

# The Red Man and Helper.

THE RED MAN.

This is the number your time mark on  
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## FEBRUARY.

WILL the winter never be over?  
Will the dark days never go?  
Must the butter-cups and the clover  
Be always hid under the snow?  
Ah, lean me your little ear, love,—  
Hark to a beautiful thing.  
The weariest month in the year, love,  
Is shortest, and nearest the spring.

What makes the sum of a year?  
Now a hope, and now a fear.  
Now a smile now a tear.  
What makes the sum of life's day?  
Time to work, time to pray,  
Then good-night and away.

## MORE MOHONK NOTES.

### Educate the Whites.

The serious question in the Indian Territory is not so much about educating the Indians as it is a question of educating the white people. You will remember that we have at least ten white persons in the Indian Territory to one Indian, and except in the incorporated towns along the railroad, these people are absolutely without any provision for education. They are of a low class; for what kind of people can you imagine are willing to bring up their children among the cotton fields without any prospect of education? The children are brought up in ignorance and under the influence of moonshine whiskey. They say it is unconstitutional to try to do anything in the way of schools for them. Could not the Constitution be amended?—[MISS ALICE M. ROBERTSON, Supervisor of Schools for Creek Nation.]

### The Leasing System Stands in the Way.

As we go from the schools to the homes through the reservations we find a different problem entirely. The Indian people are not working as they should. The reservations are being opened up, land is being allotted and land is being cultivated, but who is cultivating it? White men in most instances. There are some Indians who are at work, but not many.

The leasing system has been one of the greatest curses to the Indian people that has ever been put upon them, and today the great trouble about our school work is that when our boys and girls go to the reservations the surroundings are such that it is impossible for them to do what they would like to do; the leasing system stands in the way.—[Supt. H. B. PEAIRS, of the Haskell Institute Lawrence, Kansas.]

### Not Till Then?

I am convinced that the reservation system is the great clog and hindrance to all progress for the Indian, and I believe that it would have been abolished long ago if it was not for political patronage.

Is it any wonder that twenty-five years of education with vast expenditures of money have not solved the Indian problem, when the educated young men and women must choose to be either farmers, herders or agency employees and have to live under the blighting and deadening restraints and influences of the reservation, the corrupting examples of immoral employees and the despotism of the agents where the corner stone of free civilized society—government by law—has been omitted?

The settlement of the Indian problem seems very distant.

### Why?

Because there is an irrepressible conflict between a free civilized government based on law and the reservation system; they cannot live together, one or the other must die.

During the last thirty years \$240,000,000 have been spent on an Indian population not exceeding 180,000.

The appropriations of the United States Government for Indians in 1901 were

\$9,040,475.89 and more than \$3,600,000 was used for education.

In 1887 only \$20,000 was appropriated for Indian schools.

There has been a large and constant increase to the present time, until in the last twenty years \$45,000,000 has been spent by the Government for the education of not over 20,000 Indians.

We should bear in mind while we are discussing this question that all of this money was obtained through political influence.

It was voted by Congress for the benefit of the Indians by the action of politicians, because public sentiment demanded it, and when public sentiment demands the abolition of the reservations political influence will enforce the demand, and the Indian will then, and not till then, become a free American citizen with all a citizen's rights, privileges and duties.—[MR. FRANK WOOD, of Boston.]

### In the Interest of Ethnological Science.

There was recently an attempt to revive the sun dance; not the ghost dance, not the war dance, not the rain dance.

These are less objectionable, and possibly some of them have a religious significance; but I mean the old time sun dance with all its tortures.

It seems that a man, ostensibly in the interest of ethnology, went around among the older Indians and agreed to pay them so much to participate in the sun dance.

He agreed to pay the one in whose back the thongs were to be inserted a large sum of money.

When he found officials of the Indian service who were opposed to this, he said, "Now you must acquiesce in this and help me, because I have enough influence to get your official head taken off."

A very trying situation.

And the affair went so far that a photographer was engaged to be there with his camera; that when the victim, in the last moment of torture, was collapsing, his photograph should be taken, that it might be preserved in the interest of ethnological science.—[DR. CHAS. F. MESERVE, of North Carolina.]

### How to Break up the Spoils System.

The evil is in the system, it is not in the man.

It has been bad under Democratic administration and bad under Republican administration.

The system is bad; it has been bad in all the history of the world, and there is only one way to change it.

Theoretically there are two ways.

One way to change it is to convert and regenerate the senators of the United States, and that means to convert and regenerate the people of the various States.

Congress is a looking glass, and we can always see our own reflection in it.

If we do not like the picture we had better wash the face and not the looking glass.

Not until we convert the people of the United States can you make the present system reputable.

And we cannot wait until we have put such infusion of new blood into this system that the system that is corrupt at the source is purified.

Ever since I have been at Lake Mohonk we have been passing resolutions against political patronage and against the spoils system, and we are told to night that it is as bad as ever it has been.

The other way to change it is to put the Indian administration under the War Department.

I argue for this change because it is the only direct, straight forward way of breaking up the spoils system.

If the care of the dependent peoples is put under the War Department, the President of the United States as commander-in-chief will appoint the man he chooses, and then he alone will be responsible.—[REV. LYMAN ABBOTT, D.D.]

### Military Virtues not the Most Needed.

Our common schools and the great school of citizenship will soon complete the solution of the Indian problem.

If I were asked who were best fitted to lead the Indians in their transition from barbarism to civilized life,—in their first faltering steps in citizenship,—I should not say that with all the virtues of the army officer he was the man best fitted by his training to be leader of these tribes of savages who are beginning to be citizens. The finest military virtues which are brought out by the life discipline of our military officers are not precisely the virtues most needed in dealing with these Indians. Danger of revolt is past. Sympathetic and encouraging leadership is needed. Stimulus, initiative, love of citizenship, Indians need—not repression and dictatorial rule now. It is the hand of the teacher who has devoted himself for years to assiduous effort to uplift individual boys and girls; it is teachers, it seems to me, who are better fitted to lead the Indians in this transition period.

If we could separate the Indian from his land, get his great tribal funds broken up into individual holdings, and do away as rapidly as possible with special Indian schools, we should be doing all that legislation can do.—[HON. MERRILL E. GATES, L. L. D.]

