

The Red Man and Helper.

THE RED MAN.

This is the number your time mark on wrapper refers to

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HUSBAND'S LOVE.

It is not beauty of form and face,
Nor pride of name and ancient race,
That draws me to my love;
I know not if to you she's fair
A gleam of gold is in her hair,
To me she's fair—my dove.
A mystic light is in her eyes
That wafts my souls to paradise,
That casts away my fear.
She moves me by her lightest word,
Her voice the sweetest music heard,
By my attentive ear.
It is the presence all her own
That seems part of my being grown,
That soothes my weary brain.
There's no one else has just her charm;
I fold her in my strong right arm,
And so my heaven attain.
Some others may seem learned to you,
And others full of grace, 'tis true,
For me, she's wit and grace.
And so, within my own small nest,
She hath the charms which please me best—
None else could fill her place.

MRS. KATE P. GURLEY,
New York City.

By request.

THE DIFFERENCE.

"If more fathers would take a course with their sons similar to the one my father took with me," observed a leading business man, "the boys might think it hard at the time, but they'd thank them in after life."

"What course was it?" asked a near by stander.

"Well, I was a strong fellow of 22, just out of college, and I felt myself of considerable importance. I knew my father was well off and my head was full of foolish notions of having a good time. Later on I expected father to start me in business—after I'd swelled 'round awhile."

Like a wise man, father saw through my folly, and resolved, if possible, to prevent my self-destruction.

"If the boy's got the right stuff in him, let him show it," I heard father say to mother one day. I worked hard for my money and I don't intend to let Ned squander it and ruin himself besides.

"That very day father handed me \$50 remarking, Ned, take this: spend it as you choose; but understand this much: It's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it."

"I took the money in a sort of dazed manner, and stammered out: 'I—why—I—I want to go into business.'"

"Business!" exclaimed father, contemptuously, "what do you know about, business? Get a clerkship, and learn the A, B, C, before you talk to me of business."

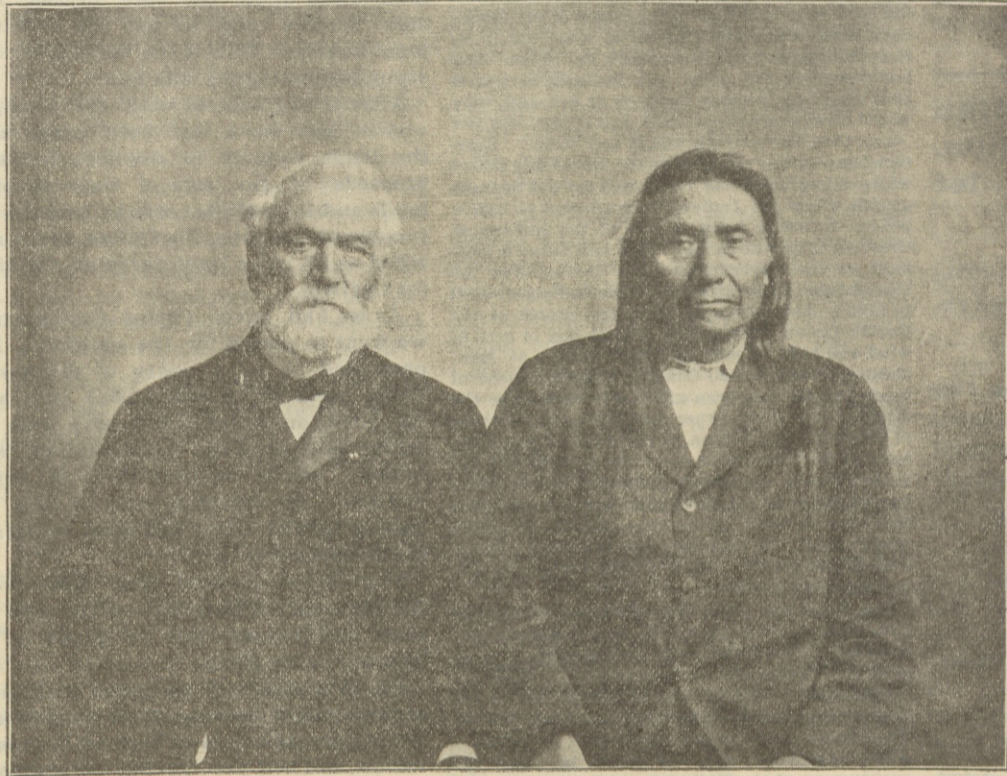
"And father left me to ponder on his words. And that \$50 was the last money he gave me till at his death I received my part of the property. I felt hard and bitter then—felt that my father was a stingy old fogey, and mentally resolved to prove to him that I could live without his money. He had aroused my energy—just what he intended, I suppose. I looked about for a situation, and finally accepted a clerkship in a large retail store, at \$400 a year.

"Another bit of my father's stinginess at this time was demanding \$2 a week for my board through that first year. At the end of the first year I had laid aside \$200, and the next year, my salary being raised a hundred, I had \$500 laid by. At the end of four years I went to my father with \$1500 of my own and asked him if he was willing to help me enter business. Even then he would only let me hire the money—\$2000 at six per cent. interest. To-day I am called a successful business man. Those lessons in self denial and industry which he gave me put manhood into me.

"Years afterward father told me it was the severest struggle in his life to be so hard with his boy; but he felt it was the only course to make a man of me. Many a time we laughed over that two-dollar board bill."—[Advance

The Man-on-the-band-stand only wishes that the Government would be as good a father to his Indian boys.

A Meeting of Former Foes.



GENERAL HOWARD.

CHIEF JOSEPH.

The following from the editorial columns of the Springfield Republican, of March 9, is given full space in our columns this week, although a part of it has appeared before.

There has been a larger demand for our Commencement number, containing General Howard's and Chief Joseph's picture, than we can supply, hence we print the pictures again. They are both noble veterans whose kindly faces are worthy of a second study:

A striking incident of the anniversary exercises at the Indian Industrial School in Carlisle, Pa., last month, is set forth in the RED MAN AND HELPER, the school publication, just at hand. This was the presence of Gen. O. O. Howard and Joseph, chief of the Nez Percés the commander in a most remarkable Indian war, of which Gen. Howard has written in his book, "Chief Joseph of the Nez Percés in Peace and War." The official accounts characterize that as "one of the most extraordinary Indian wars of which there is any record," because of the courage and skill displayed by the Indians. They abstained from scalping, let the captive women go free, did not commit indiscriminate murder of peaceful families, as was usual in such warfare, and fought with almost scientific skill, using advance and rear guards, skirmish lines and field fortifications.

