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# THE INDIAN SCHOOL JOURNAL

JANUARY, 1905

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Are Good"

By S. M. McCowan.

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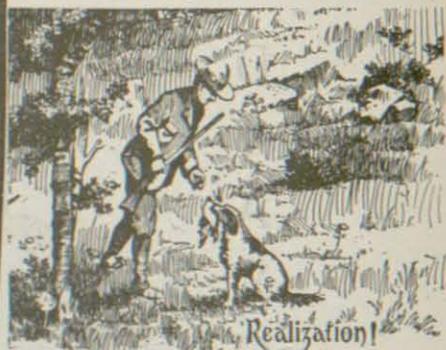
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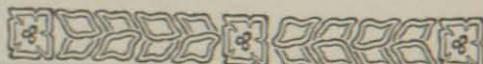
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**The INDIAN SCHOOL JOURNAL,**

CHILOCCO, OKLAHOMA.

## Chilocco History and Description

THE CHILOCCO INDIAN INDUSTRIAL SCHOOL, established by the Honorable James M. Haworth, the first superintendent of Indian schools, after whom our assembly hall is named, was opened for pupils in January, 1884, in the large building now known as the boys' home. Its location is on a beautiful tract of land, 3 miles in extent north and south, and  $4\frac{1}{2}$  miles east and west, in Kay county, Okla., but bordering upon the Kansas state line, about six miles south of Arkansas City, Kan. Large as this school reservation seems to be, it is all either under cultivation or utilized as meadow or pasture. Chilocco is a money-order postoffice; it has telephone connections both north and south, and flag stations on the "Santa Fe" and "Frisco" railway systems—both railroads running through the school lands.

The school plant now consists of some thirty-five buildings, principally of stone, mostly heated by steam or hot water and lighted with electricity, with modern conveniences and equipment. The stone used in their construction is the handsome magnesian limestone, quarried on the reservation. The water and sewerage systems are first-class.

This is known as the best equipped institution in the Indian Service for imparting a practical knowledge of the agricultural industries so much needed by the majority of Indian boys. The principal crops are wheat, corn, oats, broom corn, sorghum, millet, alfalfa, and prairie hay. The beef and dairy herds contain about 1000 head. Over 10,000 gallons of milk were produced during the last quarter, and most of the beef and pork used during the last fiscal year was raised and butchered at the school. The large orchards, vineyards, nursery and gardens afford means of practical instruction in all these closely related industries. There is a large amount on hand of budded and grafted nursery stock, of best varieties, which will be sold cheap to other schools, or to Indians who will plant and care for it on their allotments.

The trades school includes instruction in blacksmithing, horseshoeing, wagon making, carpentry and cabinet making, shoe and harness making, painting and paper hanging, printing, broom making, tailoring, stonecutting, stone and bricklaying, engineering, plumbing and steam fitting; also the domestic arts, such as sewing, dressmaking, baking, cooking, housekeeping, laundering and nursing. Instruction, rather than money making, is the object. Nearly the entire product, however, is utilized by the school.

The literary course is designed to give a thorough grammar school training. Music and military tactics are included in the course. There is a library of 1,300 volumes, especially selected to meet the requirements of this school. Religious instruction, while nonsectarian, is not neglected, and the object of the school is to graduate Indian young men and women with well formed characters, as well qualified as possible—industrially, mentally and morally—for successful competition with youth of any race or color. Base ball, foot ball, tennis, basket ball, etc., are encouraged, but no attempt is made to organize professional teams. The school band is in frequent demand at neighboring towns. The present attendance is about 700 pupils, from 40 different tribes of a dozen different states and territories.

# The INDIAN SCHOOL JOURNAL

A Monthly Magazine Published in the Interests of Indian Education.

Subscription, Fifty Cents a Year.

Edited by S. M. McCowan and Published at the United States Indian Industrial and Agricultural School, Chilocco, Oklahoma Territory. Formerly The Chilocco Farmer and Stock Grower

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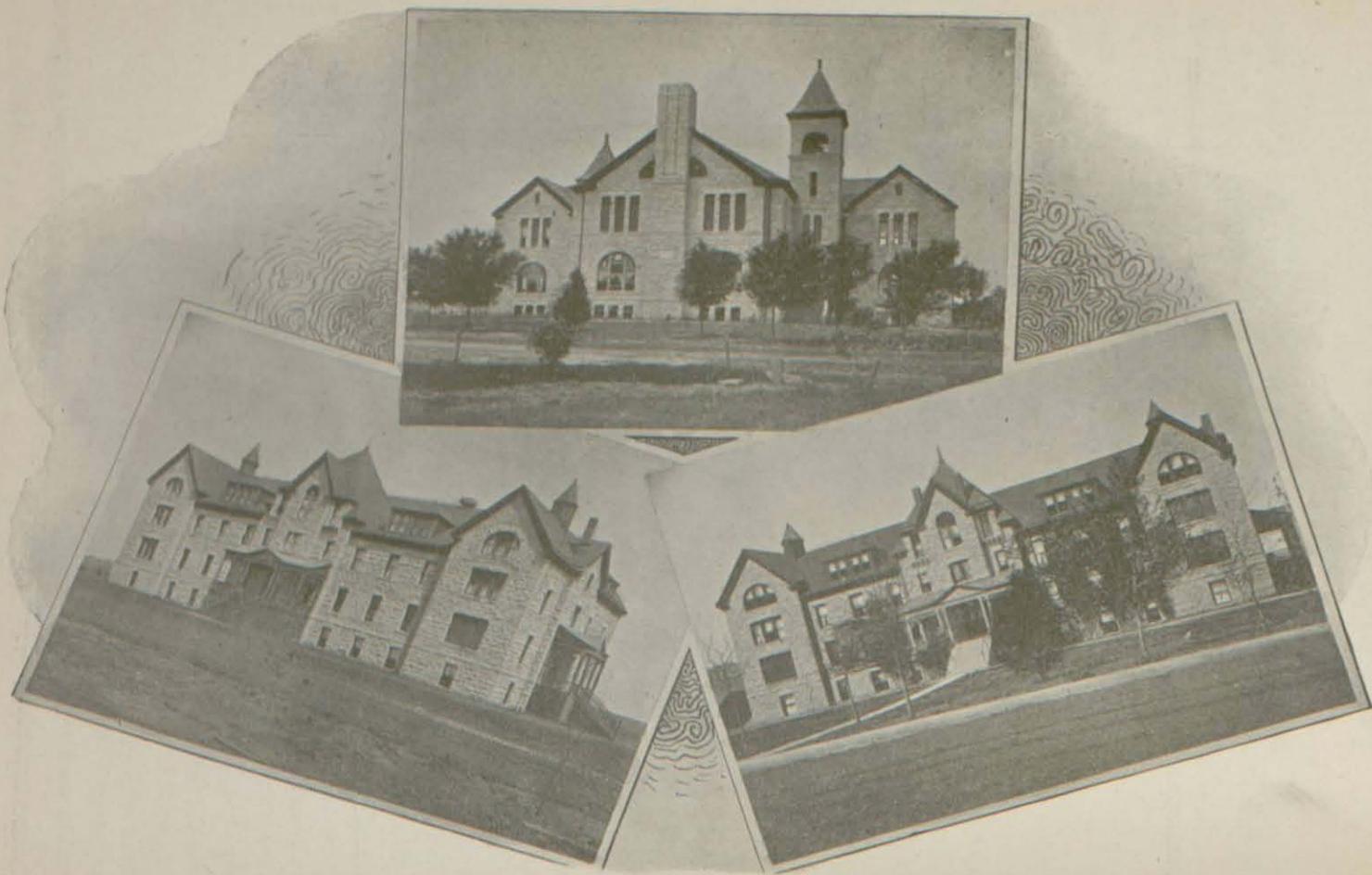
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THE JOURNAL is issued from the school's printing department, the mechanical work on it being done by students of the school under the direction of the school printer.

Entered at the post-office at Chilocco, Oklahoma, as second-class matter.

Advertising rates made known on application. Communications should be addressed to THE INDIAN SCHOOL JOURNAL, or E. K. MILLER, Business Manager.



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# THE INDIAN SCHOOL JOURNAL

VOLUME FIVE

JANUARY FIFTEENTH

NUMBER TWO

## Some Live Indians Who Are Good

By S. M. McCowan

THE Pima Indians of Arizona are perhaps the best Indian farmers by means of irrigation in the country today. Their land has not been allotted, and can not be until a permanent water supply has been established by the Government. Years ago, before the white men became so plentiful, the Pimas were wealthy in the abundant crops they raised by their own labor. Then they had all the water the Gila and the Salt rivers provided. Then the white man came and naturally went above the Indian reservation and diverted the water from the Salt and Gila, taking out all the regular flow, leaving none to pass on to bathe the parched and fevered reservation lands. The Indians, in consequence, depended upon the rains that were not plentiful, the surplus water and wells. Even now, with all of these conditions changed against them, they are supporting themselves and families by their own exertions, asking nothing of the Government, and desiring only to be given their just dues. The Pimas are now under a most excellent agent, Mr. J. B. Alexander, who will in time do much for the people over whom he presides in his kindly interested way.

The Osages in northeastern Oklahoma are the wealthiest people per capita on the face of the earth. They have been handicapped by the

possession of too much money. Nevertheless, the mixed bloods are, almost without exception, doing well at farming and stock raising. They have exercised good judgment in the selection of their farm lands and are excellent judges of stock, especially cattle and horses. They care little for hogs, sheep or poultry.

In horse flesh they lean toward the dual purpose animal,—something weighing twelve to thirteen hundred pounds and good for the road as well as the plow. In cattle they have used the full-blood Herefords on the original Texas long-horned stock and the result is a very fine grade of beef cattle,—hardy, thrifty and well-meated. Judging from the success attained by the mixed-blood Osages it would seem that the best solution of the Indian problem, from an industrial viewpoint, is the mixture of the white and red races in marriage. The offspring of these mixed-bloods are usually extremely comely and superior to the Indian in every way.

Some full-blood Osages are making excellent progress in farming and stock growing. James Bigheart, chief of the tribe, has a large tract of land enclosed, of which he cultivates scientifically and very successfully something more than one hundred acres. He is lord of a much larger tract adjacent to his enclosed land, which he uses as a ranch for his 600

head of half-breed Herefords. He is one of the Indians who owns hogs, having between one and two hundred on his place. He owns, also, 150 ponies and graded horses.

Embry Gibson, another full-blood Osage, owns two hundred head of graded cattle, cultivates eighty acres of land and is self-supporting and successful.

Peter Bigheart, son of the chief, farms sixty acres of land, owns twenty head of graded Herefords and fifteen graded horses.

Charles Wareska has 150 head of graded cattle and twenty horses. These four full-bloods are the most successful farmers and stock raisers of the nation. This is not a long list. It is hardly to be expected that many people as wealthy as the Osages are, and with absolutely no monetary incentive to exertion, would take voluntarily to the toil necessary to make successful farmers. That these Indians are progressing, is evidenced by the fact that they have decided in general council to request of the government the allotment of their lands in severalty.

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Perhaps the most illustrious example of Indians as successful farmers and stock raisers may be found among the Apache prisoners of war, located at Fort Sill, Oklahoma. These prisoners compose the noted band of renegades who, under the famous war chief, Geronimo, wrought such havoc among the scattered white settlements of Arizona, their leader receiving from General Miles the appellation of "the human tiger." They were taken from Arizona to Florida; from there to Mount Vernon, Alabama, and from Alabama to Fort Sill, in 1894. Since moving to Oklahoma they have been practically free,

but are not allowed to leave the reservation without permission from the officer in charge. For some years past these prisoners have been under the care and guidance of Captain Farrand Sayre, U. S. A., and it is to his genius, vigilance and untiring industry that the gratifying results shown by these Apaches are due.

When the band reached Oklahoma they numbered about three hundred men, women and children. The reservation upon which the Apache prisoners are located comprises about four thousand acres. Some of this land is excellent for agricultural purposes, but the most of it is grazing and wood land.

When the Indians were first located at Fort Sill they were provided with tents for living accommodations. Shortly afterward lumber was issued and the Indians under the supervision of white carpenters, constructed 68 dwellings and a store house. Farming tools and implements were also issued to them. The military department loaned them fifty mules for their use at first. They were returned to the department in a few years, for the reason that the Indians had provided themselves with good work animals. They took kindly to agriculture and stock-raising pursuits from the first,—not because they were better workers than other Indians, nor because of any special aptitude for these pursuits; nor any extraordinary desire on their part for toil—but simply because they were under good management, that required certain tasks of them. These tasks, too, being required at the right time and in the right way. The success of these Apaches is due almost entirely to good management. No drones are allowed in the Apache villages. Captain Sayre gives this

work his personal supervision, provides intelligent overseers, (whites) and requires good results. If the results are not satisfactory, the matter is investigated and Mr. Indian must pay for his failure in some way satisfactory to the commandant.

During the first two years of their existence at Fort Sill, these Indians, besides constructing the dwellings and store house mentioned above, dug and cased twelve wells to provide good drinking water. They broke, fenced, seeded and cultivated 680 acres of land. Since then this acreage has been increased to 1100 acres. This land is cultivated entirely by Indian laborers, and it is an extremely interesting and educative sight to see the Indian men, young and old, in their long hair and semi-civilized dress, following the plow in breaking the ground, in cultivating corn, or in gathering the harvest. The women assist in this work with the hoe, planting the seed, and such work as they can do.

The main crops raised are Indian corn, kaffir corn, cane, and vegetables of various kinds. Allotments have not yet been made, but the officer in charge has required each family to fence and cultivate a particular tract of land for his personal use. A few families keep cows which they milk, using the product to drink, or to eat in the form of butter.

One of the chief industries on the reservation is hay making. The reservation furnishes an abundance of excellent grass which is cut, stacked and baled entirely by the Indians, they using their own implements, horses, etc. They find a ready market for this hay, the Post taking four or five hundred tons of baled hay each year and the city of Lawton requires about as much more. They

have over two hundred tons of baled hay stacked, ready for use this winter for their own stock. They have also a large quantity of kaffir corn fodder stacked for the same purpose. They are not allowed to sell their hay or stock without the permission of the officer in charge. This surveillance is necessary; otherwise the Indians' natural improvidence would cause them to sell anything they possessed for anything they could get, whenever they desired something keenly. Thrift and economy are traits not inherent in the Indian and take long years in the acquiring.

The entire reservation occupied by these Indians has been fenced by the Indians themselves. This fence is more than fifty miles in length. The Indians cut the posts, set them, strung the wire and did everything connected with the work. They have constructed right large reservoirs at suitable places on the reservation for preserving stock water.

About nine hundred head of cattle were given to these Indians in 1895-6. For some years, owing to various causes, such as straying, thefts by whites and Indians, Texas fever and blackleg, the herd did not increase. After the cattle had become acclimated and the Indians themselves had learned something about the business and saw the importance of caring for the stock, the herd rapidly increased until it now numbers nearly five thousand head, eleven hundred calves having been branded during the last season. The Indians have improved the original Texan stock by breeding to full-blood Herefords. They are taking great interest now in the breeding of horses and mules, to which their location is admirably adapted. All Indians are fond of horses and the Apaches are

no exception to this rule, many of them owning from twenty up. A standard-bred stallion has been purchased, also an excellent Kentucky jack, and with these the Indians are rapidly increasing the value and usefulness of their farm animals.

This band of Apaches has been especially fortunate in two things: One, by having a most competent officer in charge of them, and the other by having been compelled in the early days of their captivity to send their children to large non-reservation schools. These children have graduated and returned to the reservation, bringing with them new ideas and habits of industry and an ambition to succeed. Some of these returned students have taken to farming in modern style and with satisfactory success; others have established stores, carpenter shops, blacksmith shops, wagon shops, etc. These returned students are generally good workers and steady, faithful, reliable men. One student informed me recently that he had made as much as \$10.00 per day shoeing horses and repairing wagons and farm machinery for his people. All of the improvements on buildings are now made by returned students.

The band now numbers 267 men, women and children. A large number of these are still drawing small rations, but this matter of gratuitous giving will soon be abolished entirely. The clothing ration has already been abolished and the food ration reduced to very small fractions. The Indians are now buying and raising their own food and machinery. They do a great many jobs of work outside of the reservation and are encouraged to do this by the officer in charge.

In summing up this short sketch

of the life and progress of this particular band of Apaches, I believe the greatest secret of their success,—and it is a real and gratifying success,—is to be found first, in the fact of their competent supervision; second, in being compelled to send their children to school at an early day, thus having them educated and returned to them with new ideas and ambitions; third, in the fact that they have not been allowed to lease their land to white men, but have been compelled to work on them instead. This question of leasing their lands is a serious one. It has been the curse, and will be the ruin if continued, of the Poncas, Pawnees, Osages and other Indian tribes of this section. The Indian, as a rule, does not care for more than enough for present wants, consequently, if he can lease his allotment for two or three hundred dollars a year he has about a dollar a day, which is sufficient to provide him with food, clothing and gambling money.

Of the Comanches, Quanah Parker stands at the head in every way. He is chief of the tribe and is one of the most intelligent, far-seeing, thrifty men in his tribe. He has a good head for business. Under the allotment plan he and his wives and children received seventeen quarter sections of land. On this domain a fine house has been built in which Quanah, his three wives and numerous progeny live comfortably and happily in the manner pursued by white people. Of this land some two hundred acres are cultivated along modern ideas. He has something over two hundred head of good graded Hereford cattle and more than one hundred graded horses. He is a director in the Bank of Indianahoma and for some time his

daughter acted in the capacity of cashier in this bank.

A good story is told of Quanah that illustrates well his shrewdness. The Government tried for a great many years before finally succeeding in securing the consent of the Comanche people to the allotting of their land and sale of the surplus. Quanah was always in favor of this good business move. In the tribe was another chief by the name of Tabbenanaka, of almost equal rank with Quanah, who was of an intensely jealous disposition and had always opposed any proposition that Quanah favored, or vice versa. Quanah understood the disposition of his rival thoroughly, and when the question of allotment came up for final adjustment he, in a splendid diplomatic speech, gave the impression, while not saying so in words, that he was opposed to allotment or any other form of Governmental interference with the old tribal life. As soon as Quanah sat down, Tabbenanaka jumped up and advocated in the strongest possible terms the Government's plan of allotment. The inspectors, who were in the secret with Quanah, took immediate advantage of the feeling raised by Tabbenanaka's speech and had him and his followers sign the treaty at once, after which it was an easy matter to persuade (?) Quanah and his followers to sign. After sufficient signatures had been secured, the trick was discovered and Tabbenanake and his followers were wrathful enough for the warpath, but Quanah smiled indulgently and held his peace until the wrath of his rivals subsided.

Other successful farmers among the Comanches are: Howard White Wolf, who has sixty acres in cultiva-

tion and last year raised average crops of corn and cotton, doing the work himself with the assistance of his family. He has also twenty-five head of graded cattle, horses sufficient for the cultivation of his farm, and is a very intelligent and prosperous Indian.

Per-i-con-ic has 250 head of graded cattle and farms twenty-five acres of his allotment, upon which he has built a good four-room house. This Indian is a member in good standing of the Presbyterian church.

Nah-watch has 250 head of graded cattle. Until recently he owned more than one hundred head of ponies, but seeing that there was more money in cattle he disposed of his ponies for what he could get and invested the proceeds in calves. He has \$1500 in the bank. He is a very religious Indian and a deacon in the Presbyterian church. He does not speak English.