### THANK GOD FOR THE BRIGHT SPOTS, AND THE GOOD MEN.

The REDMAN & HELPER is striking some sledge hammer blows at the agency or reservation system, classing agencies as places where even the manhood of white men deteriorates.

While we agree with the REDMAN on the main point at issue, that of getting young educated Indians away from the reservations and out into civilized life, where they have all of the opportunities of the white race, and where they must either sink or swim with the general public, we feel that the REDMAN has seen only the dark side of life on the reservations, or has not kept in touch with the great advancement made within the past few years.

The time for the appointment of saloon keepers, gamblers and others of shady reputation to important positions in the Indian Service has gone by, and an extensive acquaintance with the people of the field service, leads us to believe that the manhood and womanhood of these people is on par with that of those in other walks of life.

We do not believe that there has been any such deterioration in the character of such men as Rev. Riggs and Williamson, Inspector McLaughlin, Supervisors Wright, Agents Mcchesney, Hatch, Supt. Seger, and a score of others that might be mentioned.

There may be localities, where the very atmosphere contaminates the inhabitants, but such places are few and far between in this section of the northwest.—[The Weekly Review, Flandreau, S. D.]

### WHAT WE ARE BUYING AT PANAMA.

We believe that the Indian students who are watching the Panama affair will be glad of the following condensed showing:

What has Uncle Sam actually bought or contracted to buy at Panama? Let us take account of stock. These are the items:

30,000 acres of ground at terminals and along the route.

2,531 buildings, including offices, quarters, storehouses, shops, hospital, and terminal sheds.

An immense collection of dredges, tugs, barges, excavators, cars, locomotives, and other machinery and appliances, not considered of much present value.

Work done by the old and the new French companies, with an estimated re-

moval of 36,000,000 cubic yards of material at a cost of little more than \$88,600,000.

Maps, and drawings, and the records gathered by the French engineers, valued at \$2,000,000.

The Panama railway, including three steamships.

For these several items the second, or new, French company, is to receive \$40,000,000. Twenty-four millions of this amount, less obligations, will be turned over to the old company, which had spent at the time of its collapse nearly \$250,000,000, largely in promotion.

The Republic of Panama is to receive immediately \$10,000,000, and annually, after nine years the sum of \$250,000.

The United States receives from Panama the grant of a strip of land five miles wide upon each side of the canal. We are also to become sponsors for the continuance of good order throughout the new republic.

The total excavation yet to be done is estimated at about 95,000,000 cubic yards, not including the work at the Bohio dam and the Gigante spillway.

The completion of the canal to a depth of thirty-six feet from ocean to ocean a distance of forty-nine miles, is expected to cost about \$145,000,000.

Vessels will navigate this channel at a rate, including lockage, of four miles an hour. All sailing craft will be towed not only through the canal, but upon the Pacific side for a long distance out to sea.

The aggregate probable tonnage is placed at about 10,000,000 tons. Of this business twenty per cent. will consist of coal.

To what extent the canal will prove profitable, above the cost of administration, cannot now be stated. The Suez canal, under British control, repays its cost every five years.—[From "What We Are Buying at Panama," by Frank H. Taylor in February Booklovers' Magazine.]

### WHAT IS TO BE THE FATE OF THE INDIAN?

What is to be his fate? Is he to be annihilated by war? Certainly not. He has survived three centuries of war and is the hardest man on this continent to kill. Isolation, idleness, whiskey and the white man's vices may kill him, but bullets never. Is he to retain his purity of blood, maintain his tribal connections, and become the Gipsy of America, a wandering vagabond, an exile in his own land?

For many reasons we must answer, No. The condition of the great Cherokee nation to-day indicates the final assimilation of his strong blood with that of the American people. It solves the race problem so far as the whites and the Indians are concerned.

Is this man's blood good or bad? It courses the veins of some of the most aristocratic families of Old Virginia and they are proud of it. Can we question his patriotism when he has maintained his independence as a freeman for untold centuries.

Is not the cry of Patrick Henry that nerved the hearts of our fathers in their noble struggle for liberty but the echo of the war-cry of this primitive, free and independent American? The roar of the lion and the scream of the eagle mingle in its tones.

Born a freeman, he has tinged every clod and stream of a continent with his blood in defence of his birthright.

We have handcuffed the blackman by millions, but the red man never—except as a corpse. Say what we will of him, there is no trace of cowardice, or taint of a slave in his blood.

I knew the shelter of the red man's wigwam in childhood; his speech, his habits, his powers as a hunter on the great buffalo plains; and later I stood face to face with him on the field of battle. In things he knows not he is a mere child, but in things that he knows—in woodcraft, in horsemanship, in strategy and in fighting he is skillful, self-reliant, brave and every inch a man. In valor and in natural patriotism he stands second to none.

As he stands in our midst to-day, we owe him, first, the protection of the law over his person and property; and second the education in knowledge and industries that will enable him to earn a livelihood and prepare him for citizenship.

GEORGE LAWRENCE SPINNING.

## 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.

### To Civilize the Indian get him into civilization, to keep him civilized, let him stay.

How is an Indian to become a civilized  
individual man if he has no individual  
civilized chances.

It would rob them of manhood and  
make paupers of emigrants coming to us  
from any country in the world to reser-  
vate and double-bureauize them as we do  
our Indians.

### The Only Indian Problem.

The problem of each Indian is not  
solved through any changes, however  
excellent, that may be wrought in his  
sentiments and qualities, so long as he  
has not received individual courage and  
competitive ability to go out from his  
tribe and take his place as a very part of  
our general population. To accomplish  
this courage and ability is the only In-  
dian problem.

### What Hinders?

We answer, nothing in the man him-  
self, absolutely nothing.

Given the same chances as other men,  
he becomes exactly like them, in thought,  
speech and action.

### Then What IS the Trouble?

For answer to this we invite first a  
thorough inquiry into the influences of  
ethnologists, who in all they do persuade  
the Indian to remain in and exaggerate  
his old Indian life, and then so elaborate-  
ly and widely picture him in that life as  
to lead the public to believe that nothing  
else can be expected.

### Find it if you can!

Second, then examine carefully the in-  
tentions of the Indian Bureau and the  
missionaries at work among the Indians,  
and find if you can, in the curriculum  
of either of these commanding influences  
a declaration or an act which indicates a  
remote purpose that the individual In-  
dian shall have a chance to see and know  
and learn and live outside of and beyond  
the tribe.