The meeting of the two leaders in that war 27 years after it ended in Chief Joseph's suppression, and the things they said to the Indian boys and girls at Carlisle, make a picture out of the ordinary. Thus Gen. Howard said:—

There are no people we honor more than we do the Indians. You will say, "But didn't you fight the Indians?" Yes. I am an army officer. I would fight you if you rose up against the flag. I want it understood that when I fought with Joseph I was ordered by the government at Washington to take Joseph and his Indians to the reservation that was set aside for them. Joseph said he would not go on any reservation. A majority of the band had agreed to leave and go to the place designated. But Joseph and White Bird and Looking Glass were left out. They did not agree to the treaty because they did not understand that a majority rules. They would not agree to be ignored and left out in the division of land when the best of it was to go to some one else. After the Indians accepted the reservation the government of the United States reduced it and reduced it again, and the Indians rebelled and I was sent to carry out the government's instructions. I could not do otherwise. I did my best to perform the duty. Some would not come. I understood the reason then. But it is all past. It took a great war. I would have

done anything to avoid the war, even to giving my life. But the time had come when we had to fight. There come times when a fight is a mighty good thing and when it is over let's lay down all our feelings and look up to God and see if we cannot get a better basis on which to live and work together.

Col. Pratt, the head of the school, in calling out the other leader, said: "I present to you Chief Joseph of the Nez Percés in Washington. Gen. Howard and Joseph fought each other in '77, two years before Carlisle began. Their line of battle was 1400 miles long. We think Gettysburg a big battlefield, and we are proud of it. Joseph would not go on his reservation, and had his way for a time. He really never did go there. I have always regarded Chief Joseph as one of our great Indians. He kept ahead of Gen. Howard for 1400 miles." The RED MAN AND HELPER prints pictures of Howard and Joseph, sitting side by side. The speech of the Indian, as interpreted to the audience, was as follows:—

Friends, I meet here my friend, Gen. Howard. I used to be so anxious to meet him. I wanted to kill him in war. To-day I am glad to meet him, and glad to meet everybody here, and to be friends with Gen. Howard. We are both old men, still we live and I am glad. We both fought in many wars and we are both alive. Ever since the war I have made up my mind to be friendly to the whites and to everybody. I wish you, my friends, would believe me as I believe myself in my heart in what I say. When my friend, Gen. Howard, and I fought together, I had no idea that we would ever sit down to a meal together, as to-day, but we have and I am glad. I have lost many friends and many men, women and children, but I have no grievance against any of the white people, Gen. Howard or any one. If Gen. Howard dies first, of course I will be sorry. I understand and I know that learning of books is a nice thing, and I have some children here in school from my tribe that are trying to learn something, and I am thankful to know there are some of my children here struggling to learn the white man's ways and his books. I repeat again I have no enmity against anybody. I want to be friends to everybody. I wish my children would learn more and more every day, so they can mingle with the white people and do business with them as well as anybody else. I shall try to get Indians to send their children to school.

Not always has Chief Joseph been of this mind. The white man has kept him moving, and he has been philosopher enough to accept that which he must. He belonged to the non-treaty band of the Nez Percés, which occupied the Wallowa reservation in Oregon, and opposed the introduction of schools there. Interrogated regarding this attitude, he replied:—

"No, we do not want schools or school-

houses on the Wallowa reservation."

"Why do you not want schools?" asked the commission.

"They will teach us to have churches."

"And why do you not want churches?"

"They will teach us to quarrel about God, as the Catholics and Protestants do on the Nez Perce reservation and other places. We do not want to learn that. We may quarrel with men sometimes, but we never quarrel about God. We do not want to learn that."

The observation of the untutored red man was disconcertingly keen, to be sure. But time has taught Chief Joseph to bow to the inevitable. He now accepts the situation as the white man has made it: "I wish my children would learn more and more every day, so they can mingle with the white men and do business with them, as well as any body else." It is the only way of salvation left for the Indians who are to follow—and a very straight and narrow way at that.

LEARN TO FORM GOOD HABITS.

One day last Summer I saw a farmer boy raise his hoe to cut off a weed which grew tall and rank in a meadow. Just as he was about to bring the hoe down with a grand sweep his father called out:

"Don't cut that off, my boy. Pull it out!"

Down came the hoe, and the next moment the weed was lying, roots and all, at the lad's feet.

"There!" the old man went on. "That weed will never grow again."

Now was not that a good thought? If the weed had been cut off, roots would still remain in the ground and some day, no one knows just when, up the stalk would push and the work would all need to be done over again. The farmer knew this when he stopped to think about it, but his first thought was that it would be easier to chop the weed off, with his sharp hoe than to bend down and pull it up by main strength.

Pull out, not cut off. This will help you in more ways than one. Bad habits get hold of us many and many times. We do not just see when they fasten themselves upon our lives, but before we know it here they are growing tall and luxuriant like the weed in the beautiful meadow. What shall we do about them?

At first we try to brush these bad habits aside, as if they amounted to very little and might be thrust from us as easily as they came; but we soon find out our mistake. No weed ever grew that clung to life so persistently as does a bad habit.

And we look back to the spot where we thought we had killed the habit by crushing it to the earth, only to find that it has lifted its head just as boldly as ever. We cannot brush these weeds of the heart aside in any such way.

Then we begin over again and say: "I am not going to be a slave to this habit any longer. I know all I have to do is to say that I will stop it, and I will."

This is a fiercer battle than the other. It goes on every day, leaving us in the end all weak, shamed and sad of heart; for it is no child's play to rid one's self of a habit once firmly fastened upon one.

And now we wonder what we can do. We feel our weakness. We have tried in our own strength to cut the weed down, but the deep roots remain, and begin to tremble lest we may be defeated forever by it.

But no. Let us keep a strong heart. There is a better way. Dig to the very bottom. Pull the hateful habit out by the roots.

Now we bend the knee and ask God to give us strength. God never left one of his children to struggle in such a time.

Are there any weeds in your meadow? Pull them out!—[Young People's Weekly.

THE RED MAN AND HELPER.

THE MECHANICAL WORK ON THIS PAPER IS DONE BY INDIAN APPRENTICES

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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 RESERVATE AND DOUBLE-BUREAU-IZE THEM AS WE DO OUR INDIANS.

NORTHERN CALIFORNIA INDIAN ASSOCIATION.

SAN JOSE, CAL., Feb. 15, 1904.

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

DEAR SIR:

Our attention has been called to your protest against the granting of the petition of the Northern California Indian Association for the relief of the landless Indians of California. Your well known zeal in the Indian service gives weight to anything you may say, but we must believe that in this instance you have expressed your views after a hasty reading of our petition, without adequate understanding of it, or of the condition in this State which led to its presentation to Congress. We would call your attention to the fact that in your protest you assume a state of affairs which does not obtain. Given an Indian situation such as you picture in Oklahoma and we should heartily agree with your views, but the situation here is such as we make clear in our statement and is of an entirely different nature. In consequence of this divergence of premises your arguments have absolutely no bearing upon the problem, or upon our attempt at its solution. Far from being a measure to restrict individual liberty or place the Indians under control of any bureau, it is designed to give the Northern California Indians as a whole, their only chance to attain independent citizenship. You may educate individuals at Carlisle and we may settle an evicted band here and there, but no one can reach the mass of the race save the Federal Government at Washington, for until the Federal Government acts the California Indians are neither citizens nor wards.