Paddy-yecka has about 300 head of cattle and \$7,000 in the City National Bank of Lawton. He is a very saving and industrious Indian, taking great pride in his stock raising and is making a real success of it. He does not care for farming, but is an enthusiastic stock man.

Charlie Ross is another energetic and industrious Comanche. He has about one-third of his land in cultivation and a few head of cattle which he is caring for properly with a view to having a large valuable herd in a few years.

Nin-sey has a comfortable four-room house on his allotment, sixty head of cattle and twenty-five acres of his farm in cultivation. All the work on his place is done by himself.

The list might be extended to considerable length, many Comanches owning from ten to one hundred

head of cattle and large numbers of ponies. The cattle they are making more valuable by the addition of blooded sires. They are also breeding their ponies to jacks and draft horses.

Slowly the Indians are realizing the inevitable fact that the old days have passed away; that they will never return; that conditions are changed, and that to live—let alone succeed—they must conform to these changed conditions. Not much should be expected of the old Indians, but the salvation of the race lies in the education of the Indian youth. The schools, maintained for them by the Government are the best that could be devised. They consist of day schools similar to our district schools established near Indian camps, and which are, in my opinion, the most wholesome and worthy of all, inasmuch as the civilizing influence of the school is brought to bear directly upon the home-life of the natives. These schools will eventually, as the Indians take their allotments and the whites settle upon the remainder of the liberated lands of the reservation, be inducted into the regular school system of the country.

Reservation boarding schools are built at or near the agency, and are intended to roost the squab for a bit on his first flight from the home and day school to the non-reservation school. These schools, in my opinion, are not satisfactory, as they in the nature of things cannot be much more than wayside inns and are the cause of much friction and dissatisfaction in the management of Indian affairs. It would be just as easy to transfer direct from day schools to the large and finely equipped non-reservation schools.

These non-reservation schools are the real training schools of the system. They are large, with capacities ranging from three hundred to one thousand, are located away from reservations, near the centers of civilization and are generally splendidly equipped with appliances for giving proper instruction in the various trades and in farming, with its kindred branches—dairying and stock raising.

Chilocco is the only real agricultural college for Indians in the world. Here everything is based on the farm and its kindred industries. The language, the mathematics, the geography, and everything that is taken up in the literary classes is derived from and based upon farming and stock raising as far as possible. Students are taught to understand the value and characteristics of soil, fertilizers, the selection and breeding of stock, seeds, etc. They are taught to judge cattle, horses, poultry, grains, etc., for points. They are taught butter- and cheese-making, how to feed, how to kill and how to select the best parts of beef and hogs, how to make baby beef, etc., etc. This is a busy school and the students are interested in their work and really ambitious to go back to their allotments and *work* them, instead of leasing them to the white men and going out into the world as servants to others. We do not care much about the study of the stars and prefer to teach about the milky way by teaching the way to the milk house. We want students, also, to understand that one cannot be successful by raising corn and rye in a schooner.

We have wronged the Indian in many ways and he has wronged us, but these things are of the past; they belong to the night of bad dreams. We

have passed the threshold of experiment and we are well on the way to absolute knowledge,—knowledge of our material, of its possibilities, and ours. Thanks to an able Chief our schools are doing wonderful things for the Indian race, the things that everyone has known for generations should have been done.

All these years the Indian's progress has been stayed by Lytton's hideous "Dweller of the Threshold,"—FEAR. We have been afraid to do this and to do that; we have been afraid to trust him and this has destroyed his trust in us. Fear has hypnotized our moral concepts and we have permitted him to drift. But we are on the right track at last and success is assured.

### INDIANS DOING BETTER.

*From the Omaha World-Herald.*

Miss Estelle Reel, general superintendent of government Indian schools, was visiting in Omaha Wednesday for the first time in six years, while en route from Washington to the Indian school at Genoa, Neb., to inspect the school at that place.

Miss Reel was the first woman superintendent of public instruction in the United States, having held that office in Wyoming for a term some years ago. For the past seven years she has been general superintendent of Indian schools, and in that capacity visits every school for Indians in the United States.

"If I have a hobby it is on the question of industrial education for Indian boys and girls. Culture education is all right, I suppose, but education along practical lines is much better. To be able to make good bread is more to an Indian's advantage than

playing a concerto on the piano. So you see I'm a crank on the subject of industrial education," said Miss Reel.

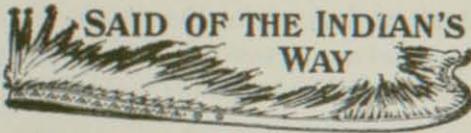
"What can we do with the Indian girl graduate from our big schools? We can place them in many positions where they can earn their own living. In Pennsylvania, for instance, there are many Indians working as servants for the farmers. They are better on a farm than in a city, because they are used to out-of-door life. The girls make good nurses; they are quiet, faithful, kind and loving, and splendid in a sick room. Last year four young Indian girls were graduated from the Philadelphia training school for nurses, and all are making a great success. The Government makes no provision for them other than to educate them.

"I visit the different reservations and always go to see the homes kept by returned graduates. A majority of these I find neat and clean, showing that the girls have introduced sanitary measures even among the older Indians.

"I believe the Sioux are the brightest of the western Indians. Those around Pine Ridge Agency are doing good work, both in books and industries. They make good farmers and stockraisers. The Crows, in Montana, are also improving rapidly. Their agent, S. G. Reynolds, is one of the best men in the business and is having much success. The Crow reservation is much improved from what it was when I first visited there eight or ten years ago."

### EPITAPH.

This lawyer died! How brief is life!  
And with a solemn face,  
The undertaker gravely said:  
"Lie still and try my case."



An Indian Hero.

Chief Joseph, who is reported dead on the Colville reservation in the State of Washington, was one of the "noblest Romans of them all." His tribe, ignominiously called the Nez Perces by the whites because they once hung rings in their noses, Shahaptins in their own speech, has produced more than one man celebrated in the Northwest. Old Smohalla, of the same race, was an Indian Messiah, who founded the sect of the Dreamers, and attempted a noble renaissance of the best features of the old Indian religion along the lines of virtue, temperance, and the conservation of the high social qualities of which Catlin and others found the Indian possessed in their unspoiled state.

If there was ever a cause rightful beyond question or qualification, it was the cause of Chief Joseph's little band when Gen. O. O. Howard was sent against it in the Wallowa Valley in 1877. As compensation for a vastly larger territory, this valley was guaranteed to the Nez Perces forever by a solemn treaty given by the United States Government in 1855. But it was finally taken away from them without their consent. Joseph refused to leave it. Struck by the strong arm of the regular army, he marched all his people, men, women and children, over one of the longest and worst trails in the world to reach a refuge in Canadian territory. They checked the regulars several times on the way and would have escaped if Col. Nelson A. Miles, with a fresh and favorably located command, had not headed them off near the boundary. Gen. W. T. Sherman said of this masterly retreat:

"The Indians throughout displayed a courage and skill which elicited universal praise; they abstained from scalping, set captive women free; did not commit indiscriminate murder of peaceful families; fought with almost scientific skill, using advance and rear guards, skirmish lines and field fortifications."

There were between 400 and 500 Indians all told—men, women and children—with two armies operating against them! Joseph surrendered on promise that he and his band would be returned to their own country. They were treacherously sent instead to

Oklahoma Territory, where they died like sheep of strange diseases. At last the remnants were returned to Washington, but to the Colville country in the north, not to their own region. There old Joseph has lived out his days in perfect philosophy, for his character had in it every whit of the kindness and gentleness that belongs to the true hero.—New York Mail and Express.

Passing of The Full Blood.

*From the Kansas City Journal.*

"The fullblood Indian is gradually passing, just as the deer or the wild turkey will soon die if penned up," said Colonel John N. Florer of Gray Horse, Okla., who has lived with the Osage Indians for thirty years, and is one of the valued counselors of the tribe, at the Coates House yesterday. "My prediction is that in twenty-five years more there will not be a fullblood Osage Indian left.

"When I first went among the Osages the tribe comprised between 6,000 and 8,000 people. Now there are but 1,700 or 1,800 of them, including of course, all those of mixed blood. The Osages have been holding their own pretty well in point of numbers in the last four or five years but they are doomed to go the way of their fellows.

"The dying out of the race is due in large measure to the change in their habits of life. They used to be out in the air all the time, and when they traveled it was always on horseback. Even when they moved their camps each Indian would round up his string of ponies and make pack animals of six or eight of them, to carry his belongings. Now they ride around in buggies and carriages, the best to be had. They are rich enough to afford all the luxuries of that sort, and, with no incentive to exertion, their lives are about as far removed from their former habits of activity as could be.

"I was present at the council near Independence, Kas., when the treaty was signed by which the tribe surrendered to the government the Osage ceded lands in southern Kansas and purchased in their stead the million and a half acres from the Cherokees, which they have since occupied. That trade was a good thing for the Osages. They got \$1.25 per acre for the land, and the deferred payments were to draw 5 per cent interest. That mounted up rapidly and is now the source of the large annuities which the Osages enjoy today."

# Indian Education

From the Annual Report of Commissioner of Indian Affairs, 1904

**I**N 1882, just a generation ago, Congress tardily recognized the all-important necessity of educating the young Indian in the ways of civilization by the appropriation of \$135,000. This meager sum has been gradually increased since that time until the last appropriation was \$3,500,000. Educational work has kept pace with these donations on the part of the liberal people, who now possess the Indian's vast ancestral domain. Then 4,000 red pupils were gathered into inadequate, unsanitary schoolhouses, with largely incompetent teachers and instructors; now there are 30,000 being educated according to the best and most approved pedagogical methods. Hygienic science has played its part in the construction of buildings, and intelligent supervision has been brought into action in the fields of industrial and mechanical instruction. The work of the class-room has been correlated with the industries of the field and shop. Indian girls and boys are being taught how to care for their farms and homes. The incresence of Indian schools—higher education—has been eliminated and practical work supplements intelligent theory.

Political and personal favoritism has largely been removed from the appointment, promotion, and retention of school employes. Where only seven years ago the dictum of the politicians, and the favoritism of the agent formed the basis of appointments, now merit, integrity and honest work are given recognition. All school employes enter the service by competitive examination, and their retention depends upon their effective industry, capability and zeal as reported by disinterested and well-informed inspecting officials. The result has been that the morale of the schools and pupils has improved. Systems have been developed and evils recognized have been decreased. Length of service having been increased, mistakes have more readily been discovered and remedied, all of which were impossible under the old regime of shifting policies with shifting employes. Light has been turned into dark places, and frequent inspections by competent officials have minimized many of the evils which in the past disgraced the Indian service. The unworthy are being gradually removed.

Continuous service of well educated men, accustomed to deal with young Indians, has

had the effect of placing this branch of the service on a higher and more business-like plane. It is true that the school-teacher *per se* is not as a rule a business man, but fortunately out of the large corps of classified employes, superintendents, clerks, farmers, disciplinarians, etc., a wide field of selection is secured. Promotions to these responsible places are made from these who have practically demonstrated by years of service their knowledge of Indian work, and their ability and fitness for such executive positions.

Where creature comforts are unknown the incentive to work is absent. The savage works to satisfy the present cravings of hunger, the civilized man to provide comforts, pleasure and power. Deprive the white race of the necessity of working and it will sink to the level of the savage. Provide these incentives to the savage and he will begin the march toward civilization.

While many have argued that the Indian should be taught how to work, it is only within the past few years that such teaching has been made practical. Theorizing and teaching the value of "work" to the young Indian does not, any more than it does for the white boy, indicate that he will apply it. Therefore, at each school the relative value of instructions and labor is determined. A practical measure of this value is the result produced. Labor without attendant result is always distasteful.

With schools placed near the Indian population who are now without such facilities, with conditions continuing to be improved, and with younger generations whose parents have themselves been educated, the necessity for compulsory school laws becomes no more urgent than among the whites. Yearly, as illustrated in the uniform increase of enrollment, the difficulties from the old Indian influences—hostility to education—gradually disappear. Good schools, efficient teachers, and proper management will appeal to parents and children as such advantages always do.

## SUCCESSFUL INDIANS.

While the great majority of Indian boys and girls return to their reservation or allotment, yet many, who have learned some trade or art, have broken loose and gone out into

the work to shift for themselves. There does not appear to be any prejudice against these workmen because they are Indians. So long as they are self-respecting and industrious they will be honored in any community. These boys are filling responsible positions. A full-blood Indian holds the post of engineer on a Puget Sound steamboat. Another in the middle-west is cashier of a bank. Instances could be multiplied. Thousands are employed as laborers on the railroads of the Southwest, and some have become section bosses. As with the white race the Indian who is industrious and "hustling" will get along. As with the white race many are shiftless, drunken, and worthless. The educated Indian laborer, like the educated white laborer, has a better chance than the uneducated, and so the parallelism continues.

The principal of Hampton Institute reports that one Indian graduate of his school, with a degree of Ph. D., has been appointed instructor in Columbia University in New York. Another has been admitted to practice before the United States Supreme Court. Two physicians have been added to the list. A few more young men have opened stores and several are filling business positions.

It would be impossible to trace the career of the hundreds of bright Indian boys and girls who within the past decade have gone out of the schools, and slipped silently into their places in the great world. It is customary to herald the relapse of educated Indians to the blanket, while hundreds pursue, as do the white boys, the monotonous toil of daily strife, working out their destiny; but as no sensation surrounds such a career, however creditable, the general public is not informed. The story of their moderate success reach this office from time to time, indicating so many milestones in the progress of the race from barbarism to civilization.

#### THE COST.

The education of the Indian costs about \$4,000,000 per annum. It is money well spent, in that it is uplifting a race of native-born people to the high grade of citizens. It is annually sending back among the wilom warriors of the older generation 2,000 or more educated, civilized youths to leaven the old mass, to break down tribal customs and build up a sturdy yeomanry. It is dotting the West with deserted army posts, costing millions to build, equip, and maintain, turning barracks into dormitories and cannon into plowshares. The rattle of the saber and the clank of war

have given way to the busy hum of the shops and the cheerful call of the red plowboy, and instead of sending out a dashing troop to carry desolation and carnage to the Indian home, now emerges the educated Indian to take his place as a wage-earner and a peaceful worker in the shops and on the farm.

#### NON-RESERVATION SCHOOLS.

The number of non-reservation schools is excessive, these institutions originated in the laudable desire to civilize the Indian more rapidly. If their number had been kept within proper limits their usefulness would have been greater. In the beginning the great development of the West seems not to have been adequately considered. The fallacious idea of "bringing the Indian into civilization and keeping him there" was made too prominent. Proper selection of material for transfer was not made. Some schools industriously taught that all Indian reservations were bad, and pursued a line of instruction and formation of character which it was fondly believed would keep the Indian in the East. Time has shown that such a course has not and will not settle the Indian graduate in the East. Nature and conditions were against such a policy, and when he returned to his western home he was frequently so filled to overflowing with a sense of his own importance that to fall to the old barbarism was easy.

The energy of the American people has made the great West as grand as the great East. As high a type of civilization has been developed, and the effort of the Indian Office is proving successful in bringing at least a portion of this civilization to the Indian in his home. The idea of bringing East the entire 30,000 red children now in school, of educating, civilizing and settling them in the east is a fantastic dream which has not been and cannot be realized. A fair trial of twenty years has been given this theory and the paucity of results is amazing.

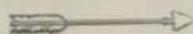
"Bringing the Indian into civilization" is largely responsible for the multiplication of non-reservation schools. To the unthinking, knowing nothing or very little, of the real Indian in his Western home, of his nature and capabilities, this policy appeals very strongly. If it could be made to work successfully, it would solve many difficulties, but stern facts are against it. It is a waste of public money to bring the average Indian into an eastern school, educate him for years upon the theory that his reservation home is a hell on earth,

when inevitably he must and does return to his home. It is not only a waste of money but an injustice to the Indian. Is it, therefore, any wonder that such an Indian should relapse into barbarism after a few years? That the policy is wrong has been sufficiently demonstrated to justify its discontinuance. Home education of the average Indian, not out of his environment, but near his own people, will and does bring lasting results. Civilization is around him in his Western home. He will soon find natural contact with this civilization. It will help him and strengthen him with his own race. Necessity, if not justice, has decreed that the Indian must live for years at least upon these western reservations and allotments, and he should not get out of touch with his kindred.

#### HIS FUTURE.

Slowly but surely the forces of education have been working through the past decade, and

the Indian's destiny depends upon "work," not "rations." When the great corrupt fund, technically called "treaty funds" is divided up among the educated owners of it, then the final lap of the Indian race will have commenced. If he has learned to labor, to feel the urgency of it, and apply it during his apprenticeship in the school, the chances are good that he will reach the goal in fine fettle. Many may fall from inherent weakness or generally from outside influences, but we are striving to give the Indian his chance. After he has received it he must work or starve. The cry of the sentimentalists for more rations should cease, and the Government injunction of "work" substituted. The Pima and Navajo Indians do not want rations, but water and intelligent irrigation instruction. The Sioux and Cheyenne do not need "rations," but cattle and intelligent agricultural instruction.



## The Great Racial Exhibit

From the Scientific American.

SEVERAL circumstances conspired to make the anthropological exhibit at St. Louis one of the most instructive of the whole Exposition. In the first place, the government put up a commodious building in connection with the United States Indian industrial exhibit, and this formed the nucleus around which were gathered the various Indian tribes with their winter and summer houses, built by themselves and illustrative of the native dwellings before civilization brought its powerful modifying influences to bear upon their lives. The main building crowned the summit of a rounded and sloping hill. In front of it was a large parade ground, on which the most excellent Indian school band played, and where the various exercises were held. Surrounding the parade ground on the three sides were the native dwellings above referred to, many of which were illustrated in our issue of September 24.

The ground floor of the industrial school was devoted to an exhibit of arts and crafts of the native tribes. On one side the Indians were shown in their native dress engaged in the manufacture of Indian articles of use and ornament. The progress shown were carried

out exactly as they were before civilization had taught them new methods and placed new tools in their hands; while on the opposite side of the main central isle, the children of the native tribes were shown, dressed in modern costume, handling modern tools, and engaged in modern manufacture. First in order were the Arapahoes of old Algonquin stock, engaged in the manufacture of curious symbolic and beaded buckskin articles. In the next inclosure were some Navajo Indians from the Navajo reservation. These were famous blanket weavers, workers in silver and turquoise, and they were seen engaged in the weaving of blankets. Then there was a group of Apache women busy at blanket weaving; next some Sioux, skilled decorative artists in buckskin work. On the opposite side the room to those was the exhibit of the Haskell Industrial Training school. First there were some students undergoing manual training and learning mechanical drawing; beyond were others engaged in wagon making. Then in another section was a complete blacksmith shop, following that a printing office in which a daily paper was printed for distribution among visitors. This paper was the Journal, of the Chilocco Indian Agricultural School,

and was published at the school in the interests of the Indian service. Proceeding further down the first floor of the building, on the right, was another group of Navajos engaged in blanket weaving; then a group of Maricopa Indians from Arizona making most exquisite baskets and pottery work, then some Pomo Indians, renowned also for their exquisite basket work. Following them another group of Pomo Indians makers of stone and shell wampum (money), stone tools, musical instruments, etc., while last and most instructive of all was a room shown by the Chilocco Agricultural School, in which was found a display of native grasses and a model educated Indian's farm, with its irrigation ditches and the various crops set out as they would be under actual conditions, while at the back of this model was shown the old Indian home or tepee, set up among the hills near a creek. Under the old native life the Indian went for the water in the hills; under the new he brings down the water by irrigation to himself in the plains. Opposite these displays was a set of inclosures representing the work of the Chilocco Indian Agricultural School. First there was a laundry in which the Indian girls were shown at work with the latest modern laundry appliances; then a kitchen where they were seen engaged in thoroughly up-to-date cooking, and lastly, there was a very dainty dining room set out with its china and glass, the table and furniture of which were made by the Chilocco Indians.