### Do They do Anything but Seg- regate?

Find, if you can, that these two abso-  
lute supervisors ever use any part of the  
large money they secure from the Gov-  
ernment and a Christian public for any  
other purpose than to segregate Indians  
in masses as remote as possible from all  
contact with the body politic.

Where then is there help to the indi-  
vidual Indian?

#### AGAINST FURTHER BUREAUIZING OF INDIANS.

A petition to Congress was submitted  
to the RED MAN by the Northern Cali-  
fornia Indian Association, asking its aid  
in securing signatures. The RED MAN is  
in favor of giving Indians full chance to  
become individual, citizen and useful,  
untrammelled by either tribe or bureau.  
It, therefore, prepared the following coun-

ter petition and submitted the same to  
Congress after it was signed by the en-  
tire force of Carlisle workers;

CARLISLE, PA., Jan. 26, 1904.

To THE HONORABLE,

THE CONGRESS OF THE UNITED STATES

We, the undersigned, have been solicit-  
ed to petition and request your Honorable  
Body "that lands in severalty be granted  
to the landless Indians of Northern Cali-  
fornia substantially as suggested by the  
Northern California Indian Association,  
and that such further relief be given as  
may be appropriate," all urged because of  
the conditions alleged, and in accordance  
with the scheme inaugurated by the  
Northern California Indian Association,  
of which Mrs. T. C. Edwards is President  
and C. E. Kelsey, of San Jose, Secretary.

Instead of petitioning for the above as  
requested, your petitioners would respect-  
fully urge that no steps looking to such  
allotments of lands in severalty to these  
Indians and such gathering under special  
control of the Government be encouraged  
by Congress. The petition referred to  
alleges that there are 13 733 Indians un-  
der consideration. They are distributed  
through forty-eight of the fifty-seven  
counties of the State of California. In  
the counties they are further divided into  
418 separate bodies. This wide distribu-  
tion in small communities in our experi-  
ence and observation places the Califor-  
nia Indians far in advance of any Indians  
we know of within the United States in  
point of advantages for self-support, civil-  
ization and assimilation with our other  
peoples. To disturb that condition in the  
manner proposed by the California In-  
dian Association and gather them under  
the pauperizing influences of Bureau con-  
trol would break down their manhood  
and lead them to quit relying upon them-  
selves, and to become dependent upon the  
Government for support.

Your petitioners would respectfully in-  
vite attention to the fact that the Act of  
July 4th, 1884, chapter 180, page 196, Vol.  
23 of the United States Statutes at Large  
provides amply for Indians' entering  
homesteads, and they are to be free from  
charge of fees or commissions on account  
of such entries. It would seem as though  
all California Indians who desire to make  
a living by agriculture could through this  
provision accomplish their purpose; but  
your petitioners are convinced that it is a  
mistake for the Government to insist that  
all Indians shall be farmers.

While it may be true that the Califor-  
nia Indians in many instances are ex-  
ceedingly poor, your petitioners would  
invite your attention to the fact that  
poverty stimulates healthy effort and is  
not incident to the Indians alone; that in  
fact, a very much greater number of the  
white inhabitants of California are de-  
plorably and equally poor, and your peti-  
tioners insist that it would be quite as  
just and proper for the general Govern-  
ment to do for them what the California  
Society asks to be done for the Indians;  
and the pauperizing results would be the  
same.

If the California Indians, free from  
Bureau control, have been denied vast  
reservations and consequent annuities,  
large purchase money, etc., they are more  
than recompensed by their present advan-  
tageously scattered and self-supporting  
condition, which though meager, is a far  
greater blessing; and the Government  
has been saved in their case the inevitable  
scramble of wrong and crime that follows  
every such reservation condition or man-  
agement. Whatever the condition of the  
California Indians without land may be,  
they are infinitely more fortunate than  
those in Oklahoma and elsewhere who  
are heavily landed, and therefore through  
their unearned resources borne down by  
idleness and its destroying influences ex-  
aggerated through the usual demoralizing  
frontier conditions.

The people of California have been the  
pecuniary gainers because of the condi-  
tion alleged. Your petitioners therefore  
urge that it rests upon them through  
their several communities to help their  
Indians into employments and their chil-  
dren into the public schools, and to see  
that the individualizing processes already  
so well advanced among them are ex-  
tended until each Indian becomes a sat-  
isfactory citizen, and we believe that the  
ordinary local schools and the industrial  
resources about them are the best means  
to this end.

Your petitioners would further greatly  
deplore any action whatever such as the  
Northern California Indian Association

urges, even by the State of California or  
by any other able friend.

We therefore earnestly repeat and pray  
that no such action as requested be un-  
dertaken.

SIGNATURE | YEARS IN INDIAN SERVICE.

#### TRUE AS GOSPEL.

How is an Indian to become a civilized  
individual man if he has no individual  
civilized chances.

It would rob them of manhood and  
make paupers of emigrants coming to us  
from any country in the world to reser-  
vate and double-bureauize them as we do  
our Indians—[Carlisle RED MAN AND  
HELPER.

The RED MAN AND HELPER has struck  
the key note of the causes which keep  
the Indian down in his efforts to become  
a civilized citizen "with all the rights  
privileges and immunities of such citi-  
zenship." Until you give the Indians  
citizenship "without a string on it" and  
raise all the restrictions with which the  
interior department surrounds them,  
they will continue to be a burden upon  
the government, and lack the ambition  
which is always an incentive to improve  
conditions.

If, as the RED MAN AND HELPER  
states, emigrants were to be placed on  
reservations with the same restrictions  
that are placed over the Indians, we  
would ask how long it would take them  
to become Americanized? We believe  
that they would retain all their national  
characteristics as long as they were not  
allowed to mingle freely with Americans.  
Why then should the Indians be expect-  
ed to change their whole manner of liv-  
ing and gaining a livelihood when such  
restrictions as they have to contend with  
are placed over them by the govern-  
ment's policy which practically says,  
"so far will you go and no further."—  
[The Tomahawk, White Earth, Minn.

