

The Red Man and Helper.

THE RED MAN.

This is the number your time mark on wrapper refers to

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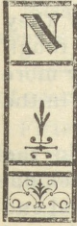
FRIDAY, NOV. 13, 1903.

Consolidated Red Man and Helper

Vol. IV, Number Twelve

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DOWN TO SLEEP.



NOVEMBER woods are bare and still;
November days are clear and bright;
Each noon burns up the morning chill,
The morning's snow is gone by night;
Each day my steps grow slow, grow
light,
As through the woods I reverent creep,
Watching all things "lie down to
sleep."

I never knew before what beds,
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads;
I never knew before how much
Of human soul there is in such
Low tones as through the forest sweep
When all wild things "lie down to sleep."
Each day, I find new coverlids
Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
Her ferns kneel down full in my sight;
I hear their chorus of "good night;"
And half I smile, and half I weep.
Listening while they "lie down to sleep."
November woods are bright and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have
stood.
Some warm, soft bed, in field or wood,
The mother will not fail to keep,
Where we can, "lay us down to sleep."
—[HELEN HUNT.]

ADDRESS OF REV. EDWARD MARSDEN. Sunday Evening, Oct. 24.

You are aware, friends, that I am very much interested in my own country and I am giving my life and strength for the help of my countrymen in the North. So you will pardon me if I am too partial regarding my interest in the work in Alaska. I live there.

In the first place I was sent back there to help my people. I accepted charge of the missionary work of the Church at my home and have been laboring in my country ever since I left school. And I believe you will be a little interested in our experiences while we try to preach the Gospel in that country.

That country has been brought most prominently before the eyes of the world because of the boundary question. You have all read notices about the Alaskan Boundary question and I will say a few things about that before I close.

The first great need of Alaska is the gospel of Jesus Christ. There are twenty-five thousand to thirty thousand Alaskan natives, you might call them Indians. My work is along the coast of southeastern Alaska. Their first need is the gospel. It is the one power that can change their hearts and their lives. We have noticed that when we give them the gospel of Christ and this gospel enters into their hearts and they are truly converted they always desire a higher and better life. It is wonderful to me. I am just learning a little from my work in the north. When this gospel enters into their hearts and when I see they want to turn away from their old life I know they are truly converted. They need Christianity. It creates in them the desire for better living. It is something like what we talked about in the case of the blind man. Christianity opens their eyes and they see they are dirty and they want to wash their faces first. They see that they ought to go to school, that they are poor, and so they want to work for their living. And so I say it is a wonderful thing that God has allowed us to witness—the conversion of this people. I have myself seen where a town was converted. I labored in the Tongass and Cape Fox tribes in Alaska. They were great for drinking. They liked to drink. They manufactured it themselves. They went to the stores and got molasses and I don't know what process they took it through but they did it some way and they fought and quarreled and drank as the result of buying molasses. "As long as the world stands" they said, "we will abide by the customs of our grandfathers." Well it amused me very much. It would amuse any one to hear that statement.

I went about trying to drum into their heads the gospel of Jesus Christ. By and by one was converted, then another

and another, and by and by a good many. Nearly every Sunday some one was shaken, some one was turned, some one was converted. Their statement that they would never change their customs was not true, for they have changed their religion and their hearts now are just as far away from those customs as any people who have taken up Christianity.

The gospel of Jesus Christ is the only power that can change the lives of people. It is like a lamp that shows everything around. Now the natives want to go to school. Lots of people come into Alaska and want to hire these people to help them, but for a time they could not converse with them. When Dr. Jackson came up the Indians would crowd around him and ask for a good school. As soon as he could get it started we had a school and not only would the children go to school but some of the old men and old women. I have often seen them, some with their grand-children, in school. Now, that is the result of gospel preaching. It created in them a desire to learn and rise higher. They not only wanted to go to school but to go into business, to keep store. Two men put together their money and invested it and are doing well. I saw they needed something more than a store and we talked over various things and founded a saw-mill. We organized a company that would catch fish and sell them to the different canneries. We organized something like a bureau of information. If I wanted to get a man good wages I would negotiate with the cannery and would see that he received proper wages for his work. Before Christianity they never talked about these things. They only talked about what they should drink and the price of molasses; but after the gospel was preached to them they talked about something else than molasses. More than that, those people never had any order in their community. They did not seem to know what law and order were. Each man did as he pleased. Each one had his own rule of conduct and life. There was no order.

We studied the situation and wrote a few rules for the town of Saxman when they came to want laws and rules that would govern the community. So we organized a council of twelve men that I picked out. I took them to my room every two weeks and told them how they should talk, what they should speak about and what they ought to do. At first they were all on one side. When I would tell them anything they would all side with me. That was not what I wanted. Whether I acted foolishly or not they all sided with me. They were not independent. They thought all I said was right and they must side with the missionary. I was not discouraged and we kept it up until 1899. By that time they were more intelligent and after awhile one would disagree; one man would get up and would not approve of what I said or another man said. They began to express themselves on certain subjects. So today we have twelve men who can make rules for their own community and carry them into execution. I am glad that the authorities of Alaska stand by us. Whatever rules we have made for that part of the country they have stood by those rules. Of course they were only local rules but by these means we have brought order into the community.

Not long ago the council made a rule that no man should drink or use intoxicating liquor in Saxman. They did not make it until just a few weeks ago. I wanted to make it at first but they did not want it—they were not ready for it. They knew they were weak and would get drunk and break the rule so I did not press it upon them. But lately they decided that no man nor woman should use liquor in the town of Saxman. One morning somebody ran up to my house when we were eating breakfast and told me that a man was fighting his wife over in Saxman. I put on my coat and went over, and sure enough, there was the man fighting his wife. There was a large

crowd in front of the house but they were all afraid to go in. The man had struck his wife and I suppose she had returned the blows. I went inside and told some of the other men to come inside and separate them and arrest the man. For a while he fought the two men who were trying to arrest him. He took hold of anything he could reach and struck at the men and knocked one down, he was so strong, and he used all sorts of language in the presence of those people. At first I did not know what to do, but I found he got his liquor from Ketchikan.

We have a court of justice at Ketchikan but none in Saxman. I told the men to bind him and take him to Ketchikan. I had him bound hand and foot, engaged a boat to take him up to Ketchikan, and turned him over to the court. He was lodged in jail. The ground was taken that he broke the rules and disturbed the peace of Saxman and he was arrested on that charge. There was no question as to the validity of the charge and they did not question the authority of that municipality. Saxman is a town by itself and the country honors the rules made by towns for their own ruling.