The point for which we contend is not that the Indians' present homes are undesirable, however true that may be, but that they hold no title to them and may be dispossessed at any moment. At the present time there are pending three evictions involving 155 individuals.

You speak of the Homestead law, Act of July 4, 1834. If you will carefully read what we say regarding the amount and character of the public land now open to Indian settlement you will see how inadequate that law is to meet the case.

Our petition states:

"This petitioner has also made extensive inquiries as to the land available for settlement by these Indians. We find that there is very little land of the class called in California, agricultural land, available for entry; that the grazing lands are not well suited for the purpose, and are largely in the possession of cattle men; that timber land cannot under the law be allotted to Indians; that only steep canyon sides, tops of ridges, barren peaks and desert remain in the hands of the Government.

The great body of landless Indians live in places remote from the government lands. Very little of the vacant land is capable of furnishing a living to any one. To place these Indians upon such lands would mean wholesale starvation. The Indians are intensely attached to the localities where they have lived for generations, and refuse to live elsewhere. They also have the acquaintance and means of making their own living, such as it is, where they now are, and if they are granted lands in the neighborhoods where they now live they will be no further expense to the United States; whereas, if they be sent to any of the government land now remaining, they will be a source of expense for years to come."

We have investigated the case ourselves and our own views are further corroborated by those of well known friends of Indians who have resided in this State for years. So far from desiring that our Indians be gathered upon reservations or given large farms, we distinctly point out the insuperable objects to that step and specifically ask that they be given land in severalty, in the localities they now occupy, unless they are manifestly unfit for human habitation.

The industrial conditions are not ideal, as work is only obtainable at certain seasons, and an Indian laborer is sometimes discriminated against in the matter of wages and employment; but such as they are, it is unwise to seek to change them, save by the operation of natural laws. Furthermore the Indians are not now, as you seem to suppose, all scattered among the whites, with industrial and educational advantages. The great majority of them are isolated in small communities where they have fled from white aggression and from which they may be driven at will, an event which has been frequent in the past, and

the driving is not towards the whites, but away from them.

The statements you make relative to the healthful effects of poverty are also inapplicable to the situation. There is a poverty which stimulates, but this is not the kind our Indians have to contend with. It is not poverty, it is absolute destitution. They cannot accumulate anything as long as their savings may, as at present be, appropriated by the first white man who is dishonest enough to do it, or while even the smallest improvements upon a place are incentives to eviction. Time and again, they have been robbed of their little savings, and their indeterminate legal status, added to the race prejudice against them, have precluded all chance of justice for them.

In the U. S. Census of 1890, Volume on Indians, is the following report of a government official in 1862: "The settlers have succeeded in destroying a large portion of the Indians' small grain and the corn crop entirely. The corners of the fences have been raised, and chunks of wood put in so that the largest hogs could walk in. When they had destroyed the crops, the Indians were told that there was nothing for them to eat and they would have to starve or steal, and if they did not leave, they, the settlers, would kill them." Eviction has followed, as the advancing tide of white immigration has overflowed the old Spanish grants, where the Indians were allowed to live in peace. A case in point is that of the Indians at Crescent City, who thought they had found a foothold on the government land surrounding the light-house. This was sold, and the Indians evicted to take a last refuge on the very shores of the Pacific Ocean, where they live to-day in peril of wind and tide. Years ago, the Indians at Manchester, in Mendocino County, bought a piece of land, but having been given no legal title, the death of the white owner made them the victims of eviction. At Colusa, a remnant of the large tribe of the Colus, with whom the government had made a treaty, are to-day huddled on an old burial mound full of bones. Even this may be taken from them at any time. It was here that an old Indian woman said: "Do they think we are birds and can live in the trees?" These Indians might be advantageously moved.

You deprecate all government aid to Indians more than to other poor. We do not ask government aid. We ask the payment of a debt. You ignore the Indian right of occupancy, a right acknowledged by every civilized nation and by our own government in every State, save in California. Their present deplorable condition is the effect of white aggression, vice and greed, in which the government of the United States has been a partner by the repudiation of solemn treaties. We ask for no great tracts of land, nor cash payment due on these old accounts. We only ask that our Indians be given a fighting chance for life. Education and civilization may come to future generations, but there will be no future generations to educate, if the present state of things is allowed to continue. Suitable land is growing daily more and more difficult to obtain. If we want to save our Indians alive, we must do it now.

We see no reason to dread a reduction of our Indians to the opulent ease of those in Oklahoma to whom you refer, simply by the grant to them of individual holdings large enough for a house, a little garden, and where practicable, a bit of pasture or wheat land—the grants to be to Indians old enough at the present time to take advantage of them. This amount of land would scarcely make farmers of them, nor disturb the present industrial status.

You are entirely right when you urge upon Californians their duty to their Indian neighbors, but it will be a far easier matter to convince the average intellect that a man owning real estate, having a vote and recognized as a citizen of the United States, is a man and a brother, than to recognize that same fact while the claimant is a walf in the community. You suggest that Californians make adequate provision for their Indians. Californians, in common with other people, supposed that in buying or homesteading land, they received clear title from the United States government. No claim was made by that government, on behalf of Indians, and these have only had a footing in the State at all, by sufferance. However unjust this may be, the recent decision in the case of the Warner's Ranch Indians showed the literal reading of Federal law. We contend not for charity, public or private, but for justice.

You say that you believe that the local school and industrial privileges are sufficient to meet the needs of California Indians.

In this we cannot agree with you. In theory, our schools are open to Indian children; in fact, they are closed, save to a small minority. The time will undoubtedly come when Indian child and white child will sit side by side in our schools, but it is not the case to-day, and the unrecognized citizenship of Indians is largely the cause. The anomalous position of our Indians before the Federal law has left them a prey to the unscrupulous ever since the beginning of American occupation.

We are glad to state that there is a growing sentiment in California in favor of Indian manhood, and this sentiment is all rising to endorse our petition as thoughtful men and women who live in the State as well as those who live in other parts of the country recognize it as the first step toward an emancipated Indian citizenship.

We trust that you will re-read our petition and gain a clearer idea of what it is we ask for, and our reasons for so doing, and that these may cause you to see the case as we do. In any event, a sense of fairness will lead you to give the same publicity to our answer as that you have given to your counter petition.

On behalf of the Northern California Indian Association,

Yours respectfully,
MARY HAVEN EDWARDS,
President.

O. E. KELSEY,
Secretary.

We print the foregoing in compliance with the last paragraph, but vacate none of the positions of our petition to which it refers.

