# WHITMAN IN AN HISTORIC EVENT

OLD COLLEGE WILL BE PORTRAYED IN SCENES ON DAY OF CELEBRATION

Penrose Has Been With School for a Quarter Century—Dr. Whitman Recalled.

WALLA WALLA, Wash., June 7.—A glimpse of the history of Whitman college, one of the old educational institutions of the northwest, will be included in the program prepared to celebrate the long service of Dr. S. B. L. Penrose, president, who has served twenty-five years in that capacity. This resume of the past years of the college will be given Monday afternoon, June 9, and will be in the form of a masque—"The Masque of Marcus Whitman," consisting of a prologue and six scenes.

In the prologue of the masque, the spirit of history enters and declares that she has power by the wave of her hand, to have pass across the stage the "splendid figures of the past." The spirit of Whitman college enters and asks, "And who comes here?" The reply of the spirit of history introduces some one, in which an Indian chief makes the famous speech of 1832, called "The Macedonian Call." According to history, some Nez Perce Indians went to St. Louis in that year and asked for missionaries to come to teach of the book of the Great Spirit. The Indians were well entertained, but were, to the shame of the whites, taught nothing of the Great Spirit. So the chief made his great appeal, and this it is which is produced in this scene.

In the second scene, Indian maidens dance. And then the spirit of Whitman college asks if the Macedonian call went unheeded. The spirit of history answers that Dr. Whitman, a medical missionary, in 1836, came to the west and took possession of the land in the name of God and the United States.

Scene three shows the pioneers. Then the spirit of history speaks of the years of patient service given by Dr. and Mrs. Whitman, and of their toil and privations. The spirit shows their work with the Indians and then passes on to the year 1842, when Dr. Whitman, having heard that Oregon was to be ceded to the British, started in the dead of winter to ride across the continent in order to get to Washington in time to save Oregon for the United States.

Dr. Whitman succeeds in crossing the continent and scene four shows him at Washington, D. C., in the spring of 1843. Dr. Whitman meets President Tyler and Secretary Webster and tells them of the richness and fertility of Oregon and begs them to secure Oregon to the United States. Webster declares that no wagon could possibly be gotten to Oregon and Whitman settles the question by saying that he took one there himself. This statement, together with Whitman's courage and patriotism, impels Tyler to promise he will try to keep Oregon, and thus Whitman's ride is not in vain.

In scene five the spirit of history describes the journey of Dr. Whitman and his band across the mountains in 1843. Then the sprites of the mountains and the waters sing, in delightful lyrics, of the coming of the white people who bring "The Book." But the spirit of the fields enters and describes the horrible massacre of Dr. Whitman and his followers. The Blue mountains, however, endeavor to console the grieving waters and fields by saying that the blood of these people has hallowed the ground, has consecrated Oregon and has bound it by adamanting chains of love to God. The spirit of Whitman college then tells of the coming, after ten years of desolation, of Cushing Eells. Through him the valley filled with people and the wilderness blossomed. And here arose the school which became Whitman college.

The last scene shows, first, the students of seminary days, and then the students of today. The singing by the present-day students of two of their most popular college songs, "Quin, Quin, Qually," and "When the Morning Light is Breaking," furnish the ending for the vivid presentation of Whitman's history.

The masque was written by former and present students of the college and by Dr. Paros. It will be presented in the out-of-door amphitheater of the college.

### Talks on T. R.

The late John Donovan, of St. Joseph, Missouri, used to tell this story: At Polish St. Joseph, where Donovan conducted a stockyard, the old postmaster had recently died and his widow was temporarily filling the place. As Donovan was leaving Washington, his foreman asked him to try to have the old lady permanently appointed.

Donovan called on President Roosevelt, and explained how the salary of the postmistress would enable her to complete the payments on her little home in a year or so. Then she could surrender the place and live out her years with her little savings.

The President, perhaps having his own reasons for suspecting Donovan of some obscure political scheme asked him:

"Why do you come to me on this matter?"

"I don't know," drawled Donovan, "unless it is because you and I both go to the same lodge."

"And what lodge might that be?"