I just want to say that these men when the rule was tested in the court of justice did what was right and upheld it. That was the result of preaching. They were very different before,—every man drank. They would all have rather got drunk than to arrest one man for drinking. So, friends, I say the gospel is a power to change a man's life. When a man says he is converted and still loves his old life, I don't believe him. He is only converted in his mouth; but if he desires to keep the law and live right I say he is converted.

So it is a wonderful thing to see how the gospel of Jesus Christ can create a desire for a higher and better life.

Every summer we are busy following our people wherever they go. We have a small steambot at our service. Every Saturday noon we fire up and as soon as we get up steam we start off on a Missionary tour somewhere. For instance we leave Saxman and go over to Prince of Wales Island a distance of fifty-two miles. When we get through there we arrange for the meetings tomorrow. In the morning we have a service with the people and right after the meeting we steam off again to have an afternoon service at some other place. If the stations are far apart we have only two services on a Sunday, but if they are close together we aim to preach the gospel at two or three different places on the tour. When we have had these meetings among the fishermen and other people at these places we go home.

Next Saturday we start out for Kashakes Cove, and Kassan in the opposite direction. There we do the same thing we did the Sunday before. The next week we go to Wells Island, and so on. So we carry on our work the same way all summer. We try to follow them up and encourage them to keep up a good life.

Sometimes it happens that a United States marshal authorizes my boat to arrest someone who has violated the law. Once in a while my boat is sent on other errands, wherever it is needed. So this little vessel of ten tons burden carries sometimes passengers, sometimes freight. So it is not only a missionary boat. It supports itself. The Presbyterian Church has never spent a single cent for its maintenance unless I have been at special expense on account of the church. Then it helps to buy coal. The boat has done many a good turn, so we could not get along without it.

In that country we have high mountains. I was wanting to take Colonel Pratt and his wife and friends to that part of my field. Take Walker Cove. You see high stone walls about five miles from the entrance.

There is one place where the mountain is so high and steep that you can drop a

stone from the height of two thousand feet and it will drop almost straight into the water. We went to the foot of this mountain on the water. The boat touched the walls. The smoke rose straight up along this stone wall. The base of this mountain I think is two thousand feet in length and the height two thousand feet. We took our sounding lead and dropped it into the water right down and there was not any bottom at fifty fathoms.

That was as long as our cord. We steamed out a little and every word we said came back to us. We shouted and the sound came back to us. We steamed out a little further and said some foolish words and all came back to us. We were impressed with the grandeur and majesty of the mountain.

The thought came to me at that time that this mountain was great. God made it. If he made that mountain and could remove it at pleasure, surely he could remove the mountain of heathenism in that country, which at some places was so great we could not do anything with it, but if God could make and remove that mountain he could remove the mountains of heathenism.

The trip is very enjoyable. There is lots of game to shoot. Rivers run down the mountains. There is lots of snow. Once in a while a steamboat runs into the fisheries to load with salmon and take it away. The whole scenery is wonderful. Sometimes the people refer to this great mountain when they want to refer to something very strong and very great that cannot be moved.

The lesson to us is that we are to stand on a strong foundation—something that cannot be moved back and forth so easy. Wisdom is sometimes called a mountain. When a man has wisdom and learning he stands on a good foundation. When he has Christianity, when he has principle, he stands on a good foundation.

The boundary question interests us a great deal because if the Canadians had got what they wanted we would all have been included in the Canadian line and it was the common opinion up there that we did not want to leave the United States to be taken out of the country and turned over to another. We want to go ahead under the stars and stripes. There are no castes, no lords, no serfs, no barons, no orders in America. In America we know that if a boy or a girl has the right spirit and determination he or she will be a citizen of the country; so we would rather be under the stars and stripes than under the flag of England though she is a good country and a great country. We are too loyal to want to go into another country.

The boundary line is not far from us because we are less than thirty miles from the mainland. The Canadians wanted to draw a line thirty miles from Duke Island to the coast. Southeastern Alaska is a strip of islands. It varies from thirty miles to forty and fifty miles in width and in the section we are we measure thirty miles from Wales Island. The thirty miles limit would be further west than us, so if the Canadians had run the line thirty miles from the coast a great part of the island would have been included.

But the terms of the Russian treaty said it was thirty miles from the shore, that is, from the mainland. The Canadian said, "No, from the outside part of the island." We are very glad it is settled and we are on the American side.

There are many questions that confront the country to-day, such as territorial government. The power of the United States is the sole power in Alaska. We have a Governor, justices, etc., but the laws of the district are made by the United States. Lots of people are talking about a territorial form of government and have conventions for the purpose of making it a territory. Other people say we don't want a state yet, nor even a territory.

In a very few words I want to tell you

THE RED MAN AND HELPER.

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. 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.

The newspapers contain the usual reports of the ubiquitous "Carlisle Graduate" in connection with the so-called uprising in Wyoming. No Chas. White, Chas. Smith, or Eaglefeather from any Sioux tribe ever graduated from or attended the Carlisle School, except three who we know were not in any manner connected with the affair. It seems to add a touch of romance to make the leader one "educated in Latin and Logarithms at Carlisle University," and so long as this is true reporters will probably remain indifferent to the facts in the case.

Speaking of the quarrel between the officers and the Indians, itself, it appears that the exercise of a small amount of common sense by the Sheriff's posse would have settled it all without the spilling of blood. The opinion is altogether too widespread that the Indians should receive a course of treatment that does not fit anyone possessing manhood or sense. We are either too indulgent or too dictatorial. When we learn that the Indian is a man very like other men with the same environment and education, he may have vanished from the earth, but if any do remain they will serve to remind us of hundreds of years of blunders.

There are no Indians in the country who want to fight. They have been elbowed and arrested so much with and without authority that all idea of resistance has departed. So far as ascertainable now the people in the particular case mentioned did no fighting until fired upon and then only under the impression that all would be murdered.

It is greatly to our discredit that so strong a people should still feel it necessary to so persecute one so weak. If the settlers about the reservations could eradicate from their hearts covetousness of the little left to the Redman the greatest source of trouble that exists would be removed. Such a happy consummation however does not seem within the range of probability.