After a stroll through the Indian school and among the native tribes surrounding the parade ground, one was pretty thoroughly saturated with the atmosphere of Indian native and civilized life, and it must be confessed that in passing on around the brow of the hill to investigate other tribal exhibits, one was impressed with the fact that the North American Indian, particularly such splendid fellows as the Souix, are greatly superior to the average savage tribes of the world, at least insofar as they are represented at St. Louis. That is particularly true of the first native tribe encountered after the Indian reservation had been left behind, namely, an exhibit of the pygmies, a black race from the Congo Free State. These diminutive specimens of humanity are intellectually far below the average American Indian. Their faces are coarse, features brutal, and evidence an entelligence of an extremely low order, while the dignity which sits so splendidly upon the Indian as we know him, there is absolutely not a trace.

Three tribes were represented, the Bodingas, Batros, and the Bacoubas. One of the pygmies, Otto Bang, twenty-seven years old, looked, because of his small and attenuated stature and beardless face, more like a boy of sixteen or eighteen years. Yet he is the father of two children and for the visitor who was on the lookout for sensations, he must have possessed rare interest, for the reason that his teeth have been filed to sharp points and have done duty in many a cannibal meal. The average stature of these people is about four feet. Their native houses are made of a framework of flexible bamboo covered with palm leaf.

Beyond the pygmies was the hut of a group of Patagonian "giants" so called. Although the specimens of these people at the fair were some of them of fair height, they would not by any means pass for giants in America. How the Patagonian race acquired their reputation for giant stature is difficult to explain, except on the hypothesis that the white races of many centuries ago were smaller of stature than they are to day and that when the early navigators first saw the Patagonians on their voyages around Cape Horn, they appeared as giants compared to themselves. This suggestion is borne out by the fact that the armor of that day is most of it very small for the average Europeans or Americans of today. In fact, the typical football player of a college team would have to institute quite a lengthy search in an armory collection to find a suit that he could wear with comfort.

For many reasons the exhibit of the hairy Ainus, the aborigines of Japan, was interesting to visitors to the fair. This was the first time that these strange people have been represented in America, coming from the far north of Japan, where they engage chiefly in hunting and fishing. Inquiry among the Japanese revealed the fact that even to them the Ainus are a strange race whose beginnings are lost in the obscurity of earlier times. Like so many of the race that were included in this most fascinating exhibit, the Ainus are a very kindly, peaceable, and gentle people far removed from the typical bloodthirsty savage.

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"Let's find the sunny side of men,  
Or be believers in it;  
A light there is in every soul  
That takes the pains to win it,  
Oh! there is slumbering good in all;  
And we perchance may wake it;  
Our hands contain the magic wand;  
This life is what we make it."



## IN THE COUNCIL TEEPEE

Last month, at the annual meeting of the Territorial Teachers Association of Oklahoma, the subject of Industrial

**INDUSTRIAL EDUCATION.** education came up and more than usual interest was exhibited in the discussion of

the subject. In support of this proposition, the Guthrie State Capital takes up the subject editorially and speaks out in convincing terms of the needs of industrial training in our schools and says a few things about education that are worth repeating. In a happy, hopeful vein the editor says:—

“In the recent meeting of the territorial teachers association in this city one thing was pleasingly noticeable. That was the interest that centered in industrial education. This is the more illuminating in that it is not usual among teachers to look to the necessity for utilitarian lines. In the generations just gone the theory of an education was in order that one might not have the necessity to work.

“Twenty-five years ago a farmer in a country like Oklahoma would send his children to a district school and save to send them to some college so that when they became men and women they would not “have to work like I have had to do.”

“It is not in a disparaging sense that it is said the teachers of the rural schools were not expected to take such deep interest in the value of industrial education. For they have immediately behind them the traditions of the elegant leisure that is the part of the educated person.

“To be sure the world is full of failures who have been educated. They failed because they were not educated along any particular line. They are loaded down with useless lumber of knowledge—all in the abstract and unavailable. These teachers have doubtless seen such results of the higher education that was acquired by rote and in the misguided manner of the fond and well meaning parent who desired to have his children educated so that they would not have to work.

“But the proposition has changed. The modern tendency is to have boys and girls educated to work intelligently. That is the sort of education alone that is worth while. The educated incompetent is worse off than

his fellow whose sole education is in knowing how to manipulate the pick and shovel on the grade to the best advantage.”

There is a great deal of truth in this. The idea that an education exempts a man from manual labor and useful toil is what has produced so many misfits and incompetents in the great industrial world today. The greatest joy any boy ever experiences is when he finds that he can actually do some useful thing. To deprive him of this joy is to rob his life of all happiness, for true happiness is found only in useful employment. That motive that prompts a boy to go to school and get an education in order that he may not have to work for a living is exactly in harmony with the spirit that prompts a man to do right in order to keep out of the penitentiary. The one will exempt him from work, the other from imprisonment. Both motives are wrong. They belong in the category of “best policy” brand of honesty. They are adopted simply as expedients and not as principles. All true education, all true honesty and all right living must come, if they come at all, from a sincere desire to engage in useful activity, employing the triune implement of head, hand and heart.

A few months ago Elbert Hubbard made a little journey to Tuskegee, the negro industrial school of Booker T. Washington, and on his return to his Roycroft Shop gave out that he found there the most complete and successful educational scheme of this age, or any other. He found about sixteen hundred negroes actively engaged in getting an education. They were working in various shops, on the farm, and pursuing useful industries. They were also going to school every other day and acquiring the rudiments of a practical education suitable to their ability and condition in life. At Tuskegee he saw boys and girls working, playing, laughing, singing, studying, learning,—living. Living in the present. Living just as much today as they will live

tomorrow or ten years from tomorrow. Preparing for life by participating in life. And after all, that is the aim of education—a preparation for life.

In his article on Tuskegee, Mr. Hubbard further observes that: "A college that has its students devote one-half of their time to actual useful work is so in line with common sense that we are amazed that the idea had to be put in execution by an ex-slave."

No doubt Mr. Hubbard is sincere in his belief that Booker T. Washington is the true author of this system of education, but the fact remains that the Government Indian Schools adopted this plan more than thirty years ago and to-day there are about 300 Indian schools in the United States conducted along this line. The truth is that Booker Washington was educated at Hampton Institute, in Virginia, where also the first Indians were sent to school and there the idea of industrial training was first established and put into practice by General A. A. Armstrong. The idea of industrial training both for Indian and negro had its origin with General Armstrong, and Booker Washington is simply carrying out the Hampton plan. The idea does not belong to Booker Washington though the application of it at Tuskegee does. He is simply giving Tuskegee what Hampton gave him.

The only organized system of industrial schools in the country today are those operated by the Government for the Indians. In every Indian school at least one-half of the time is devoted to actual work. There are horses, cattle, hogs, cows, chickens, geese and ducks; and there are fruits and berries and everything that is found on a first-class farm. Some of the boys work on the farm, some in the garden, some in the nursery, some in the poultry yards, in the dairy barn and in the shops. The girls cook and sew and sweep and dust and darn and mend and wash and iron, and do all the other things common to the conducting of a well-regulated household. Those who have the talent and inclination learn painting, drawing and music.

From the smallest tot to the grown up young man and woman, all work at least one-half of the time at some useful employment. Not only do the pupils work, but their teachers work with them. She may take her pupils from the school room to the garden and pull out the weeds and hoe the vegetables and there study plant life, growth and development. Every pupil is constantly reminded by everything about him of the dignity of labor.

He is taught to plow and reap as well as to read, write and speak. They learn to live, live to learn, and live and learn. They are taught that life and education are one and the same thing and inseparable. That in order to learn to earn a living they must earn it.

Industrial education along practical lines is the only education that will develop individuality and industry and uphold the dignity of labor. That the public is becoming aroused on this subject omens well for the future. How strange we had not thought of this before! And may it not be that solving the problem of education and civilization for the black and the red races we have made discoveries that are destined to revolutionize our whole system of education? Can it be we have "buildd better than we knew?" Let it be said—even so.

#### EXTRACTS FROM LETTERS TO THE EDITOR.

I read the INDIAN SCHOOL JOURNAL, Native American and the Indian Leader, and note with as much interest items concerning pupils of the various schools, whom I knew at St. Louis, as I do in our papers concerning our own students; in fact I feel somewhat as though your young pupils had really been my pupils. I am working to have the matter of scholarships taken up by the college presidents' section of the Nebraska Educational Association at the coming meeting, with the idea of extending the privilege of scholarships now granted to high schools in the state of Nebraska to the Federal schools also on the same terms; this privilege to extend to all federal schools in Nebraska and elsewhere. Our faculty has acted favorably upon the matter and made our chancellor a committee to bring the matter before the other college presidents.—M. R. G., Cotner University, Nebraska.

I want to tell you how much I appreciated the October number of the JOURNAL. It is one of the finest things out. Our students appreciate it and read every number with interest. They also know now more about the work of Indian education and its value and success.

I want to congratulate you most cordially on the award given you by the Louisiana Purchase Exposition. It was well deserved. And not the least of your rewards for your labors in that work is the knowledge of valuable service you have done for the cause of Indian education by making it known and appreciated by the public.

NEWS NOTES FROM OTHER SCHOOLS

## NOTES FROM TULALIP.

Muckleshoot Reservation: Chas. A. Reynolds, Farmer in charge.

Lummie Agency: George A. Bremner, Teacher; Rose Bremner, Housekeeper.

List of employes at Tulalip School, Agency and other Reservations under Dr. Buchanan:

Port Madison Reservation: Allen A. Bartow, Teacher; Louise A. Bartow, Housekeeper.

Miss Augusta Johnson, the school Club cook, left for a few days' visit with folks on Anderson Island.

Mrs. Buchanan accompanied the Doctor as far as Tacoma to see their daughter, Louise, who is attending school at Tacoma.

Swinomish Reservation: Edward Bristow, Farmer in Charge; Cyrus B. Pickerell, Teacher; Emma W. Pickerell, Housekeeper.

The Tulalip school and Agency are very closely connected. Supt. Buchanan is running them as close together as it is possible so that each benefits the other.

Tulalip Agency: Perry L. Sargent, Financial Clerk; Mary Antoine, Assistant Clerk; William M. Merrill, Carpenter; George Wykes, Laborer; Thomas Wykes, laborer.

School: Dr. Chas. M. Buchanan, Superintendent and Physician and Special Agent; Nina L. Sargent, teacher; Robert D. Shutt, Industrial teacher, Lizzie D. Shutt, matron; William Lovelace, engineer; Agnes Lovelace, Seamstress; Effie Lee, Laundress; Anna Williams, Cook; William Shelton, laborer; David Snapps, laborer.

School will not open until Dr. Buchanan's return from Washington, D. C., which will probably not be before the fore part of January, where he has been summoned for a consultation with the Washington Indian Office officials in regard to the schools and reservations under his charge.

The Club at present only has seven members, nevertheless we feel quite big as Dr. Buchanan had a building fitted up especially for the Club, which is second to none in the Service for a school of this size. Mrs. Buchanan presented the Club with a fine Morris chair for the Club sitting room. Each member of the Club has paid ten dollars, which has been expended in the purchase of a cow, \$35; one dozen knives, one dozen forks, one dozen dessert

spoons, dozen teaspoons,  $\frac{1}{2}$  dozen tablespoons—all Roger Bros., 1849—except the cow—one set of dishes, 100 pieces of semi-porcelain, a number of other dishes, and some necessary kitchen utensils. It was agreed by a unanimous vote of the Club that the Government galvanized iron dishes were all right in their place.

R. D. S.

## FT. DEFIANCE NEWS.

Assistant Superintendent Paquette visited Gallup during the past week.

Mr. Harris A. Shuyler, engineer, is spending the holidays at his home in Kansas.

Superintendent Perry who has been spending a few days in California will be home today.

Judge Becenti Begay, recently returned from the World's Fair, was in the Fort last Tuesday.

Mr. James D. Merrill, additional farmer, of Chine Lee, is spending Christmas with Mr. J. E. Flanders.

Work on the new barn for the Navajo School is progressing rapidly under the able supervision of Mr. W. E. Hildebrand.

Mr. Oren E. Johnson, temporary engineer and sawyer, was recently married to a Miss Ellen King, of Oklahoma City, Oklahoma.

Mrs. Nelson German, weaver at the Navajo School, who has been visiting her parents returned to her post of duty on Wenesday last.

Mr. P. A. Johnson of Blackfoot, Idaho, who has recently been appointed engineer and sawyer at this agency, arrived here on the 17th instant.

A very pleasant party was held at the reading room a few days ago in honor of Mr. and Mrs. S. E. Day, of Chinn Lee, Arizona, who are visiting at Mr. and Mrs. C. C. Manning's.

Dr. Albert M. Wigglesworth who was transferred from Fort Apache to this agency in exchange with Dr. Charles J. Logan, arrived on the 20th. Mrs. Wigglesworth, who is holding a temporary appointment at Fort Apache, is expected here soon after the holidays.

A number of non-reservation Indians have made application for allotments of land off of the reservation. This is a long step toward civilization. These Indians' grazing lands and watering places have been encroached upon and taken by unprincipled white men and Mexicans until they have learned the value of a good title.

A number of marriages have taken place among the returned students of this agency. It is the policy of Superintendent Perry to have all marriages solemnized by a regularly ordained minister. It is hoped that by Superintendent Perry's policy that the old marriage custom among the Navajo Indians will soon be a thing of the past. J. E. F.

#### Fire at Rice Station School.

The dining room building which included two kitchens, two dining rooms, bakery and laundry, burned to the ground at Rice Station School, Arizona. Everything was saved out of the two dining rooms, but the other rooms burned without the doors being unlocked. Following is the testimony of the Chinese cook, concerning the fire, sent the JOURNAL by Col. Pringle:

"I am cook for school mess. I was 'sleep. First I hear the bell, then I look at my clock; then I dress up already and come out and see fire. Then I call Mr. Smith, then I go help take out all; everything takeum out dining-room; same time boy ring bell first I knockum on Mr. Carroll door, then I go and takeum out everything what I could fine; tables takeum out window and breakum some of them; then try takeum out refrigerator. Mr. Carroll makeum, but was too heavy. Then I takeum out butter. Mess burnum whole lot, two, three hundred dollar, 40 poun' bacon, 100 poun' ice, sack sugar not open yet. I think fire catchum in bakery."

#### Mrs. Frantz Entertains.

From the Pawhuska Capital.

Christmas to many employees of the government service is not like it is to those in civil life. Official duties take them far from the home circle and prevents the laying aside of business for a few days of holiday enjoyment. Realizing this fact Mrs. Captain Frantz gave an invitation to the employees of the Osage Boarding School to meet at her home last Saturday and enjoy with herself and family the Christmas eve festivities. A handsome tree was provided and decorated with candles and ornaments of many kinds. From the well laden limbs hung presents for each and every employe. The remainder of the evening after the distribution of the presents was spent in social conversation. The employees one and all had a most delightful time and thoroughly appreciate the kind thoughtfulness of Mrs. Frantz in providing for them a real Christmas of their own, when they were so far from their homes.

#### THE COAHNILLA INDIANS.

The Coahnilla Indians make their homes in that part of the Cohodo desert, known as the Coahnilla Valley, and in the canyons, at the foot of the San Jacinto Mountains, where the native California Palms grow and are plentiful.

The palm trees afford shelter, food, and material for manufacturing many useful articles. Those who inhabit the canyons are called the people of the palms.

In traveling through the desert we find the weather very uncomfortable, as there are over three hundred days in each year when the sun pours its heat down unobstructed by moisture upon this desolate land, where little vegetation and no human life can exist. The Coahnilla tribe was once strong and owned most of the land that is now Southern California, and also San Joaquin Valley. They were superior as a tribe and noted for their sobriety, honesty, chastity, and industry that would put a pale-face to shame in many cases.

Their principle food is the Mesquite bean which they are obliged to keep in tight baskets, on elevated platforms, to keep the robber rats and mice of the desert from destroying.

They make their baskets water-tight. Their pottery is very durable and made in a variety of useful vessels. Like all the other Indians, they are coarse looking with high cheek bones, broad faces, with flat nose and low forehead. They are kind and generous with the little they have. Any other tribe would starve on what they live on.

Their home is one room, with a hole in the center, where the cooking is done; some have bunks made of poles at the side of the room, but most of them throw skins down, wherever convenient to sleep on.

They have some customs that are as binding as are our laws. The people of the palms at the birth of a child, plant a palm, name it the same as the name of the child. As soon as the child is old enough to understand, it is taught that the tree is his, and growing with him and he must care for it as he lives. When he dies a hole is made in the sand for his body. The tree is uprooted, burned, and ashes spread on his grave.

In early days the Coahnilla tribe were "Mission Indians." Many of them were connected with the San Gabriel Mission. Ramona the heroine of Helen Hunt Jackson's story, was a Coahnilla Indian. San Gabriel Mission is still standing a few miles from Los Angeles.—From the Chicago, Ill., Advance.

## A Story of Anadarko, Oklahoma

By A. J. Standing

WITHIN the last few years this hitherto almost unknown name has become prominent in connection with the new lands in Oklahoma recently opened to settlement on the Kiowa and Comanche Reservation. The writer was one of the few white men living at the old Wichita Agency in 1872 when the name of Anadarko was given to it, as it then first became a regular Post Office. The name was selected by the Indians to perpetuate the name of a tribe that had almost become extinct, and also one of their chiefs, whose memory they revered for his wisdom.

When I reached this place in the fall of 1871 for the purpose of starting a school for the children of the Delaware and Caddo Indians, the settlement was all on the North side of the Washita river and consisted of such buildings as were used by the Government Agent and officials for various purposes, all located on the high ground away from the river, except one large log building used as a commissary, which stood close by the river bank.

In this building there was one room set apart for a school room. This room was covered with canvas instead of plaster and had only one window, but for over two years served its purpose, when the school having proved its utility, convenient buildings were erected for its use.

There were two trader's stores, one on the north and one on the south side of the Washita river. The trader on the north side was an old frontiersman who did not look favorably on the few additional inhabitants who from time to time

came to the locality in pursuit of their business, and on one occasion remarked, "It is getting too thickly settled here; I will have to sell out and go West," when at the same time there was not a white man's dwelling within forty miles on the north and only Ft. Sill on the south.

At this time game was abundant in the locality; wild turkeys roosted in the immediate vicinity of the dwellings and deer could often be seen crossing the open spaces close by.