The Indian Bureau is the only machine the Government has with which to handle the Indians. Its major effort is to gather them in and reserve them. Building out into American life never has been a perceptible part of its policy. The giving of lands and money to the

Indians degrades independence, destroys citizenship and puts a premium on useless Indianism.

If the Government starts an inquiry to get the facts of the condition of the 13,733 so-called "landless Indians" of California with a view to finding out just how much it is going to cost to do what this Society asks, immediately the number reported will be greatly increased by a rush of red-headed, blue-eyed, white-faced people with one-fourth, one-eighth or one-sixteenth Indian blood ready to prove themselves Indians and vacate years of inherited citizenship in order to place themselves under the care of the Indian Bureau and so get the Government bounty. This is the history of every movement along this line.

After the agreement with the Chippewas in Minnesota had been made and the lands were to be divided, and the proceeds of the sale of their surplus lands and their timber was to become an income to the tribe, the Indian agent notified us he had a large party of children for Carlisle.

As we had never visited that agency we went in person for the children. He presented to us a party of thirty-six. There were three red-headed ones and just about one-third of the party were so white, blue-eyed and flaxen-haired that nobody would suspect them of being Indians. We objected, alleging that we had an Indian school and must maintain the semblance of one.

The Agent insisted that these were Government Indians and on his rolls as such, and that we could not properly refuse to receive them.

On investigating, we found that most of these white Indians, their parents and grand parents had been born off the reservation, and had been useful, self-supporting citizens; but this chance to get land allotments and money had led them to abandon their citizenship and go over to Indianism.

The complications and difficulties the Dawes Commission is struggling with in the Indian Territory where all of the tribes have far more white than Indian blood, and the almost numberless claims of Indian blood that have to be settled, show what a mix we are in and how these distributions build Indianism and down citizenship.

Is not the white race a stronger race than the Indian race?

Why, then, should not the individual mixed-blood at some stage of his blood pass over from the Indian to the white?

Naturally, if the white blood is stronger and more forceful, why should not the individual when half white pass to the white race?

The reason is natural and to be found in the fact that the Government pays the Indian to become a non-taxable, reservation Indian and compels the citizen to pay the taxes to pay that pay.

The California Association practically asks the Government to buy 418 or more separate tracts of land to settle these 418 Indian communities upon. If the \$100,000 it has cost the Government to locate and transfer the 300 Warner's Ranch Indians is to be taken as an evidence of what it will cost to land these landless Indians, \$4,000,000 will not cover the beginning expense alone, much less the perpetual expense to follow of looking after the land and the interests of the Indians through the Bureau and Agency system which will necessarily ensue.

It is admitted by the California Indian Association that the Indians themselves are now unable to take care of the holdings which they buy with their own money; so that the Government through the Indian Bureau must take care of what it buys; and there will have to be agents and the necessary assistants and machinery, which will be an indefinite, perpetual expense. It took three men and several month's travel to find land thought suitable which could be bought to settle the Warner's Ranch Indians upon, so that in that respect the job of finding 418 lots looms up as a big one.

That the Indians will be content to move to the selections made is another problem, for it may not happen that all the "graveyard" and "ocean beach" holdings some of them are alleged to occupy now can be bought.

Everybody who has had anything to do with it knows that as soon as the Government is in the market to make a purchase of property for any purpose whatever, it finds itself confronted with exorbitant demands, and no end of dickering unless it

confiscates, which in this case would not be possible.

The purchases accomplished and the Indians located, the results have not civilized them one bit. The operation of locating them and the Government control of them will limit their liberty and opportunities and operate to retard instead of advance their civilization and citizenizing.

The ownership of land is not a civilizer. Indeed, it can be and is made to hinder civilization. Through lands in severalty the Government has attempted to make the Indians land tillers, employing farmers to give them some instruction; but that feature of its effort is largely abandoned now, and through the leasing system it is instead making them landlords with capable Government agents to attend to all the business arrangements of leasing for them.

The Indian System does not recognize differences of ability among the Indians; that is to say, it puts capable educated Indians on the same level with non-English speaking and uneducated Indians. There must be among the 13,733 alleged "landless Indians" of California a very considerable number who are entirely capable of taking care of their own affairs; but they will come under exactly the same arrangements and regulations as those who are alleged to be helpless and impoverished. If not, who is going to decide, and where shall the lines be drawn?

The arrangements especially among the Five Civilized Tribes, but also for allotted Indians everywhere, clearly demonstrate the difficulties under which the Government labors along these lines. It would be worth while to carefully and particularly investigate conditions and results in every allotted reservation and tribe before deciding that it will be helpful to buy lands and make allotments to the California Indians.

The things necessary to be done for the accomplishment of the civilization and self-support of the Indians of California will not by this purchase of land be one whit less after such purchase than before. On the contrary the difficulties of doing the necessary civilizing and training work will be made much greater, because officials will be put in control whose tenure will hinge upon the largeness of their responsibilities, and to this end they will prevent their Indians from getting out among the people for opportunity and independence.

The position of the California Indian Association is wrong. Indians given lands by the Government are far more the prey of the corrupting, destroying influences of our white race than those not so helped. Go with us to some of the allotted Indians under special government care and we will show "graveyard" conditions incomparably more destructive and shameful than can be shown anywhere among the unallotted Indians of California.

Contact with the best of our people, employment in our industries, schooling and industrial training for their children, especially school with our own embryo citizens are the needs. All these will be easier, cheaper and better accomplished from their present status, and they will be safer because the values in this sort of giving will not be so attractive to the vicious, malevolent cupidty of the white race.

The Indians will become acceptable and citizen when their good conduct and productive qualities entitle them to citizenship, and they can be divorced from Bureau control. If the Indians of California can be brought to this worth outside of Bureau control the prolonged ceremony of divorcement will not be necessary and they can pass at once to the citizen condition.

It may be "hysterical" as Dr. Hayes Ward of The Independent says of us, or "pessimistic" for us to hold these opinions, but on account of our experiences and observations we cannot help holding them; and we conclude because of such experiences and observations we have just as good a right to utter opinions as people of less experience who hold contrary opinions have to utter theirs. And our experience tells us we are a far better friend to the Indians' development.

It is barely possible, of course, notwithstanding our ample experience in the short, quick method, that it may be perniciously "hysterical" and pessimistic" for us to know, as we do, that young Indians, in the course of a proper, non-reservation school life and industrial contact of a very few years, become entirely civilized, educated, refined, and useful as citizens. On the other hand, it may be most laudatory optimism to believe only in reservation methods which require generations and even centuries to humanize, civilize, and citizenize our Indians.

Let the facts settle the controversy!

Man-on-the-band-stand.

Had the mumps?

No bugle taps, and we miss them.

General King talked to us on Sunday afternoon.