It is a very healthy influence which this supremacy of football has introduced in our colleges. We take no account of the stories of physical injury incurred in practice or in the match games between rival teams. These are incidents merely, inevitable, not to be deprecated seriously. A broken collar bone is soon mended. A sprained ankle is no permanent harm; cold douches and arnica and bandages will set it right shortly. But the training which these youths get in both physics and ethics is worth as much in the struggle of life as they take from books or from the discourses of the professor in the lecture room. Football teaches them the joy of amicable contest, to give and take without animosity, to fight with out bitterness. The "gridiron" today is what the lists for the joust of armored knights were in the days of what we call chivalry—a field in which honor is won by the vanquished as well as by the victor, and where no rancor remains when the award is made. And this is the essential qualification for success in the strenuous competition in every field of endeavor in the world today.—[Boston Post.

Notwithstanding the fact that the Harvard football eleven outweighed that of the Carlisle Indians nearly forty pounds to a man, the aborigines last Saturday went to the Harvard grounds and scored eleven points before the New Englanders had scored at all, holding the lead until the game was nearly over, and then losing by a hair's breadth only. At times the redskins pushed their big opponents all over the field. More strategy was displayed by the Indians in this contest than has been displayed by any of the Big Four teams this year. The standard of education at Harvard and the rest seems to be falling. Think of the reflection on scholarship when a lot of lightweight Indians make monkeys of the great leaders at football!—[Norfolk Landmark.

CHAPEL TALK BY MISS BOWERSOX.

On Thursday morning and Friday afternoon of last week, Miss Bowersox gave before the school a short sketch of the life of Louisa May Alcott.

Miss Alcott's life was comparatively an uneventful one containing few great and unusual experiences. Her trials were the grinding every day worries of poverty and home cares. Yet her cheerful and heroic way of meeting and overcoming difficulties made an intensely interesting character study as depicted by Miss Bowersox. We are naturally led to take for granted, when reading the happy light hearted stories of this author, that her life must have been a gay and care free one; and many of us were interested and surprised to know that all except the last years of Miss Alcott's life were years of great pecuniary worry and distress. In addition to writing stories for the support of her family, Miss Alcott found it necessary at different times to eke out her income by teaching school, sewing, nursing, and going out to service. But she had a purpose and that purpose was to WRITE and write she did, persisting in her chosen life work until she finally had her reward in seeing the fruits of her pen place her family not only in comfort but in actual luxury. Miss Alcott seems to belong especially to the children—both boys and girls—and the lesson which her life and her writings especially bring home to them is that of the sacredness of work. The actuating motive of her life is admirably illustrated in the following quotation, Miss Bowersox had written on the board where all might see, "I have plans simmering but must sweep and dust and wash my dishes until I see my way clear."—L. M. Alcott.

SENIOR RECEPTION TO MISS CUTTER.

On Saturday evening the Senior class gave a reception in the girl's Society room in honor of their teacher Miss Cutter, who had been absent for a time, having made a journey to the Indian Territory to participate in the reunion of Carlisle students and Indian workers at Anadarko. The evening was very pleasantly passed with music, conversation and games. The room was tastefully decorated with plants and flowers. The Senior band played several selections, among them the Class Song in which all joined in singing. Another musical feature was a piano solo played by Caroline Helms.

Refreshments were served by three members of the Junior class; Bettie and Florence Welch and Stella Blythe. After the refreshments, William Mahone, president of the class, called the assembly to order and asked for a few remarks from several guests present. Mr. Colegrove and Miss Scales responded very happily and then Miss Cutter gave an interesting account of her trip and incidents of the meeting with old Carlisle pupils and friends. This pleasant social event was much enjoyed by all who were present, and is an evidence of the high regard and appreciation of the class for their devoted teacher.

DR. LEMUEL MOSS.

The Carlisle school was favored last week by a visit from Dr. Lemuel Moss, a life long educator, writer and minister of the Baptist church. On Saturday evening Dr. Moss lectured to the school on the subject of "Good Books and what they do for us." The lecture was full of good food for thought and many helpful suggestions, and was listened to with marked interest by the pupils. We hope later to publish a full report of this lecture. At the afternoon service on Sunday Dr. Moss preached an interesting and forceful sermon from the Parable of the Sower. Dr. Moss is a welcome visitor at Carlisle, and always brings a message suited to our needs. He has made repeated visits to us and we hope he will come again.

Dr. J. W. Blankenship, who has charge of the collection of Montana's botanical exhibit for the St. Louis Exposition, is making a collection of the herbs and roots used by Montana Indians for medicinal and other purposes, which he thinks will be unique. He says: "It is not generally known that in years gone by the Indians grew sunflowers and used the seeds for making bread, and that they also grew a wild tobacco which, while of a narcotic basis, was considerably weaker than the tobacco now grown for commercial purposes."—[The Indian's Friend.

GLEANINGS FROM LETTERS OF PUPILS AND PATRONS.

From a Little Girl in the Country to her Uncle.

I am very glad to say I have a very nice home and I am so glad I came to Carlisle. I think for myself. No one ask me to go to school. I am enjoy my studies very much. I hope I see you some time about four years from now on. You have been ask me when I come home. Dear uncle you just wait. I want to finish school if I can. If I did not finish in 1907 I will stop school, but I want to be a little bit more education as much as you have. I tell you something, I am out in the country. I thank dear Col. Pratt for sending me to these nice people who are willing to help me and teach me which is right and keep me straight. I try hard to keep remember one of these Colonel's words, that is "stick." Every time when I do some my work or study, I begin to think about Colonel and I could see his face when I think about him.

From a Country Boy to his Former Teacher:

I suppose you are getting ready for Christmas now. I am making a few presents for my classmates and friends. I am doing some woodwork for Christmas. I have a very nice school teacher. She tries to help me out in anything she can. I try to please my teacher in every way that is possible. I have a word to tell you that has helped me a whole lot this summer, and that is STICK. Colonel Pratt, when he gave us a little talk before we went to our country homes, he gave us this word STICK as our motto, guide and a stand-by. I'll tell you I thank Col. Pratt very much for that word STICK. It has helped me all through the summer with my work. If I couldn't get a thing done by a certain time I would always think of STICK. When I was stuck with anything I would always stick to it till I finished it. Oh, I think there is a lot of meaning in the word STICK. I have a nice mother and father. They both try to use me as one of their own sons. They have two sons and two daughters. I thank Colonel for placing me with such people.

