

RED MEN DISCUSS THEIR OWN PLIGHT

Interesting Bunch of Answers Comes in Reply to Three Leading Questions Addressed to the More Prominent Indians of the Tribes by the Secretary of the Interior.

Washington, May 9.—To find out what the Indians themselves think should be the government's policy concerning them, Secretary Franklin K. Lane, of the interior department, some time ago sent a letter to representative Indians throughout the country, asking them a list of questions concerning phases of the Indian problem. This letter was sent to three Indians at each of the more than a hundred reservations and agencies, the men addressed having been selected by the Indian bureau as among the more intelligent and progressive members of their race. About 275 replies have been received to these letters.

Questions Asked.

The questions asked in Secretary Lane's letter were as follows: 1. Do you think it would be a good thing for you to have your property and be independent of the Indian bureau? 2. What reasons have you for thinking so? 3. What one thing should the government do for the Indians if it is not now doing?

In a general way, the answers to the first and second questions may be classified in three groups, as follows: First, Those who urge that the only possible solution of the Indian problem is to let each Indian solve it for himself. The Indians who express this view are generally the younger and educated Indians who deprecate the old tribal laws and customs, ceremonial dancing and Indian ways of living, the influence of the chiefs and the patronage of the government, and are anxious to have all Indians adopt white civilization.

Second, Those who take the opposite view, and urge that Indians are not ready to take care of themselves, but that they do not want citizenship, but want to continue to be wards of the nation, and that to force them to adopt white civilization means the extermination of the race. Some of these writers in this class urge that since the government has taken their land, it is under a moral obligation to support and care for the Indians forever.

Third, Those who express the hope of eventual civilization and full citizenship for all Indians, but urge that immediate citizenship would generally be bad for the Indians. Writers of this class say that the average Indian is not sufficiently acquainted with the ways of the white men to compete with them successfully, in business or otherwise, and that if forced to rely upon his own resources, would be discriminated against industrially and politically. Some of these writers say that race prejudice is so strong it would be impossible for Indians to obtain justice in the courts of some states. Many of them urge that to give Indians their property, without restrictions, is to invite unprincipled white men to take it away from them and leave the Indians destitute in a short time.

In answer to the third question asked by the secretary, there is a remarkable unanimity of opinion among the writers, to the effect that the government should do more to teach the Indians practical and scientific methods of farming and stock raising. One Indian from Minnesota pleads that the Indian bureau shall do for the Indians of that state what the state government is doing for the white farmers, in instruction and demonstration.

Dislike Segregated Schools.

A number of writers protest against the segregation of Indian children in Indian schools, declare that the present system of education teaches the young Indians only the language and views of white civilization, and urge that Indian children should be educated in public schools, where they will come into close contact with white children. A surprisingly large number of those who express this view, are educated Indians who declare that in many cases the education now given, sends Indians to the segregated schools in of little value and that students of these schools very often become degenerates after leaving school.

Opposing Ideas.

Scarcely two tribes have the same exact conditions and problems to face, and in many instances, members of the same tribe express diametrically opposing ideas as to what should be done with or for that tribe. For instance: One member of the Blackfoot tribe says, "There ought to be a white man to teach the Indians how to farm." Another member of the same tribe, on the same reservation, says: "The government should stop the useless expenditure of our money for irrigation canals. It is just as foolish and useless to try to make successful farmers out of these Indians as it would be to try to make an automobile out of a wheelbarrow."

Afraid of Taxes.

An Indian of this same tribe says that the order of the Indian commissioner, a few years ago, to tax Indians' cattle in excess of 100 head in one ownership, at the rate of \$1.50 per head per annum, had a direful effect upon the untutored mind of the Indian, who hadn't the least conception of the meaning of taxation. He had been taught to believe that the more stock

he owned, the more prosperous and happy he would be, and thereby less dependent upon the government for help. Now he came face to face with a new policy, whereby the government was to tax him for his thrif, and a tax that was more than double what his white neighbor had to pay in county taxes upon the same class of cattle. No wonder the Indian became discouraged.

An Oklahoma Indian writes: "It will be long before the Cheyenne and Arapahos are ready for this (full citizenship and independence). They are progressing rapidly now, but they have far to go before they can travel the white man's road alone."