Margaret Freemont has gone to Oak-lane for the summer.

Rose Hawk has been chosen captain of the No. 10. basket-ball team.—

Daisy Dyke has been elected captain of the girls' Freshmen basket-ball team.—

Summer uniforms are engaging the attention of those in the dress-making class.

No. 10. (Preps) won a game of basket ball from the Freshmen on Wednesday evening.

Last Sunday evening a number of girls went to town to hear a lecture on Mormonism.—

Miss Elizabeth Williams, '03, is enjoying her work at the Indian School, Morris, Minn.—

The large boys are working hard for the cross country run which will be held in a few days.—

Too much of "the beautiful" just now; still Spring has taken a new start since Monday's snow.

Art teacher, Mr. Canfield has moved from his room in the teachers' quarters to the Cottage.—

David McFarland, '98, has been elected President of the Christian Endeavor Society at Lapwai, Idaho.

A telegraph line has been erected from Chamberlain to Lower Brule Agency, South Dakota recently.—

A letter from Charles Williams says that he arrived home safe and found it very cold in Wisconsin.

Lively games of basket-ball these evenings between the various classes! The Juniors are ahead, it seems.

Some of the rooms on third floor of the large boys' quarters have a new coat of paint which brightens them.—

The girls who go to the cooking class, are to make cakes for lunch for the girls who are going to the country.—

The S. B. S. Club will give its entertainment this evening in the small boys' assembly hall. A good time is expected.

It is reported that Stephen Owlingwish who went home two years ago is getting along very well and supporting himself.—

Mr. Weber and his detail are repairing the coal bin floor, and when finished, it will be a great improvement over the old one.—

Miss Isabel Oller, of Puerto Rico, who attends the Commercial College in town spent last Sunday with our Porto Rican girls.—

Mr. Warner's brother, Mr. William Warner, of Cornell, will coach the Sherman Institute, Riverside, Calif. football team this coming season.

Our Young Men's Christian Association hope to send a good number of delegates this year to the Northfield Conference.—

Two basket-ball teams have been organized by the small girls of which Mary Cook and Esperanza Gonzalo have been chosen captains.—

Teresa Waukechon who is attending the public school at Lansdowne, Pa. says that although her studies are hard, she enjoys them very much.

Mr. Scott, of No. 8 school-room was the speaker on Saturday night, holding the attention of the student body with an illustrated talk on animals.

Daniel Eagle, '04, who went to his home in Dakota, soon after graduating, has returned to take a post course at the Commercial College, in Carlisle.

Peter Kilbuck who is assisting in the shoe factory, during Joseph Sauve's absence with the band, reports that he likes his work very much.—

Minnie Nick, '04, led a very interesting prayer meeting in the girls' quarters, last Sunday evening, the subject being, "Appetites that unmake men."—

Miss Prince, daughter of Dr. Prince of Dickinson College, is with us temporarily as instructor in vocal music. Miss Prince has a beautiful voice and is a cultivated singer.

Mr. Allen who visited the Susan's last Friday, gave them some wholesome advice which was well-received. The Man-on-the-band-stand hopes that the Susans are not getting lukewarm in their literary efforts.

Thomas Saul and Dock Yukkatanatche have been working in the Volunteer office for a few days, to help them over a busy time.

Foreman Baird and two or three of his best men took the large cylinder press apart to clean, and put the intricate machine together again in good shape.

Mr. Weber again comes to our rescue with his mechanical genius and repairs the electric motor, which began to mis-behave last week at a critical time.

The town of Carlisle has had a good many visits from fire this month—memorial halls, merchandise stores and residences of the community. What next?—

To night the Invincibles will be visited by Misses Smith and Stewart; the Standards by Miss Scales and Mr. Nonnast; the Susans by Miss Hill and Mr. Canfield.

Mr. Charles Bender, 1902, who has been coaching our baseball team for a few weeks has gone to Philadelphia to join his team-mates who are going south —

"Father" Burgess has been quite ill for a few days in Philadelphia, but last reports are that he is very much improved and will soon be around in usual health.

James Russell, an ex-student who is now on board the "Massachusetts," is enjoying the lovely scenery in Ponce, Porto Rico, and expects to be back to the states very soon.—

Alfred Venne and Victor Johnson gave the large boys a talk on the Northfield Conference in the Y. M. C. A. Hall, last Sunday night. Their talk was enjoyed by all the boys.—

We are pleased to be able to report that Mr. Mason Pratt at Steelton, is better. He has been suffering with inflammatory Rheumatism, and for days was not able to move a muscle.

Wm. Lukins, '95, an ex-printer, now holds the position of associate editor of the Tomahawk, a paper published in the interest of the Chippewa Indians of Minnesota, at White Earth.—

Sherman Coulon, who was a student of this school a few years ago, writes from Hampton, that he is getting along finely. He closes with kindest regards and best wishes to all in the school.—

Mrs. Sarah Archiquette Green has been employed for over a year at Flandreau, South Dakota. In a letter she states: "I can never forget Carlisle and all the good it has done for me."

Mr. Cleveland Jackson of Michigan states that plenty of snow abounds in that section of our country. He also states that people around that neighborhood are suffering with grip very much.—

Avis Wells, who has been living in Wellsville Pa. all winter, writes that she couldn't ask for a better home. The people whom she lives with are very good to her and help her along with her studies —

Samuel Saunook, an Invincible, made a handsome desk for the use of his society, and they gave him a hearty vote of thanks for the same. It is a piece of work for the workman and for the society to be proud of.

Mr. and Mrs. Frank Tyndall both ex-students of Carlisle write from their home at Omaha Agency, Nebraska that they are getting along nicely and have a nice little home. They wished to be remembered to all their friends.

What Hon. Clinton Rogers Woodruff, Special Inspector for the Indian service says in his report of Indian territory conditions and the white Indians of that section, last page, is in accord with what Col. Pratt writes.

Mr. Levant L. Mason, who has been visiting his sister Mrs. Pratt for a few weeks, during which time he went with the Colonel on an enjoyable trip to Florida, left to-day for his home in Jamestown, N. Y. Everybody welcomes Mr. Mason when he comes.

Mr. Weakley, of the Carlisle Post Office came out on Wednesday to go over our mail route and make some corrections. We send the REDMAN in all directions, and the counties in Pennsylvania, as well as those in near-by States have to be grouped in separate routes. After months of patient drill, Paul Segui has been placed in complete charge of the mailing, and we hope will be successful in straightening out the routes to conform to the new schedule. Mr. Weakley is a courteous gentleman, and we shall be glad to see him come at any time.

IT IS THE WHITE MAN WHO IS THE SAVAGE.

An Indian in Pocatello, Idaho, said to Charles Bradford, who reported it to the Amateur Sportsmen, March number and the clipping was sent to us by a friend:

"White Man the savage, not Indian; few more years all know."