#### NAVY LETTER.

U. S. S. GLOUCESTER,  
SAN JUAN, P. R., Jan. 20th 1904.  
COL. R. H. PRATT, U. S. A.  
CARLISLE, PA.

DEAR FRIEND:

I have the pleasure to inform you that  
I am now on my way back to the United  
States. I am no longer on board the flag-  
ship Newark, having been transferred  
from the Newark to this ship (the Glou-  
cester) on the 4th instant. I was trans-  
ferred from the Newark on account of  
being such a short timer, my term of en-  
listment will expire March 9th, 1904.

The Newark will go on the European  
Station soon after the winter maneuvers,  
which will end some time in February.

This ship is going to the States on or  
about April 1st. I came to this ship for  
passage home. I will have to serve a  
few weeks over time, as this ship will not  
get home before April 1st, or perhaps la-  
ter in April. Since my departure from  
New York on the 15th of July last, bound  
for South America, I have had the pleas-  
ure to observe some very pretty scenery,  
and some quaint old cities in South  
America.

I have entered the following ports of  
interest since I have reached South  
American waters:

1st, Bolivia, Brazil; 2nd, Ilha Grande,  
Brazil; 3rd, Santos, Brazil; 4th, Monti-  
video, Uruguay; 5th, Buenos Ayres, Ar-  
gentina; 6th, Puerto Militar, Argentina;  
and 7th, Trinidad, Buenos Ayres, Argen-  
tina being the city most advanced of  
them, Montivideo being next in rank.

Puerto Militar, Argentina is a very  
small place, the only attraction it has are  
the dry-docks. We were in a dry-dock  
there for four days.

We sailed from Bolivia on the 12th of  
November, arriving at Port of Spain,  
Trinidad, B. W. I., on the 21st of the  
same month. We experienced some very  
pleasant weather while making the pass-  
age between the two places.

While abreast of the Amazon River,  
I noticed that the water had a dischro-  
matic appearance, due to the dirt wash-  
ed down from the interior.

We found it very warm at that point,  
as we were crossing the equator.

This cruise during the past six months  
has been instructive for me and I have  
appreciated it very much. But I also ap-  
preciate the fact of knowing that I am  
now homeward bound for the good old  
United States.

There is no place like your native land.

I also have the pleasure to inform you  
that I was promoted again, recently. On

January 4th I received an appointment  
as Yeoman, 1st class. I have now reached  
next to the highest place in the enlisted  
branch. My next step will be to Chief  
Yeoman, which I hope to reach if I come  
back in the Naval Service.

Had I not served six months in the  
Hospital at Washington, D. C., I would  
have accomplished what I was aiming  
for, but all that time I lost, as it counts  
against you. I hope to be able to accom-  
plish more next cruise. But nevertheless,  
I am thankful I came out alive from the  
hospital, as at one time the gloomy  
thought came to my mind that I would  
soon be in my happy hunting ground, but  
I finally pulled through it all. I am well  
at present.

We are dispatch boat for the fleet at  
Culebra. We come to San Juan twice a  
week for mail. The mail steamer from  
New York has just arrived. We sail for  
Culebra in the morning.

I hope to visit Carlisle again, some time  
in April.

In conclusion, I hope that you are well,  
and I wish to be remembered to all at  
Carlisle.

Cordially Yours,  
J. C. LAFRAMBOISE, JR.,  
Yeoman, U. S. N.

#### FROM AN OLD ALUMNUS.

Chauncey Yellow Robe, class 1895, is  
one of many graduates who sends regrets  
at their inability to attend our Com-  
mencement this year.

Chauncey has been at his Rosebud  
Agency, S. D., home for some time re-  
cruiting in health, after many years of  
faithful service as disciplinarian at vari-  
ous non-reservation Indian schools.

All the while he has been studying the  
Indian question, and says in his recent  
letter:

"I have read your reply to the article in  
the Kansas City Journal, and what you  
say is not over-stated.

The Indian should not be censured for  
the reservation system, and for his pres-  
ent condition, and the life he now leads.

I met a man recently on the train. He  
was interested in the Indians, and was  
inquisitive about them, but he only knew  
them as a blood-thirsty and war-like peo-  
ple.

He asked me to give my opinion from  
an Indian's stand point as to the quickest  
solution of the question. I said:

"The only way in which the Indian  
question can be solved is to keep the In-  
dian on the reservation, and give him  
plenty of fire-water. He will soon solve  
the question for himself."

The man looked at me and was much  
stirred:

"Do you mean it?" he asked.  
I told him I was only joking, but now I  
feel it was no joke.

A scheme is on foot to open up the  
eastern portion of our reserve—416 000  
acres of excellent land for settlement.  
The opening up of this land means a  
great deal of money for the Indians, as  
well as for the liquor sellers on the  
borders.

The only commendable industry on  
the reservation that the Indians can pur-  
sue is stock-raising, and they seem to be  
well adapted to that occupation rather  
than agriculture.

The Government is encouraging this  
with rules and regulations for the pro-  
tection of their stock and is also buying  
from them at good prices, for issuing pur-  
poses."

#### MR. KUDO.

We were entertained on Tuesday night  
by Mr. Tozaburo Kudo, M. A., Ph. D.  
Yale University, from Tokio, Japan.

He gave an illustrated lecture, at the  
close of which we felt we had experi-  
enced a profitable visit to our little sister  
country.

He is a very entertaining speaker, as  
was shown by repeated applause from  
the student body. Mr. Kudo is 14 000  
miles from home, and came to America  
ten years ago to finish his education, and  
he has accomplished what he came for.

What an object lesson to some of us  
who came only a few hundred miles for  
an education and are willing to hurry  
back before we are half through.

When we get the Carlisle diploma we  
have secured a fair start. Then if we  
continue in some good school, or strike  
out to add EXPERIENCE to our little  
stock of book knowledge we might pass  
out from the odium of being a dependent  
person into the honored, independent  
man or woman.

Mr. Kudo is a graduate of Yale, and  
is an independent man, ready for life  
anywhere.

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

"Pretty slip," on the walks.

The days are perceptibly longer.

Try the Euigma! A few more pictures left.

Bishop Hare has recently visited Haskell.

Mrs. Bietzel spent Tuesday in Philadelphia.

Rarely have we had such a long period of fine sleighing.

"Pit" seems to be the popular game now at the small sociable.