The chief of a tribe of Indians in Wisconsin writes: "It would be a good thing for us to be entirely free from the Indian bureau." Another member of the same tribe says: "I have never had the handling of property, I do not understand business matters, and I do not believe I could properly attend to such things without advice."

"Just as soon as an Indian becomes capable of attending to his own affairs," writes a chief of the Cherokee Nation, "the government should give him his portion of land and set him free and entirely withdraw its support from him and his family. If all the Indians of any tribe or band were given their land and government support were withdrawn, the old and non-progressive would become the prey of hard sharks."

"Use Indian money to buy stock for the Indians," writes a South Dakota Cheyenne Indian, "cash payments do Indians no permanent good."

Religious Ceremonies. One old chief, an Arapahoe, writes: "My people have some customs and certain ways of worshiping the Holy Creator and ways which God in Heaven has given them, and since the government has been using all means to discourage these ways and customs, my people and I are much displeased. My fellow chiefs and I believe we should be allowed to worship our Creator in our own way, and that the Indian agents should be so instructed." This protest is supposed to be against the efforts of the government to put a stop to chewing of the mescal bean, which produces a form of intoxication, and which was a feature of some of the Indian ceremonial dances.

Three Ute Indians wrote that their tribe is ready for complete independence and full citizenship. "I am glad," writes a Crow Indian, "that you have at heart the Indians' interests. We have been looking for such a man for forty or fifty years, and if we have at last got such a man, it will be a God gift to the nation."

Are Flesh and Blood.

"We feel that often our money is spent unwisely," writes a young writer, "and often by inexperienced men. True, we get benefits, but not in proportion to the expenditure. The Indians feel that their funds are being exhausted with but little benefit. We want to come out in the light of full citizenship. First of all, put some soul in your administration of Indian affairs. We are flesh and blood, with the same longings and aspirations that you white men have. Send us helpers. We are not so much in need of officials as helpers."

Want Practical Help.

Representatives of Indians' tribes in Washington and Oregon, including the Indians at the Yonkima, Tulahp, Muckleshoot, Misqually, Chehalis, Quinalt and other reservations, generally agree that for Indians of these tribes, full citizenship and independence would be a good thing. One of these Indians writes: "A man works harder on his own than on rented lands, and yet a number of Indians in this district have cultivated fine farms on leased property. If given absolute ownership of a farm, these men would work even harder, for then they would have an opportunity to prove to the white man that they are his equal in thrift and ability."

From a Flathead.

An interesting letter is written by a halfbreed, a member of the Flathead tribe, who says that although his father was a white man and a naturalized American citizen, he (the son) was denied homestead rights, and forced by the laws and the courts to be an Indian. This writer says that the greatest obstacle the Indians have to overcome is race prejudice, and that this is generally stronger among the mixed-bloods, against full-blooded Indians, than among the whites. The government, this writer says, should retain control of the Indians and their property to save them from the injustice and greed of white men and state governments, although he would give immediate and full citizenship to all who want it. "The government, he

thinks, should give Indians all education possible, prepare them for citizenship, offer them less temptation to dishonesty, and have all white claims settled "man to man and face to face, by the department, without resort to the court of claims, in which Indians have little faith." This letter is signed as "the effort of a true-reared Indian trying hard to think as a white man, the failure of which will prove the impossibility of anyone to be both at the same time."

One chief of the Apaches writes that "the Apaches have not yet learned to look after themselves and want always to stay in the White mountains (Arizona). In another letter, signed by 20 twenty Apaches, the writers say: "Yes, we want our property. We are trying to be progressive."

"Give the Indian all the property he has coming to him and let him understand he will get no more from the government, and he will hustle and take care of himself," writes an Indian from Montana. "Start in with a few of the more intelligent and sensible Indians, and let them furnish examples for others."

One Nez Perce Indian, pastor of a Methodist church, urges that the government should enforce legal marriage among the Indians, and says there is much carelessness concerning marital relations.

Teach Women, Too.