The year 1872 was a memorable year at old Anadarko for another reason than the establishment of a Post Office. During this year there were surrendered here two white girls and a boy who had been taken captives by a marauding band of Indians on a raid in Texas. All the members of a peaceable family were killed except the girls, aged about ten and sixteen years and a boy aged eight. The deed was done by the wild and reckless members of the tribes and was entirely disapproved of by the well disposed majority. One principal chief undertook their recovery and was immediately successful so far as the two girls were concerned, the boy being given up later. This chief was Kicking Bird of the Kiowas, who when the request was made to him and considered said, "I will try, but it will be difficult to accomplish and I will have to go a long distance on the plains; if I succeed I will be back in eleven days; if I am not back in that time you will know I have not been successful."

On the evening of the eleventh day there came a runner sent in by Kick-



Kicking Bird, Kiowa Chief. This is the Man who Procured the Release of the Captives.

ing Bird to give the information that he had been partly successful, but they had travelled far and were very tired, therefore they would camp a few miles out and come in to the Agency in the morning. About ten o'clock the following morning Kicking Bird rode in having, the smaller girl with him on his pony and at once gave her up to be taken care of by the white ladies at the school, saying in regard to the larger girl: "She will be here shortly, but is in the hands of a chief over whom I have not absolute control, and you will have to use some diplomacy in obtaining possession of her." This meant she would have to be ransomed.

About noon a long cavalcade of wild looking Indians made their appearance having the captive with them. She presented a deplorable appearance, moving all to pity, and showed plainly the hardships she had endured.

At the request of Black Beaver, a Delaware Indian who lived close by, she was permitted to go to his house on the understanding that it was not a surrender, but only permission for her to get some refreshments and decent clothing; after which she was to be returned to them until the ransom was arranged.

It was Saturday, the usual day for the issue of supplies and many friendly Indians were about, Caddoes, Delawares and Wichitas, all much interested in what was transpiring, as well as keeping themselves in evidence, prepared for eventualities in case of trouble.

In due time the captive was returned, looking much refreshed, and all the Indians gathered in Council under a spreading elm tree by the riverside. After speechmaking on both sides the number of beaves, sacks of flour, boxes of tobacco and pounds of sugar and coffee that were to constitute the ransom were agreed on and the girl was finally surrendered. She was taken to join her sister at the schoolhouse, where for a time the two sisters rejoiced in their liberty, but soon recollecting their desolate condition, were overcome with grief.

The promised provisions were dealt out to the Indians, and as each one took his quota it was impossible not to be struck with their splendid physical appearance. Persuading several of them to be weighed I found the weights to run from 190 to 214 pounds each—not of mere fat, but bone and muscle.

These men acted as though they had done a most praiseworthy deed in surrendering the captives, one for which they could not be sufficiently

rewarded; so they crowded into the house expecting to be served a meal. This was done until provisions gave out, as we were entirely at their mercy, but were more than pleased to have possession of the captives on any terms. About nine o'clock at night the last one rose from the table and giving a parting handshake remarked, "I have had a good supper; about what time do you eat in the morning?"

In the quiet hours of the night the wagon of a trusty Indian drove up to the schoolhouse, the two captives were placed in it and started for Ft. Sill, distant thirty-five miles, as fast as a splendid team could take them. They reached the Fort safely and from there were returned to their friends in Texas, having had an experience with the Indians that has fallen to but few in our day, and seems to belong more to the time of Puritan New England than to the last half of the nineteenth century.

About 7 a. m. on the morning following the surrender, the Indians began to gather around the house, peering in at this window and at that, but not seeing what they wanted, finally asked to see the girls once more before they left for the plains, to say goodbye. On being informed that the girls were by that time safe at Ft. Sill, they quickly mounted their horses and rode off.

Later in the fall the boy also was surrendered by Big Bow, with whom he had been living, but strange to say, he had in a few months become so much of an Indian that he did not leave them willingly; the pressure of the Government was however be-



Big Bow (Zip-Koh-Etah), Kiowa Chief. This man had possession of the boy and though a man of bad repute, treated the boy well while with him.

coming too strong for the Indians to continue to retain any captives, and he also was duly returned to his relatives.

This was one of the incidents associated with Anadarko in its early days. There have been many other interesting episodes in its history such as have been incident to pioneer life from the earliest contact of the whites and Indians, whether on the Atlantic seaboard or the prairies of the west. Almost all such incidents have demonstrated that all Indians are not cruel, but many are kind and generous. In this case the hands of those who were working to compass the relief of the captives were much strengthened by the support of the friendly Indians and a rescue was accomplished by ransom, which to have attempted by force, would have been futile and ended only in disaster.

## CHRISTMAS AT AN INDIAN SCHOOL.

Although suggestions of Christmas were rife for weeks preceding Christmas at Chilocco, the season did not officially open until the evening of December 22d, when a dress rehearsal of Christmas exercises was given in the chapel for the benefit of the little tots. This program, which is given below, was rendered with fine effect the evening of December 23rd, before a large and appreciative audience of children, parents and friends.

### PART I.

Joy to the World—Grand Sacred Potpourri  
Arr. by C. L. Barnhouse—Second Band  
Tableau—Shepherds Watching Their Flocks  
Medly Overture—A Trip Around Town  
Orchestra

Declamation—Christmas Meredith Torres  
Exercise Christmas Bells  
Eliza Cadotte, Mary Goins, Mary Sarterno,  
Betsy Jerome, Anna Townsend, Juanita  
Ceday, Fannie Rundle

Recitation Two Little Stockings  
Irene Dardene

Cornet Solo—Seymourian Polka F. Weber  
Andres Moya

Recitation Christmas Night in the Quar-  
ters—Grace Miller

Good Night Song  
Ruth Taylor, Sefora Genera, Ethel Graham,  
Mary LaClair, Mary Lee Hill, Haydee Iron  
Thunder

### PART II.

Cantata—A Christmas Crusade, or Santa Claus in the  
Klondike Gold Regions.

Cast of Characters: Wahnita, Francesca,  
Jack Rabbit, Sir Lochinvar, Queen Lun-  
etta, Old Zero, Holly, Santa Claus, Witches.  
Chorus of Girls and Boys—Knights of the  
Silver Star Frost Fairies

ACT I. Scene 1. Woodland Scene. Fran-  
cesca and Wahnita are hunting for Santa  
Claus and are seeking for help.

Scene 2. Jack Rabbit and the children  
from the woodland join in the hunt.

ACT II. The Witches' Mystic Brew. The  
Witches present tokens to aid in finding  
Santa.

ACT III. Scene 1. Knights and fairies  
join in the search for Santa Claus.

Scene 2. Santa held a prisoner by Old  
Zero and his gnomes. He is rescued by  
the knights and fairies.

Tableau.

The number by the second band was a  
revelation, as the most of us had no idea  
that this band could do so well. The recita-

tions, tableau and other numbers were very  
pleasing. The cantata was the crowning  
feature of the evening. The fairies,  
gnomes, and other children of the forest,  
presented a picture of gayety indeed, while  
Jackrabbit made quite a hit, or perhaps we  
should say jump. Old Zero, the Witches and  
Santa Claus were appropriately costumed  
and looked their parts. All who partici-  
pated in preparing this entertainment are de-  
serving of praise, but we can't miss the op-  
portunity to speak an additional word of  
praise for Miss Harrison who drilled the  
children so patiently and effectively and  
Mrs. Dodge who deserves the credit for the  
effective stage setting and scenery.

On Saturday evening Christmas trees  
were to be found in the various homes and  
Santa had to hustle around lively to get to  
all of them. Every child received one or  
more presents and every one had a jolly  
time.

On Sunday morning the usual Sunday  
school was omitted and instead a song ser-  
vice was held. Mr. McCowan addressed the  
children on the subject of Christmas and  
its meaning. His talk was full of beautiful  
and inspiring thoughts. At noon the Christ-  
mas dinner was served and was enjoyed by  
all.

On Sunday afternoon at 3:00 p. m. a pub-  
lic band concert was given. A large num-  
ber of our neighbors attended and the program  
was enjoyed immensely. To say that this  
concert was good would put it mildly. It  
was excellent. The program is given be-  
low:

1. March—Manisot Brooks
2. Overture—Idealistic Brooks
3. Waltz—Wimer Blut Strauss
4. Overture—Fest Leutner
5. Rainbow Serenade—Saxophone Quartet  
Laurendin  
Deses, Gonzales, Romero and Ruiz
6. Echoes from the Metropolitan Opera House  
Tobani
7. Down South—American Sketch Myddleton
8. March—El Capitan Sousa

On Monday at 9:00 a. m. we had dress pa-  
rade and inspection. In the afternoon a foot-  
ball game was played in Arkansas City be-  
tween some of the Chilocco boys and a team  
at Arkansas City.

The school had many visitors from the chil-  
dren's homes and they were very welcome.  
We appreciate these visits and invite the  
parents, guardians and friends of the chil-  
dren to visit us again. Upon the whole, a  
happier Christmas could never be imagined.

## EDUCATION OF THE INDIAN.

*From the Kansas City Journal.*

Much has been written recently concerning the tendency of Indian pupils to return to the primitive condition of savagery after they have finished their educational course. Several notable instances have occurred within the past year where fullbloods have gone directly from Indian schools to the hovels of their families and have gladly thrown off conventional restraint and lapsed into a condition of lazy depravity.

These cases, the public is quick to conclude, show that the cost of their education was a waste of extravagance. In a praiseworthy effort to raise the aboriginal standard of intellectuality and usefulness much money is spent by the nation in schools and in special training. Thousands of Indian students have attended the various government institutions, and out of their entire number the few who have retrograded are made conspicuous by comment, while those who have become useful and intelligent citizens have been unnoticed.

The reversion of species is not confined to the Indian race. The same number of white students under similar conditions would probably show an equal proportion of cases of retrogression. To those who have never been in personal contact with the Indian, the red men are a people about whom are clustered romantic and poetical traditions often untrue and absurd. The primeval savage was doomed to extinction under the unnatural conditions of a crowding civilization. Those of quickened fancy who weave a web of rhapsody into the lives and customs of the Indian are as much in

error as are those who condemn him as a marvel of depravity, indolence and cruelty. A middle ground between extravagant laudation and wholesale denouncement would place a more just estimate upon Indian character.

Our Indian charges have, as a rule, become good citizens when an opportunity was presented to them to acquire the arts of peace and thrift. That some of the young men and women students have entered into wedlock with low and vicious redskins and worse white adventurers and have voluntarily reverted to tribal customs is not sufficient ground for an indictment against all. Racial instinct to wed one's own kind and to live according to the habits and manners crystalized by centuries of savagery is strong and compelling. When the government has given an Indian boy or girl an education and turns them out to mingle with their untutored fellows, there is a tendency towards retrogression which requires something more than mere education to restrain.

If in certain cases the redmen are lazy, cruel and resentful it must be remembered that these characteristics have been intensified in the race by generations of ill treatment by white invaders. Education may not have the entire effect desired in the regeneration of the savage, but it is the only way to transform tribal offspring into self-supporting citizenship.

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### An Up-to-date Indian Printshop.

The Indian School at Chilocco, Okla., in addition to its splendid monthly, the Indian School Journal, is issuing a small weekly paper. Like all the other printing from that office it is strictly up-to-date in every respect.—Pointers, Kansas City, Mo.

### TRAINING PRIMITIVE PEOPLES.

*From the New York Tribune.*

The change in the administration of the Carlisle Indian School ought to mean the introduction of a new spirit and purpose into that institution. The theory which Colonel Pratt pugnaciously preached and strenuously put in practice meant, in the end, the divorce of the educated Indian from his own people. This was in sharp contrast with the method of Hampton, which sets up the ideal of social service and trains the Indian or negro to help his race. Colonel Pratt himself described his process as "feeding the Indian to civilization," while he held in contempt the contrasting policy of "feeding civilization to the Indian" as a piece of sentimentalism fit only for the hated "archæologist" who wanted to sacrifice the progress of the individual to the preservation of an archaic society. A great deal of civilization has to be fed to and assimilated by individual Indians before the character of a whole tribe can be changed, while a single Indian can be fed to civilization and transformed by it. Only, in the process, the Indian dies. He becomes an imitation white man, and is likely to be absorbed into the white community. This may be well enough, if the government's purpose in spending large sums for education is to benefit a few persons rather than a whole race, and if the highest good of mankind is to be promoted by the extinction of the Indian as an Indian. We think that neither supposition is true. What becomes of any particular person is of little account to society. Its concern is for the community.

Ten Indians made into peaceful, moral, industrious farmers, living

among their own people, are worth more to it than ten Indian lawyers, doctors or mechanics who settle in Pennsylvania or New York and make a comfortable living for themselves. The educated Indian should be a missionary to his people, and he does more good so, even though he less completely throws off barbarism, than if he remained by himself. Colonel Pratt might say that his method, carried to its legitimate conclusion, would result in the highest civilization for all and their absorption into the white community; but, even if desirable, that is a slow process, and means the desertion of those who are at any time left in barbarism by those who ought most to help them. It tends to make the Indian ashamed of being an Indian, just as the same method in the South tends to make the negro ashamed of being a negro. It is, moreover, based on the false notion that the backward races have in their primitive civilization no contribution of value to make to society.

Race pride is just as much the duty of the Indian and the negro as of the Anglo-Saxon. It tends to self-respect, to worthy ambition for genuine achievement rather than a mere veneer of white mannerisms, and to the preservation for the whole world of all that is good and beautiful in primitive life. The Indian industries, pottery, basket making and weaving, should be encouraged, and Indian music should be preserved. They are a contribution to the world's store of beautiful motives. From them might develop a characteristic art without which the world would be poorer. At any rate, civilization which is based on the natural traits of a people, develops them in harmony with their own environment

and teaches them to honor their fathers and mothers and help their brothers and sisters, is worth far more to society, and in the long run to the individual, than any artificial culture which substitutes selfish individualism for the feeling of community interest and missionary responsibility.

We do not want imitations. We want men who are proud of being themselves. An American would not wish to be a Russian, but he would not think much of a Russian who, though he might admit the superiority of American civilization in many things and desire to adopt new methods, was not proud of being a Russian and happy in the thought of the future of his race, strong like Antæus in its still close contact with the soil and powerful with primitive creative impulse. The Indian should find an inspiration in the task of keeping the primitive American from extinction, and showing the possibilities of an Indian civilization which the world will respect and admire.

THE meanest disposition that is, belongs to the person who is apparently obedient and never rebellious. He does what he is told in a matter-of-fact way and hangs around after his task is done, fidgetting about, waiting to be told what is next to be done. He never anticipates his employer's wishes and then thinks he is not treated right if another more ambitious fellow slips into his place. Don't be one of such fellows. If your task is done get busy with something else that you can do. Don't get rusty. Don't be lazy. Don't sleep while on duty. Wake up and put your whole energy into rightly doing whatever you have to do. You are going to reap the crop from what you now sow. You must choose what it shall be.—Reflector.

## THE DEATH OF SITTING BULL.

By White Feather.

The Indians left their hunting ground,  
The soldiers left their post,  
All on account of an Indian tale,  
About Messiah's ghost.

The great Messiah had come, they said,  
To give them back their lands;  
But Uncle Sam with shot and shell,  
Resolved to break their bands.

Savages came from far and near  
To join these hostile Sioux;  
But General Miles soon proved to them,  
The arts of war he knew.

"To arms, to arms," the bugle called,  
And "Boots and Saddles" too;  
And every soldier longed to go,  
To fight the savage Sioux.

The Seventh, Eighth and Ninth were there,  
To hear the savage yell,  
And every time a Hotchkiss barked,  
The say a hostile fell.

Yet hotter still the battle grew,  
But on the blue coats pushed;  
While one by one the red men fell,  
And then their cries were hushed.

The Infantry marched up "en masse,"  
The Cavalry's support;  
And while the latter rounded up,  
The former held the fort.

Old Sitting Bull was slain that day,  
By a faithless Sioux;  
And General Miles, his gallant troops,  
He quickly then withdrew.

Now all was quiet in those parts,  
And all of joy were full;  
And the soldiers, they will go no more,  
To fight old Sitting Bull.

And now that he is dead and gone,  
He's on the roll of fame,  
And red and white throughout the land,  
Do honor to his name.

### Indians Made Christmas Presents.

Rev. Harper of Darlington, was very pleasantly surprised Christmas when a number of Indians presented him with an overcoat, cap and shoes, and he was still more surprised when on putting the coat on, he found four dollars in money in the pockets. The presents were all planned by the Indians, as no white person knew anything of it.

## ABOUT INDIANS AND OTHER PEOPLE

In former days Cherokees provided by the act of their legislature that white men and foreigners desiring to marry Indian citizens by blood were required to present a certificate from the county clerk where the white man or foreigner last resided, that he was a good citizen and was a man of moral standing in the community in which he resided; that he would present a petition recommending that the clerk issue a license to him to marry a Cherokee, Delaware, or Shawnee woman; that said petition had to be signed by at least ten reputable citizens of the Cherokee nation, and upon complying with these conditions and paying the clerk a fee of \$10 a license was then issued to the white man or foreigner to marry a Cherokee, Delaware, or Shawnee Indian woman. At one time the legislature provided that by paying \$500 for the license the white man or foreigner would be entitled to all the rights and privileges of a Cherokee by blood, but this act, after two or three white men had complied with it, was repealed and the old law still stands. White women who married Cherokee husbands are claiming the same rights that white men who married Indian women claim.

Two years ago the policy of requiring able-bodied Indians to support themselves was inaugurated. In the first year of the experiment 12,000 Indians were dropped from the ration rolls as self-supporting. Within the last year the number of workers has been greatly increased through the Indians seeking employment in the hop and sugar beet fields. In Oregon and Washington many Indians have found work in the lumber camps, sawmills, and canneries. There are many more farmers since the lands have been divided and more Indians in other occupations. The general health of all those engaged in gainful occupations is better than under the old rule of idleness, and is believed that there will be no further decrease in population.

There will be no radical changes in the Indian service with the accession to office of Francis E. Leupp, recently selected Commissioner to succeed William A. Jones. Mr. Leupp himself is authority for the statement. Real students of the Indian problem know Mr. Leupp, and received with satisfaction the proposal to place him at the head of the important bureau of the Interior Department, but

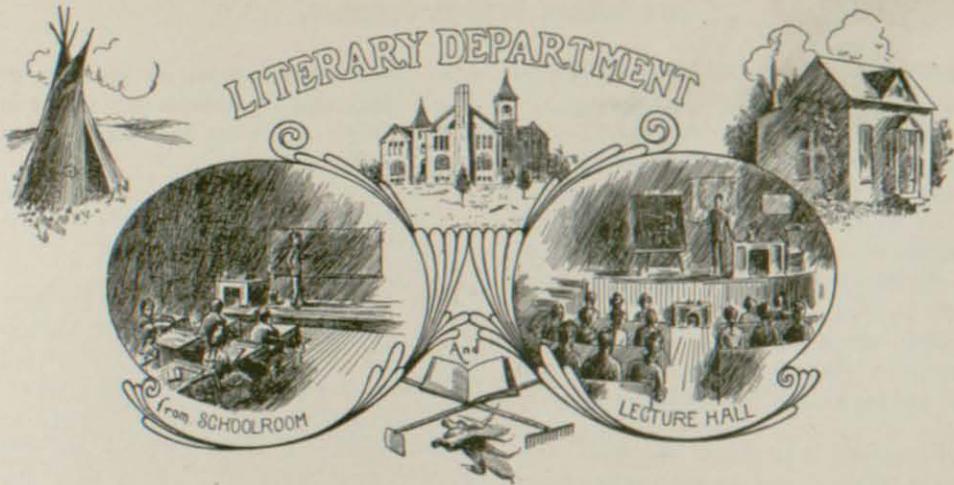
some of the Western papers have accepted the sole statement that he is an Eastern man and jumped at the conclusion that the President proposes to put at the head of the bureau an enthusiast and theorist out of sympathy with the west.