The Indian was looking at the barren hills all about him; and the writer comments this wise:

This is true—we are the savages. The Indian breathed pure air, lived without disease, had the best of food and enjoyed the beautiful scenery. He had a full head of fine clean hair, and a mouthful of perfect teeth, and he averaged 100 years of life.

Modern man averages forty years! The Indian was not fat or thin. He was an athlete, and he enjoyed every hour of his life.

He invented all of the only real pleasure the white race have to-day—out-door pastimes, among them honest fishing and hunting, tennis, foot-ball, base-ball, golf, lacrosse, westing, running, jumping, pony racing, canoeing, aquatic sports, etc.

He never killed game out of season and never knew what disease or drunkenness meant until the white man came among his tribes.

All this was not savagery. Savagery exists only among the modern white races.

It seems savagery to turn beautiful wooded hills into barren mounds; to destroy the things that govern the elements.

It seems savagery to fill the world with coal smoke and fumes that destroy health and propagates hell on earth.

It seems savagery to exterminate birds and quadruped species that vain females may decorate their bodies.

It seems savagery to exhaust the fuel supply in the manufacture of silly, useless toys, and woman's faddish playthings, and to light the natural darkness.

We could live without the trillions of trinkets and artificial light, but we could not live without pure air and pure water.

The lighting of the cities at night means the smoking of the world in the daytime.

The sun was light enough for the Indian.

Let us have pure air and light in the daytime and less soot and cinders day and night.

The question discussed by the Invincibles, last Friday evening was well debated by volunteers, the main speakers being unavoidably absent. It was decided that the argument in favor of the question, Resolved, That the present system of civilizing the Indians tends to hinder rather than advance them, won the debate. There was good speaking on both sides of the question. The Invincible Society is growing in numbers and in some things is taking the lead of the other societies.

Miss Patridge is still with us, interesting students and teachers in the best methods of teaching and learning. Students through her drill will improve in enunciation, if they follow her advice. We love to train our muscles for the athletic field, why not study the proper muscle movements of the mouth so as to speak English words and sentences, understandingly. She would not have us "hold our jaws" but limber our jaws.

Osvaldo Sierra, Legation of Chili, Washington, D. C., was a visitor yesterday. The Porto Ricans were specially interested in him as they could converse with him in Spanish. The distinguished visitor seemed well pleased with what he saw of our work.

Instructor in printing, at Rainsford Island, Boston Harbor, George F. Clark, has favored us with a list "Jaw-breaking War Territory" names made easy by phonetic spelling. We thank him for the same, and any one is welcome to come and consult the list.

Miss Estaiene De Pelquestangue who is attending Pierce's Business College, Philadelphia, has been ill and says in a letter to a friend that she was very sorry to miss school, and also sorry that she could not go to hear the Carlisle Indian Band at Gimbel's —

The members of Y. M. C. A. expect to organize a baseball club which will meet all comers.—

LEANDER GANSWORTH MARRIED.

The marriage of Miss Louise Harding and Mr. Leander Newton Gansworth, both of Davenport, occurred at 8 o'clock last evening at Trinity Episcopal church, Rock Island, the Rev. Frederick A. Heisley officiating, with all the Lenten solemnities of the church. The bride was attended by her aunt, Mrs. H. Nutting of Rock Island, as matron of honor, and Mr. Edward Plowe of Davenport, served as best man. Only the immediate relatives and a few close friends witnessed the ceremony. An elegant wedding repast was served at the home of the bride's aunt, Mrs. H. Nutting, 2926 Seventh avenue, Rock Island, pink and white carnations and smilax being effectively used to decorate the table.

The groom is a native of Lewiston, N. Y., and was graduated from the Carlisle Indian Industrial school of Carlisle, Pa. He came to Davenport about a year ago and is a linotype operator, a valued attaché of The Times composing room force. He is a member of the Masonic and Odd Fellow orders and is a young man of sterling worth and ability.

His bride is a charming English girl, her home being at Hull, Yorkshire England. She is a graduate of the Nurses' Training school of St. Luke's hospital, Davenport. It was while there that she met Mr. Gansworth, the marriage being the outcome of a pretty little romance that had its beginning within the hospital walls last July, when she cared for him while he was recovering from an operation for appendicitis.

A devoted circle of friends of both bride and groom will join in wishing them happiness. Mr. and Mrs. Gansworth will make their home in Davenport.

—[Davenport Times, Mar. 8.

Mr. Gansworth was foreman of our printing office for several years and is well known at Carlisle. The Man-on-the-band-stand and a host of other friends extend hearty congratulations to the happy couple thus starting out in a big city.

MYRON MOSES DEAD.

A telephone message from New York brings us the sad news of the death of Myron Moses. The history of the deceased has been pretty well told in the RED MAN; how he left for California soon after his graduation in 1901, in the hopes of finding the climate suitable for his weak lungs, and after being there a year or two returned to Carlisle, and then so-journed to a hospital in Buffalo, and finally to his home near Akron, where he died. Myron was greatly beloved by all who knew him. He was a young man of Christian character, sweet disposition and lovable nature. He was very ambitious but not always as prudent as he should have been regarding his physical strength especially when duty seemed to require extra exertion. Myron was a printer with us, and played in the band, and he was a singer having a beautiful tenor voice which all delighted to hear. He made warm friends wherever he went, and was always loyal to his beloved Carlisle. His many friends will mourn his loss as of a brother.

BASE BALL SCHEDULE.

March 30, Franklin & Marshall, at Carlisle.
 April 2, University of Pennsylvania, at Philadelphia.
 April 9, Albright College, at Carlisle.
 " 15, Lebanon Valley College, at Carlisle.
 April 16, Open.
 " 19, Villanova, at Carlisle.
 " 23, Lebanon Valley College, at Annville.
 April 30, Harrisburg A. C., at Harrisburg.
 May 4, Gettysburg, at Carlisle.
 " 7, Lindner A. C. "
 " 10, Wyoming Seminary, at Carlisle.
 " 16, Williamsport A. C., at Williamsport.
 May 17, Williamsport A. C., at Williamsport.
 May 23, Lindner A. C., at Carlisle.
 " 28, Open
 " 30, Gettysburg (2 games) at Gettysburg.
 " 31, Bucknell, at Carlisle.
 June 4, Penn Park A. C., at York.
 " 8, Franklin & Marshall, at Lancaster.
 " 11, Albright at Myerstown.
 " 11, Lebanon A. C., at Lebanon.
 " 15, Harvard, at Cambridge.
 " 16, Fordham College, at Fordham, N. Y.
 " 17, Seton Hall, at South Orange, N. J.
 " 18, Lafayette, at Easton.
 " 22, Bucknell at Lewisburg.

THE PRESENT STATUS IN INDIAN TERRITORY.

