

# The Red Man and Helper.

THE RED MAN.

NINETEENTH YEAR OR VOL. XIX No. 20 (19-20)

This is the number your time mark on wrapper refers to

FRIDAY, DEC. 11, 1903.

Consolidated Red Man and Helper  
Vol. IV, Number Sixteen

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

## THE UNSEEN CORD.

THERE is an unseen world which binds  
The Whole wide world together;  
Through every human life it winds—  
This one mysterious tether.  
It links all races and all lands  
Throughout their span allotted;  
And death alone unties the strands  
Which God himself has knotted.  
However humble be your lot,  
Howe'er your hands are fettered,  
You cannot think a noble thought  
But all the world is better.  
With every impulse, deed or word  
Wherein love blends with duty,  
A message speeds along the cord  
That gives the earth more beauty.  
Your unkind thought, your selfish deed,  
Is felt in farthest places;  
There are no solitudes where greed  
And wrong can hide their faces.  
There are no separate lives; the chain,  
Too subtle for our seeing,  
Unites us all upon the plane  
Of universal being.  
—ELLA WHEELER WILCOX.

## THE BIG SIX.

Senator H. M. Teller is one of Carlisle's best friends, and when Secretary of the Interior had his ideas on the speedy settling of the Indian question been carried out there would now be no such question to trouble the minds of our statesmen. The following from the New York Tribune, regarding the early life of the eminent Senator will be read with interest, especially by those who remember his kindly face on his visits to our school years ago:

Senator Henry M. Teller, of Colorado, who has been prominent in the current session of Congress, is the last of an interesting group which was known in the Senate as the "Big Six."

The others were Senator Cameron, born in Livingston County, N. Y., in 1826, and admitted to the Senate from Wisconsin March 4, 1875; Senator Kernan born in Tyrone, N. Y., in 1816, and admitted to the Senate from New York March 4, 1875; Senator Chaffee, born in Niagara County, N. Y., in 1825, and admitted to the Senate from Colorado December 4, 1876; Senator McPherson, born in Livingston County, N. Y., in 1833, and admitted to the Senate from New Jersey in 1877; Senator Beck born in Scotland in 1822, and, after drifting to New York and later to Kentucky, admitted to the Senate from that State in 1877.

Senator Teller was born in Allegany County, N. Y., in 1830, and admitted to the Senate from Colorado in 1876.

Every one of these men is said to have cradled wheat at the same time on the same farm in the Genesee Valley, five of them being born within fifty miles of one another.

Four of them went to the same country school teacher, one of their number, who was later better known as Senator Cameron.

The farmer who employed them in those early days, Francis Kernan, became the colleague of Roscoe Conkling in the Senate.

Teller and Chaffee, who were the first representatives of the newly admitted Territory of Colorado, on their arrival in December, 1876, found Cameron and Kernan already there.

They had taken their seats in the previous year. McPherson and Beck were added to the group three months after the newcomers from Colorado.

The story goes that these six men had quite lost track of one another, having been scattered over the country since their earlier days, and were much surprised at the reunion.

## SHE WOULD NOT BE STOLEN.

The Indian's Friend gets this story from somewhere:

An Indian widow at a Church meeting out west arose and said:

"Of course you all know I am a widow and will get marry again. Of course I don't know who will get me, but he will have to come into this Jesus house and be marry the Jesus way, for he can't steal me."

## EXISTING CONDITIONS IN THE CHEROKEE NATION.

Benjamin S. Coppock, United State Supervisor of Schools for the Cherokee Nation, in an interview with the Dallas Texas News correspondent from Vinita made some interesting statements regarding Cherokee affairs, which agree with those made in his address at the Mohonk Conference, New York, held last October. Supervisor Coppock for the past few years has been closely identified with the school system of the Cherokees and has made a careful study of the conditions that prevail. Hence the following comes from a source of authority on this subject.

He said in part:

The Cherokee people came from Georgia and adjoining States and settled on lands here patented to them previous to 1840.

Before Texas and Kansas were states and before adjoining States had their systems of schools the Cherokees had adopted a Constitution and republican form of Government, modeled after that of the States; all officials were made elective and none hereditary; polygamy was abolished, strict temperance laws were enacted, the Christian religion recognized and American citizens and civilization were welcomed.

They were the first Indian tribe to have in operation a system of free public schools. The same were supported by a large per cent of the income of the Nation which was added to the income of a creditable interest bearing fund held by the United States.

Commencing a full century ago with schools by missionaries, encouraged by a National alphabet, printing press and newspaper owned by the Nation, strengthened by a growing free school system a strong educational sentiment had developed by the middle of the century.

A male and a female seminary had been established to carry on the work commenced in the day schools.

At the beginning of the Civil War the day-schools and the seminaries were in a splendid condition and were caring for the educational interests of the Cherokees as well as the surrounding States provided for their educational needs and most likely much better.

The war was a fearful scourge to the people and their schools were crippled or closed.

Once or twice since they have been in good condition.

For the past four years the teachers have been required to attend a summer normal and to receive a month's training under competent instructors. The effect of this has been very marked as shown in good educational results.

The interest of the general public has taken a practical turn.

Many school houses have been erected, better teachers are asked for, fuller and more regular attendance of pupils obtains and the High Schools are crowded to their capacity.

### The Race Problem Solved.

The race problem in the Cherokee Nation is efficiently solved to the general satisfaction of the three races concerned and the intermediary mixed bloods.

In the location of homes the full-blood Cherokees and negroes are mostly in settlements. The intermarried whites are largely in towns and territory contiguous to each other.

The Cherokee-speaking citizens much prefer to associate together.

We have thirty schools attended by full-blood Cherokee children and seventeen by negro children.

The negro schools are kept separate by law; the full-blood schools are not so by legal requirement, but as a corollary of their preference to live near each other.

The Cherokee and negro do not intermarry or socially mingle.

The Cherokees have been ally and friend of the white man from the time of their first meeting in the east.

Two seminaries and orphan asylums

are attended by full-bloods and mixed bloods only, the colored High School by negroes only.