"Why, the lodge of common decent American manhood."

"The finest lodge in the world. Loeb! Loeb! Where is that appointment I signed—postmaster—South Saint Joseph? Tear it up! Write a new one. What did you say her name was, Mr. Donovan? Mrs Eggleston? Thank you! Thank you, Mr. Donovan. The finest lodge in the world."

Butter Wrappers printed at the Observer office.

### NAVAL SQUAD PATRIOTIC

PAGOPAGO, American Samoa, (Correspondence of Associated Press)—The sum of $34,200 was subscribed here for the fifth liberty loan by a handful of American naval officers, sailors and white civilians. This was a record subscription for the small population. The previous record was $18,000.

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But when December hits the land
—THEN YOU'LL NEED OUR COAL!

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Before the town is all a-shiver
That will serve to keep the people good and warm.

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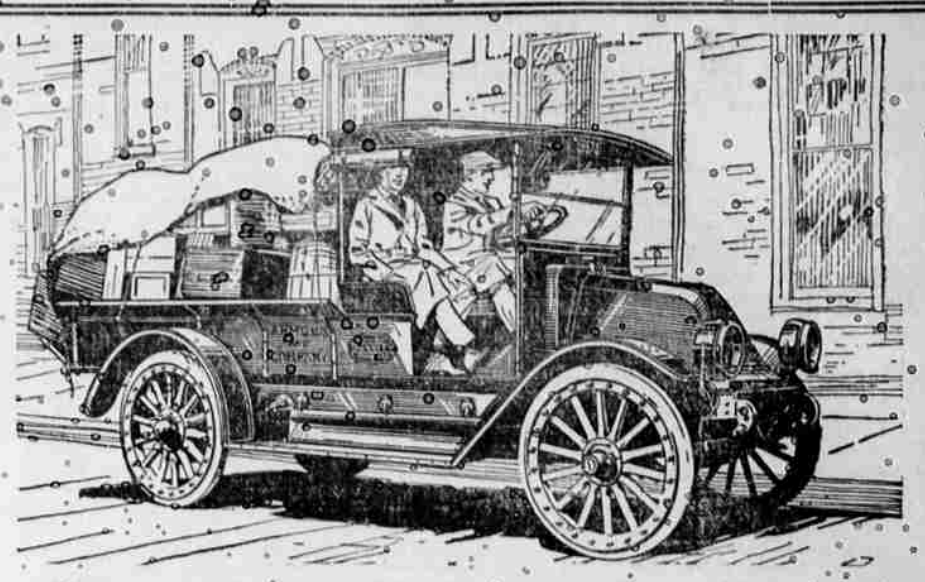

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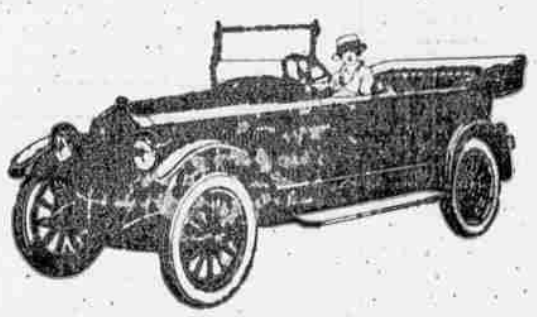

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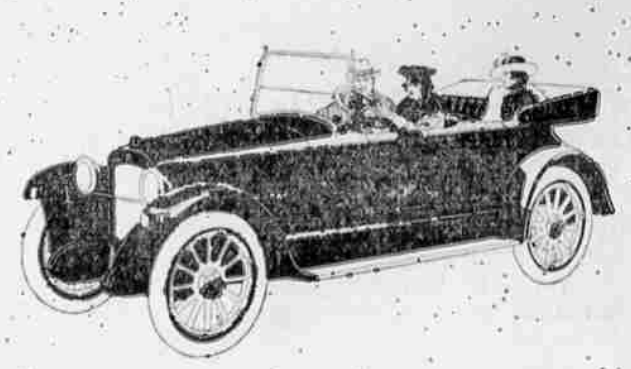

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