ENGINEERS.

Joseph Nix is the most modest young man in the engineering department, but he had a smile on his face Tuesday morning when the engineer entered the boiler room and inquired about steam—and why not? The steam guages registered at seventy-five pounds. Water! Water! was the cry Monday afternoon. Now since the leaky elbow on the water system has been replaced nobody wants water.

John Hunter is a record breaker, he is still on the night shift. The most lucky "chap" among the engineers is Harry Jones. He gets a "hand-out" wherever he goes, or rather he knows all the good places on the grounds. While informing the Domestic Science as to the reason of the lack of water, he scored a quarter of a pie.

The bottom of the well is being cemented this week.

Time tells the tale and it has told it well in the life of the Eureka packing. It is splendid for good engines, a perfect packing for poor engines, etc. Ask the Chemawa Band as to their experience with it last summer.

During the installing of the large dynamo the ammeter showed economy on the part of users. Now since we have a generator capable of giving all the power needed and more, too, shall we turn on all the lights, whether needed or not, and waste fuel? "The better qualified the man the better the salary." Young men increase your salaries by taking a course in our engineering and plumbing departments. A good bargain—we furnish the equipment for learning the trade, you furnish the head.

AN ENGINEER.

INDIAN PROPERTY RIGHTS.

When an Indian man marries an Indian maid in the Indian way, he is within the protection of the white man's law, according to United States District Judge R. S. Bean, who said so this morning.

The reason for the judge's decision was litigation growing out of the title to certain lands on the Umatilla reservation, where Indians had married according to tribal customs had been divorced, and finally had died, leaving the settlement of of the estates to the care of the white man's court.

Three of these cases came before Judge Bean recently, while a fourth presented the slightly different features that the dying Indian had been refused the last rites of the church unless he was married in the church. The squaw refused to go through with the ceremony, and lived with her husband as a servant until his death.

Judge Bean said in rendering his decision that the question was whether the marrage of an Indian allotee according to tribal customs was valid. It had been contended that since the federal act of 1887 provided that all allotees should be citizens of United States therefore they are bound by the same laws as other citizens, including the obligation to marry and the privilege of being divorced like other people.

The federal courts had never passed on the question, Judge Bean said, though the state supreme court had decided that tribal relations were binding. It was only good reasoning to hold that where the federal government regulated the right of the Indian to drink liquor and kept him confined to his reservations that the citizenship of the Indian was still hedged about with some restriction. Since their tribal life had not been changed, it was only proper that their tribal customs should be allowed to prevail. He, therefore held that a tribal marriage was binding, and that children born as the result of tribal marriages were to be considered the proper heirs to estates left by Indian allotees.