In the incorporated school districts with which we unite in joint graded schools whites and Indians attend the same schools and race prejudice and undue feeling on either side is being lost in fellowship and friendship cultivated in the class room and on the playground.

Both sides are better satisfied in the combined schools than they were when they were kept separate.

Full-bloods seem to mingle as freely with white renters and their families of good character as they do with mixed bloods.

Acquaintance, understanding, cooperation and mutuality of interest, leave us without a race problem.

Of the 38,500 citizens of the Cherokee Nation, the best statistical information gives about 8,500 full-bloods, 3,200 intermarried whites, 22,800 mixed bloods and 4,000 freedmen.

### Primary Schools.

The number of primary schools have been increased during the year from 140 to 150, and the length of the school year increased from seven to eight months, or an increase of school opportunity of over 21 per cent.

The schools have been placed in three classes and listed in these classes according to the number of pupils enrolled, coupled with the per cent of average attendance secured. This has given the neighborhoods an incentive to keep their children in school in order to secure as good standing as possible.

The teachers are placed in three classes; fifty of them are paid \$35, fifty \$40 and fifty \$45 per month. Heretofore each teacher was paid \$35 per month. The grade of each teacher depends upon attendance at our summer normal, grade certificate and success in teaching. Teachers in the first class strive to maintain their places of honor and best pay; teachers in the two lower classes seek to gain a place in the upper class. Those who fail to make a good effort are displaced by new teachers. All teachers now have a practical and tangible object in view, which intensifies other incentives to do good work and to secure a large and regular attendance.

### The High Schools.

The High Schools are established to meet the needs of four classes of young Cherokees—the male seminary for the higher education of young men, at which were enrolled last year 260 youths, with an average attendance of 161, of whom six were graduated; the female seminary for young women, of whom 240 were enrolled, with an average attendance of 175.1, and of whom 16 were graduated; the orphan asylum for full orphans of both sexes, of whom 167 were enrolled with an average attendance of 125; the colored high school for young colored people of both sexes, of whom fifty-six were enrolled, with an average attendance of thirty-six.

At these institutions 724 pupils were taught last year, 185 were in high school work, 22 were graduated and an average attendance maintained of 497.

A strong effort has been made at these institutions to develop character and manliness. Gambling and intoxication have been entirely eliminated, and one evidence of better conditions is the fact that seventy-eight students at the Male Seminary and thirty at the Orphan Asylum acknowledge a change of heart and life, and desire admission to fellowship in the churches.

The Cherokees are a religious people, and are gratified that their children are safeguarded by instructors and employees who maintain a high moral purpose.

On February 1st, we reorganized the Cherokee Orphan Asylum and made it an industrial school. It adds something to the expense to maintain a literary and an industrial faculty, but there will be financial returns from the sewing room, kitch-

en, garden, orchard, field, dairy and stock.

The clothing for the children is made at this school. These orphans will soon have their allotments and need a training to enable them to make a living on lands of their own, and also to get some idea of the value of land. The change inaugurated has proven quite acceptable to the people and to the children.

We are arranging to increase the industrial work at the other school. The health at these institutions has been most excellent. The aggregate collected for board the last year from teachers and pupils was \$20,212.07.

There are of school age of Cherokee children about 10,465, of freedmen about 1,330, a total of 11,785.

Our fourth summer normal was held in Tablequah, commencing on June 15 in two sections, one at the Female Seminary, in which 184 were enrolled, and the other for negroes in the capitol building, with an attendance of 26, an enrollment of 210 at both.

## CONGRESSIONAL REPRESENTATION WANTED.

A gathering which will probably have an important bearing upon the future of the Indian Territory was held at South McAlester on Nov. 5th. All the Recording Districts in the Indian Territory had been called upon to send delegates to a Convention called for the purpose of taking the necessary steps to secure from Congress the power to elect a regular delegate to that body.

The Convention decided to send one man to make the appeal in behalf of the Territory for Congressional representation.

There was a strong feeling that the convention should confine its work to this one matter, but after the report of the Committee on Resolutions had been adopted the Convention also adopted a resolution to recommend to the people of Indian Territory a form of petition which should be signed as general as possible and be sent up to congress as the cry of the people of this Territory for public schools.

The following is the form of petition suggested, and an effort will be made to secure signatures to it all over the Territory within the next two or three weeks:

Whereas, there is at present no legal way, by which the great majority of the residents of the Indian Territory can take the necessary steps to provide a system of elementary schools for their children, and in consequence there is a very large and rapidly increasing class of illiterate persons, who are likely to become in many instances a menace to the welfare of whatever commonwealth may eventually have jurisdiction over this Territory, and especially a danger to the full-blood Indians in the rural districts; and

Whereas, the recently made treaties between the Government of the United States and the five Civilized Tribes make it possible that the existing Indian school systems will come to an end before any other system can be provided to take their place, thus throwing the whole population of this Territory into a condition of appalling and unprecedented educational destitution; therefore,

We, the undersigned, residents of the Indian Territory do respectfully and most earnestly petition the House of Representatives and Senate of the United States in Congress assembled, to take immediate steps to prevent the discontinuance of the existing system of Indian schools until some other system has been put into operation in such a way as to make provision for those now depending upon them; and also to give to the non-Indian residents of the Indian Territory the power to erect a system of schools for themselves at as early a date as possible, and, during the interval which must elapse before that can be accomplished, to make the best temporary provision that can be devised for the hundred thousand or more of children who are absolutely without school privileges, making such appropriation as may be necessary for this purpose.—[The Kendall Collegian.]

## THE RED MAN AND HELPER.

THE MECHANICAL WORK ON HIS 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.

With separate schools for the Indian, white and negro, as portrayed in Supervisor Coppock's interview, first page, it strikes the Man-on-the-band-stand that the race problem in the Indian Territory is growing on their hands, instead of being solved. Separate schools never solved a race problem.

