left snored nervously, with a kind of fluttering, wavering accent. His was perhaps the most unbearable snore of all. Suddenly the snore ceased—its producer snorted and then lay very quiet.

"Thank heaven" murmured Colonel Pratt, "one is dead."—[Cripple Creek, (Col.) Times.

**NUMBER TWO.**

**The Squaw's Suggestion.**

Lieutenant-Colonel Pratt, the United States army officer in charge of the Carlisle Indian School says that many of its graduates who return to tribal life lapse into slipshod speech. Undoubtedly this is true, yet the Kansas City Journal tells of one who, at a pinch, could use ancient Bostonese, and have fun in doing it. This exception was a squaw, who one day went into a trader's store at a Western Indian agency, wrapped in a blanket and bearing other evidences of a return to native ways.

"How muchee?" the squaw asked, pointing to a straw hat.

"Fifty cents," said the merchant.

"How muchee?" she asked again, pointing to another article. The price was quoted, and was followed by another query of "How muchee?" Then the squaw looked calmly at the merchant and said:

"Do you not regard such prices as extortionate for articles of such palpably and unmistakably inferior quality? Do you not really believe that a reduction in your charges would materially enhance your pecuniary profits? I beg you to consider my suggestion."

Then the graduate of Carlisle swept gracefully from the store, leaving the merchant staring after her—[Youth's Companion.

**A TRUE ONE.**

A story we know to be true is this: An Indian boy educated at a reservation school was appointed to assist the Agency physician. The physician being a stranger did not dream that the boy could speak English, so used him as a fire builder, sweeper and general attendant in and about the office.

One day they were sitting quietly in the

office, the boy as in a dream looking over the bottles on the shelves. Of a sudden he spoke, and the doctor was surprised at these words:

"Doctor, can you explain to me why they label the bottles in Latin?"

**INDIAN DAY IN THE PUBLIC SCHOOLS.**

The late Chief Simon Pokagon of the Pottawatamie Indians was educated years ago at Oberlin, Ohio. He is pronounced a remarkable character by all who knew him.

"He often said," says C. H. Engle, administrator to the Chief's estate, "My heart sighs when I consider that false prejudice which is instilled into the minds of the children of the white race by their parents and teachers who thoughtlessly frighten them into obedience by saying to them Look out, or the Injuns will get you! and other similar expressions tending to create a hatred to my people."

The great desire and prayer of the old Chief's heart was that every school in America might set aside one day in each school year to be known as Indian School Day for the study of his race.

"I am of the opinion," says the author of the movement, "that if such a day can be generally instituted in our schools it will do much to eradicate that false prejudice now existing between the two races, and thereby accomplish a great work in civilizing and Christianizing the American Indian."

**IDEA CHANGES.**

Dr. Newell Dwight Hillis recently said in a sermon, referring to Secretary Root's speech on the race question in America:

"If twice a year we could bring the Southerners up to New York for two weeks we would soon solve the negro problem. If we could take the Northerners three times a year for two weeks in the South, they would soon cease trying to manage the Southerners' affairs for them."

Think of the change of opinion if this could really be affected!

It is thus with many differences of opinion—if those having differences could exchange places for awhile, many wrongs would be righted, many distorted visions made clearer.

We don't wish to draw comparisons right here, but as we read Dr. Hillis' words we thought some people might change their idea of the Civilized Indians if they could come among them awhile.—[Twin Territories.

**He Hadn't Read Much.**

"Don't you like the 'Autocrat of the Breakfast Table,' Mr. Tinkham?" asked a lady at a rural dinner party.

"Well, really," he replied, "I can't keep track of them foods, Maria," he called to his wife, "have we ever tried the water cracker of the breakfast table?"

**EVER SEE ONE?**

We have been requested to print the following clipping from an exchange, but the Man-on-the-band-stand does not see why, for no such boys are ever seen in this school. It may be for the benefit of other boys we are asked to give it space, hence here follows:

Boys with their hats on the back of their heads, and long hair hanging down on their foreheads, with smutty words and cigarettes in their mouths, are cheaper than old shoes—nobody wants them at any price. Men will not employ them, sensible girls will not marry them, they are not worth their keep and they will not keep themselves.

**Shad Season.**

Teacher: "Now, Mamie, tell me how many bones you have in your body."

Mamie: "Two hundred and nine."

Teacher: "Wrong. You have only two hundred and eight."

Mamie (triumphantly): "Yes; but I swallowed a fish-bone at breakfast this morning."—[The Pathfinder.

The testimony of a good conscience is the glory of a good man.—THOMAS A KEMPIS.

Fire and wood are but slow engines of destruction in comparison with the babler.—STEELE.