From one of our Appreciative Patrons.

I feel like writing a few lines that thee may know with what regret we part with one of so bright and cheerful a disposition, so earnest and conscientious in regard to her duties, so honest and faithful in all her actions toward her school and her employer as Minnie Rice. Minnie has been in my family for about eighteen months and from the day she came into the family until the day of her leaving, she has been the same obedient, cheerful and industrious character, that I cannot help but feel there must be a bright and pleasant future in store for her. She has proved herself to be a thorough housekeeper and an excellent cook for one of her years, and what has made me attached to her more than all has been the care she has had over my little boy, who lost his mother just as Minnie entered our home. Feeling that this expression may encourage Minnie in the future, and show to thee what good work Minnie has done, I write this and if proper after reading it, please let her have it that she may keep it as a reminder of her eighteen months' sojourn in Delaware.

FOOTBALL SCHEDULE.

Sept. 19, Lebanon Valley College, here. Won 28 to 0
 " 26, Gettysburg, here. Won 46 to 0.
 " 30, Mt. St. Marys, here cancelled.
 Oct. 3, Bucknell, at Williamsport. Won 12 to 0
 " 7, Bloomsburg Normal, here. Cancelled.
 " 10, Franklin & Marshall, Lancaster. Won 30 to 0.
 " 17, Princeton, at Princeton. Lost 11 to 0.
 " 24, Swarthmore, here. Won 12 to 5.
 " 31, Harvard, at Cambridge. Lost 11 to 12.
 Nov. 7, Georgetown, at Washington. Won 28 to 6.
 " 14, University of Pennsylvania at Philadelphia.
 " 21, University of Virginia at Norfolk.
 " 21, 2nd team vs Dickinson Seminary at Williamsport.
 Nov. 26, Northwestern, at Chicago.

Football.

CARLISLE 28—GEORGETOWN 6

Georgetown University was easily defeated by the Indians last Saturday at Washington. Georgetown had made great preparations for the game and had hopes of winning as they were a very heavy team with a grand record behind them. The Indians however were altogether too fast and skillful for them and after the first few scrimmages it was apparent that Carlisle would win without doubt. When the Georgetown players realized they could not win they resorted to very rough tactics and it is not likely that any more games will be arranged with them in the future.

Carlisle scored eleven points in the first half on line plunges by Sheldon, Williams and Bowen and some good end runs by Captain Johnson. The backs and the tackles ploughed through the Georgetown line for long gains but there were several fumbles which prevented more scoring. Georgetown made several good gains around the Indians right but that seemed to be the only place they could gain and the defense at this place stiffened up considerably in the second half.

Georgetown scored first in the second half as a result of a blocked kick, the ball rolling to Carlisle's five yard line where a Georgetown man fell upon it and it was carried over in three rushes from this point. This was the only time Georgetown was anywhere near the Indians' goal although one or two good runs were made on trick plays.

Carlisle's playing became better as the game progressed and two touch downs were made in the second half, after which many substitutes were put in and the ball was rushed down the field to the forty yards line where Jude kicked a very pretty goal from the field just before time was called.

While Carlisle's playing in this game was somewhat ragged yet there was lots of snap in their work and power in the plays and the most disappointing feature was the weakness of the right side of the line in stopping plays outside of tackle.

Carlisle will play the University of Pennsylvania team at Philadelphia tomorrow and a large crowd of rooters will be on hand to cheer the team to victory if possible. This is the last chance the Indians will have this year to defeat one of the big teams and much will depend upon the result of this game. Thus far Carlisle has a better record than the Pennsylvania team and if the Indians win from the latter Carlisle will rank fourth in the standing of College teams without question. Pennsylvania was defeated by Carlisle last year 5-0 but they have a much heavier and stronger team this year and our team will have to put forth its very best efforts to come out victorious.

There seems to be a strong feeling among the players and their followers that old Penn's colors can be trailed in the dust for the third time by Carlisle tomorrow and the boys are going into the game with that end in view.

Penn will out weigh the Indians fifteen pounds to the man but Harvard was heavier and the Indians hope to overcome the handicap of weight by speed, fierceness and superior team work.

Haskell's Well Wishes.

At the close of the football game between Haskell and Chicago last Saturday Superintendent H. B. Peairs is quoted in the Inter-Ocean as saying: "We hope now to see Northwestern beat Carlisle, as Carlisle has refused for three years to give us a game, saying that we were not in their class. If Northwestern beats them they may come down a peg or two."

Haskell has never asked Carlisle for a game of football until after our schedule had been completed. We have never asserted that Haskell was not in Carlisle's class. A comparison of the records of the two teams makes that unnecessary.

We congratulate Haskell upon her good showing in the game against Chicago.

From the Haskell Indian Leader we learn of the marriage of Mr. Casper B. Alford and Miss Eva Eisenminger, which took place in the church at Hammon, Oklahoma, on November 8. Casper is well remembered as one of our most sturdy and reliable students. He is now additional farmer at Hammon. His old Carlisle friends wish him much happiness.

One who talks without thinking resembles a hunter who shoots without aiming.
 —MONTESQUIEU.

Man-on-the-band-stand.

Items written by students are marked with an em dash—

The band will play in Mechanicsburg on the 19th inst.—

Miss Hawk spent last Sunday with friends in Harrisburg.

Mr Scott led the Y. M. C. A. meeting last Sunday evening.—

The Juniors are now making out original bills and receipting them.—

Miss Bryant entertained the Shakespeare Club on Tuesday evening.

Jack Frost spreads his nightly mantle of gauzy white over grass and shrubbery.

Fifteen small boys went to Mount Holly last Saturday to get a pocket full of chestnuts.—

Last Sunday the small girls appeared for the first time in their pretty new winter coats.

The boys in the wagon-shop are doing very careful work on the buggies they are making.—

Eight new pupils from the Uinta agency, Utah, in care of Mrs. MacKey arrived on Wednesday.

The lieutenants of different companies are having their uniforms made to order in the tailor shop.

Commissioner Jones was one of the spectators at the Georgetown and Indian game last Saturday.—

The teachers' quarters are in a somewhat crowded condition, every room being occupied at present.

Miss Cutter gave her western experiences to her pupils last Saturday evening. They all enjoyed it.—

Samuel Saunook, who has been in the hospital for some time with a broken leg, is able to be around on crutches.