Who has seen a contradiction to the story that the Pine Ridge Indians led by a Carlisle Graduate were on the war path? The true story of that disgraceful affair from the most reliable authority attainable, has been published twice in our columns. We venture that not a leading daily in the land will print the side of the Indian which is the true side. Even some of our own employees have not read the articles referred to.

President Roosevelt's message which was printed in all the morning papers of this week covers sixteen columns of the Harrisburg Patriot, and what he says of Indian Affairs is this:

The Indian agents should not be dependent for their appointment or tenure of office upon considerations of partisan politics. The practice of appointing when possible ex-army officers or bonded superintendents to the vacancies that occur is working well. Attention is invited to the widespread illiteracy due to lack of public schools in the Indian Territory. Prompt heed should be paid to the need of education for the children in this territory.

## WAKE UP!

The fullbloods are terribly afraid of the United States courts. Most of them do not understand English and all the business is transacted in English of course. Unless they understand English and speak English, they are never drawn as jurymen. It seems to be an accepted fact that the full-blood Indians do not have equal rights with white people. Fullbloods, however just their cause may be, have grounds to dread the United States courts. —[The Indian Orphan.

Then Indians must learn English!

Not only English, but they must gain through knowledge the courage to meet the white man in his courts, at the work-bench, in the harvest-field, at the forge, by the side of the patient, at the bar, and in every occupation and situation where a white man is found. Can there be any other way? It is of the gravest importance that the Indian come into the knowledge of practical life as speedily as possible and at any cost or sacrifice to himself.

No time should be lost! There is no question that the Indian boy or girl who is brave enough to go far away from home in pursuit of knowledge gains stamina and independence faster than those at home, and the amount they get depends upon the length of time they remain away. The quickest way then should be adopted, as the white man, in his maddening craze for wealth is crowding the Indian to-day as he never before was crowded, and present conditions in and around the Indian lands are most deplorable.

If the young Indian does not speedily fortify himself with education to enable him to take a stand and battle the white man with the white man's own knowledge, cunning and skill, his fate is inevitable, he will be crushed to death.

Scores who have come out from the reservation and made friends with the white man, and have become imbued with his spirit and understanding, are holding their own in business in the midst of the highest civilization. These are the ones who have proven that the average Indian has a good mind and all that he needs is a chance to come out and learn.

As long as he stays at home, dresses in the old-time garb, loves the savage dance, wears long hair and shuts himself timidly away from the experiences that make men, just so long will he be a poor, weak and worthless being, easily hoodwinked and run over by the unscrupulous people who are trying to beat him out of his lands and money,

## A CARLISLE EX-STUDENT'S ACCOUNT OF THE WYOMING PALE-FACE UPRISING.

The following letter is from a most reliable ex-student, and tells its own story. Note that he calls the affair "A paleface uprising," which is what it was:

PINE RIDGE AGENCY, S. D.  
Nov. 30th, 1903.

MR. EDGAR A. ALLEN,  
CARLISLE, PA.

DEAR SIR:

Your letter under date of November 24th in reference to the paleface uprising of Wyoming is received. In reply will state as follows:

The following are former pupils of Carlisle who were in the trouble—Charles Red Hawk (Smith) and wife, William Brown and wife, all of whom were of good reputation and were doing well under the circumstances they were in.

William Brown has a cattle ranch on the eastern part of Pine Ridge reservation, on Pass Creek, and Charles Red Hawk has been for several years assistant-farmer, and he was in charge of 50 or 75 Indians who are working on dams and roads, and was respected by the people.

Williams and Charles were out in Wyoming on a pleasure trip. . . . . They know the game laws of Wyoming as they have been there before, and they have acquaintances there. Among them was Mr. Miller, the sheriff who was killed in the fight. William Brown was here Nov. 25th to see me, and told me the whole story. He told me that when he was examined at the agency he did not tell all he knew because he was scared at the time, but now he tells me all of it.

He said that sheriff Miller and posse came to the camp Oct. 30th and said he had a warrant to arrest the Indians and take them to New Castle. William told him that he had not committed any crime or violated any law, but that he was willing to go and face what it is.

Red Hawk said that the sheriff could search the wagons and see if they had anything in their possession to show that they had violated the game law or whatever it is that the Sheriff wanted.

He, Red Hawk, also told him that the teams, were all tired and could not very well go back with him in haste.

At this the sheriff told them that they might go on straight to the reservation and it would be all right, and Red Hawk said that they were going home quietly and peaceably, and there was no reason why they should be molested.

After this conversation they went away and the party of Indians camped on Worm Creek.

The next morning they broke camp early and started on the road following the creek down. During all this time they were in a large pasture, so when they came to a gate a little boy and a young man who were in the lead went to the gate to open it, and just as they opened the gate a party of white men rushed forward from behind a hill near by and took their stand in the hollow of a dry creek; and just as the boy and the young man turned back the whites fired upon them killing the boy and his horse, while the other one escaped.

And after this the whites kept firing into the wagon train where the women and children were, as the men were on horse back.

When Red Hawk heard the firing of the guns he rushed forward just as fast as he could to where his wife was. She was in the third wagon from the lead wagon.

The other men, namely, He Crow, Black Kettle, Lost Bear, Gray Bear, Black Feather and William Brown came to where Charlie was and inquired of each other as to what course they would take.

They all agreed to defend themselves as there was no other way at that moment.

After this consultation all ran to their wagons to get their guns.

Charlie was shot down while he was getting his gun out from the wagon, the bullet entering above the knees on both legs, breaking the bones, and he fell under the wagon. His wife was in the wagon.

She was shot through the breast, and she is now in a critical condition and may die.

At this time the other men came to where Charlie was, and saw that he was shot and helpless and the whites still firing into the wagons at intervals.

Then all said, "We must shoot, too, in self defense."

So they all took a stand behind the trunks of trees. At this moment Miller

and Faulkner became bold and came out of the hole and aimed at the Indians, but both were shot down in the twinkling of an eye, as these Indians are sharpshooters.

After this the whites were kept at bay but the Indians did this in self-defense.