President Roosevelt and Mr. Leupp have been close personal friends ever since Mr. Roosevelt entered public life. They agree perfectly on what the Indian policy of the Government should be. In Mr. Leupp the President believes he has found a man who can carry out his wishes and ideas better than any man in the country. On his part, Mr. Leupp, long an accepted authority as a writer on Indian matters, has advised and criticized and now he does not feel that he can put the duty away when thrust out to him.

The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake in the process of absorbing them, of washing out of them whatever is distinctly Indian. Our aboriginal brings, as his contribution to the common story of character, a great deal which is admirable and which needs only to be developed along the right lines. Our proper work with him is improvement, not transformation.

The election Nov. 8 marked the initiation of the members of three tribes of Indians into the American system of choosing the men who are to hold the offices. These tribes are the Poncas, Kaws and Otoes. Since the election four years ago these tribes have treated with the government and have allowed their lands to be allotted. With this the members of the tribes become citizens, with the full power to vote. The Kaws took the liveliest interest in the campaign and the election.

Interior department officials are puzzled at the course of Tams Bixby, chairman of the Dawes Commission, in refusing to draw his salary on account of the requirement that before receiving salary all Indian Territory officials must make affidavit that they do not hold a financial interest in the Territory. Bixby has not drawn his salary for several months, according to officials of the Interior Department and they do not see how he will succeed in obtaining what is due without making the necessary affidavits.



## LECTURE COURSE.

### Lecture 1. Personal Rights, (Synopsis.)

Man, unlike the lower animals, was created a free agent and with the knowledge of good and evil. He was endowed with reason and with the power to choose those things which might seem to him desirable and good. Thus endued with the faculty of free will, he is held accountable both to his Creator and to the laws of the land, for his actions and general conduct.

One of the gifts of God to man at his creation was that of natural liberty. This is the power to do whatsoever one sees fit to do without any control or restraint except by the laws of nature. But man was also created a social creature. He has found that he could not live alone, independent and without social intercourse with his fellow men. So that in order to enter society and receive the benefits and protection that it confers on mankind, he has given up a part of this natural liberty in turn for the security that society affords him in the enjoyment of his person and property and pursuit of happiness. He is bound, therefore, to conform to those laws which the community has thought proper to ordain and establish. No man in this day of civilization and enlightenment thinks for a moment that man should have the free and uncontrolled privilege of doing whatever he pleases without any regard to the interest or wishes of his fellow man. It is, then, the duty of every man to know from whence the law takes its rise, and to obey and respect it as a priceless heritage.

The rules that have been handed down to us from generation to generation, as man has advanced in civilization, governing us in our conduct and social intercourse, are called laws. Law may be defined as follows:

*Law is a rule of civil conduct made by the highest power in a state, commanding what one shall do and forbidding what he shall not do.*

It is not advice nor counsel which we may follow or not, as we see fit. Nor, is it an agreement. There is no promise proceeding from us. Law is a command directed to us and we are bound to obey it. The supreme power in a state is the legislature, and derives its power, in our country, from the people. So after all, the people really govern themselves.

There are three primary rights guaranteed by law to every man. They are:

*The right of personal security; the right of personal liberty; and the right of private property.*

The right of personal security is the right to the lawful and unrestrained enjoyment of life, body and reputation.

Life is the gift of God. Man can not give it, nor can he take it away, not even his own life. For to commit suicide is a crime in the eyes of the law and of God.

The right of the body, the security from corporal insults, assaults, beating, wounding, etc., is considered the sacred right of every man.

A man has the right to the protection and security of his reputation or good name from slander. Without this it would be impossible to enjoy any other right accorded to man.

The right of personal liberty is the right which a man has to go and come as he pleases without restraint or imprisonment unless by due process of law.

The right of personal, or private, property is the right to the free use, enjoyment and disposal of all a man's acquisitions and possessions without control or restraint except by the law of the land.

From what has been said of personal rights we easily deduce the following axioms:

1. The rights of an individual must be thus far limited: they must not interfere with the rights of other people.

2. The rights of society do not conflict with the rights of the individual. The liberty of the individual ceases only when the rights of society begin.

3. The sense of right from wrong is innate (inborn) in every human creature of sound mind, and the scale of justice hangs in every heart.

4. Everything is right that promotes happiness in mankind; and everything is wrong that tends to increase misery and want and poverty.

5. Over himself, over his own mind and body, the individual is sovereign. Everyone has a right to his own opinions and to express them freely, but he has no right to enforce them upon the attention of others.

6. The only true freedom is that which comes from the ability to pursue your own good in your own way without depriving others of their freedom, or hindering them in their efforts to obtain and enjoy it.

7. The law has no right to say what you shall think; but when you come to put those thoughts into action you are bound to submit to the opinion of those among whom your lot is cast—to the will of society.

8. He who seeks right must first do right himself.

9. Unless you are possessed with a knowledge of your rights and how to assert them; and except you become acquainted with the rights of others and how to respect them, you can never become a good citizen.

10. It is the duty of every citizen to study the laws of his government until he has an intelligent understanding of them, and by so doing, be able to think, investigate and act for himself.

O. H. LIPPS.

#### A COURSE IN RAPID CALCULATIONS.

(c) This is an exercise in grouping numbers. Pupils should be taught to recognize certain groups of figures as whole numbers; 6 and 4 should make the pupil think 10 instantaneously, and the same with many other combinations. If the pupil is to add 4, 5, 6 and 9, for instance, he will probably say "4 and five are 9, and 6 are 15 and 9 are 24." He should be taught to recognize only a combination of 9 and 15 here. This requires patient practice. Some persons are able to

group three or more figures, but I do not believe it profitable to attempt more than two in our work. Place on the blackboard a series of columns like this:

6	9	8	6	9	8	9	7	8	3	6	6	8	7	6
5	4	4	4	7	3	4	4	6	6	2	7	7	6	5
4	6	5	8	8	4	7	6	7	5	8	9	6	5	4
7	2	3	4	7	5	5	3	3	4	9	2	5	4	3

First take your pointer and have the sum of the upper two figures in each column announced at sight; be thorough. Now take the lower combination in the same manner. Now have the pupils announce the sum of the entire column at sight. In going over this the first few times it is well to have the pupils repeat the sums of the two combinations in each column, as 11 and 11 is 22, 13 and 8 is 21, etc. When your pupils are tolerably proficient in adding four figures, take a series of six figures and drill in like manner. Eight, ten or more figures in a single column may be used if desired.

Some readers may wonder upon the stress placed upon addition. I have seen pupils in high and normal schools, some of them studying higher mathematics, that positively could not add a column of figures five wide and ten deep correctly the first time unless given several minutes in which to do it. This, I believe, is the rule rather than the exception. We are called upon in real life to use addition a dozen times where we would be required to make use of many other branches of arithmetic that receive a dozen times as much attention. The president of one of the leading Chicago banks made this statement in a speech recently: "I am unable to find graduates from our public schools who can add correctly." But, some may urge that arithmetic is taught for the mental discipline there is in it, and that very few of our pupils will be called upon to add long columns of figures. To this I reply that there is more mental discipline in a class in rapid addition rightly conducted than there is in 99 out of 100 recitations in arithmetic as conducted in our public schools. If a class of 30 to 100 pupils is in session and each pupil is striving to add correctly a given set of numbers, each one desirous of getting the correct answer first, there is a strain that is never found in the ordinary recitation, and the ability to keep cool and collected and work under this strain is akin to the strenuous life of business. Who can prove that this is not mental discipline of the highest order? Remember, I stated these exercises were merely supplementary and not in any way usurp

the place of the arithmetic recitation; further that they should not be continued long at a time.

(d) Dictate problems similar to these:

1294635	17756143	181615143	234432
7605363	62142284	216374644	244554

I would not dictate problems in which the combinations would reach ten at first. Have the children copy these from dictation rapidly and see who can give the correct answer first. A little practice of this kind develops the ability to group figures rapidly. I would see what ones could give the first five correct answers. Urge the rest to displace them from this leadership. Even the best will miss and this allows a slower pupil to get in on the first five sometimes. There are many ways of arousing a little rivalry. If problems of exactly the same number of figures are used you can dictate a problem to the boys and see how long it is before a correct answer is given; then do the same with the girls and compare results.

(e) Complements. The complement of 65 is 35, that is, 35 must be added to 65 to give a sum of 100. 375 is the complement of 625, that is, 375 must be added to 625 to give the sum 1000. Have pupils give complements of the following and other similar numbers:

65	75	60	20	90	74	45	66	96	73	36
22	77	87	67	44	54	88	15	72	29	38
175	375	325	460	540	220	885	950	235		
420	890	402	305	205	611	777	333	444		

Drill until pupils do this quite readily.

C. E. B.

#### THE SCHOOL PAPER.

Many of our Indian schools have papers. If well conducted they are a great help in the school work. If not, they may be a detriment. The aim of this short article is to show how a school paper may be a great help, not only in arousing school pride and interest, but in the literary work of the school.

**NECESSARY EQUIPMENT:** If the school is supplied with presses and other printing materials, well and good, but if not an Edison mimeograph will do the work. It would be better to have a typewriter also, but it is not absolutely necessary. A good mimeograph and accessories can be obtained for about \$10.00. The necessary instructions accompany each outfit. From 100 to 500 copies can easily be made.

**GATHERING THE ITEMS:** Let the different

classes of the school act as news-gathers or reporters in turn. When the language period comes, the teacher may accompany them about the grounds, visiting the various farm, garden and shop departments, gleaning all the information possible as to what is being done, what work certain pupils are doing, who is doing the most excellent work on a certain detail, which cow gives the most milk, which one the richest, the amount of each crop planted, cultivated or harvested, etc., etc. During the next language period each pupil should write carefully the items of news obtained. The teacher should examine these, rejecting those badly written or poorly spelled. When the items have been neatly written out they should be turned over to the printing department.

**READING PROOF:** If the school is equipped with a printing plant, as many copies of the proof as may be required should be sent to the teacher in charge of the class furnishing the items. The pupils should be taught to correct this proof. If the mimeograph is used, the items written by different pupils could be exchanged for correction and criticism before they go to the printing department, as the mimeograph stencil must be carefully made and it is not expected that it will contain mistakes.

**BENEFITS DERIVED:** As intimated above, the school paper is a means of arousing school pride. What boy or girl will not try to deserve mention in the paper? And they should be mentioned if they deserve it. In addition to this the pupils learn composition, spelling, punctuation, and in the most practical way possible. What they write is for actual use, if sufficiently meritorious. There is rivalry and emulation of the most healthy type.

Another benefit is derived from the fact that all employes, friends of the school, parents and guardians can be kept in touch by this means. Every one in any way interested should be supplied with the paper. If no charge is made and no advertising inserted, it becomes simply a news letter of happenings at the school and is fit matter for the use of the penalty envelope, thus reducing to the minimum the cost of issuing the paper.

This is our practice at Chilocco and we find it a very simple, natural and practical way of acquiring a useful talking and writing vocabulary. First, we observe, then we think and analyze, then we *do*.

C. E. B.

THE WINTER EVENING.

How it is Pleasantly and Profitably Filled at Chilocco.

It is always quite a problem to know how best to utilize the long winter evenings at a boarding school. In all the larger schools a study hour is assigned. In many of them frequent talks are given by various employes. We have both at Chilocco, but our method is probably a little different from anything that has been used elsewhere. We like the plan and would modestly commend it to others,—if it appeals to them.

Under direction of Superintendent McCowan and Assistant Superintendent Lipps, a course of lectures, or talks, has been outlined and published. These will continue through the winter months. All boys on the

they leave school and return to their homes to work out their salvation. Must the pupil always be under surveillance? Has he no stamina or independence? If not, it is because it has never been developed. It never can be developed if our boys and girls must always have some one prodding them. We admit there are some loafers,—not as many as you would suppose, however. But is it not true that when pupils are actually in the school room and directly under the teacher's charge that some are loafers? And would any amount of prodding make him anything else, at least more than very temporarily?

The habit of spending a quiet hour or so each evening in study at home is of inestimable value in shaping a person's life. We

MISS HARRISON. 4 foliar origin use and value:—  
C. A. Peairs.  
How to Entertain in the Home —  
Lillian M. Harrison

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Faint, illegible text from the reverse side of the page, appearing as bleed-through.

- 9 Why Indian Boys Should Be Farmers—C. A. Peairs.
- 10 A Gentleman; What is He?—Miss Peters.
- 11 Marketing the Farm Products—C. E. Birch.
- 12 The Home Garden—B. M. Wade.
- 16 Moral Responsibility of Citizenship—C. W. Buntin.
- 17 Small Fruits—H. Crofoot.
- 18 The Promisory Note—O. H. Lipps.
- 19 The First Crops to Plant in the Spring and How to Prepare the Soil for them—J. H. Hauschildt.
- 23 The Care of the Cow—L. E. Potter.
- 24 Banking—C. E. Birch.
- 25 The Sanitary Hog Pen—J. E. Simmons.
- 26 Good Roads—C. W. Buntin.
- 30 Selection of Seeds—C. A. Peairs.
- 31 What Girls Like in a Boy—Miss Peters.
- 7 How a Boy Should Act in Society—Miss Harrison.
- 8 Preparation of the Soil for a First-Class Garden—B. M. Wade.
- 9 The Lawn—H. Crofoot.
- 13 Real Estate and Its Transfer—O. H. Lipps.
- 14 Marketing the Crops—J. H. Hauschildt.
- 15 Butter and Cheese Making—L. E. Potter.
- 16 The U. S. Weather Bureau and Its Value to the Farmers—C. E. Birch.
- 20 Marketing the Hog—J. E. Simmons.
- 21 The Indian's Duty Toward the Government—C. W. Buntin.
- 22 Soils; Their Composition and Value—C. A. Peairs.
- 23 A Boy's Duty to his Parents—Miss Peters.

## February.

- 2 The Market Garden—B. M. Wade.
- 2 Cultivation of the Orchard—H. Crofoot.
- 6 Contracts—O. H. Lipps.
- 7 Cultivation of Cereal Crops—J. H. Hauschildt.
- 8 A Complete Dairy Barn—L. E. Potter.
- 9 Trading at the Store—C. E. Birch.
- 13 Slaughtering the Hog—J. E. Simmons.
- 14 The Government's Duty Toward the Indian—C. W. Buntin.
- 15 Horses; Best Breeds and How to Select—C. A. Peairs.
- 16 How a Boy Should Act at Home—Miss Harrison.
- 20 Hot Beds; How to Prepare them and Why—B. M. Wade.
- 21 Spraying the Orchard—H. Crofoot.
- 22 Guardian and Ward—O. H. Lipps.
- 23 Harvesting; How, When and Why—J. H. Hauschildt.
- 27 How to Feed Dairy Cows for Profit—L. E. Potter.
- 28 Shipping Farm Products—C. E. Birch.

## March.

- 1 Hog Products and How to Prepare them—J. E. Simmons.
- 2 Rural Free Delivery—C. W. Buntin.
- 6 Stock Cattle; How to Feed for Growth and Market—C. E. Peairs.

Lectures to be given with experimental tests wherever possible, and to be followed by actual observation and demonstration in outdoor work.

## The Course For Girls.

## JANUARY.

- 2 A Lady; What is she?—Abbie Scott.
- 3 Flower Culture for the Home.—Hattie E. Simmons.
- 4 Poultry: Origin, Use and Value.—C. A. Peairs.
- 5 How to Entertain in the Home.—Lillian M. Harrison.
- 9 Some Things a Girl Should Know.—Mrs. L. V. Davis.
- 10 What Boys Like in a Girl.—S. M. McCowan.
- 11 The Girl's Ideal of a Young Man; What it Should Be.—Cora F. Peters.
- 12 The Home Garden.—C. A. Peairs.
- 16 Home Literature.—Abbie Scott.
- 17 The Advantages of Living on a Farm.—Hattie E. Simmons.

- 18 Prominent Poultry Breeds.—C. A. Peairs.  
 19 Personal Care and Appearance.—Lillian M. Harrison.  
 23 A Girl's Duty to her Parents.—Mrs. L. V. Davis.  
 24 A Girl's Duty to her School.—Edith Sharp.  
 25 The Home versus the House.—Cora F. Peters.  
 26 The Golden Rule.—Rose Dougherty.  
 30 How to do the House-hold Shopping.—Mrs. E. K. Miller.  
 31 A Happy Disposition in the Home.—Hattie E. Simmons.

## FEBRUARY.

- 1 The Home Expense Accounts.—C. E. Birch.  
 2 The Care of the Teeth.—Dr. L. D. Hodge.  
 6 Diseases of Poultry.—C. A. Peairs.  
 7 The Queen of the Home.—O. H. Lipps.  
 8 Table Manners.—Cora F. Peters.  
 9 Home Art.—Mary M. Dodge.  
 13 Sewing for the Home.—Minnie Dunlap.  
 14 Evening in the Home.—Abbie Scott.  
 15 The Wash-Day.—Hattie E. Simmons.  
 16 Egg Production.—C. A. Peairs.  
 20 Dress.—Lillian M. Harrison.  
 21 Hygiene for the Home.—Mary Williams.  
 22 Music in the Home.—Edith Sharp.  
 23 The Crank.—Rose Dougherty.  
 27 Our Duty Towards our Neighbors.—Abbie Scott.  
 28 The Gossip.—Cora F. Peters.

## MARCH.

- 1 Butter Making.—C. A. Peairs.  
 2 A Model Hen-house.—C. A. Peairs.  
 6 Care of the Sick.—Mary Williams.  
 7 Mind and Body.—O. H. Lipps.  
 8 Ideals.—S. M. McCowan.

- 9 Faultfinding.—Lillian M. Harrison.  
 13 Economy in the Home.—Mrs. L. V. Davis.  
 14 Happiness.—Abbie Scott.  
 15 Character.—Cora F. Peters.  
 16 The Incubator and Brooder.—C. A. Peairs.  
 20 Common Sense.—C. W. Buntin.  
 21 Industry.—Hattie E. Simmons.  
 22 Home Etiquette.—Mrs. E. K. Miller.  
 23 Opportunity.—Lillian M. Harrison.  
 27 Marketing Poultry Products.—C. A. Peairs.  
 28 System in Household Work.—Mary M. Dodge.  
 29 Self-Culture.—S. M. McCowan.  
 30 Occupations Open to Girls.—Cora F. Peters.

## DAWES ANNUAL REPORT.

The annual report of the Dawes Commission on its work for the Five Civilized Tribes of Indians in Indian Territory, which has been made public, is a general review of the partition and allotment of the lands of those Indians during the past six years.

"The time consumed in the change from the old system to the new," the commissioners say, "has been a most irksome period to the people of Indian Territory, and the commission is not unmindful of the fact that to many candid observers the execution of the task has seemed to be both tedious and expensive."