"If my lands were patented to me," writes this Indian, "I think it would increase the value of my example to my fellow tribesmen; I know it would give me greater prestige with my white neighbors. The government should impress upon Indians the value and necessity of proper living conditions in their homes; should send out more and better field matrons to teach Indian women how to cook and keep house; teach Indians to guard themselves against tuberculosis. Educated girls, return from school, are no ridiculed and lectured when they try to have their families adopt white ways, that they become discouraged and go backwards." This writer suggests that educated Indian girls be employed by the government, on salary, as assistants to field matrons, to teach other Indian women to cook and keep house.

"The essence of the present system of government help for the Indians is to get help, and strikes at the root of individuality and independence of character," writes an Indian from Port Peck, Mont.

Representatives of the Yuma Indians write that their tribe is not sufficiently advanced in civilization to be independent, and ask that they be allowed to form a tribal government, and have some voice in the management of their own affairs, as part of a preparation for citizenship.

Honora Indians, of California, wrote the secretary that nine-tenths of their tribe are ready and competent to be made free and independent. All the Hoopa writers claim that the Indians could manage their own affairs better than the government is managing for them.

At least half of the letters received contain pleas that the Indian bureau will do more to teach Indians better farming methods, and enable them to buy tools and implements, and livestock for their lands.

Comprehensive.

A Keshena Indian, of Wisconsin, writes the secretary that for educated, capable Indians, federal laws and reservation regulations mean misery and obstruction to individual progress and success, smother independence and initiative and are discouraging. This writer divides Indians into three classes: Competent, educated men with industry and ambition, who require no supervision; partially competent, those who have no education, initiative or power to develop, except under guidance; and finally, totally uneducated, those with bad habits, old and infirm and others unable to help themselves. The first class, he says, should be wholly free and independent. The second class partially supervised, and the third class continued under government care. In his suggestions as to what the government should do for the Indians, this writer says: "Do away with annuities, which breed debt; give him money only as he works for it and earns it; use his share of money to help him in developing his farm, business, or to help him obtain higher education. Build modern houses for Indians, with regard to light, heat and air. Segregate diseased Indians in homes or establish sanitariums, improve school facilities, teach civil government to prepare Indians for citizenship, establish community classes for home improvement, and athletic or social clubs on the Y. M. C. A. plan. Eliminate red tape in the Indian service."

Chiefs No Good.

A Mackinac Indian of Michigan opposes immediate independence for most Indians, but thinks the government should give the Indians the money from sale of their lands. "It makes intelligent Indians feel like slaves," he says, "to have somebody handle their money for them. Do away with the chiefs, who hold back civilization; let the Indians choose their own agents; don't appoint doctors as agents."

Hopi and Moqui Indians ask the secretary to have the department carry on a publicity campaign to help them sell their pottery, baskets, plaques, silver ornaments, blankets and other products.

A chief of the Navajo Indians says that out of the whole tribe of 25,000, less than 400 can understand and speak English, and that if they were given immediate independence and citizenship, the state would not furnish sufficient school facilities. He urges a trade school for the Navajos.

"To put the Omaha Indians on their feet in the quickest possible time," writes one of them, "remove at once every restriction that binds them to the government as wards. The dose may be too strong for a few of them, but it is the only medicine."

Be Their Ruin.

Opposed to this view is that of an Onondaga Indian who writes: "The effect of giving Indians their property would be their ruin. The Indian's tendency is to spend his money quickly. To give him independence would make most of them vagabonds." "The principle of awarding young Indians in Indian schools is bad," writes an Ojega Indian, from Okla-

homa. "When boys so educated are turned out of school they are in a class by themselves. They have never mingled with white boys and they know only the language of the whites, not their habits and customs. Whiskey peddlers, grafters and immoral women seek the friendship of the educated Indian boy only because he has money."

A Sac and Fox Indian writes: "The government should not listen to the plea of a few backward Indians who are opposed to progress, and are content to live at the expense of the government, and of other industrious Indians."

A chief of the Sioux, whose letter was typewritten in the Sioux language, says that it "took centuries to put white men where they are today, and yet in 50 years the Indians are expected to have attained this civilization. It is impossible."