If it had been a general fight the whites would never have escaped—not a single one of them.

All the Indians concerned are wishing now that a general and impartial investigation be made, and the cause leading to the trouble be placed properly in the eye of the public.

Charlie never shot a single fire. Even if he had it would have been in self-defense, but he was shot down while he was in a friendly spirit, as he was always.

Charlie while lying under the wagon helpless called out to the whites they must not shoot the women, but they paid no attention to him, and his wife was shot as before stated.

The whites never warned the Indians as they should have done, but lay in a hole like a snake, although snakes warn people, but these snakes would not.

The number of Indians reported killed in certain papers from here was correct.

After hearing the whole story my opinion is that the whites were the aggressors without any just cause. They no doubt wished to rob them of their wagons, buggies, harness and other valuables. Whites have done this before and after they had robbed them stated that the Indians had violated game laws and they were arrested and fined. \* \* \* \* \*

Charlie Red Hawk and William Brown were not leaders in the trouble but just because they could talk English they were the ones mentioned conspicuously and blamed for the trouble.

They did their best to avoid a serious crisis, but the whites were under the influence of mysterious water and were acting mysteriously and killed innocent persons, and the Indians killed two in self-defense.

The whites were in the hollow all night, and next morning a party of Indian women who hid themselves in the woods came out and were going where the whites were to get some things from the wagons which they had left behind, and when they came within a short distance the whites raised their guns and a girl of the party of women called out, saying:

"You cowards, you have killed some innocent persons, you could kill us, too, if you wish," and she was going right to where they were; and when she got there the men put down their guns and cried like babies, and the girl went around and shook hands with the men.

The girl is alive and she can and will tell this story often in camp among her friends.

I have described more of William's and Charlie's position in the fight than other matters, and have written in haste. I could give more of the causes leading to the trouble, but the part I have described is the information important to you.

Yours truly,  
CLARENCE THREE STARS.

## DEATH OF MRS. L. L. MASON.

## Sudden and Unexpected Demise of One of the Foremost Women in This City.

At 5:20 o'clock Monday afternoon occurred the death of Eunice, wife of Levant L. Mason, in the family residence corner of West Second and Lafayette streets. Mrs. Mason had been out of health for many months but Sunday her condition showed improvement and her family and friends were much encouraged, but Sunday night she suffered a relapse and gradually tired nature entered upon the eternal sleep.

A sense of profound sorrow will come to all who knew Mrs. Mason. She came here a bride over half a century ago, and has always since then lived here, bearing an important part in the religious, philanthropic and social activities of the community. Probably no other characteristic of this good woman equaled that of her quick and tender sympathies; she ever listened to the voice of sickness, distress and poverty and her services and purse were never withheld whenever they could be employed for the benefit of others. She was a particularly earnest and devoted communicant of the Protestant Episcopal church and active in the work of St. Luke's parish. Beloved by all who knew her, she will be missed by

countless numbers who saw in her an embodiment of the highest Christian, wifely, motherly, womanly virtues.

Besides the husband, Mrs. Mason leaves three children—John C. Mason, Mrs. Henry S. Penfield and Mrs. Frederick P. Hall, all of this city.

—[Jamestown (N. Y.) Journal.

The deceased was the wife of Mrs. Pratt's brother, and their occasional visits to Carlisle always seemed soocially pleasurable to Mrs. Mason, the announcement of whose death was a severe shock to those who had met her here. Mr. Mason has the tender sympathy of many Carlisle friends among students and teachers in this his great bereavement

## SHELDON THE CHOSEN CAPTAIN.

Last Saturday Arthur Sheldon was elected Captain of the football team for next season.

He has played half-back on the team for two years, and this year developed into one of the best and surest ground gainers Carlisle has ever had, and he was also a fine defensive player.

He is a Nez Perce from Idaho, twenty-years old, five feet ten inches tall and weighs 165 pounds. Besides making a great record as a football player he has shown considerable ability in throwing the 16lb. hammer.

The team and the school are to be congratulated upon his election to lead the football team of 1904, and it is expected that the team next year will be stronger than ever. Only a few of this year's team will leave school and there were many good men upon the second team this year who will develop into strong players next season, besides the new material which promises to turn up before next fall.

## A CARD OF THANKS.

We wish to express, through the RED MAN AND HELPER our sincere thanks to our many friends here and elsewhere for their kindness to us during our sojourn here. We are about to retrace our steps westward to Alaska, and we do so with a renewed zeal and courage for our frontier work. Our experiences within the last few weeks have been very much varied. But of all that we have been privileged to partake, the one that touches us the most is the kindness and thoughtful consideration of our friends to us.

MR. and MRS. EDWARD MARSDEN.

## CHEROKEE ASYLUM BURNED.

The Cherokee Orphan Asylum, ten miles east of Pryor Creek burned Tuesday afternoon. The loss is about \$40,000. All the children were removed from the building but fears are entertained for many of them, as they were just recovering from measles. Business men are organizing for the relief of the unfortunates and they will be cared for temporarily at the Whitaker Orphan home in Pryor Creek.—[The Indian Journal.

Dr Elson's historical talk on Saturday night gave us an insight into national affairs during the time of Presidents Polk, Taylor and Fillmore. The conspicuous measures Polk advocated and carried into effect were the reduction of the tariff, the settlement of the Oregon boundary, and the acquisition of California. "Fifty-four forty or fight," was the motto of the Oregon supporters. The speaker carried us through the Mexican war, and made us acquainted with Taylor, who was called "Rough and Ready," Scott, who was given the name of "Fuss and Feathers" and Santa Ana, some of whose experiences were amusing as well as serious. The slavery question as it was discussed in that day was brought out, and the Wilmot Proviso explained. The discovery of gold in California did much to settle the slavery question in that State. The cholera scourge was touched upon, and a story related of Cass who was taken for the hotel keeper. We learned what the Under Ground Railroad meant, and that a town not far from Carlisle was one of the prominent stations of this railroad. When the slaves got as far as Columbia they were soon lost to their pursuers, who thought that there must be an under ground railroad in existence, and the plan of assisting the runaway slaves was thereafter called by that name. A number of students and teachers stopped in the music room to ask questions and to talk over the lecture. Many are being benefitted by these lectures on history.