Mrs. Canfield's fancy work class is quite large; many beautiful pieces are being made for exhibit at St. Louis.—

The football boys visited Commissioner Jones while they were in Washington. He gave them a warm welcome.—

Through Myron Moses, we learn that Charles Coleman, Class 1902, is playing football at Riverside, California.—

Miss Carter gives a chapel talk this week on "Little Women," the best known work from the pen of Louisa M. Alcott.

This month the Juniors are to write essays and after they are corrected by their teacher each one will be read aloud to the class.—

Miss Paull entertained a few friends, in honor of Miss Chester of Washington, D.C. who has been a recent guest of the school.

Alice Americanhorse, a former pupil of Carlisle, is nursing at the Waterbury Hospital. She enjoys her work very much.—

An Indian school will be established at Bismark, N. D. An appropriation of \$60,000 was granted by the last Congress for the purpose.

The Wednesday evening prayer meeting has been changed to Tuesday evening on account of the drill and choir practice on Wednesday.—

The girls' Sunday evening meeting at the quarters was led by Ayche Saracino. The meeting was very orderly throughout.—

Robert B. Johnson, ex-student, said in a letter to a friend, that he is getting along nicely at his Idaho home. He is working on his own farm.—

Dennis Johnson, who went out to a country home for the winter, wrote to one of his friends stating that he is getting along well and is happy.—

Emma Sky, who has been attending the Carlisle Commercial College, is working now in the office of this school as assistant in book keeping.—

So far the carpenters' football team has not been beaten by any of the shop teams. Last Saturday they lined up against the tanners and scored 10 to 5.—

The Standard Society favored Myron Moses with a song, the music of which he composed a few years ago. The words were written by Albert Nash.—

The American Navy has now five hundred and twenty-four vessels fit for service with forty-five under construction. Twenty-five were added last year.

We see by a letter that Henry Shinbone, who went home last June, is doing well. He found work the first week he reached home and has stuck to it.—

The Y. W. C. A. now has one hundred and three members.—

We learn through friends that George Pradt, Class '03, will wed in the near future.—

Vina Woodworth is one of the most studious readers of the girls' reading room.—

Mr. Setzer of Dickinson College was the guest of Mr. and Mrs. Wheelock at dinner on Monday.

A party of about two hundred will be off for Philadelphia to-morrow to witness the game with Pennsy.

From Chemawa gleanings, we learn that George Moore is now with the Chillico Indian Band.—

There will be no meeting of the Brown-ing Club on Saturday evening as several of the members will go to Philadelphia.

Some of the band boys will remain in Philadelphia over Sunday to play for a Young Men's Christian Association meeting.—

The band gave a concert in the chapel on Wednesday evening, rendering part of the program to be given in Philadelphia to-night.

The Juniors are interested in the study of Civil Government and they are going to follow Congress in this extra session as closely as possible.—

The school rooms that have been varnished, are very attractive. We all hope that each pupil will try and keep them looking nice and neat.—

No man is born into the world whose work is not born with him. There is always work, and the tools to work with, for those who will.—SELECTED.

Miss Alberta Gansworth, '01, in a letter to a friend states that she has not gone "back" to the blanket yet; the only time she uses one, she says, is at night.—

The football boys under the escort of Mr. Thompson and Mr. Allen visited the Library of Congress, which was a very interesting place to all who saw it.—

Katie Creager, class '02 is working in Albuquerque and is getting along nicely. She often thinks of "dear old Carlisle," and often wishes herself back here.—

The Senior girls have organized a second basket-ball team, with Nellie Lillard as captain. We hope to be able to make the team as strong as the first.—

The band gives a concert in Wither- spoon Hall in Philadelphia to-night, and tomorrow they will play for the Pennsylvania-Indian game at Franklin Field.—

Jeanette V. Pocatello was invited out by a friend and left the school Thursday evening for Philadelphia, where she will join the party on Saturday at the Pennsy game.—

Miss Pearl Hartly has been elected by the Susan Longstreth Literary Society as leader of the Glee Club. The Club will be composed of about twenty members.—

The Juniors held their first meeting under the new officers last Thursday evening in the music room. The meeting was very well conducted by the new president.—

Roy Duncan who went home a few weeks ago is working at Needles, California as a night watchman. Roy says it hasn't rained any there since he has been home.

The newly organized '04 band, under Alfred Venne, gave its first concert at the Senior reception, which was given in honor of Miss Cutter, who had been away to Oklahoma.—

This is the time of the year when sick calls are prevalent; they are mostly sore-throat, ear-ache and head-ache. Carelessness on the part of the girls should be avoided.—

Last Friday evening the Susans met as usual in their society room. It was the best meeting they have had this fall. The debate "That Athletics should not be abolished" was especially good.—

The Seniors realized how much they loved their teacher, Miss Cutter, while she was away. They gave her a reception on Saturday evening, and it was an occasion long to be remembered.—

Several of the students are going to Philadelphia tomorrow to see the game between the U. of P. and our team. The contest will be one of the hardest as the teams seem to be about evenly matched.—

The Junior's banner was placed in their school-room soon after the woodwork was varnished. It has improved appearances very much. The Juniors are proud of their beautiful banner and clean room.—

An accident to the press this week made it necessary to have a part of THE RED MAN AND HELPER printed in town. This was accomplished through the courtesy of the SENTINEL office.

Miss Hattie Acklin, an ex-student of Carlisle, was married to Mr. Selby Harney at Phoenix, Arizona on Oct. 31. Mr. Harney is a well-to-do young man and we wish the couple much happiness through life.—

Carlisle has now on its school roll its grandchild, Mattie Rosy Wells. Her father and mother were both educated at this institution. She is learning the ways of the school so easily, she has not had time to get homesick.—

Sara Santiago, who is living in Coloma, Md., writes that she is pleased with her home, and has also entered school. Sarah is a quiet, good natured girl and no doubt the people with whom she lives are pleased with her.—

Mr. Davies attended the foot ball game in Washington and remained over Sunday in the Capitol city. On Monday he went to Philadelphia and heard Patti singing in the Academy of Music. He was much pleased with his trip.

An exciting game may be expected on our field Saturday, as two all shop teams will meet on the gridiron for combat. Bert Jacques and his men, representing Princeton, expect a glorious victory over their opponents—Yale.