We never saw heavier icicles here than King Frost gave us this week.

Miss Beetem was Miss Pratt's guest for dinner on Tuesday evening.

Mr. Thompson is entertaining his officers by twos at dinner these Sundays.

Invincibles are expecting to give their annual entertainment next Monday evening.

Assistant Superintendent Allen is spending a fortnight in the Indian Territory.

Class 1904 was photographed on Tuesday, the three studios of town taking a hand.

Look aloft before going for a walk under eaves from which heavy icicles dangle.

George Peake is working in a printing-office at Fosston, Minn.—[Indian Leader, Haskell.

"Too much TREATING will put an Indian down and out," says the Denison Texas Herald.

Let us give Mrs. Sheridan a big audience next Tuesday evening at Bosler Hall. Tickets 25 cents.

Misses Bowersox and Weekley entertained the Senior girls in Miss Weekley's rooms on Monday evening.

Are we the best money spenders on earth? See if there is truth in the Winnebago story, last page.

Lets get a phonograph and learn English like the parrot, last page. Some people learn foreign languages in that way.

Country school sleighing parties have come in upon us this week. The children are usually rosy-cheeked and pictures of health.

The ground-hog saw his shadow on Tuesday, and there are those at Carlisle who are sorry for it, for we have had enough winter.

The monthly sociable Saturday night, being the last Saturday in the month, was attended with its usual round of pleasure and music.

Alice Parker, 1896, who lives at White Earth, Minn., misses the RED MAN very much, and renews. She says she is always interested to know what is going on at Carlisle.

The printers, 30 in all, with the noble football team of the carpenters who won the banner this year from the printers were guests of Miss Burgess at Hartzell's last night.

Owing to the illness of Thomas Weightman, of the electric light department, Alexander Sauve, a pupil of the Indian school, assisted in the running of the plant last night.—[Evening Sentinel.

Am interested to know of the Christian work done among Indian people and wish others to become interested," says a Schenectady subscriber at the close of a letter of remittance for a subscription.

The teachers have just finished James' "Talk on Psychology." After commencement they will take up Parkers' "Pedagogy" as the basis of study and discussion in the teachers' meeting every Tuesday.

Mrs. Cook came in from her outing visitations among the girls to spend Sunday; she is in high praise of many of the homes in which our girls are spending the winter and attending school.

A letter from Charles Doxtator to his shoemaking instructor, Mr. Dysert, says that since an operation on his neck his health is improving at home, Oneida, Wisconsin. He is doing light work for his uncle at present.

It was Jose Juan not Jose Thomas who recited "What can you do?" Jose did well, and it was his first appearance. We know now what he can do. He is Mrs. Foster's pupil, No. 4, and the wrong name was handed to the program maker.

Lettie Scott, 1899, writes a neat and pointed business letter asking to renew. When our students desire to keep in touch with the school wherein many pleasures and profits were received it shows the right spirit.

Tickets for the Dwight Hillis lecture are in Mr. Miller's hands,—25 cents plain ticket, 30 cents including trolley to and from the school. Tickets should be secured early that proper seating may be provided.

The Indian Band set a good example to similar organizations by rising to play the "Star Spangled Banner," at their concert Wednesday night. The audience quickly took the hint, and the National air was received with the respect which should always be accorded it.—[Harrisburg Patriot.

An enchanting scene met the eye Friday morning on first looking out upon nature. The old Frost King had put on his finest touches. The trees and every bush hung in feathery whiteness, and crystal hangings decorated the buildings and vines. The wistaria vine in front of Colonel's residence was a thing of beauty.

A letter from Josephine Jacquez at Largo, New Mexico, to friends at Media this State with whom she lived about three years of her term at Carlisle, says she is "teaching school and has 26 scholars, and is getting along right well." Her country mother adds: "We are proud of it, for she was a good little girl."

Josephine Morris is now Mrs. Josephine Norton, and she says she has a good husband and is happy. John Morris and their sister Mary have also married since they went home, and Joe has prospects in that direction. Her letter makes the Man-on-the-band-stand wish he had gone to Canada, early in life. "We all will NEVER forget Carlisle," she adds.

We all remember Mrs. Sheridan, who sang so wonderfully to us last October. She is coming to Carlisle, on invitation of the Civic Club, and will sing in Bosler Hall, next Tuesday evening. 25 and 35 cents admission. All who heard her in the fall will want to hear her again. If we should ask to go in 300 strong, the Man-on-the-band-stand would not be surprised.

Dr. Elson, who gave us such delightful talks on history, in his letter renewing says: "Of course I want the bright, newsy little paper continued," and adds, "I hope everything is running smoothly and that everybody is happy at the Indian school." As the Man-on-the-band-stand looks over the country and into all the institutions of learning, he sees no happier people anywhere than right here.

A pretty dinner was given in the girls' quarters by their girl friends in honor of Misses Saracini and Hill, members of class 1904. The long table was beautifully decorated with vines and carnations and bountifully spread with edibles. A happier crowd of girls was never seen. Misses Lillian Felix, Elizabeth Aiken, Josephine Mark, Alice Lucas, Hattie Miller, Sarah Jacobs and Dell Magee participated.

Mr. Marcy, in charge of the model school Sloyd work at the Bloomsburg Normal, is visiting this school and looking into our methods. Miss Stewart will give him points in the way she teaches the head and hand of a child to work together for intelligent production. Mr. Marcy speaks in highest terms of the Indian students at the Normal. They keep up with their classes and stand well with the students in general.

Rev Robert A. MacFadden, of Danvers, Massachusetts, whom we so well remember for his earnest and excellent Baccalaureate sermon, last Commencement writes from Columbus, Ohio, that he cannot be with us this year on account of the illness of his brother Edward, who is lying at the point of death with scarlet fever. In the letter just received he says: "I have been here a week waiting for the end. He appears to be better today (Jan. 28,) but I'm not counting on anything permanent. We have done everything we could for him and we are hoping for the best." Mr. Edward is remembered here as a student of Dickinson, and a most efficient stenographer in Col. Pratt's office during vacation periods. Of late years, he has been a practicing lawyer in the great city of Columbus. There are several here who know Mr. Edward MacFadden, and all will be deeply concerned for his recovery.