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

Snow again!

Where are my overshoes?

Have you read the President's message?

Saturday was one of the coldest days so far.

Only a little skating, and then it was covered with the beautiful.

On Saturday several of the shop-teams were photographed by Mumper & Feltner.

Miss Weekley went on a business trip to Philadelphia the early part of the week.

The Crucible, published by the Carlisle High School is a neat periodical and well edited.

Messrs. Reising, Davis, Thompson and Miss Scales spent part of Saturday in Harrisburg.

We repeat: The thoughtful boy will be careful not to throw snow-balls toward the buildings.

Mr. Warner P. Simpson, representing the Champlin Printing Company of Columbus, Ohio was a caller yesterday.

Who would have thought it? A company of small boys made the big fellows run in a snow-ball scrimmage last Wednesday.

Exercise and fresh air will keep us well, but when the exercise is indoors we have to watch that the windows are open to let in the air.

When the Indian whose name was Bob-tail Coyote had it changed to Robert T. Wolfe, he showed translating ability not to be excelled.

Miss Paull gave an excellent talk before the school on Edison, bringing out many interesting things in the story of the life of the great inventor.

Miss Scales' talk on Oliver Wendell Holmes last week was a surprise to her hearers. She has the gifts of a public speaker, and had her points well in hand.

Charles Bender, of baseball fame as a pitcher, is in Conlyn's store learning the watch and jewelry business. He is said to be artistic in taste, and bids fair of becoming a good workman.

The Band rendered excellent music on Saturday night before the lecture. Those war-songs were just the thing to stir up patriotism for the talk on James K. Polk and the times that followed.

The regular football team was photographed at Choates last Saturday. Any wishing this picture which will probably be sold for 75 cents had better order in time. We do not know the price at this writing.

Esther Allen's Christmas has begun already, as Dr. Elson, the lecturer and historian presented her with a beautiful dolly when he came last week, and she has named it Elsie in honor of the giver.

Henrietta Fremont, class '95, has left Ft. Shaw and is teaching under Superintendent S. B. Davis, at Rapid City, South Dakota. Mrs. Davis, who was Florence Wells when here, and graduated in 1894, has "the dearest little boy," Nettie says.

The New Indian is a new paper issued monthly from the Indian Training School, Carson City. The first number has a 3½ x 4½ half-tone engraving of Superintendent and Mrs. Asbury. The paper is neatly printed and full of interesting reading matter.

A beef chart drawn by art teacher, Mr. Canfield is a thing of use as well as of beauty. Miss Ferree is proud of it, and the girls in her cooking class will not now have an excuse for not knowing where the tenderloin, the sirloin and the rib-roast come from.

A number of grammatical and typographical errors slipped our notice last week. When anyone observes an error on Thursday evening, if spoken of, it may be corrected before the main edition is run off. Kindly inform and oblige the Man-on-the-band-stand.

To that splendid march played by the Band last Saturday night some of the leading officers started off with the wrong foot. Company's D and B marched the best. They went out in splendid order. Of the girls C Company marched well. One of the officers among the boys doesn't seem to know left from right. The Man-on-the-band-stand has seen him drilling his company, and while saying Left, Left, Left, brought down his own right foot. Kind o' funny, isn't it? But he will learn.

They are having a few cases of diphtheria at Rosebud Agency, South Dakota.

Mr. Harkness, who for some time was instructor in our tin shop is now employed at the Laboratory of Professor Munyon Philadelphia as chief packer of medicines. He likes his work very much. His son is manager of a very nice drug store on North Broad St. and is getting on well.

Mr. Samuel Townsend, our printer, has been transferred and promoted to the position of Industrial Teacher at the Potawotomie school, Kansas. He leaves at once for his new post of duty. We regret to lose Mr. Townsend very much. He is a gentleman and a very capable printer. He attends to business and gets things done.—[Chippeway Herald. [One of our boys]

To-night Misses Bryant and Weekley will visit the Invincibles, Messers Allen and Nori the Standards, Misses Cutter and Hill, the Susans. The Man-on-the-band-stand wishes each committee would hand in a little report of each meeting, whether verbal or written, that the friends of the Society students may keep in touch with their progress in literary pursuits.

Chief Bigheart of the Osage Indians, has called a tribal convention to be held at Pawhuska, on December 3, to consider individual allotment and to make a division of tribal funds. It is believed that this convention will be speedily followed by the allotment of the Osage lands and the dissolution of the tribal government. To Agent O. A. Mitscher is largely due the fact that so many of the Osages now favor allotment.—[Haskell Leader.

From Lewisburg your Correspondent went to the Indian Industrial School at Carlisle (Col. R. H. Pratt, Superintendent), for a Saturday evening lecture and a Sunday afternoon address. This is a thoroughly Christian school. Col. Pratt has been at this work for twenty-one years, and has achieved wonderful success. He now has more than a thousand young Indians, from over seventy tribes and all parts of the West.—[Dr. Lemuel Moss, in The Watchman for November.

To those who send for the photographs advertised with the Enigma, the request must be accompanied with three cents to pay for postage and the wrapping. We cannot take three cents from bank, so enclose it with the letter. Read the prize offer carefully, and see that we cannot give any picture that is ordered, but only such as we have. If we happen to have the one requested it will be sent. The chances are that we will not have it, but the pictures, although faded are interesting to some.

We learn that the story of "A Boy's struggle for an Education" printed last week, is about one of Mr. Scott's personal friends. Mr. Scott is a new teacher with us this year and hails from Kansas. In comparing Kansas with Pennsylvania farming he says the latter State is not "in it," but agrees that an Indian boy who learns farming here can surely be a good Kansas or Oklahoma farmer. There are many essential things pertaining to home life other than actually tilling of soil that may be learned in a good country home.