"That the relations between Secretary Lane and his family, and the Indians, are unusually pleasant, is shown in a letter from one Indian chief, who writes as follows: "I am glad that you remember me yet and the time I was at Washington. I will shake hands with you, and you will explain to us a few questions up there, and I am always explain to the Northern Cheyennes of your words, and you was show us your nice daughter, which we was all good shake hands with her happy, and you promised to say to us that as long as you remember your good daughter, that you was going to remember us, too, and I am always talk about that to my friends, and all glad to hear about you and your nice daughter shake hands with your daughter, Miss Nancy Lane, and also you. Tell her."

A statement signed by 250 members of the Umatilla tribe, recites the history of that tribe, and opposes immediate citizenship for all Indians. This statement concludes: "Children who have become competent to live as whites, may now apply for citizenship and receive it. That is sufficient. A Creek Indian, from Oklahoma, writes that if Indians are made independent, some will fail, but that this would be equally true 50 years from now. "No greater blessing," he says, "can come to the Indian than to be compelled to think for himself."

Asks for Tools.

"To give an Indian money or property that he does not know how to use is to harm him," writes a White Earth Indian, from Minnesota. "Give each Indian an allotment and supply him with a team and implements, and give him a teacher—not a mere book-ish man, but a real teacher—who will stay with the Indian and teach him how to live under these new conditions; how to clear his land, build his house, cultivate the land and care for his stock and his family. The state of Minnesota is now teaching the white men to do these things, and it is the only way the government can help the Indian. The worst thing that can happen to an Indian is to give him money to buy whiskey, and other death dealing luxuries."

One Indian, a Yakima, writes that the government should provide more schools and some way of curing sore eyes. "Too many Indians go blind," he says, "too many have consumption."

PRESENT JOYS.

Let us find our content in this precious good minute And not put it off for a day or a year. Each beautiful hour has happiness in it. If one has the purpose to see and to do, The past with its memories mellow and olden, The future with hope all abloom, like the May— Let us not, mid their offerings gracious and golden, Forget the glad joys that are crowning today. When the bright sun comes up in the grace of the morning And hangs his fresh beams on the dew, Let us say that we, too, every duty adorning, With love and high purpose will go forth and shine. And since "as a man thinketh," he is, we'll remember To keep all the keys of our being in tune; And though fields may betimes wear the gleam of the fields of December, Our hearts shall still hold the warm roses of June.

SMOKING CHIMNEYS.

In London they tell of a certain statesman who is an optimist on all points save marriage. One afternoon on a country road when he saw a cottager eating his supper alone in the road before his dwelling, "Why, Henry," asked the statesman, "why are you eating out here alone?" "Well, sir, or—" the man stammered, "the—chimney smokes."

"That's too bad," said the statesman, his philanthropic sentiments at once being aroused. "I'll have it fixed for you. Let's see the cottager could stop him the statesman proceeded to enter the cottage. As soon as he had opened the door a broomstick fell upon his shoulders and a woman's voice shrieked:

"Back here again, are you, you old rascal! Clear out with you or I'll—" The statesman retired precipitately. The cottager sat in the road shaking his head in sorrow and embarrassment. The statesman bent over him and laid his hand in a kindly fashion on his arm. "Never mind, Henry," said he consolingly, "my chimney smokes sometime, too."—Harper's Weekly.

RYAN IS SAFE.

Washington, May 9.—"All safe and well," read a wireless message received at the state department today from Dr. Edward R. Ryan aboard the steamship Esperanza, which left Puerto Mexico today for New Orleans, with between 600 and 600 refugees from Mexico City.

ECONOMY.

When buying wood, buy ash trees, So that when one is bereft Of fuel he will still, one sees, Have all his "ashes" left.

Low Round Trip Excursion Fares From Missoula, via the "MILWAUKEE"

Table of train routes and fares from Missoula to various cities including Chicago, St. Louis, Washington, Peoria, Rock Island, Cedar Rapids, Pittsburgh, Nashville, Norfolk, Davenport, Des Moines, Dubuque, Sioux City, Fort Smith, Portland, Me., Baltimore, Boston, Detroit, Cincinnati, Philadelphia, Memphis, Milwaukee, St. Paul, Duluth, Kansas City, Moncton, St. John, Buffalo, New York, Niagara Falls, Syracuse, Halifax, Ottawa, Toronto, Montreal, and Quebec.