Hon. Clinton Rogers Woodruff, Special Inspector for the Indian Service, Department of the Interior, thus writes:

The Eastern man's idea of the Indian Territory is likely to be hazy and inadequate unless he has some actual experience on the ground to set him right. The word "Indian" brings before his mind a red man in a blanket, but red men in blankets are almost as rare in the Territory as in Missouri, Indiana or Kentucky.

While in Tishomingo last Fall I was approached by a bright eyed, intelligent young man whom I remembered having seen the day before at a session of the Chickasaw Legislature. I had taken him to be a newspaper man, and his first question, "How do you like this country?" confirmed my impression.

After expressing my surprise and wonder at the revelations of the extent and variety of its resources, I remarked that it would very much assist one to have the Indians labelled, so that one would not make a mistake.

"Why," I continued, "I have met men since I came here, who claimed to be Indians, who did not look any more like an Indian than you do."

Imagine my surprise when he told me that he was an Indian, being an eighth blood, and a member of the Chickasaw Legislature.

The expression of my surprise led him to tell me of an early experience of his own. He had been sent by the tribe to a school in Ohio to be educated. When it became known in the little town where the school was located that "a real live Indian" was coming to town, the people began to inquire as to the train he was expected to come in upon. Between two hundred and three hundred were gathered together to greet him, but they were disappointed and to a certain extent chagrined when they discovered that the so-called Indian or red man was as white as they were.

I have related these incidents to illustrate that those who come under the designation "Indian" are not necessarily or always red men.

The first impression one gets of Muskogee, the largest and most important town in the Territory, is that of a Southern city, with a large Negro population. The Negro predominates, the whites come in next, and the red men are often pointed out as exceptions, one might almost say rarities. It is no uncommon thing to have your introducer say this is a REAL Indian. And yet legally and technically in Muskogee a large proportion of these Negroes and white men are Indians and are called such; and this is true throughout the Creek or Muskogee Nation. In short in this Nation the title Indian includes Indians by blood, Indians by intermarriage and freedmen.

The freedmen are the slaves who were liberated during the Civil War, or their descendants. They were admitted to full citizenship in the Creek Nation and are on precisely the same footing as Indians by blood, or the real Indian, as one is tempted to call him.

It must be confessed, however, that the calling of a coal black Negro "Indian" comes as a surprise. These freedmen are entitled to share in the distribution of the lands and moneys of the tribe; they can vote for the tribal officers, and are eligible to the tribal offices. The Creek Council, consisting of the House of Kings and the House of Warriors, is in part made up of Negroes.

The freedmen have not been admitted to citizenship in the two large and wealthy Southern tribes, the Choctaws and the Chickasaws, but the United States Government proposes to give them forty acres of land a piece, but it must reimburse these two Nations for the lands thus presented by a generous Government to those who were formerly in bondage to the Government's wards—the Indians.

Intermarriage between the full blood Indians and the freedmen has been frequent and extended among the Creeks; somewhat less so among the Seminoles and practically unknown among the Choctaws and Chickasaws.

The existence of these Negroes in such numbers as in the Creek Nation and under the circumstances, creates a Negro problem of great importance and greater difficulty. There are not wanting many prominent men and those in high office to testify that their presence in such numbers and under the conditions which ex-

ist, greatly complicates an already sufficiently difficult problem.

The suggestion has been made that the freedman should be given an opportunity to sell his land, and to that end, that all restrictions be removed from it. Whether this is the way out, we need not stop to consider; but the treatment of the freedman as a ward, and upon the same basis as an Indian, affords an interesting political study.

The Indian is treated as a child, as one who is incompetent to manage his estate; therefore, in the Creek Nation, for instance, his homestead of eighty acres cannot be sold for a period of twenty-one years, and he cannot sell the remainder of his land for five years, except under sealed bids and with the personal approval of the Secretary of the Interior.

The Negro freedman is subject to just the same restrictions, although in many instances he has shown himself to be quite as capable of looking after his interests as his white brother.

This is likewise true of the Indian, except the fullblood who seems to be unable or unwilling to take the proper care of his property and therefore needs the fostering care and protection of a strong, paternal government, especially in a land where the bold statement is frequently made that "an Indian has no rights which a white man is bound to respect."

The function and power of the Indian Legislatures have been very greatly reduced during the past ten years, and now they are almost entirely confined to the passage of a limited number of appropriation bills. In a few years they will be abolished altogether, in pursuance of the policy of the Federal Government to place the Indian on a basis of American citizenship.

When the tribal governments disappear the Indians will become full fledged American citizens clothed with all the powers and privileges incident to such citizenship. This will constitute a most interesting experiment in political development, but the Indians have intermarried to such an extent that, as I have already remarked, a considerable majority of them are to all intents and purposes white men. As part and parcel of this policy, the Indian lands and funds will be divided among the enrolled Indians of these several tribes.

IS THERE GOOD IN THE WHITE MAN?

THE RED MAN AND HELPER the name of a publication, the printing of which is done by the Indian apprentices at Carlisle, Pa., contains food for thought, that when considered will bring the blush to many a cheek for our attitude of mind towards the "Nation's Wards."

Why the red man should be the ward instead of the independent citizen is one of the questions that is bound to rise in the mind when the subject is viewed in the light thrown upon it, by their friends.

The problem is one that has taxed the wisest of our leaders in government and in education and even the most experienced do not agree on the subject, for one man will say the Indian should become a responsible individual [while another, with an equal interest in his future welfare will advise that he be left to his own environment and primitive crafts, though accorded fair treatment and the rights too often taken from them by unscrupulous men.

There is another class who will tell you in all sincerity the "only good Indian is a dead one" which is cruelty itself and explains the prejudice that prevents any general progress of the race.

In the columns of the sheet is a brief address made by one of the chiefs to the boys in the school which expresses a noble sentiment.

After reading this speech clothed in simple language yet full of dignity and good council, shall we not say with Col. Pratt, the superintendent of the school, that "After all there is some good in the Indian?"—[K. M. S. in Telegram-Union, Feb. 3 '04, Bridgeport, Conn.]

HINTS ON HEALTH.

In regard to the care of the feet, here is a bit of experience from a woman who has reached the half century mark in life, and who claims that her fresh complexion and sparkling eyes are due in a great measure to well-kept feet. She says, in the first place, she never allowed them to get cold, for that chills the entire body. She has knitted slippers for night

use over the floor and she takes plenty of exercise every day, with deep breathing, and she wears warm underclothing. Every night she rubs her feet with witch-hazel or alcohol, after giving them a bath in cool water and sea salt. She rubs her feet with vaseline once a week, and changes her stockings every other day, and in hot weather every day. Once she found corns coming and she exercised them away, at least she insists that she did. She believes that poor circulation will cause these painful excrescences upon the joints of the toes as surely as will too tight boots. One physical culture teacher advocates walking on tip-toe whenever possible for the purpose of making good circulation in the feet, and following as often as one can with a salt and water massage. Weak ankles may be rested and strengthened by lying face downward once or twice every day, and placing a pillow below the instep for a rest. Very soon, with this care, systematically followed, these little patient servants upon whom every one depends, even while she neglects them, will reward the care by renewed service.