The small boys' foot ball team, called the Junior Varsity who defeated the Orphans at Scotland not long since had to celebrate the event with a banquet in their quarters' assembly hall. The affair was gotten up by themselves entirely, and although the Man-on-the-band-stand was not invited he saw that they had a good time, with their speeches and refreshments. The novel decorations of the room consisting of football pants, sweaters and other paraphernalia of the grid-iron amused him not a little. Captain Brushel has reason to be proud of his men.

Mrs. Jessie Cook, formerly a teacher with us and for the past year or two out-going superintendent of the Riverside, California, Indian School, has returned to Carlisle to be the girls' outing agent. She received a warm welcome by many of her old friends when she arrived on Wednesday. Her son Hobart has been attending school at Wayne this Fall. The visiting of girls in country homes has heretofore fallen upon the Matron of the girls, but her duties have so increased and the number out, having grown to large proportions, it will require the time of one person, and the school was fortunate in securing one so popular with our students and who understands their needs.

## ANOTHER CARLISLE GRADUATE.

Readers of the daily papers will recall that a few months ago a policeman in the city of Memphis was killed on the streets by an Indian. This was a delight to the sensational head-line writer, and the caption in largest letters was that the crime was committed by a Carlisle graduate.

The facts are these:

An Indian who calls himself Creeping Bear was walking along the streets of Memphis late at night. He was dressed in blanket, leggings and moccasins, and carried a tomahawk.

He was accosted by several men, one of whom was the policeman whom he afterwards killed.

The policeman had been drinking and had the reputation of being quarrelsome and ugly, when in his cups, although at other times he was termed a "good-hearted fellow."

One of the group of white men said: "There goes an Indian." Another said: "No, he is a nigger."

They jeered and taunted him and used vile language until the Indian was driven to desperation, and turning with his tomahawk gave the policeman two blows across the head and face, from the effects of which he died in a few hours.

The Indian was arrested and sentenced to fifteen years in the penitentiary. His case was taken up by friends of the race and in a second trial five years was dropped from the sentence, and the case is to be tried again, in the hopes that he can be cleared entirely, as in the minds of unprejudiced people it was clearly a case of self-defense.

The Indian said he was a Carlisle student, and the case was heralded over the country as another example of the uselessness of spending money to educate the Indian.

Miss Burgess was sent to Memphis to interview the prisoner who is held there in the county jail pending the new trial.

In company with the kind and courteous Chief of Police, Capt. Mason, she went to the jail, and the following interview in substance took place, from which our readers will be able to judge whether or not the prisoner has ever been to Carlisle. In Miss Burgess' own words:

I asked Capt. Mason to start the interview and not to introduce me to the boy. If he is a Carlisle student he will know me, as I have been a member of the institution ever since the school started.

This plan was carried out and the boy said his name was Joe Creeping Bear. He is 18 years old; he had been with the Buffalo Bill Show and had attended the Carlisle school. A number of minor points were discussed as I studied his face and general make-up. His mouth twitched nervously and his eyes wandered. His long braids tied in red flannel hung by the side of his ears and the hair was quite kinky, although great effort had been made to comb and plaster it close to the head. He was dressed in Indian costume throughout, but I am satisfied from his general appearance that he is part negro. On seeing that he did not recognize me I quizzed him as follows:

"When did you go to Carlisle?"

"I don't know when it was."

"How long were you at Carlisle?"

"Six months."

"How big were you when you went?"

"I don't know how big I was. I don't know nothin' when I went and I don't know nothin' when I left. I don't know how big I was."

"Who took you to Carlisle?"

"Assistant-Agent, his name Mr. Phillips."

"Where was he assistant-agent?"

"Pine Ridge Agency."

"What tribe are you?"

"Sioux?"

"Did any other children go with you to school when you went to Carlisle?"

"Yes. Quite a party."

"How did you leave Carlisle?"

"I ran away."

"Did you go alone?"

"No. Five boys, some other tribes and four Sioux boys went with me."

"What other tribes were the other boys?"

"I don't know their tribes?"

"What were their names?"

"Let me see. I don't know their names."

"Where did you go to?"

"Pine Ridge."

"All go to Pine Ridge?"

"No. The others left me."

"How did you travel?"

"I walked."

"How did you get anything to eat?"

"Killed chickens. (He laughed.)"

"Did you get hungry?"

"You bet."

To test whether he really was a Sioux I asked: "Do you talk the Sioux language?"

"Yes."

"Talk Indian to the lady," said Captain Mason to the prisoner.

He hesitated.

"Do you know the name of God in the Sioux language?"

Everyone who knows even a very limited number of Sioux words knows the one most used for the Great Mystery—Wakan-tanka. He could not give it, but gave some words which sounded like another tongue.

Say Friend, in Sioux.

Kola is a word for friend very familiar, but he knew it not.

"Did you say you were from Pine Ridge?"

"Yes."

"Did you ever hear this Sioux word—Oglala?"

"No. That is not Sioux."

I am satisfied that he is not a Sioux boy for I have taught hundreds of them and heard them talk. The words I gave him for a test were repeatedly used by them, and very common.

"Did you ever live with other tribes?"

"Yes, Cheyenne and Arapahoe Indian."

"Where?"

"In Oklahoma."

"Do you know any schools boys at Cheyenne or Pine Ridge Agencies?"

"No. I never monkey around the schools. I got enough school, that's the reason I ran away. I don't like school."

"Who is the Superintendent of the Carlisle School?"

"I don't know his name."

"How far is the school from the station?"

He traced out on the table how the station stood in relation to the school and how he got out of the cars and went "away off here" he said pointing to the left. (The school is on the right of the station.)

"Well, how far is it?"

"I don't know how far?"

"Ten miles?"

"I don't know."

"Did you ever hear of a man by the name of Colonel Pratt?"

"No. I don't know him. Yes, I know him" he said after speaking with Capt. Mason about a certain letter that had been shown him from Col. Pratt.

"Where did you see him first?"

"At Lincoln, Nebraska."

"What was he doing at Lincoln?"