Thomas Denomie has gone from Keweenaw Bay, Mich., to Odanah, Wisconsin.

Chas. F. Humrich, the insurance man, left a fine 1904 calendar at several offices at the school. Thanks!

Casper Alford's position at Hammon, Oklahoma, has been abolished, he says and he is employed at Shawnee, at present. He is pleased with the change.

"I was not at Carlisle very long, but just the same I still think of the good old time I had then," says Grace Bouser, of Pipestone, Minn., in her letter renewing.

Clarnida Charles, 1903, has kept herself employed ever since she left Carlisle, at dressmaking. She is now in Cleveland, Ohio. During the summer she walked two miles to and from her work and was glad of the walk for the "grand exercise." On stormy days she rode.

When Mrs. Cook was at Mt. Holly, she saw a beautiful map of Europe showing its products, which Lulu Coates is doing for the school exhibit that goes from there to St. Louis. Such an exhibit is worth while—Indian work mixed in with the white work and commended for merit ALONE, not because it is Indian.

The Standards have elected the following officers:

President, William Paul; Vice-President, James Parsons; Recording Secretary, Chauncey Charles; Corresponding Secretary, Clarence Faulkner; Treasurer, Spencer Williams; Critic, Martin Matchuk; Assistant Critic, Dock Yukatanache; Editor, George Willard; Music Manager, Hastings Robertson; Sergeant-at-Arms, Peter Francis.

Good Mrs. Babbitt who was recently transferred from the Mission Indians California, to Lagunas, says to the RED MAN:

"You have lost me or I have lost you, or my time has expired or something for I have failed to see you for some time. Please come my way again, for I wish to keep in touch with my young friends through you, and as I am transferred to this far off corner I need you more than ever."

## THE SMALL BOYS IMITATE THE FIRST TEAM

The "Jr. Varsity Football Team" and a few of their friends were entertained in the Matron's Rooms Thursday evening Jan. 21, 1904.

The evening was spent in playing Flinch Authors, and listening to the boys' accounts of their experience on the gridiron as told by their Captain Frederick W. Brushel, Albert Sheldon, Antonio Blanco and John Foster.

The boys proved that not only on the football field can the little Indians make a name for themselves but in responding to the toasts; they made speeches that would be a credit to their elders. All had a most delightful time and the boys wish to thank their entertainers Misses Steele, Newcomer, Peter, Roberts, and Maul.

We feel sure that the boys have profited by their work together and are more manly for their association, as a team. The retiring Capt. F. Brushel is a member of the Senior class, and we trust that he will start out in life with a determination to "Buck the line hard, dont foul, but buck the line hard."

## ERROR CORRECTED.

Arthur W. Pratt, of Crow Creek, So., Dakota, class 1904, Carlisle, denies most emphatically that he has signed to play ball with Green's Nebraska Indian Baseball team, as we were informed by one of our students. A student should be very careful in giving items, not to tell what he does not know positively. The RED MAN tries to take the greatest care not to print anything but the truth, and we shall use even greater effort in the future. Better not have student items at all than to publish what is not true. We do not blame Arthur for feeling indignant, and we are grateful to him for giving us this opportunity to set the matter right. Arthur Pratt, when here, was a living example of straight-forward, clean, upright young manhood, and we honor him if he refuses to play professional ball. There are other and more promising walks in life open to young men of sterling character and ability.

## TREATMENT OF THE INDIANS.

Colonel R. H. Pratt, of the Carlisle Indian School, takes a fall, and a deserved one, out of the Kansas City Journal which says the Indians in the United States are still more or less savage and that they have not profited by four hundred years of contact with white men. Colonel Pratt contends that the Indians do not have proper opportunity of improvement and that the reservation system is destructive of all civilizing influences.

The fact is that prejudice and profit and not rights and justice have always prevailed in the treatment of the Indians. Someday this country may be called upon to pay heavy reckoning for its treatment of the Red man. He has been cheated and maltreated from the day the white man set foot upon American soil. For four hundred years he has been driven and cheated in a thousand ways for public and private gain. No weak race ever learns the virtues of the white man; on the contrary the white man's vices are forced upon it. At this very time missionaries are condemning the immoralities of white men in the East, among them Americans, whose viciousness and immorality prevent the spread of the gospel because under the circumstances the natives do not find desirable the religion professed by the whites.

We don't take any stock in the school book nobility of red men; neither do we give credence to soldier-novelists' condemnation of them and utterly despise the repeated assertion that "the only good Indian is the dead one." Nobility is not common in any race, for the prevailing characteristic is self-interest. On the other hand the Indian is no worse than the men by whom he is surrounded and robbed. As to goodness, all religions are based upon the belief that men will be improved by death.

—[Harrisburg Telegraph.

## MRS. LILLIBRIDGE GONE.

Mrs. Anna Thomas Lillibridge is dead, having passed away at Blunt, South Dakota, on Tuesday night January 26th. Anna came to us as a small girl from Acoma, years ago. Soon after her departure from the school she married Mr. Lillibridge who has been a devoted husband. In his letter transmitting the sad news he says:

"My darling wife has passed away. She had been feeling very bad for the past six weeks, but the physician thought that she would stay with us until the Spring months. This was not to be, and after only three days of being confined to the bed she left us. She was conscious to the last and we talked up to the end. Colonel, she was such a beautiful womanly woman; no better wife or mother ever lived."

The death of this loved woman brings a peculiar sadness to our school. Of the many who were with us in the early years the bright and beautiful face of little Annie, then the kind and gentle young lady and the noble thoughtful student is remembered with fondness. Mr. Lillibridge has the sincere and loving sympathy of every friend of the deceased.

## REGARDING ONE OF OUR GIRLS.

"I cannot say too much regarding her kindness and attention to me and my children during my very recent deep trouble.

Called very suddenly to a dying mother it was necessary to leave my two little boys and the care of my home entirely in her hands.

These, she took the very best care of although I was away a whole week.

Then after having made arrangements to spend Christmas with her friends in Carlisle, she very willingly relinquished this pleasure to permit me to go back to my father's house and remain there until the last services were performed for my dear mother.

I feel that it is only right that I should say to you how grateful Mr. — and I are and always will be for L's kindness.

She is a sweet, lovely little girl. My little boys love her dearly, and I have yet to see or hear her harsh in her manner toward them."