Of the difficulties of the various divisions of the work, the report says:

"Every adult or head of a family in a total of more than 200,000 citizens and claimants was personally examined and his previous tribal record was looked up. Of this number and in this way more than 120,000 have been examined since June 28, 1898. The proceedings were all taken

down, especially as every case could be carried to Washington on appeal and often the record of a single case was hundreds of pages in extent. Of the above number of people, approximately 90,000 will be finally adjudged to lawfully possess tribal membership and property right; and it can readily be seen how a less careful course of procedure would have utterly dissipated the properties of the tribes.

"As to the appraisal of the land; it was thought that tracts of forty acres, or a quarter of section, was as small a division as could reasonably be made the subject of personal inspection. This acreage was adopted as the unit in determining the grade and value of lands; but even this required the locating, inspecting, classifying and valuing of nearly 500,000 tracts of land.

"As for safeguarding the occupancy and improvement rights of the people, their houses, barns, fences and other improvements had to be located by actual surveys and with minute accuracy. Perhaps hardly a man in the Territory knew the sectional division of his farm or the sectional location of a single one of his improvements, and hence there was no source of accurate information respecting these matters excepting the surveys and location of improvements made by the commission."

The report adds:

"We have been daily witnesses of the distress of the people caused by delay, not only of the approximately 60,000 citizens of the tribes, but also of the estimated 600,000 other residents of the territory whose legitimate interests suffer from an unsettled state of affairs. It will be several years consumed in this work, if it is completed, as we expect, by July 1,

1905, and the administration of these communal estates, amounting to nearly 20,000,000 acres of land, and to perhaps hundreds of millions of dollars in actual value, will then have cost less than 10 cents an acre. We trust that a consideration of the facts here stated will lead to the conclusion that under the circumstances the time consumed has not been unreasonable nor the cost unduly great."

Speaking of the difficulties connected with the allotment work, the commissioners say that "speculators not over scrupulous in their business methods have attempted in every way to influence the work with a view to personal gain."

One of the methods of the speculators is outlined as follows:

"A favorite scheme has been to induce fullblood Indians to take in allotments widely separated tracts of ten or more acres each, in order that they might not be in position to take possession of and improve their allotments. This matter was brought to the attention of the Department in the month of August, 1903, and the commission has used every possible means to prevent allotments of this character. Under the law, however, certain privileges are guaranteed to citizens in the selection of their allotments, making it difficult for the commission to fully protect their interests."

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SENATOR STEWART introduced a bill in Congress to fix presidential and congressional salaries. It proposes to raise the president's salary to \$100,000 a year, the vice-president and the speaker of the house of representatives to \$20,000 each, and each senator and representative to \$10,000. It is provided that the bill shall take effect on March 4, 1906.

## INTERESTING TO THOSE IN THE SERVICE

### Indians Are Republican.

Arrangements looking to early statehood legislation are now well under way and more than twenty Republican clubs have been organized in the Choctaw and Chickasaw nations. It is believed that more than 3,000 fullblood Indians have already joined the several clubs and it is conservatively estimated that at least 5,000 Republican voters will be secured in the two nations. Republican successes and the early winding up of the allotment of lands is said to be a principal factor in the movement now just started.

A correspondent of the Guthrie Capital who has talked with the leaders among the Indians says that they all seem to feel sure of success for Republican candidates when the new state comes in. Opinions from prominent Indians in the southern part of the country seem to indicate that Colonel J. Blair Shoeneft, the Indian agent, will be in a position to get anything he asks for. Shoeneft has been asked by many Indians to allow them to use his name, but he has refused to be quoted. The colonel says it is yet too early to express himself on political lines, but those close to him seem to think he will be a powerful factor in new state politics.—Kansas City Journal.

### Indians Who Oppose Allotment.

The work of allotting land to Cherokee Indians who refuse to go voluntarily to the land office for that purpose is one of the most difficult tasks for the Dawes Commission. Field parties which go out to find the Indians often return unsuccessful. It does not require long for every Indian of a fullblood settlement to discover the fact that a field party to allot the land is in the country. The rattle of a buckboard will run every fullblood to cover with incredible swiftness. The Indians know the buckboard of the field man at sight, and can tell it by its tracks and by its noise as far as they can hear it. When the field men do find the Indians they refuse to talk, even through an interpreter, and the government men simply have to guess at the improvements and the homes of the fullbloods they find. A surveying instrument embodies all the elements of wrath of an Indian, and they would rather see a wild

animal in their hunt than to see a tripod on their land. They consider it the emblem of their undoing.

Attorney General P. C. Simons has rendered a very important opinion in regard to children of taxpaying Indians of Oklahoma, who can attend public school. The question was raised by County Superintendent W. E. Looney, of Caddo county, through Territory Superintendent Baxter, and in regard to it, the attorney-general is of the opinion that children of allotted Indians who have severed tribal relations and who are taxed upon their person and property and especially where such children are enumerated in the school enumeration, stand in the same position as children of white parents and are therefore intitled to attend the schools of the various districts in which they may reside; that the separate school law refers only to the exclusion of negro children from white schools and white children from negro schools.

Choctaw Givens, a fullblood Creek who lives near Millette, has large means, consisting of pots of buried gold, cattle, horses, farming implements and an abundance of agricultural products, but with all these he prefers to live in a log cabin with the chinks filled with dirt.

"Choctaw Givens manages his business intelligently and profitably," says the Ardmoreite, "and has more wealth than any of his neighbors. Choctaw apparently has a fear or prejudice of regular banks, so deposits his supposed pots of gold in the Creek bank—of dirt. What Choctaw has accomplished many of his race could have imitated—at least partially—but few have been so successful in management or economical in husbanding their resources."

It is said that Superintendent Noble down at White Eagle, has about the softest snap in Oklahoma. He has been elected justice of the peace, and when business gets a little dull he just sends out and has a couple of Indians brought in and performs the marriage ceremony for them. The law allows him \$3 for the job and the Indians think that is all it is worth and that's all he gets. But it keeps something doing and the clerks out of mischief by keeping them busy in acting as best man and signing up as witnesses.—Ponca City Courier.

## The Indian and His Lands

From the Portland Oregonian.

That which happens as the result of lack of proper appreciation of the value of lands, money and property from not having tasted the sweets of possession by means of earning and saving, is happening to the Indians of Indian Territory. Present gain and a little money to handle are better in the estimation of these people than is the assurance of plenty through industry and a home in old age. Under the law authorizing the sale of inherited lands, the Indian, we are told, is parting with his inherited estate at the rate of about 8000 acres a month. Over 166,000 acres of such lands were disposed of in fifteen months ending June, 1904, at an average price of \$17 an acre.

The purchase money in the hands of these irresponsible child-men rapidly disappears—often, as in the case of white men of this type—in dissipation. Speculators are ready, of course, to profit by the lack of prudence and self-restraint of these unappreciative landholders, and large areas of individual holdings that but now were set apart for the Indians are passing, and indeed have passed, into alien hands. The expected in this case has happened, just as it has happened a thousand times in the case of the wastrel of the white race, who in a few months or years has squandered the substantial holdings which his prudent, industrious father spent a lifetime in acquiring. The acquisition came hard to the father; to the son it came easy. The former prized it as the creation of his own industry, self-denial and thrift. In ordinary phrase, he knew how he got it.

To the latter it represented nothing but the bit of money that he could get out of it for current expenses or to meet the extravagances of self-indulgence. With the Indian the case is precisely the same. The land to which he acquired title from the Government cost him nothing. He did not want it; at least he did not appreciate it. Ready money, he soon found, got him what he asked for, whether it was tawdry finery, food upon which he might gorge and be happy, or drink with which to satisfy the cravings of a frenzied appetite. To make the land yield what he wanted was a slow, unaccustomed process, against which he rebelled. The speculator came along and the rest was easy.

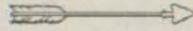
There is no complaint made that the Indians were defrauded in the matter of the prices paid. The average of \$17 an acre is considered reasonable. In fact, since they prefer ready money to land, a smaller price would have been better for them than the larger one. The more money that the wastrel with a strong tendency to drink has, the worse for himself, for his family, if he unfortunately has one, and for the community, since, much or little, it contributes to his own debasement and swells the grand aggregate of vice. It is not the price at which the Indian parts with his land that distresses the members of the annual Indian Congress recently in session at Lake Mohonk, N. Y. It is the fact that he does not hold it, become wedded to the soil, and through this connection become a self-supporting citizen.

The cause that underlies this con-

dition is as old as indolence, as unthrift, as old as mankind. It is one of the things to eradicate which it is necessary to begin with the great grandparents. Hence it will take at least three generations of careful environment and patient teaching to instill into the mind of the Indian or the thriftless, indolent white man, for that matter, a love for land and pleasure in what it can be made to produce by unremitting endeavor. At the present rate at which the Indians' land is slipping from them the found-

ation for such work will have been literally eaten away long before the first generation of individual landholders among them has passed on.

The Indian Congress may earnestly propose ways and means to prevent this result, but with the Indian remains the power to dispose. In the common terms of the day, the initiative is with the Indian Congress; the referendum is with the Indians, and they (again not unlike their white brothers at times) use it to their own disadvantage if not to their ultimate undoing.



## How an Educated Indian Starts

Many readers of the JOURNAL have no idea of the vast amount of good that is being done for the Indian boys and girls by the agents of Uncle Sam. The following letter will give them a hint as to how many of them start out in the world for themselves.

Colony, Oklahoma, Dec. 31, 1904.

Mr. S. M. McCowan,  
Superintendent, Agricultural School,  
Chilocco, Oklahoma.

Dear Sir:—I enclose herewith draft of \$10 payable to Mary A. Davis to be deposited for her in your school bank.

You will also please inform, or have her teacher explain to Mary, that I want her to learn all she can so she can manage her own affairs for years hence, especially on land business.

All Cheyenne pupils now in your school are either land owners or are heirs on several inherited Indian allotments. A great many who will soon become of age think it no serious matter to prepare themselves on this one particular land affair.

In the case of Mary, the Commissioner of Indian Affairs has disapproved a five-year lease on her allotment to four-year lease, to date from January 1, 1905. The Commissioner's instructions on her land are to put a three-room house according to Agent's specifications (but they are going to build a four-

room house), a stable for ten head of horses, a chicken house, well or cistern, a three-wire fence of galvanized wire, posts one yard apart (to be of oak or cedar), around her whole quarter section, and a half mile of division fence also of three wires, to fence off the one hundred acres already under cultivation. All of the above buildings to be of frame of good pine lumber and according to the Agent's specifications, and besides this, in addition to improvements mentioned, an annual cash rental of \$130.00 to be paid to the U. S. Indian Agent semi-annually for a period of four years, at which time Mary attains her majority. All of the improvements to be hers at the end of that time in addition to the cash rental.

Mary's land is first-class, as nearly all our allotments are, and when she goes to her own home to live she will be two and one-half miles from a railroad town; but we want her to get a good education so that she will know what she is doing. We want all Cheyenne children to do that too. Ester reached home safely, but she is just catching some kind of a sore throat. We will send her with her older sister with ten other Indian girls to the Southwestern Normal School at Weatherford, Okla., their expenses to be paid for by the Government. Mr. Segar will be back from Washington January 3rd, to complete arrangements when he comes; but she seems to have very weak eyes just now. We noticed a marked change in her hearing.

Thanking you for the improvement she received during her short stay with you, I am,  
Very truly yours, R. D.

## IN AND OUT OF THE INDIAN SERVICE

### Allotting Ponca Lands.

George A. Keepers of Ohio, allotting agent, has been assigned to the duty of allotting the Ponca lands in Oklahoma, and is now located at the Ponca Indian Agency, probably commencing active labor immediately after the holidays. The surveying for the various subdivisions will be left to T. P. Alford, county surveyor of Kay county, after January 1st next ex officio.

Under the provisions of Section 8 of the Indian appropriation act of April 21, 1904, each and every child born to the Ponca tribe of Indians since the completion of allotments of said tribe prior to June 30, 1904, alive and in being on that date, will receive 80 acres of agricultural or 160 acres of grazing land within the reservation of the Ponca tribe.

After all these have been allotted, which according to a special roll made for the purpose, shows 156 entitled to allotments under the act mentioned, the remaining unallotted lands in the reservation will be allotted in such manner as to give all members of the tribe living on the 30th day of June, 1904, as near as may be practicable, an equal quantity of land in acres.

There are 412 allottees entitled to additional allotments, making 568 persons entitled to share in the distribution of the surplus lands remaining after the children have been allotted.

There are over 26,000 acres of lands upon the reservation, lands held in common by all the members of the tribe, and a tremendous amount of labor is involved in the cutting up process necessary to fulfill the provisions of the Act under which the subdivisions are made possible.

The Ponca Indian children will be the first to whom allotments will be made. The heads of the families are entitled to select the allotments for minor children. In the case of orphans and there are quite a few among the Ponca Indian children, Mr. Keepers and Mr. Noble will probably make the selections.

Every allotment must be distinctly marked with permanent monuments, which in itself is a monumental task, when it is taken into consideration that the old lines have been entirely obliterated, it being over 12 years since the first allotment and nearly thirty-five years since the reservation lines were established, but Surveyor Alford is apt in his work and quite efficient in establishing corners long erased by time and the destruction of the elements. One section, 640 acres, will be re-

served for the common use of the tribe.

The work will require the better part of half a year and it may take even longer, for when it arrives at that point where all the members of the tribe are to receive a portion of the surplus lands, after allotting the children, the subdivisions will be many and comparatively small. After Mr. Keepers will finish his work at Ponca it is quite probable that he will be assigned to the allotting of the Otoe Indians. There are not so many of this tribe, about 370 all told, and there greater quantity of tribal lands is held in common by the members of the tribe, about sixty thousand acres, which will give each child born since the the first allotting period, 1892, 160 acres and probably another quarter section to go around. The ground to be covered in allotting the Otoes is spread out and it would probably require a year to allot the Otoes.—Ponca City Courier.

In response to a query as to what constitutes the most important problems now confronting the Indian office, Mr. Jones said the dividing up or individualizing of land holdings and the trust funds left on deposit in the United States treasury and the breaking up of the practice of leasing allotments are most prominent in his connection.

As an illustration of the question of trust funds he mentioned the fact that the Osage tribe of Indians of Oklahoma has on deposit in the treasury \$9,000,000 which draws interest at the rate of five per cent. In his opinion it would be far better for Indians if this fund were individualized, each member of the tribe being allotted his proper share. It might be withdrawn from the treasury or remain on deposit to the credit of the members of the tribe individually. Such a change, he believes would result beneficially to every tribe having funds on deposit in the national treasury.

As to the harm connected with the leasing of allotments, Mr. Jones said it takes the Indians back to the system of issuing rations. This is true because of the fact that many of the allotments are very valuable and lease at high rates. The result is that the handsome rentals received by the Indian are sufficient to keep him in idleness. In this way the evil sought to be obliterated by the abolishment of the issuing of rations is again becoming a menace to the progress of civilization among the Indians.

Mr. Jones stated he would gladly remain at the head of the bureau and work out

these problems for the red man, but on account of the imperative demands of his private affairs he cannot do so.

The incoming commissioner, Mr. Leupp, has stated in reply to a question that he had given no consideration whatever to the subject of any further changes in the personal of the Indian bureau and probably would not do so for some time.

It is known that his disposition is to retain all efficient employes.

Senator Stone, of Missouri, has submitted a bill to the committee on Indian affairs, of which he is a member, that embodies the most radical suggestion yet made in connected with the sale of lands in Indian Territory. The Missouri senator proposes to let each Indian in the Territory retain forty acres of land. The remainder of the land is to be sold. There are in Indian Territory more than 600,000 white persons, and less than 100,000 Indians. Senator Stone's contention is that it is a crime against civilization to longer retard the development of a country in the very heart of the continent because a handful of Indians own the land. The purpose of the Stone bill is to people Indian Territory with bona fide farmers, and exact requirements which will prevent syndicates and speculators from getting hold of any part of the land. Senator Stone thinks that the Indians in the Territory are competent to attend to their own affairs and that they should be paid their money and to that extent released from the guardianship of Uncle Sam.

A Washington newspaper dispatch says that officials of the Indian bureau were much gratified to receive the report of Allotting Agent Bates to the effect that Chief Red Cloud of the Oglala Sioux had decided to take an allotment on the Pine Ridge reservation in South Dakota. It is regarded as a move in the direction of the breaking up of the tribal relations of that band, as undoubtedly many of the Indians have been prevented from taking allotments by the failure of the chief to avail himself of his privilege. Provision for dividing the Great Sioux lands in severalty among the members of the various bands and tribes was made in the Great Sioux treaty of 1889, but there was no compulsion about the division. No Indian was to take an allotment unless he so elected, and it is believed that many of the younger and more progressive members of the Pine Ridge band would have

taken their allotments long ago had not Red Cloud stood in the way.

Does foot-ball ever help a man to a good position in after years? Walking along the side of the Ohio State-Carlisle game last Thursday there was a stockily built little man who bore every mark of being a redskin. He was gentlemanly in his appearance and neatly dressed. This little man was none other than Hudson, the famous quarter-back of the Carlisle eleven of the latter '90's. Hudson has been heard of in every nook of the land for his strategy in running foot ball teams and for wonderful drop-kicking ability. Scarcely an eastern eleven but has had her goal line crossed by this method when he ran the team. Hudson has been somewhat forgotten of late. A little inquiry brought out the fact that he is a trusted employe of a large Pittsburg bank, where he is a teller. That is what Hudson, the Indian, did, and what his notoriety as a foot ball player also helped him to do through fame secured in this manner.—Toledo Blade.

A policy established by Mr. Jones was the discontinuance of issuing rations to the Indians. Soon after assuming charge of the bureau he became convinced that the system was bad. He found that the Indians refused to do any work on account of receiving the rations issued by the several agencies. They were not required to give any equivalent for what they received and thus became lazy and indolent. The law was amended so that in lieu of rations the agents could give employment to the Indians and pay them in cash. This did not work well at the outset, but in the end it appealed to the natural pride of the Indian and now practically all of them are glad of the change. This is one of the policies which has the earnest support of Mr. Leupp, the new commissioner.

By order of President Roosevelt, the Department of the Interior has presented Chief Red Cloud of the Pine Ridge Sioux, a valuable gold watch. The gift is a token of the esteem in which Red Cloud is held by the President.

The Indian department let the contract December 14 for another building at the Fort Sill Indian boarding school, one mile north of Lawton. It will cost in the neighborhood of \$5,000. The buildings now almost completed will cost \$16,000.

### Wants One County.

From the Pawhuska Capital.

Chief O-lo-ho-wal-la in his conversation with Francis F. Leupp, the new commissioner of Indian affairs after January 1, spoke the sentiment of every member of the Osage tribe as well as every white resident of the reservation. He stated the Indians did not want their country divided into several countries, but wanted it held intact. This is reasonable and just. The Osage country has been heralded abroad as the richest land in America, and a great deal of it is. But there is also some rough land and there are many streams. With allotment comes the putting of roads on the section lines and the building of bridges which is sure to be an expensive piece of work. Under the plans of allotment it will probably be some time before much of the expense of county government must be secured by the taxation of personal property.

With the reservation as one county this expense could be readily provided for, but if divided into three or four counties it would take all the resources to pay for court houses, jails and official salaries. It would not be larger than are some of the counties of Oklahoma, and there are today several which are too small. O-lo-wal-la is right and we believe the Department officials will agree with him.

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#### INDIAN LAWS AND TREATIES.