"Oh, he had charge of soldiers there." (Colonel Pratt never had charge of soldiers at Lincoln.)

"Where else did you see him?"

"Omaha World's Fair."

"What was he doing there?"

"Same thing, charge of soldiers."

(Col. Pratt did not attend the Omaha Fair)

"Is he a big man or a small man?"

"Oh, not very big, not quite so big as Capt. Mason."

(Capt. Mason is a man of ordinary size.)

The interview closed and Miss Burgess is satisfied that he never was here, but has picked up a little information about the place, and about some of the Indian reservations. He evidently has travelled with some wildwest. He speaks fair English but got very much mixed in his statements. No one seems to be able to get a clear, straight statement from him, and while it is fairly certain he is not a Sioux, and very certain he is not a Carlisle student, he keeps hidden his true origin on account of which his friends are not able to help him as much as they would like to.

There seems to be a question in the minds of some as to the fairness of the shop foot-ball banner going to the Carpenters this year. Some say another game should be played between the carpenters and blacksmiths, and if the blacksmiths won the printers would have another chance. If any one knows the right of this let us have it for the benefit of those interested.

It was the Woman's Presbyterial Society of Home Missions, of Philadelphia who engaged the Band a few weeks ago and not as Alfred Venne stated in his article the Civic Club. He stands corrected and is greatly obliged to Mrs. White for informing him of his error.

The papers are giving it out that only nineteen have been killed playing football this season. The number whose lives were lost by slipping on banana-skins has not yet been reported.

## THE VALUE OF A SOUND BODY.

Governor-Elect Myron T. Herrick, of Ohio, when asked what he found to be the best rule and guide for success in life, said:

"First and foremost, I should say that the good health I got on the farm was the foundation of the equipment for my activities. The open air life in the fields and the forest which instilled life and energy into me should have their just recognition as coming before all else."

It is doubtful, however, if Americans are inclined to pay heed to advice on the subject of athletics and outdoor exercises.

Much is being said about the benefit of college athletics to-day, but how many young men at college actually take part in the football and baseball games which make such a stir?

The teams are carefully selected from the strongest men in the colleges, and most of the students simply attend the games and do the cheering.

Of the thirty thousand people who bought tickets to a big Eastern football game the other day it is safe to assume that not ten per cent take any regular exercises.

Mr. Herrick is right when he makes it clear that the young man who takes up the battle of life with a poor constitution is only half equipped.

Stevenson made his way to success despite a frail and sickly body, but that was simply because he had grit enough for twenty football giants.

Most American young men to-day have not the farm training which stood Mr. Herrick in such good stead, consequently they must look to some form of exercise to build up their systems.

Unfortunately they are not awakened to a sense of the absolute necessity of physical exercise.

They drift into sedentary ways, and before they know it they are middle aged men with impaired digestions.

Then they take up golf or some such sport, and find that the unaccustomed strain only makes them worse.

They realize, when too late, that exercise is something that must be started in youth and continued through old age.

Mr. Herrick has spoken well in putting a sound body as the first attribute of success in life.

It is to be hoped that his advice will not be lost.—[Denver Republican.

## HOW YOU CAN WHISTLE AWAY YOUR INDIGESTION.

When the throes of indigestion and the qualms of dyspepsia are making your life miserable, just purse the lips and whistle a brisk, merry tune. This is novel advice contained in the current issue of Medical Talk.

Not a muffled, doleful, half hearted whistle, but a whistle so deep and voluminous that the whole house will be filled with the sound.

Don't be afraid somebody will hear you. Let them hear you! It will do them good, it will enliven and cheer them while it cures you.

There is something about a good, well-rounded whistle that sets the digestive apparatus to work in a more natural, wholesome manner than all the pepsin tablets and digestive pills on the market.

Indigestion and dyspepsia always make one feel gloomy and depressed and morbid and blue.

Everything seems to go wrong, and doubtless you won't feel one bit like whistling. But no matter; whistle anyhow.

If possible, go out in the fresh air and do your whistling.

If you can't go out-doors, just open the window wide and whistle with all your might.

Any old tune will do, so you put life and vigor into it.

Whistle, whistle, whistle. Keep it going. Don't get tired. Go on with all your might. Harder, harder.

The first thing you know the stomach will have righted itself, the liver will be working good and strong, the blood will be bounding through your veins, your brain will be clear and vigorous, and you will feel twenty years younger.

All because you have whistled away the indigestion, the dyspepsia and the blues.

Whistling is one of the best tonics in the world.

It is far better to whistle away all your petty ailments and little worries and perplexities, a great deal easier to float them away to the tune of "Nancy Lee" or "Dolly Gray" than to sit down and try to drown them by swallowing a lot of the doctor's nasty, poisonous medicines.

## THE TROUBLES THAT NEVER COME.

The story is told of a lady who for a time kept a list of impending troubles.

It was a relief to see them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of these troubles had never materialized. They had an existence only in her imagination.

The troubles that never come form the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work a havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, unsubstantial as mist, yet very real in their repressing and harmful power over us.

There is toil in our daily living; there is weariness; still blessed rest will follow.

But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthy fancies.

Each day comes as a fresh gift from the hand of God. In it are just the experiences His loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions or from shadows that seem to blot out the sun.—[The Church Progress.

## WHISKEY DOES IT?

An Indian writer for the Weekly Review, printed at Flandreau, gives this significant story of the whiskey-drinkers' woes:

Whi-key is a fine drink and it seems like everybody likes a drink; but I know whiskey is a murderer and a robber, too, and it takes all the money away from a man.

And when a man goes to town and tells his wife he is going to get such things and so his wife would depend on him and also his children, but when he got back he would be drunk and his wife feelings is hurt and also his children because he came home drunk and broke. This tell us the whiskey is a bad thing.

Well, my friends, don't touch nor drink and save money and you will get rich. And so, I never have seen a whiskey drinker fail to get poor, and always stay poor for all his life.

I used to drink whiskey myself, about twenty-five years ago, and I quit ever since, and if everybody do like me wouldn't it be good?