The Susans welcome all those who are willing to work for the improvement of their society; Rose Hawk, Belin Nin and Lucinda LaRoy were enrolled as members last Friday, and several other names were proposed for membership.—

From the Indian Friend we learn that Melissa Green, class '95, was one of 28 graduates from the Trinity Hospital School for nurses of Milwaukee, Wis., at the recent commencement in October. Carlisle wishes Melissa abundant success.

The Senior girls have organized their basket ball team for this winter. The players are Frances Haltown, Capt. Rose Nelson, Jeanette Pocatello, Elizabeth Wirth, Anna Parker and Priscilla Williams. They hope to be the champion players.—

An exchange says the ticket office of the Santa Fe R. R. at Los Angeles, Calif., is to be remodeled and made distinctly Indian both in color and form. Red and yellow will predominate on the walls and the decorations will be Indian baskets, pottery and bead work.

William White, Joseph Baker and Wil- son Charles, of the Junior class, gave their classmates some interesting facts about their trip to Washington with the football team. Joseph says the Congressional Library is one of the handsomest buildings he ever saw.—

One of the football players of Sherman Institute, Calif., writes the following: "We play with Stanford University sometime soon, and also expect to play with the Carlisle Indians. We will show them some western tricks. It will take some pretty good players to defeat us."—

Mr. Collison of Phila, the gospel singer who is leading the singing in the union evangelistic services in town, came out with Mr. Diffenderfer to the afternoon chapel service last Sunday. He sang very impressively two solos that were much appreciated by the school.

Rose MacFarland received a letter from her cousin Minne Kane, who went to her home in Hoopa Valley, California last summer. She writes that she has had a delightful summer and has seen many ex-students and they all seem to be doing very well. She wishes to be remembered to her friends and classmates.—

Miss Eleanor T. Chester, who has been a guest of the school for the last three weeks, left on Wednesday for her home in Washington, D. C. She wishes to express through the Red Man and Helper, her appreciation of the courtesies and kindness shown her while here. She was especially pleased to note the earnestness and devotion to their pupils shown by the Carlisle teachers.

Quite a number of the girls have been giving little parties in their rooms to some of their friends. Among those was a wild rice party given by Hattie Miller and Alice Denomie. Those invited were Lillian Felix and Martha Hill. The girls enjoyed it as it reminded them of Wisconsin and Minnesota where wild rice is a native cereal.

Land Sales Enrich Indians.

By the sale of surplus land inherited from relatives, the Sioux Indians, belonging on what is known as the Yankton reservation, in the southern part of South Dakota, will become one of the wealthiest Indian tribes in the United States. The tribe embraces only a few hundred. Congress granted them special permission to sell these lands which are as productive as any in South Dakota, and command good prices. During the next ninety days an aggregate of about 20,000 acres will be sold. The land thus far sold has brought an average of \$15 an acre, which is a good price, considering that a great part of it is broken prairie. Some tracts have sold for as high as \$20 an acre. Six Indians at one time sold inherited land for which they received an aggregate of \$12,000. The sales for the year will amount to several hundred thousand dollars, and, in addition, the sum of \$100,000 in interest money will be distributed among the members of the tribe by the government. When all the inherited land amounting to a total of about 50,000 acres has been sold, the Yankton Indians will be \$1,000,000 richer than they were before Congress authorized the sale of such land.

—Chicago Record-Herald

Dr. Charles A. Eastman and family are now living at Amherst, Mass. They have a large, pleasant home with beautiful grounds near the college, where the family will live and Dr. Eastman will do his writing in the intervals of lecturing this winter. A charming story by Dr. Eastman appeared in the November number of Harper's Monthly, and a third edition of his book "Indian Boyhood," is now being prepared by the publishers.

There has been a large demand for our students to go to the neighboring country farms to cut and husk corn. Last Saturday about forty boys were taken away in wagons by farmers who came in for them, while some went by trolley. Mr. Harlan also had a large force at work at the lower farm. The boys are paid one dollar a day for their services, and most of them are eager to go.

Deforest Billey, one of our boys in the country, went gunning on the first day the law permitted rabbit shooting. He shot five rabbits, one quail and a large black snake, five and a half feet long and two inches in diameter. Mrs. Baker with whom he lives writes that he came home well pleased with his day's sport.

Songs and yells that we shall use at the University of Pennsylvania and Indian game to-morrow have been printed, but those who are going to see the game should make it their strict duty to memorize them and throw the papers away before arriving at Philadelphia.—

Charles Roberts, Edwin Moore, and Chauncey Archibette, graduates of Carlisle, played with the Haskell foot ball team against Chicago University last Saturday. Martin Wheelock, Carlisle 1902, who has been playing with Haskell was not in condition to play.

The water system at the Cheyenne River Agency has failed, the Missouri river having receded some five hundred feet from the intake pipe at the pump house, and water for school and agency use is being hauled from the river in wagons.—[Weekly Review

Capt. Fred Waterman of the shoemaker football team, states that his men will be in fine condition for the next game. In their game with the harnessmakers, they showed that size is not all that counts in football.

Our Porto Rican boys have organized a foot ball team. They expect to play on Saturday afternoon with the small boys' team. This will be their first game of the season. Their signals are given in Spanish.

This being the week of prayer for the Young Mens' Christian Association our school Y. M. C. A. is having prayers every evening in the hall.—

Two of the History Clubs have taken up the history of United States and the third is studying the history of Italy.

The notices, for the make-up teams to compete to-morrow, are attractively placed around the grounds to be read.—

The Chemawa foot ball team was defeated by the Berkeley and Stanford University teams.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.—POPE,

that Alaska as she is to-day would better not have a territorial form of government. Why? Because the power would be in the hands of the saloon men. All her towns are governed by saloon men. They are the very men who are working for territorial government. They oppose Christian works, they oppose missions. They laugh at the natives. If they have a government of their own I am afraid that the cause of Christianity and education among the natives will be discouraged. The Sitka school is the subject of ridicule, of harsh words. It only shows that these men are ready to make trouble. So, for myself, I will not vote for the territorial government. I hope the time will come when we can really rely upon ourselves and have good men in our own country to make good laws when saloon laws will not have any power in our country. This is our side of the story. This is what we say up there toward and on the side of Christianity. The Government of the United States governs us all right and makes for us the best laws under the circumstances and I am sure that Congress will never do so very foolishly for us.