DATES OF SALE: May 23; June 1, 6, 8, 13, 20 and 27; July 1, 8, 15, 22, 29; Aug. 5, 12, 19, 26; Sept. 2, 16, to all destinations. Return limit, October 31. Round trip tickets on sale to Pacific coast points June 1, \$29.25 round trip. Return limit, October 31.

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MARKET IS FLABBY AND BUSINESS HESITATES

BIG CROP REPORT IS BASIS FOR CONFIDENCE BUT INSPIRES NO ENTHUSIASM.

New York, May 9.—Temporary satisfaction of the demand from the shorts left the week's stock market in a flabby state. Disinclination to embark on speculation either for a rise or fall was a characteristic of the market.

The crop prospect constituted a back-log for confidence. The government formulated the promise of a winter wheat crop a hundred million bushels in excess of last year's heavy yield and defined the forward state of other crops. Business, however, still hesitated.

The struggle with credit troubles of various railroads burdened the whole market. The selections for the federal reserve board made a good impression. In Europe uneasiness was renewed over Uster and the Balkans with the suspicion that gold absorption was going into war chests.

New York Closing Stocks.

Table of New York closing stock prices for various commodities and stocks including Amalgamated Copper, American Beet Sugar, American Car & Foundry, American Locomotive, Amer. Smelting & Refng., American Sugar Refining, American Tel. & Tel., American Tobacco, Anaconda Mining Co., Aitchison, Baltimore & Ohio, Bethlehem Steel, Brooklyn Rapid Transit, Canadian Pacific, Chicago Great Western, Chicago, Mil. & St. Paul, Chicago & North Western, Colorado Fuel & Iron, Denver & Rio Grande, Erie, General Electric, Great Northern pfd, Great Northern Ore. Cos., Illinois Central, Interborough-Met, Lehigh Valley, Louisville & Nashville, Missouri Pacific, New York Central, North American, Northern Pacific, Pennsylvania, Pullman Palace Car., Reading, Republic Iron & Steel, Rock Island Co., Southern Pacific, Southern Railway, Tennessee Copper, Union Pacific, United States Steel, Utah Copper, Western Union, Westinghouse Electric, Chino Cop., New Haven, Ray Cons. Cop., and Total sales for the day, 150,100 shares.

Boston Closing Mining.

Table of Boston closing mining stock prices for various companies including Amalgamated Copper, Am'n Zinc Lead & Sm, Arizona Commercial, Bos. & Const. Cop. & Sil. Mg., Calumet & Arizona, Calumet & Hecla, Centennial, Copper Range Con. Co., East Butte Cop. Mine, Franklin, Granby Consolidated, Greene Cananea, Isle Royale (copper), Kerr Lake, Lake Copper, Le. S. & C. Copper, Miami Copper, Mohawk, Nevada Consolidated, Nipissing Mines, North Butte, North Lake, Old Dominion, Osceola, Shannon.

Table of market rebounds for various commodities including Superior & Boston Min., St. Paul & Northern Pac., U. S. Sm. Ref. & Min., Utah Consolidated, Utah Copper Co., Winona, Wolverine, and B. & S.

Market Rebounds.

New York, May 9.—After a bad start today caused by overnight Mexican news, the stock market made steady improvement. Indications favored another decline, but the market developed unexpected strength. Last prices were fractionally over yesterday's close with manifestations of real strength in a few issues, including Reading and Chesapeake & Ohio. Missouri Pacific broke nearly 2 points on sales of 3,000 shares at the opening today, but later recovered.

The expected gain in cash, amounting to nearly \$7,500,000, was shown in the bank statement. Bonds were irregular. Rock Island bonds were active, rising 1/4 to 1 3/4. Total sales, par value, \$1,002,000. United States bonds were unchanged on call for the week.

Grain and Provisions.

Chicago, May 9.—Adverse crop conditions in Europe from the Atlantic to the Black sea more than counterbalanced today the effect of the great wheat harvest, which is looked for in the United States. The market closed steady at a gain of shade to 3/8 3/4 net. Corn finished 1/2 off to 3/8 up, oats unchanged to a 1/8 lower and provisions virtually the same as last night.