## SCHOOLS FOR THE TERRITORY.

Muskogee, Nov. 27.—The Secretary of the Interior has called upon J. D. Benedict, superintendent of schools in Indian Territory, to draft a bill providing for the establishment of a system of public schools in the territory. The Secretary wants a comprehensive bill, which will provide for the division of the territory into school districts; the organization of school boards, trustees, payment of teachers and the manner of taxation for their support. At present there are no free schools in Indian Territory, except in the towns. Mr. Benedict will complete the draft of the bill within ten days. The secretary has indicated that he will recommend such a bill for immediate action of Congress.—[Indian Journal.

## A SPENDTHRIFT AGE.

This is an age of spendthrifts. We would not for the world have the rising generation deny themselves the comforts and even necessities as did our forefathers at their time of living.

As a rule our fathers and mothers knew and felt the value of a dollar.

Now, not one person in ten seems to know or try to know how to live within his means.

A stingy person is despised; we would not advise people to be miserly.

However, the rising generation in the main are kept poor in trying to keep pace with the wealthy, that is those of the wealthy who are extravagant.

Dress neat and clean and do not starve, but keep your debts paid.—[Mascomb Eagle.

## GIRLS!

Girls, learn to use your hands. Learn to use hatchet, hammer, saw, chisel and screwdriver as well as the needle. Learn to draw from the real object and to draw well.

You can do that without a teacher. Manual training is now the demand. The woman who cannot use her hands will be left, says the Harrisburg Patriot.

## THE FARMER GIRL SHOULD KNOW HOW.

To make good bread.  
To cook all kinds of meats, vegetables and fruits.  
To make the nicest buckwheat cakes in the world.  
To cut and make her own dresses.  
To care for milk and make good butter.  
To sweep a room and never neglect the corners or the spaces behind the doors.  
To make the beds fit for a king to sleep in.  
To read and enjoy the papers of the week, especially those published for farmers.  
To get ready for company if mother is away from home or unable for any reason to do it herself.  
To read and speak in public if called upon.

To be well enough posted in the every day doings of the world to talk or write about them whenever necessary.

To read good books and to know them when she sees them.

To milk a cow if help is short or work pressing.

To harness a horse and drive it anywhere.

To write a letter and sign her name to it so that no matter who receives it he may have no doubt who his correspondent is.

To keep her own room in order.

To tell a man when she sees him and waste no time with those who are not worthy the name.

To make a good home for some good man.—[The Farm Journal.

If these things are good for a white girl to know, why not for an Indian girl, and where can she better learn them than in a good country home?—[Man on the band-stand.

## NEWS ITEMS WANTED.

The Bristow Chieftain asks for local news items in the following unique manner:

"If you know any items of news kindly tell us about it. Every week we will tell you what we know and we know you know the news that we don't know. And we know that you know that we don't know it and still don't tell us. Now, if you will tell us what you know we'll tell you what we know and what you know and our readers will know what they know, what you know and what we know that you know."

## A GREAT CORN PALACE.

Indian Territory corn will help to build the great corn palace, to be erected in the Agricultural Building at the St. Louis exposition. For this purpose the Territory commissioners want many samples of corn from all parts of the Territory. They want big corn, little corn, white corn, yellow corn, speckled corn, corn with husks on and corn with the husks off.—[Indian Journal.

## RED HAired PEOPLE MAY TAKE COURAGE.

A close observer says he has never seen a red headed man tried for a criminal offense, except one, who was tried for bigamy.

He says he never saw a red headed lunatic, vagrant or drunkard.

He also claims that the brightest minds in the world's history were red headed people.

## Changed His Nationality.

An Irishman was visiting New York. In a crowded street car, he was obliged to stand in the aisle.

A lurch of the cars threw him suddenly into a lady's lap, and to her indignation, "What kind of a man are you, anyway?" he promptly replied:

"Faith, I thought I was an Irishman, but I believe now Oi'm a Laplander."

## SAYS A WRITER.

Men and women often say they can't govern themselves; that is simply admitting they have defects of character which are their masters.

They ought to make an effort and see if they are not mistaken.

The worst effects of lack of self control are on the health.

It allows every kind of bad habit in eating, drinking, dressing, sleeping, to gain possession of the person, and the result is a weak instead of a strong character.

Every man has his gift, and the tools go to him that can use them.—[C. Kingsley.

## A CURE FOR CRIME.

A writer in the North American Review asserts that manual training is almost as good a preventive of crime as vaccination is for small pox.

"What per cent of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a man asked the warden of a penitentiary.

"Not one per cent," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoe-makers?" asked the visitor.

"Never had a shoe-maker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."—[Presbyterianian.

## JEFFERSON'S TEN RULES.

Never put up until to-morrow what you can do today.

Never trouble another for what you can do yourself.

Never spend your money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count a hundred.

## VICTORY.

When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult—that is victory.

When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.

When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual in sensibility, contradiction of sinner, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.—[The Lookout.

## Enigma.

I am made of 9 letters:

My 7, 5, 6 is what some brave soldiers do at their post of duty.

My 1, 8, 9 is what a workman likes to receive for duties well done.

My 3, 2, 4 is what many little Indian boys spin with a whip.

My whole is a day that many of the Carlisle boys and girls like the best of any in the week.

As quite a number answered last week's enigma, and secured the photographs offered, we will repeat the offer as long as there are any left, but please read the paragraph and note that only one picture is given for each answer. The prize is for the one who answers the above Enigma. That person may have a choice of a lot of photographs of old time students which we are parting with at a loss, as they are not salable on account of being faded, some soiled or out of date. If we forward by mail, the receiver must pay the postage (3¢). Any person at the school may have his or her choice by calling at the printing-office sanctum. Some of these photographs are very interesting reminders of old students and of days gone by, and are of all sizes from card to 12x16.

ANSWER TO LAST WEEK'S ENIGMA: Sharpening Skates.

## SPECIAL DIRECTIONS.

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

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