I am very sure Alaska will receive good treatment from Congress.

The resources of the country are many. People come there for gold, for fish, for marble and other things, but I am talking too long.

I want to go back to my first words. The greatest thing is the gospel of Jesus Christ. I am looking for a good Christian physician. Is there any among the Indians in the country who can offer himself for the cause? I want him to come to my field and he would have a large practice there. I want to select an Indian doctor, I don't mean the old Indian doctor, but a good physician. I don't forget the salary. We will give him a house to live in and the things he wants. We will give him a hospital and I am sure the salary will come to him. The Home Board has promised us a certain amount of money in the region of Saxman if we can find one. We have plenty of quacks but we don't want them. I want a good doctor and if I can get an Indian I want him.

I am an Indian myself. It is a difficult thing for an Indian to go back to his people and try to lead them and it is a great honor to be sent to do it. I want an Indian doctor to share the honor. Many people laugh at me in that country. I said if possible I will bring an Indian doctor back with me, if there is any in the country that will go." That is my appeal to-night and that is all I have to say.

SIOUX INDIAN FAST BECOMING A WORKINGMAN.

In a little over a year since Indian Commissioner Jones ordered the boldest experiment ever attempted upon the red man, that of forcing him to work or go hungry, the spirit of the Sioux, the haughtiest that ever gleamed in paint or bristled in feathers, has been completely broken.

In 1891 the Sioux Indians started a murderous war because the government introduced some red tape into their lives. In 1903 the Sioux have accepted what to them is the lowest degradation to which a red man can be subjected, their worst ignominy, the habit of work.

A few years ago a few Indians began doing day labor, and the agents were greatly encouraged. Then it was a matter of flouting Indians for the work provided; now it has become a serious problem to find work for the Indian.

"It is not lack of disposition, but the lack of opportunity," declared A. O. Wright, supervisor of Indian schools, who recently returned from a trip through South Dakota and Nebraska reservations. "Most of the younger men are earning money cheerfully for themselves and families. The only difficulty is in providing work for them. It has been proven that the Sioux will work if they have the chance to do so. The work the government has provided has only been temporary, and it is a serious question what they can do to earn a living."

So Commissioner Jones, a year after he prodded the sluggish spirit of the red man, had 8,000 able-bodied Sioux clamoring at his door for something to do. Agent Brennan of the Pine Ridge Reservation, says he is being besieged.

After gold was discovered in the Black Hills, territory claimed by the Sioux, the

government sought to negotiate with them for the purchase of the Hills. The Sioux demanded \$7,000,000; the Commissioner laughed and the Sioux left the council ready to fight. Then the great Red Cloud interfered and brought about the 1868 treaty. This provided that for thirty years the Sioux should be given rations and for an indefinite period after that until they should become self-supporting. In 1898, when the thirty years had passed, most of them were no nearer self-support than when the treaty was signed. After four years the commissioner caused the agents to announce several months in advance that the rations would be withdrawn July 1, 1902, and the Sioux were told that they would be given work by which they could obtain more food and clothing than they ever had.

With July came grumbling. The old warriors, who have never forgiven the aggression of the whites, were for standing upon the treaty, but the younger Indians became hungry and, besides, they had no grievances. One day three Indians asked the Rosebud agent for work and then showed the dollars to their tribesmen. The news was not long in spreading and many others went to work during the summer.

The first employment was offered by the government, upon the roads at \$1.35 a day. Soon the roads were in the best possible condition and the government built bridges and had the Indians string the girders. All advisable bridges were built and still the Sioux, now eager for the dollar, were insatiable. Then the government carried out some irrigation schemes, building some storage tanks for stock that the range country might be utilized. Three large reservoirs were constructed in Wakpamini district, four in the Medicine and six in the Pass Creek district. A dam built entirely by Indians just east of the buildings at the Pine Ridge Agency contains 3,500 cubic yards of earth and made a reservoir 1,000 feet long and ten feet deep.

The government has carried out all work that can be found to do and the Sioux have gone off the reservation for employment. This year for the first time a few Sioux helped shock wheat and barley in the northern counties of Nebraska and Charles Mix County, South Dakota, at \$2 a day. Last fall about 200 went from Rosebud agency and fifty from the Pine Ridge and did practically all the construction work on the extension of the Elkhorn Railroad to Bonesteel, South Dakota. Several have obtained permanent employment as section hands for the Elkhorn and B. and M. railroads, and the companies say they are good workmen. The younger ones have offered themselves as cowboys for the ranchmen, but not many are employed on the ranges and only a few found work in this way. Last week a band of Santee Indians went to Sioux Falls and obtained work with the ditching gang on the municipal water-work system. Red Elk, of the Pine Ridge agency, is conducting a ferry on the White River at Westover. A son of Sitting Bull is a locomotive fireman on a South Dakota railroad.

That the Indians can prosper if given the opportunity has been shown by tribes in more fertile districts. The Flandreau Indians are self-supporting and have been for years. The Sissetons, Santees, and Yanktons have allotments in severally which they lease to white men for enough rent to live on. The Omahas in northeastern Nebraska, credited by Commissioner Jones with being the most civilized tribe, are worth about \$3,500,000 for about 3,300 members of the band. Many of the Omahas are farmers and succeed as well as their white neighbors.

But the great majority of the Sioux are confined on reservations in the semi-arid district where the land can be utilized for nothing but cattle grazing without irrigation. A small proportion of the Indians on each reservation own herds, those on the Pine Ridge agency aggregating 56,000 head. But the Indian cannot grasp the intricacies of cattle raising readily and he finds it easier, if not so profitable, to lease his land to ranchmen. With no irrigation in prospect for western South Dakota, there seems no possibility of the Sioux supporting themselves from the soil on their reservations.

The transformation of the Indian into a workingman, however, could never have been brought about so easily had it not been for the reformation in other lines that has been going on for years. This was first educational and religious and then commercial. It is doubtful if even

a few people removed from the Indian district understand the civilization which the red man has already attained.

The Sioux gave up his indolence last, his greatest sacrifice, but he could never have been induced to do so had it not been for the preparatory influence of the school and the church.—[Minneapolis Tribune.

A BOY'S MISTAKE.

On the station platform two men stood waiting for their train. Another man, with a pick on his shoulder, was passing, on his way to work. He was not more than fifty or fifty-five years old, but his gait was stiff and labored, and there was a pronounced stoop in the figure. His overalls, once brown, were lime bleached and faded to a soft "old rose," and bagged dejectedly at the knees. The face under the weatherbeaten hat was stolid and listless.