Mrs. Canfield and Miss Ferree visit the Invincibles to-night; Miss Bowersox and Mr. Miller the Standards; Messrs. Bennett and some one in Mr. Allen's place, the Susans.

## SNOW FLAKES.

As softly as a feather falls  
From eagle wings outspread,  
The white flakes drift in dizzy whirls  
From chambers overhead.

Drawn by the law of swinging worlds,  
And fashioned from a star,  
The flashing jewels of the cold  
They bring to earth from far.

And all the ermine robes of frost  
For her adornment meet,  
They weave in folds across her breast,  
And wrap about her feet.

BENJ. F. LEGGETT in Zion Herald.

## OMAHA &amp; WINNEBAGO

## Maj. Mathewson Tells what He Knows About the Two Tribes.

"The Omaha Indians will work out their own salvation; the Winnebagoes are on the decline," said Major Charles Mathewson in (an interview in the Sioux City Tribune,) who is about to sever his connection with the Omaha-Winnebago Indian agency, after having been in the service since 1888 and associated through his fathers's superintendency for the past thirty seven years with these people.

"Since I first knew the Omahas as a boy thirty-seven years ago, their tribes have increased. But there are fewer Winnebagoes now than there were then. Their race is dying out. Thirty-seven years ago the Omahas numbered about 900. Now, they number over 1,200. Then the Winnebagoes numbered over 1,400. Since that time some of the tribes from Minnesota have been added to our reservation, and yet they number less than 1,100 today. They are not so progressive as the Omahas, and do not preserve their health nor take the general interest in things that the Omahas do.

"Of course, both tribes have grown comparatively rich in the rise in the value of lands," continued Major Mathewson. "There are Indians among the Omahas and the Winnebagoes, too, but more among the Omahas, whose income is from 1,000 to 1,500 per year from their rented lands. Of course, their lands are unimproved to a great extent and are not worth as much on the market as are some of the farms adjoining. The Indian lands are worth from \$25 to \$35 per acre. Through inheritance, some of the bucks own thousands of acres. The Omahas are more thrifty than the Winnebagoes. But most any Indian can beat you any day as a spender. If I were to give you and an Indian \$1,000 apiece and each was to try to beat the other spending it, the Indian could beat you every time. One thing about an Indian, if he has money you are just as welcome to it as he is. He will spend as much or more on his friends and relatives as on himself. They spend a good deal of money for horses and carriages and fine blankets. As a rule the Indian has very little to show for his money."

"The Omahas take a great deal of interest in their schools," said the Major. "The parents of Indian children are not only anxious that the young folks should go to school, but are seemingly determined that they shall go and see to it that they do go. Some of them go to the eastern colleges. Sad to relate, however, many of them do not make very much of their education. Some of them after learning the English language perfectly and after having adopted English customs and dress, go back to the wigwams of their fathers, don the old slouchy garments and cease to speak the English language. Some of them of course are more ambitious and make better use of their education. The Omahas quite generally follow the American marriage customs now. This is not so true with the Winnebagoes. The more intelligent and worthy among the tribes will not permit domestic relations without the regular marriage ceremony. This is doing much to strengthen and prolong their race.

"No, the Indians do not take much interest in religion," replied the former Indian agent. "I do not believe they have any religion other than the ancient war dance, which is some sort of a religious seance. There was a time when the Omahas had quite a strong Presbyterian church. But they seem to have lost interest in it. Of course there are some of the individuals who are rather religious. They do not bury their personal belongings with the dead, now as formerly.

Some of the older ones do, but it is the exception now rather than the rule.

"When as a boy I first knew the Winnebagoes and the Omahas, they lived entirely on the buffalo. Now of course they live on the fat of the land. They are great eaters. Much of their income is spent on food and their capacity for eating is wonderful.

"No, the Omahas are not the richest tribe in the world, but they are pretty well off. The Osage Indians down in Indian territory you know are wealthy, much more so than the Omahas."

## FROM THE COUNTRY'S CAPITAL TO A SOUTH DAKOTA SCHOOL.

Many people are watching with interest the career of Zintka, the Indian baby who was found on the body of its dead mother after the terrible battle of Wounded Knee, over 13 years ago.

The associate editor of the RED MAN, and lady escort from the school, travelled over that same country, the year before the difficulty, when the Indians were somewhat restless and suspicious towards the white people who were making inroads upon their supposed rights, but there was no marked unpleasantness on the part of the red people, save in one instance.

We brought at that time some 40 students to Carlisle from the Pine Ridge agency, to which Wounded Knee belongs, and are therefore specially interested in the career of the then unborn babe, who after the notable fight became conspicuous.

The following from the Minneapolis Tribune gives the most recent episode in the life of the child:

STROUX FALLS, S. D., Jan. 12.—Among the new students at All Saints' school in this city is "Lost Bird," the Indian baby who was found clinging to its mother's breast on the Wounded Knee battlefield two days after the battle.

The babe has now grown into a bright-faced Indian girl 13 years of age.

Soon after being found on the battlefield by members of a party sent out to bury the dead she was adopted by General and Mrs. Colby, then of Nebraska, but now of Washington, D. C.

Lost Bird, whose Indian name is Zintka, has until the present time attended the public schools of the national capital.

General and Mrs. Colby, on the advice of Rev. Sherman Coolidge, decided to place their adopted daughter in All Saints' school, where she will be under the guardianship of Right Rev. W. H. Hare, Episcopal bishop of South Dakota.

## FIRE AT PAWNEE SCHOOL.

On Sunday morning, January 17, at about five o'clock, the boys' dormitory at the Pawnee Indian school, Oklahoma, was burned to the ground. The building was occupied by sixty boys, Superintendent and Mrs. Harvey, Mr. Stack industrial teacher, Mr. and Mrs. Long and Mrs. Gibbs.

The fire started in a store room in which no fires are ever built but is kept locked only the proper person having keys to the room. The only natural theory that can possibly explain the fire is that some of the pockets of the boys' clothing may have contained crumbs of food and possibly matches which mice, nibbling the crumbs, may have set on fire. The fire started in the wainscoting, went up the partition to the attic and when discovered was beyond control.