**SCHEDULE FOR SPRING SPORTS**

- April 4—Baseball, Franklin & Marshall at Lancaster. Cancelled on account of rain.
- April 10—Baseball Syracuse University, here. Won 8 to 7.
- April 11—Baseball, Lebanon Valley College at Annville. Won 9 to 4.
- April 18—Baseball, Franklin & Marshall here.
- April 24—Baseball, Lebanon Valley here.
- April 25—Relay races in Philadelphia.
- April 28—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.

**Enigma.**

I am made of nine letters. My 9, 8, 6, 5 is what we have photographs on, in the printing-office.

My 7, 1, 2, 3, 5, 4 is what is made of trees.

My whole are like some people, they have to be carried, and for several days they have been brought into conspicuous use at Carlisle

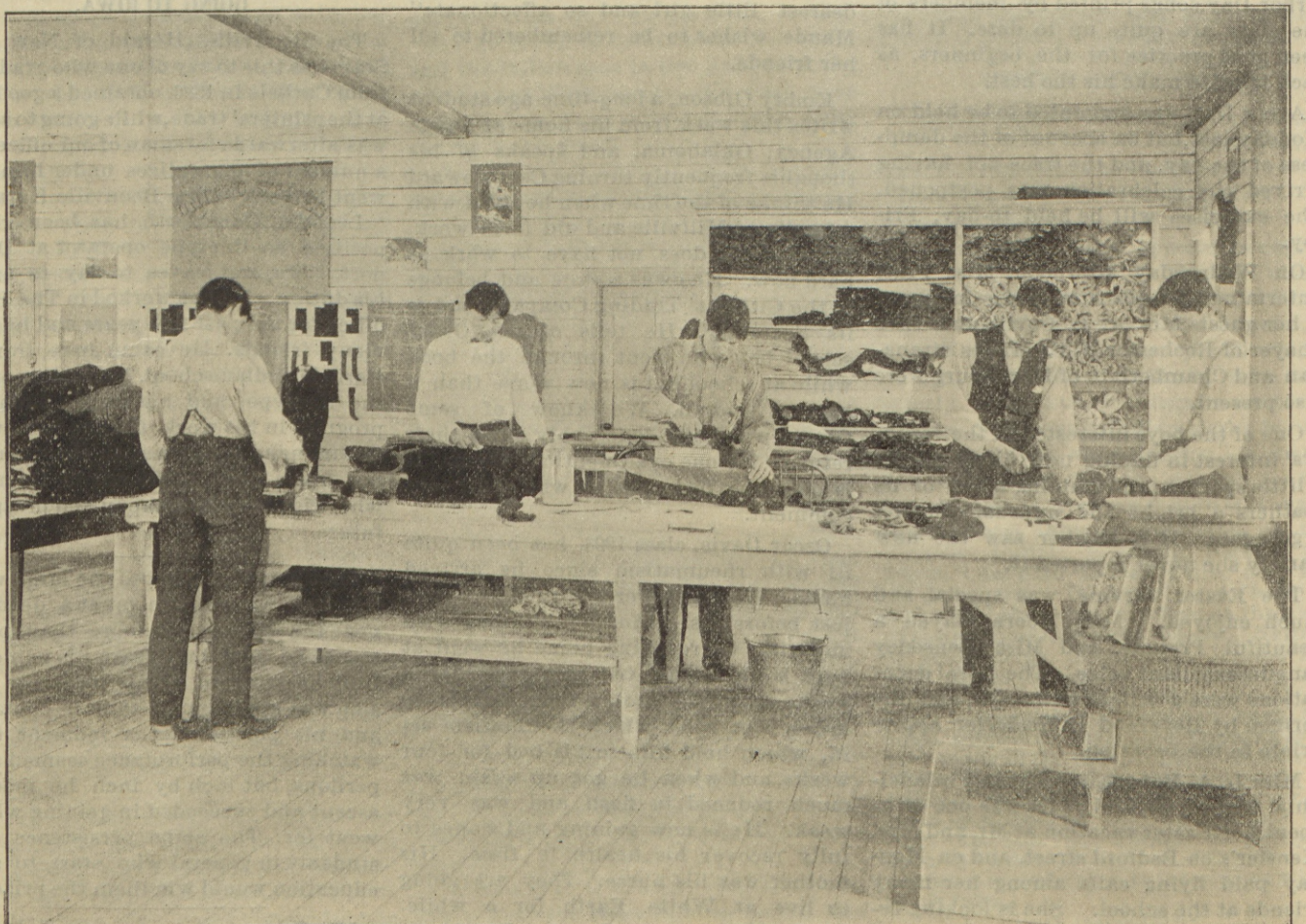
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