—[Good Housekeeping.]

MUSICAL ENTERTAINMENT.

The Carlisle Indian Band of fifty-four pieces under the direction of their talented leader J. Riley Wheelock rendered a splendid program in the Auditorium of the Smith Memorial chapel, which was highly appreciated.

Mr. Vaux introduced the musicians as follows:

When our ancestors came to this country they did not find it a barren country, but found that it was inhabited by some friendly people called Indians.

When they had come on shore these Indians gave them food, and showed them how to raise corn and other vegetables, for they had run out of food on account of their long trip across the ocean.

And strange to say some of us have been trying to kill the Indians ever since. But there is one man in Carlisle who a number of years ago determined to show what could be done, with the Indians if they could be given a chance by being educated and shown our mode of living.

There is a school up in Carlisle for Indians who are the true Americans and these Indians are given a chance to learn some trade; you see before you to-night boys who were given a chance as musicians. And as you will see they have made a great success of it.

Mr. Nibecker said that we know enough about music to appreciate good music like that which we heard this evening, and in expressing his thanks for the pleasure he had received he thought he voiced the sentiment of every one of the audience, and as there was one way for the audience to show their appreciation he would ask all those who were in favor of it to say aye, which was given unanimously.—[Glen Mills Daily.]

INDIAN LANDS.

This week Oacoma, the county seat of Lyman Co., is filled with Indians from the Rosebud reservation. They are heirs of deceased Indians who had been granted lands in severalty in the Rosebud reservation, and Judge Argo, of Lyman county, is probating the estates in order that the heirs may become possessed of the land in question. In all one hundred and fifty estates will be probated this week. About fifty similar cases were disposed of a short time ago.

The matter becomes of general interest because the heirs under the law will be permitted to dispose of the lands to the highest bidder for cash. As the minimum allotment is a quarter section, and in many instances reaching as high as a section, the present proceedings will result in opening up to white settlement in the reservation not less than 400 farms in the immediate future, and the Indians will realize a pretty snug sum, as the lands are among the best in the State and will doubtless bring from \$3 up per acre.

Many of the lands above referred to are indeed the very choicest in the country as they were the very first pick of the Indians, and very few Indians selected lands that are not accessible to water.

A person buying these lands gets his deeds at once and the land is his without any provisions that he must live on them a certain number of years before they are really his own.

A great many people are intending to buy these lands simply as an investment feeling that the natural increase in the value of it will yield good interest on the money invested.—[The New Era.]

A DYING WORK.

An objection has been made to continued missionary work among the fullblood Indians in the Choctaw and Chickasaw nations, because it is said to be a dying work. I presume the intended force of the objection is that it is a waste of time, labor and money to continue a work that is dying and that it probably cannot be restored to health, growth and prosperity. It is certainly true that the churches in the Choctaw and Chickasaw nations are in a condition of decadence. With one exception, perhaps, there is not a church among the fullbloods that is in a growing healthy condition. There are not half as many members now in the Choctaw and Chickasaw association as there were a few years ago.

What is the cause of this sad condition? There are several causes. The people are dying very rapidly. Mortality among them is greater than for many years. The land office people here at Atoka say that the reports of deaths among the fullbloods, since enrollment two or three years ago, are simply fearful. This is caused largely by suffering from poverty and from worry over the loss of their nationality and their country. A great many of them are in despair over the future and do not care to live. I know that it is discouraging to work for a people under such conditions.

On the other hand, is it right to desert them? Is it right to give up the work because it is a dying work? Does not common humanity require that a sick and dying person should have attention and care? How much stronger does Christianity require that the poor, the weak, the sick and the dying shall be ministered unto, especially be given spiritual ministrations? In this case it is a race which is sick and dying because of our treatment. And yet the numbers of the fullbloods in these two nations are not so few but are enough to make an angel in heaven wish for the opportunity of ministering unto them. According to the Dawes commission there are 8 960 fullbloods, including the Mississippi Choctaws, in these two nations. This is more than the fullbloods in all the tribes in Oklahoma for whom there are fourteen white Baptist missionaries, male and female, laboring.

This may be a dying work, but it is certainly not a dead work. Brethren, let not these fullbloods testify in the judgment against us "I was an hungered and ye gave me no spiritual meat; I was thirsty and ye gave me no drink; I was a stranger in my own land and ye took possession of it but helped me not; I was sick at heart and sick in soul and was in prison of despair and poverty and ye deserted me or passed by on the other side." Rather let us seek to hear the master say: "Inasmuch as ye did it unto one of the least of these ye did it unto me."

—[The Western Baptist.]

Enigma.

I am made of 20 letters.
My 4, 12, 5, 5, 7 is what type-setters tax of their work

My 9, 10, 13, 8 is what we will have plenty of about the 4th of July.

My 20, 3, 2, 1 is what we have to do to get knowledge.

My 6, 17, 11, 16 is a fruit that grows in California.

My 15, 17, 18, 19, 14 appear in the skies.

My whole is the first thing we plant on our school campus, in the Spring time.

Answer to Last Week's Enigma.

1. R. H. Pratt; 2. Frank Mt. Pleasant; 3. Alfred M. Venne; 4. Prudence Miles Crosbie; 5. Asenoth Bishop; 6. A. Kensler; 7. Tiffany A. Bender; 8. Chas. V. Williams; 9. H. E. Gansworth; 10. Jeanette E. Pocattello; 11. S. J. Nori; 12. E. A. Allen; 13. Daniel T. Eagle; 14. J. L. Senseney; 15. Arthur C. Sheldon; 16. W. G. Thompson; 17. E. A. Cutter; 18. A. S. Ely; 19. Rose L. Nelson; 20. Wm. B. Mahone; 21. M. Wood; 22. J. R. Wheelock; 23. K. S. Bowersox; 24. G. S. Warner; 25. Elizabeth Wirth; 26. C. E. Weekley; 27. W. H. Miller; 28. Geo. Foulke; 29. M. S. Barr; 30. M. Burgess; 31. Salem Moses; 32. Anna Parker; 33. Antonio Lubo; 34. C. A. Bender; 35. A. L. Pratt; 36. E. G. Hill; 37. F. G. Paul.

SPECIAL DIRECTIONS.

Expiration.—Your subscription expires when the Volume and Number in left end of date line 1st page agree with the Volume and Number by your name on wrapper. The figures on the left side of number in parenthesis represent the year or volume, the other figures the NUMBER of this issue. The issue number is changed every week. The Year number or Volume which the two left figures make is changed only once a year. Fifty-two numbers make a year or volume.

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

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