A revised edition of the "Compilation of Laws and Treaties Relating to Indians Affairs," bound in sheep, compiled and edited under direction of Congress by Charles J. Kappler, L. L. M., chief clerk of the United States Senate Committee on Indian Affairs, Washington, D. C., has been received. This compilation is embraced in two quarto volumes of 1,100 pages

each, and contains all treaties ever made with the Indian tribes and all laws relating to the various Indians, enacted by Congress together with executive orders creating reservations, proclamations, statistics, trust funds, etc.

The revised edition includes the signatures to the treaties, many treaties and documents that were heretofore unobtainable, and other useful information. Each volume is fully indexed, making research easy. The form of the Statutes-at-Large is followed in its make-up. The compilation of Indian laws and treaties has been recommended for many years by the Secretary of the Interior, Commissioner of Indian Affairs, and both Indian committees of Congress. It will undoubtedly prove extremely valuable to lawyers and all persons interested in Indian legislation.

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#### Osage Delegations.

From the Bartlesville Examiner.

Ex-Governor James Bigheart, J. F. Palmer, Black Dog and Arthur Battincastle have been selected as a delegation to go to Washington in the interest of that portion of the Osage reservation not in accord with the delegation selected by Osage Agent Frantz. The delegation will probably leave Pawhuska next week, and it is understood to favor the extension of the present oil and gas lease, opposed to allotment and in favor of making all oil, gas and pasture royalties a tribal fund, to be distributed equally among all members of the tribe. The first delegation favors allotment and individual royalties and benefits and keeping the reservation intact as a county. The sentiment of the tribe seems to be about equally divided, and unless the rival delegations unite upon some unanimous policy the department is quite likely to postpone any action. Quite a bit of Osage politics enter into the situation.

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#### The Oglala Light.

The Oglala Light, the paper published by the Oglala Boarding School, Pine Ridge, South Dakota, comes to the JOURNAL exchange desk this month as a Christmas and New Year number. It contains a splendid half-tone of Pine Ridge Agency, the Oglala School, other views and much matter interesting to Indian service people, and is a very creditable publication in every way and certainly speaks well for the department from which it is issued.

## SOME NEWS FROM HEADQUARTERS

### MR. JONES OUT; MR. LEUPP IN.

Washington Dispatch, Jany. 2nd.

William A. Jones, Indian Commissioner, formally transferred the Indian bureau of which he has been chief for nearly eight years, to his successor, Francis E. Leupp, yesterday. Mr. Jones resigned to take charge of the development of large zinc and other mineral properties he holds in Mineral Point, Wis., and in the Joplin, Mo., district. He will return to his home in Mineral Point next week. This morning he notified the employes at the Indian bureau through the chief of divisions that they would be given this afternoon as a holiday and bade them good-bye.

About noon the force of nearly 500 men and women formed a line and passed through his office and personally said good-bye to him. He was also given a large bouquet of pink roses and ferns by the employes of the bureau.

Mr. Jones has been one of the most popular officials in the government service and there have been many expressions of regret at his retirement. Yesterday morning he indulged in a joke at the expense of Mr. Leupp. The commissioner in November notified President Roosevelt that he had decided to resign and that later he would send to the white house a letter containing his resignation. He neglected to send this letter until a few days ago. Meanwhile Mr. Roosevelt had sent to the senate the nomination of Mr. Leupp and it had been confirmed. When Mr. Leupp appeared at the office of the commissioner this morning, Mr. Jones affected a serious manner and said:

"Mr. Leupp I have decided to retain my position until after March 4." Mr. Leupp was surprised at this announcement and said so, adding, "Why, my nomination has been confirmed by the Senate."

"I don't understand that" replied the commissioner. "I did not submit my resignation until after the adjournment of Congress." He finally added: "If you insist upon taking the job, I may consider and give way to you."

Later in the day Mr. Leupp turned the tables. He placed on Mr. Jones' desk a copy of the letter he had sent the president in which he submitted his resignation "to take effect January 1, 1904." Said Mr. Leupp: "Now this letter shows that you resigned one year ago. The fact that you resigned at that time has not prevented you from drawing twelve months' salary, however. This seems to me a somewhat questionable act, and I shall look into it."

The commissioner observed as he changed the year that if the government got the money back it would be lucky. There was another change at the Indian bureau today. Major C. F. Larrabee, who has been chief of the Indian lands division, succeeded Captain A. C. Tonner as assistant Indian commissioner.

### Indians at the Inauguration.

Great interest has been aroused by those concerned in the preparations for the inauguration of President Roosevelt over the prospect of having an Indian feature in the civic parade. Mr. B. H. Warner, chairman of the committee on organizations, and Francis Leupp, the new commissioner of Indian affairs have held several conferences on the subject and have practically decided upon plans for carrying out the scheme for an Indian exhibit in the parade, showing the evolution of the North American Indian under the influence of the white man. The plan outlined contemplates the bringing to Washington of a squad of the most famous Indian chiefs now living. These would represent the Indians of the old era. They would ride together at the head of the Indian parade and would be followed by a squad of the boys from the Carlisle Indian school.

To make the contrast as strong as possible, the old chiefs, all of whom will be men who fought against the advances of the white men, would be dressed in their tribal robes, while the Carlisle cadets would wear their simple uniforms. Among the chiefs whose presence is desired to have is Geronimo, the great wild Apache, now confined at Fort Sill, Oklahoma. If he were to appear in Washington with the distinguished old warriors of other tribes a spectacle would be presented such as has never been seen nor can possibly be seen again. Quannah Parker, Chief of the Comanche Indians of Oklahoma will also be invited to participate; Black Dog of the Osages, Big Jim of the Shawnees, and other distinguished representatives of the race who have participated in Indian uprisings on the frontier in olden days will likewise be invited.

Letters received here by parties from Congressman Curtis show that gentleman to be interested deeply in the proposition for the allotment of the Osage lands. Mr. Curtis is recognized at Washington as a leader on all questions affecting the Indian and the Osage delegation is doing the wise thing in seeking his counsel and cooperation in their efforts to frame a bill that will be fair and impartial to the individuals of the tribe.—Pawhuska Capital.

## WIT AND HUMOR OF INDIANS.

From Carlisle's Red Man and Helper.

The casual visitor to the school who remains with us for a few hours cannot form an idea of the inner nature of the Indian. Stolidity of countenance and a proud reserve toward strangers serve as a covering for the livelier feelings of the race. Even those who have resided near the school from its inception have no clue to the true inwardness of the Indian character, for like precocious children they refuse to "show off."

Their fondness for fun and quickness in catching the point in a joke, and the keenness with which they read character cannot be but unknown to the erstwhile stranger.

Could the visitor be the proverbial mouse in the corner when the boys and girls return to quarters from the shops and school rooms and hear the ready thrusts of wit at each other, even the use of the coldest irony, and the good natured playfulness with which they uncover each other's faults, they would appreciate then as in no other way the thoroughness with which Indians have studied the open book of human nature.

Gracious words are said to each other with a tact that might cast in the shade the compliments of the most accomplished society habitué, but when the talks are reversed the arrow is sent with an accuracy that always finds the joint in the harness.

A keen thrust by a "paleface" at the expense of the Indians is received with a remarkable good nature, if they know that the one who gives it has their best interest at heart. A good joke told to them is enjoyed and remembered for sometime and applied in ways without number.

Readiness of repartee is another characteristic of the Indian pupils.

Recently one girl was heard to ask where the branch of the society to which she belonged held its meeting.

"In the trees, of course," was the quick reply.

One of the school "mothers" recently donned a new gown, the back of the collar of which had the flaring flaps now dictated by fashion. This was noted by one of the girls who immediately saw in it a likeness to something she was accustomed to handle.

"That collar," she observed, "looks like the rim of a jar with a piece broken off in front."

"Well Jennie," said the mother, "you know jars hold preserves and sweet things."

"But in this case it is a pickle jar," was the reply.

Indians in an American history class have been known to describe a native with a mechanical accuracy that would seem to indicate that they knew nothing of their race, save the information in the book—even speaking of them as savages.

Such are a few hints to indicate what the American Indian could be as a humorist if only induced to come out of the shell that surrounds him.

While the Scotch and Irish humor is proverbial and has been preserved in newspaper paragraphs and in story, the cooler wit of the Indian will never be heard outside of the few who know him intimately.

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How "Wasna," Corn Butter, was Made.

Indians raise the corn, and when it is ready to cure, they pick it, husk it, and boil it about an hour, then it is cut off the cob and dried, when it is ready to use.

The old-fashioned way was to boil the corn on the cob and not shell it. When they were ready to make the butter, they first parched the corn over the fire in the following way: a long stick was thrust into the end of the cob, then the corn was held over the fire and slightly parched, then taken off the cob and pounded fine.

They of course had no mill in which to grind it, but a flat stone was hollowed out in the shape of a bowl, then a dried skin from a buffalo head was placed in the hollow of the stone. The skin was dried in such a way that it was about the shape of the hollow of the stone. Then the corn was placed in the skin and pulverized. They used a pestle made of a round stone covered with raw-hide which is twisted in the shape of a handle. After it was thoroughly pounded some marrow was poured over it hot. This marrow was obtained by breaking up buffalo bones, boiling them, and skimming the marrow from the water. The skimmer was a spoon made from the horn of the buffalo.

This was then thoroughly mixed. The bare hand was not used, for it was considered uncleanly to use it, but the skin which is over the heart of the buffalo, was placed over the hand and then the corn and marrow were mixed. It was then placed in the lining which surrounds the buffalo heart.

## NEWSY ITEMS FROM EVERYWHERE

The JOURNAL acknowledges receipt of "Teaching Indian Pupils to speak English," and "Methods for Bettering Sanitary Conditions in Indian Schools," sent us from Superintendent Reel's Office.

The total vote cast for President was 13,544,705; Roosevelt's plurality, 2,524,244; Roosevelt's majority, 1,717,081. The total vote in 1900 was 13,961,566; McKinley's plurality in that year, 849,790; his majority, 456,259.

An exchange contains the following: Quanah Parker, chief of the Comanche tribe, addressed a mixed congregation of whites and Indians on December 28. His subject was: "Old-time religious beliefs of the Indians." At the close he stated it was his "desire to bring his tribe to Jesus."

The Secretary of the Treasury has submitted to Congress the following supplemental estimates for year ending June 30, 1906: For the removal and leasing of Creek and Cherokee lands, Indian Territory, \$25,000; for townsite commissions, Indian Territory, \$10,000; making a total of \$60,000.

Whoever conscientiously believed that the Indian is poor, poverty-stricken and downtrodden will have his opinions shaken by the intelligence that the Chickasaw and Choctaw tribes of the Indian Territory have paid their counsel employed to unearth land frauds the neat little sum of \$750,000. Lo, the poor Indian!

The Indian population of British America is a little more than half that of the United States and has decreased in about the same ratio. There were probably never more than a million Indians in all of North America outside of Mexico. There are seven times that many now in South America and over 4,000,000 in Mexico.

The trouble over a site for the government Indian school at Waheton, Dakota, has at last been settled. Senator McCumber has recommended to the secretary of the interior that the government buy the Bade, Rich and Townsend tracts, containing about one hundred and eighty acres, and this, it is expected, will be done. The price asked for the three parcels is \$14,300.

One of the most important questions Mr. Leupp must deal with will be presented by the work that will complete the allotment of lands

in the Indian Territory. The Dawes Commission will cease to exist June 30 next by operation of law, and the present understanding is that the work thereafter will be in charge of J. B. Shoenfelt, the agent at the Union Agency.

The Indian population of the United States is, according to the last report of Secretary of the Interior, 270,000. It was 290,000 thirty years ago. Up to 1890 there was a marked decrease in the number of Indians, but since that date there has been little change. In the tribes in Indian Territory and among those on reservations where the Indians are employed in grazing and farming, there has been an increase in population.

In a farewell talk with Mr. Jones, Mr. Leupp informed him that it was a great pleasure to know he was succeeding an official whose work he would not have to undo, and that he would take up the business of the office where the retiring commissioner left it. Mr. Leupp added that he probably would go further along some lines than Mr. Jones had gone, but that in the main the policies of the latter would be his policies.

Colonel James F. Randlett, United States Indian agent at Anadarko, has left for Washington, where he will appear before the public lands committee of the senate and advocate the opening to settlement of the Kiowa Indian pastures of 400,000 acres in Comanche county. He will also ask Secretary Hitchcock to set aside 120 acres of the reservation adjoining Anadarko for public park purposes and to use \$5,000 of the Anadarko townsite money to build roads in the vicinity of Anadarko.

Since 1861, the United States Government had appropriated \$26,288,751.85 to American, European and Australian expositions. The largest appropriation was to the St. Louis World's Fair, \$11,179,000. Of this amount the St. Louis management returned \$4,600,000, leaving a balance of \$6,579,000. The next in amount was an appropriation of nearly \$6,000,000 to the Chicago World's Fair. The third was an appropriation of \$2,183,184.50 to the Philadelphia Centennial Exposition in 1876. New Orleans received \$1,650,000. The next was an appropriation of \$1,015,000 to the Buffalo Pan-American Exposition. To four expositions, held in Paris, there were appropriations amounting to \$2,124,607. Deducting the \$4,600,000 repaid by the St. Louis World's Fair, the Government has supported American and foreign expositions to the total amount of \$21,688,751.85. These items are furnished by the Treasury Department.

# “PENOKA”

(A PAY-DAY INSPIRATION.)

BY WHITE FEATHER.

At the Agency it was a gala day,  
The Indians had come to draw their pay,  
Policemen proud and chiefs galore,  
Crowded the streets and trader's store.  
Flakes of snow were falling fast,  
As along the board side-walk passed  
An old Ute squaw with sunken eye,  
Who in muttering tones began to cry,  
“Penoka!”

Her step was slow, her form was bent,  
And on her staff she feebly lent,  
And trudged her weary way along,  
Unnoticed by the surging throng.  
Before her vision passed the forms  
(Safely clad for winter's storms)  
Of other Utes, all gaily dressed,  
While she muttered with a voice suppressed,  
“Penoka!”

To the Agent's office she led her way,  
Where the Agent and clerks were wont to stay,  
And entering, she saw “His Majesty” there,  
Stacking the gold, share by share.  
At another desk sat Chief Clerk Lane,  
Thumbing the rolls to find her name.  
“I have it now,” at last he sighed,  
And touching the pen, the old squaw cried,  
“Penoka!”

Then the old squaw trudged to the trader's store,  
And arriving there stopped at the door.  
“Come in,” a maiden said, “and warm  
Thy cold and chilling, aching form.”  
“Me cold and hungry, long time now,”  
Said the squaw as she raised her drooping brow.  
And a tear stole down from the old squaw's eye,  
As she gripped her coin and heaved a sigh,  
“Penoka!”

Up to the counter she pushed her way,  
And to the trader began to say:  
“Me want it now, some warm and eat,”  
Meaning a blanket and a piece of meat.  
With her bundles now she homeward strode,  
Bending under her little load.  
Still murmuring in that trembling tone,  
Still from her lips escaped that groan,  
“Penoka!”

Next day she, by her faithful hound,  
Stiff and cold in the snow was found.  
In her clenched hand, rigid and cold,  
She clutched her little mite of gold.  
There in the snow at the dawn of day,  
Lifeless and haggard and frozen she lay,  
While from a sage-bush standing by,  
Chattered and sang a lone mag-pie.  
“Penoka.”

(Penoka—wampum—money.)

D.H.L.

PERTAINING TO UNCLE SAM AND "LO"Educating Indians.

On Tuesday evening a band of educated Indians gave a concert here creditable to the people of any nation. It was a sample of what education is doing for a race supposed by many to be fit only for stratagems and spoils. There is on the frontier a class of persons who say "the only good Indian is a dead one." But wiser persons with wider visions treat the Indians justly, educate them, study their peculiarities and transform them into excellent citizens. At present thousands of the race are industrious, thrifty, law-abiding and far more useful than most of the white men who abuse them without cause and who would like to see all Indians wiped out. It takes several generations to eliminate some of the old traits, but the results are satisfactory. It costs less to educate them than to kill them. In the days of Indian wars, usually provoked by the injustice of desperate white adventurers, it cost blood and treasure to subdue the stubborn warriors, and even then the embers of resentment smoldered, ready to burst again into flame. Today in the Indian Territory and elsewhere the Indians who have had opportunities compare favorably with the whites. There are few criminals among them. Justly treated, they accord fair treatment in return. The worst of them are those corrupted by association with the doubtful class of whites. The race has been subjected to much injustice and we owe it fair treatment and a living chance to improve. Common sense applied in practical education is solving the Indian problem.—Grand Rapids, Mich., Herald.

Cherokees as Teachers.

There are today twice as many school teachers of Cherokee blood who are teaching schools as there are teachers of all the remaining sixty-five Indian tribes in the United States. This remarkable fact was found in a comparison of the last report of the Commissioner of Indian Affairs and the supervisor of schools for the Cherokee Nation.

It is a great showing for the cherokees and shows what can be done in a few years along educational lines, when there is a definite object in view. Five years ago the

Cherokee school authorities and the Government officials began training the Cherokee youth as teachers. The course in the Cherokee national schools were adjusted to that end. The students were impressed with the idea that school-teaching is an honorable profession. They were not graduates from the seminaries until they were fully equipped for teaching. They were appointed to places as soon as they had finished their courses in the Cherokee schools, and they take to teaching readily.

There are now 175 Cherokee teachers employed in Indian Territory. The Cherokee Nation has 243 schools.—St. Louis Republic.

Several weeks ago the Interior Department issued an order prohibiting the cutting or sawing of any timber in the Osage reservation. The Pawhuska agency last month officially notified the Illuminating Oil company of the order, which is more inclusive than any previous order on the same point. As it stands now every sawmill has been banished from the reservation, not even the Indians being allowed to have timber sawed for use in fencing or building. James Silverthorn was operating a sawmill near Skiatook, but he was ordered off the reservation. He was kindly allowed to take the mill with him, the rule permitting its confiscation.—Bartlesville Examiner.

A delegation of Osage Indians called on Francis E. Luepp, the newly appointed Commissioner of Indian Affairs, last month and requested him to intercede with Congress in their behalf to prevent their reservation being divided up into different counties as now proposed. They exhibited a large parchment containing their treaty with the government. To it was attached a long chain of pure gold. The treaty is dated 1804, and though 100 years old, is in an excellent state of preservation.

The Creek council at Okmulgee has appropriated \$75,000 for the maintenance of Creek schools for the coming year. As tribal relations will be dissolved within six months of the expiration of the year it is likely that no further appropriation will be made for the support of tribal schools. If this should prove true the Creek Indian children will be entirely without schools until a system is installed by the new state government unless, of course, Congress should take a hand.

## \*My Impressions of The Fair

By Mrs. Chas. Lusk

IT IS to be feared that it is easier to receive impressions than to reduce them to writing. Perhaps they are more apt to be really impressions when communicated by word of mouth; one is then not so apt to be artificial—to give out, not what are his impressions, but what he thinks they ought to be under the circumstances. Mr. John Brisben Walker, the efficient and somewhat spectacular editor of the *Cosmopolitan* did the thing in the correct manner. Mr. Walker saw the fair in eleven days. He took with him a photographer and two stenographers, and whenever he got an impression, which one might judge from the *World's Fair* edition of his magazine was quite frequently, he immediately relieved himself of it and the stenographers preserved it for him. Afterwards, he put his impressions together and lent them the polish of his literary style and gave them to an anxious and expectant public.