The employees were entirely forgetful of their own interests, and after removing the children, bent every energy to the saving of the building. Although fire extinguishers worked perfectly, and water was thrown to all parts of the building, the fire was under such headway when discovered that it was impossible to save it. The employees in the building lost everything, but, in their thankfulness that no lives were lost, regard their personal loss of little moment.—[Native American.

## A PHYSIOLOGICAL WONDER.

One day a little three-year-old boy was watching his mother sew a whalebone in her dress.

"What are they, mamma?" he asked.

"Bones," she replied.

"Whose?" continued the little fellow.

"Mine," she answered.

He watched her a minute in amazement and then asked solemnly, "How did you get 'em out?"—[Little Chronicle.

## THE GREEDY BOTTLE.

A poor undersized boy named Tim, sitting by a bottle and looking in said; "I wonder if there can be a pair of shoes in it?" His mother had mended his clothes but said his shoes were so bad he must go barefoot.

Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again and sobbed so loud that he did not hear a step behind him until a voice said:

"Well! What's all this?"

He sprang in great alarm; it was his father.

"Who broke my bottle?" he said.

"I did," said, Tim, catching his breath, half in terror and between his sobs.

"Why did you?" Tim looked up.

The voice did not sound as he had expected. The truth was his father had been touched at the sight of the forlorn figure so very small and so sorrowful which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes I want a pair of new shoes awful bad—all the other chaps wear shoes."

"How came you to think you'd find shoes in the bottle?" the father asked.

"Why, mother said so; I asked her for some new shoes, and she said they had gone in the black bottle, and that other things, went into it, too—coats and hats, and bread, and meat, and things; and I thought if I broke it I'd find 'em all; and their ain't a thing in it! I'm real sorry I broke your bottle, father; I'll never do it again."

"No," I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him.

Two days after he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "O, father, did you get a new bottle, and were they in it?"

"No, my boy, there ain't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so God helping me, I am going to keep them out after this."—[Arkansas Methodist.

Down in Oklahoma and on too many Indian reservations, all that a great number of Indians have, goes in the same greedy bottle.

## WHY QUANAH WANTED A DESK.

There is a characteristic bit in the following picture whether the incident ever happened or not. We know Quanah and give the clipping from the New Era, not knowing whence they get the story. It illustrates the untutored Indian's idea of a busy office man, and how some rude men dismiss the Indians at times:

For Quanah, an intelligent and popular Comanche chief, the cattle-men around Fort Worth, Tex., built a house and furnished it.

They were rather puzzled when he told them that the first article of furniture he wanted was a roller desk.

"What can you do with a roller desk, Quanah?" they said. "You can't write."

"O, I want 'em," said Quanah. "You see, I open desk, an' I sit down in my chair, an' I put my feet up on desk, an' I light my segar, an' I hol' newspaper up front o' me, like this—sabe? Then the white man come in, an' he knock at door, an' he say, 'Quanah, I wan' talk t' you a minute. And I turn 'roun' in my chair, an' puff lot o' smoke 'n his face' an' I say: 'Go, 'way! I ve'y busy t'day!'"

## THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults.

Forget slander you heard.

Forget the temptations.

Forget the peculiarities of your friends, and only remember the good points which make you fond of them.

Forget all personal quarrels or histories you may have heard by accident.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them; and the constant thought of the facts of meanness will only tend to make you more familiar with them.

Obliterate everything disagreeable from yesterday; start out with a clean sheet for today; and write upon it only lovely things.—[Our Companion.

## TEACHING POLL-PARROTS TO SPEAK.

The strangest school in the world has been established in Philadelphia by a woman.

It is a school where parrots are taught, to speak by means of the phonograph which is a new method only recently adopted by the founder of the school, Mrs. Jacob Hope.

The old way of teaching parrots is tedious and unsatisfactory.

The tutor, couched in a corner out of sight of the birds, repeats to it, over and over thousands of times, the same words, the same phrase, till his back aches from his cramped and still position and till his voice cracks and gives out.

The new way of teaching these birds to talk is pleasant and wonderfully successful.

The tutor sets his phonograph going at the parrot's ear, and then retires to read or to look after other business.

His phonograph, while he rests, works for him.

With a precision and a perseverance that he could never equal, it durns into the brain of the bird the sentence that is to be learned.

This sentence the parrot acquires much more quickly and much more thoroughly by the new way than by the old.

The term at the Philadelphia phonograph school of languages for parrots lasts six months.

The tuition fee is forty dollars a term, and the school has at present twenty pupils.—[Leslie's Weekly.

## INDIAN BAND CONCERT A SUCCESS.

On Friday night of last week the people of this place who were fortunate enough to be present at the Indian Band concert given in the Normal chapel under the leadership of J. Riley Wheelock, were favored with a delightful entertainment. The selections on the program were magnificently rendered and heartily encored. Several persons were heard to remark, "They have heard the Indian Band play a number of times, but this concert excelled all others they had ever heard." The overture "William Tell" was well rendered and brought forth a very hearty encore.

The chapel was well filled with the general public and students at the Normal, who expressed themselves well pleased with the evening's entertainment.

—[Shippensburg Chronicle, January 4.

## "WALKING INDIANS."

A "walking Indian" appeared in Chandler lately from Mexico, where, he said, many "walking Indians" live.

He could talk the Ozaukee language and said:

"We are called 'walking Indians' for the reason that our old folks left the main camp of the Sacs and Foxes on the Mississippi many years ago. They walked and walked; they walked to the Missouri, they walked to the Rocky Mountains, and they walked to near Mexico, where some of them are wealthy and none of them are poor"—[Kansas City Journal.

"Didn't I hear your wife refer to you as the human mince pie?" said the curious person.

"Yes," answered Mr. Sirius Barker.

"Is that a compliment?"

"Not exactly. She means that I never agree with any body."—[Washington Star.

## Enigma

I am made of seven letters.

My 5, 3, 2, 6 sometimes bother chickens.

My 1, 4, 6, 7 some people prefer to ice-cream.

My whole has served to beautify our grounds this week, as nothing else ever did.

ANSWER TO LAST WEEK'S ENIGMA:

Liberty not license.

## SPECIAL DIRECTIONS.

Expiration.—Your subscription expires when the Volume and Number in left end of date line list 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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Address all business correspondence to Miss M. Burgess Supt. of Printing Indian School, Carlisle.