Bulls had the advantage in wheat from the start until the last tap of the bell. Although Argentina storms made corn advance a little, the market afterward weakened. Country offerings here increased and larger receipts are expected soon. Planting in Illinois is expected to be completed by the end of next week.

Trading in oats was mainly local, and the price almost at a dead center. Provisions ruled barely steady. Shorts were about the only buyers. May wheat, closed, 94 1/2c; corn, 64 1/2c; oats, July, 37 1/2c.

Chicago Livestock.

Chicago, May 9.—Hogs: Receipts, 10,000; slow. Butk, \$8.45@8.55; light, \$8.35@8.55; mixed, \$8.30@8.55; heavy, \$8.25@8.55; rough, \$8.15@8.30; pigs, \$7.40@8.45. Cattle: Receipts, 200. Market steady. Beeves, \$7.50@8.50; Texas steers, \$7.10 @8.15; western, \$7.10@8.10; stockers and feeders, \$6.60@8.30; cows and heifers, \$6.70@8.60; calves, \$7.60@7.75. Sheep—Receipts 1,000. Market steady. Native, \$5.10@5.75; western, \$5.10@5.80; yearlings, \$5.50@6.75; lambs, native, \$6.10@7.10; western, \$6.10@7.75.

Minneapolis Grain.

Minneapolis, May 9.—Wheat: May, 90 1/2c; July, 90 1/2c; No. 1 hard, 95 1/2c; No. 1 northern, 92 1/2c@94 1/2c; No. 2 northern, 90 1/2c@92 1/2c.

New York Metals.

New York, May 9.—The metal markets were dull and nominal. Lake copper, nominal; electrolytic, \$14.12 1/2 @14.37 1/2; casting, \$13.57 1/2 @14.12 1/2.

TOUGH ON R. P.

(Great Falls Leader.) In order to be defeated for the nomination for the United States senatorship from Alabama, Representatives Richmond Pearson Hobson acknowledged to spending \$3,373.34 under the Alabama primary law—a fine law that for a man poor, but honest.

IT FAILED.

San Francisco, May 9.—It was publicly learned for the first time today that an attempt was made to poison Alice McGowan, a novelist, a month ago in her home at Carmel by the Sea, California's colony of writers and artists.

CAN'T HAVE EVERYTHING.

(Helena Independent.) Ty Cobb is doing all he can to keep the Detroit team up in the race, so Detroiters need not brood too much over Billy Sunday's refusal to perform in that city.

Seattle's the Place. In the center of things—an absolutely delightful cool breeze from Puget Sound and remember the Hotel Savoy. In the center of things—an absolutely delightful cool breeze from Puget Sound and remember the Hotel Savoy. In the center of things—an absolutely delightful cool breeze from Puget Sound and remember the Hotel Savoy.

Good News for coffee wrecks—POSTUM "There's a Reason"

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TIRE FACTORIES SALES CO. Dept. A. Dayton, Ohio. R. G. HULL Auto Service Ravalli, Mont. Daily trips across the reservation. First-class service. Careful drivers.

TWO AVIATORS KILLED. Stettin, Germany, May 8.—Lieutenants Forber and Kurtz, German army aviators, were killed today while attempting to make a landing here. They were in a flight from Schwirin to Posen.

REBEL OFFICER RELEASED. Laredo, Tex., May 9.—Rebel Paymaster Major Manuel Caballero, arrested by a United States patrol on the Texas side of the Rio Grande yesterday, was released today.

COLONEL PARKE DIES. Dallas, Tex., May 9.—Colonel Milton Parks, one of the founders of the popular party and a leading figure in the Farmers' alliance, is dead, aged 65.

Eczema Is Only Skin Deep. A few skin troubles originate in the blood. But try Evana, ex-Commissioner of Health and a famous writer on medical subjects, says: "We shall begin to make headway with skin diseases when we learn two things: first, that a skin disease does not come from impure blood, second, that so-called blood purifiers have no such action." Begin immediately to clear your skin. Stop that itching and burning. Drive out those pimples. Make up your mind to start now and give yourself a smooth, velvet complexion. D.D.D.—for 15 Years—the Standard Skin Remedy. Missoula Drug Co.