As he clumped along in his heavy cowhide boots, he apparently embodied that most persistent and most pathetic figure which mediæval Europe called the serf, and more modern Europe calls the peasant, and which the census enumerator of the present day, in free America sets down as "unskilled labor."

The elder of the two men on the platform pointed the man out to his companion.

"That man and I were schoolmates," he said. "He was not dull at his books, and ought to have made a better condition in life for himself."

"What's the matter with him? Does he drink?" asked the younger man.

"No, nothing of that kind has ever hindered him. Let me tell you his story: When he was about fifteen years old he was offered a dollar a day to dig a cellar. This seemed large wages to him, and he left school and took the job. He was proud of his size and strength, and the offer made him feel so independent that he rather looked down on the rest of us boys. He never went back to school. He found work to do that required no skill or technical knowledge—only muscle under an overseer's direction—and he kept at it.

"I remember Judge Hartly, one of the school committee, met John—his name is John Saunders—and he said to him: 'My boy, you're making a great mistake and doing a very foolish thing. If you must work, why don't you learn a trade?'

"I'd have to give my time for three or four years for nothing. What would be the use of that? I'm as strong as a man and I'm getting a man's wages now," said John.

"Strong!" said the judge. "Are you as strong as one of my horses? They work for their keep, but I have to pay the man that drives them \$30 a month besides his keep, and the man who shoes them \$3.00 a day. If strength counts for so much, I wonder the horses don't strike and look for a job of laying brick or carpentering?"

"But John thought the judge was only joking. He couldn't see why he should give his time to learning a trade or some profitable business, and work for nothing as he said, when he could work for wages so he went on in his own way."

"There are thousands like him," said the other man. "They never learn to do any special kind of business, and never seem to realize that the reason the trained blacksmith or the skilled carpenter or the salesman gets higher wages than they do, is because he has given time to learning how to use his head, as well as his feet and his hands."

"If boys would only keep this important fact in mind, that muscle, mere physical muscle, is always one of the cheapest things in the labor market, and that so far as price is concerned it matters little whether a man furnishes it or a horse, there would be fewer men classed as 'unskilled labor.'"—[William Buckley

PENNSYLVANIA'S BIG EXHIBIT.

"Liberty Bell," Pennsylvania's most historic relic, will occupy the place of honor in the rotunda of the splendid pavilion on the plateau of states at the World's fair at St. Louis.

Pennsylvania's building fronts on the state esplanade and is east of the Iowa and Mississippi buildings, and south of the Illinois building. The exterior measurements of the building are 226x105 feet. It is of classic design, and will be constructed of staff and plaster, and finished with native woods and marbles. On each end

of this building are spacious porches lending a colonnade effect.

The center of the building is surmounted by a huge square dome. Three bulls-eye windows on each side relieve the roof expanse, and admit light to the rotunda. Over the dome is an ornamental lantern that admits additional light. Over the pediment at the front and rear entrances are statues of William Penn, while on the pediment appears the state coat of arms.

The building is two stories high. On the first floor is the large rotunda, a gentlemen's reception room and smoking room on one side, and a ladies' reception room, retiring and toilet rooms on the other.

The second floor is reached by a grand staircase starting on each side of the rotunda, and in the center is placed the Liberty Bell. Around the rotunda on the second floor is a gallery separated from it by columns and a balustrade of fine classic detail. To one side is a large auditorium, and on the other side an art gallery. The lighting of the building at night will be brilliant.

Pennsylvania's state legislature has appropriated \$300,000 for World's fair participation. This large sum, however, conveys no adequate idea of the extent of the exhibit. Both Philadelphia and Pittsburg have raised large sums for elaborate display in the creation of the model city.

In the mines and metallurgy palace, Pennsylvania will occupy many thousand feet of floor space, and will install exhibits in keeping with her importance as a mining state. Here, too, Pittsburg will assume a role. A map of the greater Pittsburg district in relief will show the locations of the principal industries and buildings, and the general "lay" of the land including practically all of Allegheny county. This map will cost \$25,000.

Hazleton, the center of the great coal industry, with the Janesville iron works near by, is preparing an exhibit that will be of great magnitude and interest.

The oil field will afford a display of interest to the visitor, and in the "mining gulch," one oil well supply company will exhibit all of the appliances used in this great industry.

The Liberty Bell, which on July 8, 1776, proclaimed the declaration of independence, is almost sacred to patriotic Americans, and will attract many visitors to the Pennsylvania building.

The bell is 12 feet in circumference around the lips, and 7 feet 6 inches around the crown it is 3 feet following the line of the bell from the lip to the crown, and 2 feet 3 inches over this crown. It is three inches thick in the thickest part near the lip, and 1 1/4 inches thick in the thinnest part toward the crown. The length of the clapper is 3 feet 2 inches. The total weight is 2,080 pounds.

The words, in capitals, from Lev. XXV, verse 10, encircle the crown: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The bell was originally cast in London, and was received in Philadelphia, in August, 1752. In less than a month the bell cracked and was re-cast by American workmen. The bell cracked again and was silenced for all time while tolling the funeral of John Marshall, chief Justice of the Supreme Court of the United States, on July 8, 1835.—Exchange.

MARVELOUS REVOLUTION OF OUR RAILROAD.

There are single rails (sixty feet long and 100 pounds to the yard) on the railroads of to-day as heavy as Peter Cooper's old time locomotive. Before the Civil War a trainload of 200 tons was considered great. Now some freight engines haul loads of 2500 tons, says Leslie's Weekly. The first locomotives used in the United States had to be obtained in England. To-day United States locomotives are found on the railways of Europe, Asia, Africa and the islands of the sea. One concern in Philadelphia, the Baldwin Works, has made over 20,000 locomotives since it was founded. It will turn out in 1903 half a dozen every working day, or 1800 in all.

When the United States, seventy years ago, began to follow in England's lead in the adoption of the railway, nobody supposed we would catch up with that country. Between 1880 and 1890 the United States built 70,000 miles of railway—more than England, France and Germany had constructed in fifty years. To-day there are 205,000 miles of railway in the United States as compared with 180,000 in the whole of Europe, and England is not the leading country in Europe either, in the number of miles of road.

—[Public Ledger.