Unfortunately, we cannot all be John Brisben Walkers, nor can we all see the Fair accompanied by two stenographers and a photographer. Yet, perhaps, not so unfortunately after all. I fear very much that I should not be able to receive an impression, much less to communicate it, if even one stenographer were hanging on my lips. I prefer to go around in an aimless way and let the thing soak in. It is much more satisfactory and amusing, though perhaps, not so instructive and educative as Mr. Walker's way. And then, when you write, if you can only resist the temptation to be artificial, you may by accident give some genuine impressions. Assuredly, you won't tell about wonderful things that have not yet arrived on the scene, but are coming some day—and that's what Mr. Walker did.

Speaking generally and likewise "colloquially," it is a "great show." Unbiased people—by which I mean people not residents of Chicago or Buffalo—will admit that it was the most stupendous and magnificent of expositions. Of course, it has its seamy side. That it covers too much

ground, thereby making it a tedious task for the visitor to see it, no one will deny. That there is an undue and entirely unnecessary proportion of Missouri mud when it rains is a matter of common knowledge. I will not say that the exposition authorities deliberately and with malice aforethought, left large areas of the grounds in a condition suitable for the formation of mud as an inducement for sightseers to patronize the Intramural Railroad on rainy days. I will not say it, though others less charitable have said it. I will proceed with the seamy side.

The numerous, not to say numberless, restaurants, refreshment stands, soft-drinks booths, hard-drinks bars, are, I will readily admit, a most unlovely feature of the Louisiana Purchase Exposition. They sometimes mar a beautiful perspective, not being in themselves especially well-favored, however excellent the quality of their food and drink; and they never fail to bring us back from the contemplation of the progress and the genius of man to the earthy—to the grossly material things of life.

I dare say it is my province to dwell on the painfully large quantities of beer that are daily sold and daily consumed at the Fair. My esteemed contemporary, the *New Voice*, the strenuous and well-meaning organ of Prohibition, has done that feature of the Fair to a turn. It has simply left nothing for me to say in the premises, even though I were inclined to do so. It has given a detailed and accurate description of every bar and beer garden on the grounds—from the imposing and picturesque Tyrolean Alps, where Anheuser-Busch is dispensed at ten cents a small glass, to the most insignificant little lunch-counter, where they give you the "Largest Glass of Beer on the grounds" for five cents. If I remember right, the *New Voice* estimated the number of drinking-places, the number of people who imbibe each day, the number of quarts these people consume, and the number of dollars that change hands on the deal.

I may appear to be digressing, but I am not. I am merely getting back to the subject of impressions and leading up to

\*NOTE.—This article was written and handed me at the Fair and owing to the omission of our November number, has been held until now.—EDITOR.

the proposition that impressions are all a matter of view-point. Mr. J. B. Walker left St. Louis with the impression that the Fair was a very creditable affair—a very excellent medium, indeed, through which to pick up a few hard-earned thousands by writing his impression of it for his magazine. And the New Voice man left St. Louis with the impression that the World's Fair is one grand, hilarious beer garden.

The Chicago man leaves St. Louis with the impression that the Columbian Exposition was a far more considerable attraction than the L. P. E.—reflecting with ostentatious satisfaction that St. Louis day at the latter drew a mere handful of four hundred thousand people, as against seven hundred and fifty thousand people on Chicago Day at the former. And the Buffalo man goes home to tell the neighbors that our electrical exhibit was much finer than theirs, and that the Pan-American, though admittedly a much less pretentious enterprise—being in fact small enough to repose comfortably in an obscure corner of the St. Louis Fair—is nevertheless, really more instructive and entertaining.

And Chicago and Buffalo men are at one in this the following: that St. Louis is an unusually hot city, that the Fair is spread out over entirely too much ground, that this is the muddiest hole I ever got into, that ten cents is extortion for a car-ride, that the eating-booths have taken away every semblance of the artistic and beautiful, that twenty cents for a sandwich is robbery, and that I wish I hadn't come, anyway.

It all depends, as I said before, on the point of view.

I am getting away from the subject, however. Instead of writing my impressions of the Fair I am writing my impressions of other people's impressions. Let us return.

Despite unsightly booths, despite side-streets that ought never to be seen—and surely were never meant to be—despite the hurriedly-constructed outskirts with their dust and mud, the Fair is a spectacle of surpassing beauty. Exactly how the great white buildings with their stately columns, their carvings and their statues, their bold graceful lines, their very majesty of immensity, measure up to the standard of architectural excellence I do not know. But that they make an appeal to the average eye is not to be doubted. They are splendid, if nothing else, and suggestive to supreme power and greatness.

Yet one is very likely to reflect with a sigh at times that these beautiful palaces, as they are called, are not palaces in reality. If, indeed, he stops to think that they are mere cockle-shells of mortar and laths, covered over with some material whereof I know not the name, to give the effect of marble and stone, he may begin to doubt whether they are beautiful in the true sense of the word. And surely he will be further disillusioned if his eye chance upon some spot where, by reason of wind and weather, the outer covering has worn away, leaving bare the ugly laths, with the mortar clinging to them. It is not beauty, but a mere imitation of beauty.

What an age of imitation it is after all. In what other age, I wonder, would so many people have worn so many imitation diamonds, would so many homes have been filled with so much imitation mahogany and antique furniture; would there been tolerated so many imitation clothes, imitation foods, imitation relics, souvenirs, Indian beadwork, made-in-Germany toys; in what other age than this would a great nation have despoiled a magnificent natural park of towering oaks and green lawns and crystal streams to build up an imitation park, filled with imitation palaces, dotted with imitation statuary, eulogized so often, it is to be feared, with imitation admiration?

Which may be taken as the impression of the pessimist and chronic kicker.

But at night, with the glare of the noon-day sun gone from the white buildings and the white streets, the tinsel vanishes, and beauty descends on the Fair and holds her throne in majesty; the beauty of electricity under the sway of man, of falling waters, of placid lagoons, of the songs of gondoliers, of wide spaces and palaces dimly seen, of the very sky itself, of beauty looking down upon beauty.

I remember one night sitting on the Plaza of St. Louis listening to a band concert. The crescent moon hung low in the sky and the stars were out in countless hosts. Venice, perhaps, were more beautiful, though I could not imagine it. I could imagine nothing more inspiring than the exquisite harmony of light, of shimmering cascades, tumbling down their green-lit steps; of the fragrance of flowers born by the south wind from the distant terrace; of the perfect night and the soft, delicately-blended notes of the band.

A very skillful and sympathetic musician was rendering on a cornet a song that I love, and which I think anyone who is "moved by concord of sweet sounds" must love: Malloy's "Love's Old Sweet Song." He played with intelligence and feeling and held his audience spell-bound. For myself, I have seldom been affected by any music. It must needs have brought back to the old sweet recollections of the "days gone by," of lovers and loves that would never perish; it must needs have set the young to building castles of love and happiness.

Which of these—if either—it did for me I will not say. But I remember quite distinctly that I was at once brought back to earth and my poetic sensibilities rudely shocked by a young woman immediately back of me who, in the very middle of the selection exclaimed: "Cavilera Rusticany, now ain't that beautiful?"

Other things are there also which have marred my enjoyment of the splendor of night at the Fair. The hoarse toot of the automobile horn was an unfailing accompaniment on every hand—a concert that I ever attended. And not infrequently, as I listened to the divine music of Wagner or Litz, or Donizetti, there would come to my ears in none too harmonious blend the shrill notes of a Venetian pipe, the harsh blare of a Pike band, and the plaintive, the insistent, calling of the "speiler," as he invited you to inspect the wonders of "Mysterious Asia," or accompany him on a journey "Over and Under the Sea."

Ah, the Pike, the great, the only, the much-heralded Pike, the highway of high-priced restaurants, of crowded beer-gardens, of in-harmonious bands, of "speilers" careless of the truth, of people careless of everything, good-natured American people from country and from town, ready, willing, yea, anxious, to be separated from their money, the dear old Pike of numberless "shows," alluring from the outside and disillusioning from within.

I would not call the Pike a fake. Its purpose, I take it, is to amuse, and it does so. To see the American people humbugged and enjoying the process is alone worth the price of admission. To see fifty thousand Americans "out for a good time," as the expression goes, and getting it, is worth a long journey. Exactly what may be the psychological explanation of the fun a young woman extracts from thrusting a miniature feather-duster into a young man's

face I would not pretend to say. But the young woman does it and laughs, and the young man turns around and laughs, and the fat, bejewelled lady in the 'rickshaw laughs, and the college boy in the little cap and big trousers laughs, and from the Pike, through its whole length and breadth, there ascends to the stars the incoherent, irresponsible American giggle. The Pikers are Charter Members of the "Don't-Worry Club."

But let that be enough for the Pike, for I have known times when the Pike did most decidedly verge on the vulgar.

I have as yet said nothing of the exhibits, and I will now tell you confidentially that I am going to let them alone. It might be possible in an article of this size to give some sort of idea of half the things worth talking about in the Palace of Manufactures; but I must need satisfy myself with saying that the exhibits are marvelous in their number, their variety, their completeness, and in their mute manifestations of the research, the toil, and the genius of man.

You can see the smallest watch in the world and the largest engine in the world, a shoe factory in operation and a coal-mine in the same, President Roosevelt's log cabin and the pants he left behind him whereon numerous irreverent visitors have paid their respects to "Teddy," the oldest locomotive in the world and the newest and latest development of the same, the original telephone in all its crudity and the modern telephone with automatic exchange, the "girless and cussless," as they call it. You can see the largest watermelon and the tallest corn-stalk, and the most costly dress and the rarest diamond, and the best breakfast-food—twenty of them, and the fifty-seven varieties and the "Red Glare at the Fair"—and in fact everything superlative and abnormal.

Besides all these you can see lots of other things almost as interesting, though not nearly so wonderful, as for instance, the pictures in the fine arts building, and the model of a war-vessel in the Government building, and the glass-ware from Germany and the bronzes of France, and the Jubilee Presents of Queen Victoria (which are so much like one another, however, that they grow monotonous after a while) and the carved ebony of China, and the laces and screens of Japan, and the Japanese tea-garden, and the Japanese rugs and house-

furnishings, and the Japanese every-thing-else and the complete and amazing lack of anything Russian, excepting paintings.

Also, there are numberless things American, particularly in the line of harvesters and threshing-machines, and wind-mills—both figurative and real—and corn crops, and shows and machinery, and perhaps, the finest art exhibit of any country, and people of all sorts, and college men's work, and patent medicines and whiskey, and things of that kind, with which we are all so familiar that there is no need to tell about them.

And then, there is the Philippine Exposition and all those curious peoples whom zealous scientists have gone in search of to the far corners of the earth and brought to St. Louis "Anthropological" and labelled.

The Philippine Exposition is justly so-called. It is truly an Exposition in itself. It has its Educational, its Forestry, its Ethnological Buildings, and all the other buildings peculiar to a fair. It is in itself a somewhat stupendous undertaking and in point of human interest may be said to occupy a class all its own.

Go to the Philippines, as everybody calls this exhibit, in the evening and listen to the concert of the Constabulary band and you can readily imagine yourself transported to the Far East. The Oriental atmosphere is there, there with the bamboo houses, and the thatched roofs and the trim little brown-skinned Visayans. The band is excellent, inferior to very few you have ever listened to, and they play equally well a Hungarian Rhapsody, a Spanish waltz, or an American popular air.

Of the various tribes gathered together here, I confess that neither the Igorrotes nor the Negritos, both of whom are short on clothes and correspondingly long on barbarism and savagery, make an appeal to me. I have never been able to discern a slightest trace of that "cuteness" that has so frequently been ascribed to them. They impressed me as uncleanly and not at all used to the ways of polite society, and, while I do not regret that I saw them, it being a part of my education as I am told, still, I do not care to see more of them, nor to associate with them on any terms whatsoever. I know for a fact that all self-respecting Fillipinos who are at all acquainted with the blessings of civilization, feel the same way about it. I prefer the Moros who wear more clothes—neither

pun nor offense is intended—the Bagobas, who wear gorgeous and picturesque clothes, and, above all, the Visayans, who wear sensible clothes and do beautiful lace-work, and weave hats, and carve wood artistically, and give a theatrical performance of the genus vaudeville which is really not half bad.

The Constabulary, which corresponds to our National Guard, is made up of a very intelligent and respectable lot of young men. Their flag-salute and dress-parade in the evening is a splendid performance. In their khaki uniforms they are as neat and trim-looking soldiers as one could wish to see, good marchers, and accurate in drill.

Up in the northwest corner of the grounds there is a unique feature—a U. S. Indian School in full operation. You can see here the most conclusive demonstration of the progress made by the Indian under the Government system of education. Indian boys print a magazine, make harness, engage in carpentry, blacksmithing and wheel-wrighting, and Indian girls cook and sew and wash and iron; and the boys and girls together take part in a musical and literary program that is highly entertaining and artistic. And there is an Indian band which can hold its own with the best musical organizations.

The Indian School is an objective point of most visitors, being of a peculiar interest, and second to none as an educational medium.

Next to the Indian School are the Africans, popularly styled Pygmies, though but three of them are Pygmies in fact. These people seem to be the common and garden variety of negro. They are lighthearted, careless of personal appearance, and entertaining to a degree. They wear as few clothes as the weather will permit, are apt mimics, and quick to learn English, and having picked up soon after their arrival the significance of "one dollah," "Bedelia," "bug-house," and other Americanisms, and having likewise become acquainted with the commercial value of a set of teeth filed for the tearing of human flesh, they may be said to be ripe for civilization.

The Patagonians of South America, reported to be the largest people in the world as a race, are big, lumbering and lazy. They are deft in handling a rope, but beyond that have no accomplishments as far as common knowledge goes.

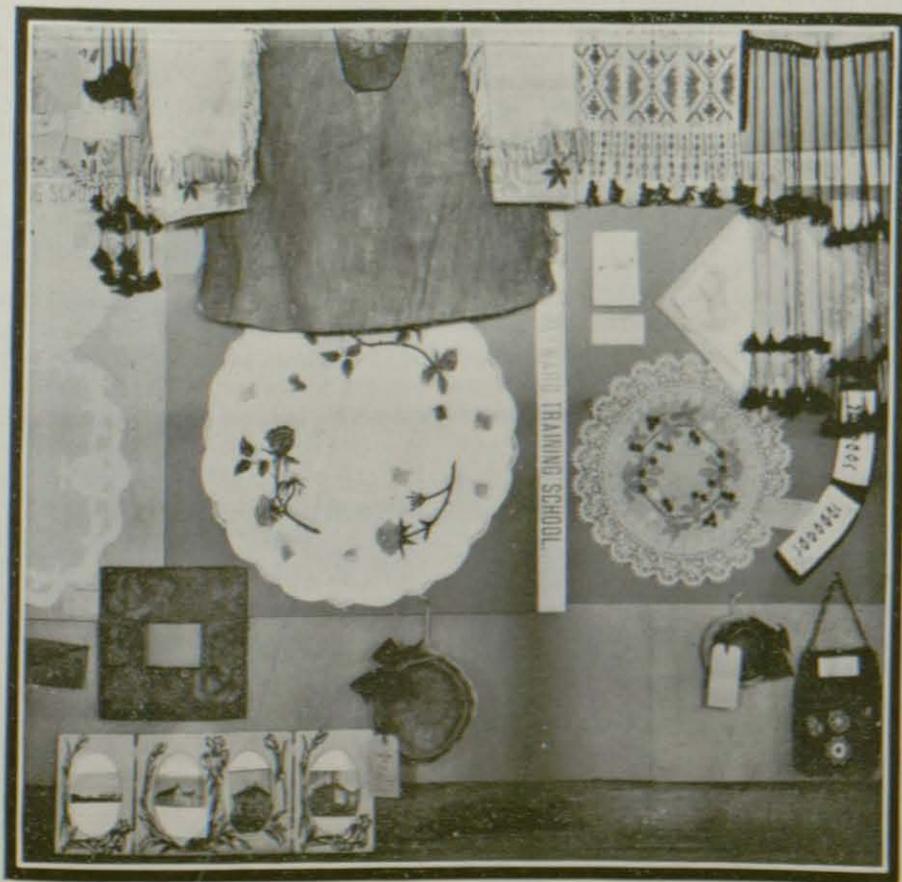
The Cocopa Indians of Mexico are

distinguished from most other civilized red men chiefly by the length of their hair. The boys are expert with the bow and arrow, and have picked up many a dollar during the Fair by hitting pennies and nickles placed on the ground by accommodating visitors who wished to be amused.

Of all the "Anthropologicals" none are more curious than the Ainu, the primitive people of Japan. They are dark and short, their raiment is profuse and highly ornamental, and their manners are exceptionally elegant. In urbanity they are not to be surpassed. The men are handsome; they have large, mild, brown eyes, and wear their black hair and beards very long. The women, on the contrary, are ugly. They are almond-eyed and have high cheek-bones, and in youth an elaborate and unsightly moustache is tattooed on their lips, which remains to the end of their days, and is by no means the mark of beauty which they seem to esteem it.

But I suppose it is about time for me to stop. Not that I am not able to proceed. I have a great deal more to say and I should like to say it, but don't care to impose on anybody's good nature. One can't be long where there are so many wonderful, curious and amusing things happenings and people, and not be impressed in ways too numerous to mention. I believe I could write a volume of impressions of the Fair, though I hardly think anyone would care to go beyond the first chapter.

So I shall try to sum it all up by saying that the Louisiana Purchase Exposition is worth seeing, for it is beautiful and it is educative; and whatever a man's age, taste or occupation, he is sure to see at the greatest of all Fairs something that he never saw before, something to instruct him, something to amuse him, something to remove his prejudices—something, in fine, to broaden him as a man of the world and a citizen of this Republic.



A Picture Taken at the Indian Building of one of the Wall Cases by the Journal Kodak.

## NEWSY ITEMS FROM EVERYWHERE

Over one thousand oil and gas leases were filed at the Indian Agency at Muscogee in one day last month.

Recently a tract of 120 acres of oil land in the Osage reservation leased for \$120,000, or \$100 per acre.

The World's Fair management announce their attendance to have been 19,694,855, of which 12,804,616 were paid admissions.

A statue of Sacajawea, the Shoshone Indian heroine, is to be placed in the central court of the Lewis and Clark Centennial, costing \$7,000.

Dick Adams, the Delaware Indian attorney and author, is publishing a book, for free distribution among his friends, entitled "The Ancient Religion of the Delaware Indians."

It is reported that there are many applicants for the position of superintendent of schools for the Creek Nation made vacant by the appointment of Miss Alice Robertson as postmaster at Muscogee.

Chilocco has commenced the publication of a weekly, called The Chilocco Weekly Journal, which is full of bright items each week. The Indian School Journal will continue as a monthly.—Flaudreau Weekly Review.

Miss Neda Parker, the daughter of Quanah Parker, chief of the Comanche Indian tribe, married A. C. Birdsong of Marshall, Tex. Miss Parker has been attending school in Dallas. She was rescued from a burning building some time ago by the man who became her husband, and a love affair was the sequel.

A bank, with an Indian chief as its president, has been organized to do business at Skiatook, I. T. The institution opened last month with Chief Rogers of the Cherokees at its head. The bank is incorporated for \$10,000, and it is located in a town that is only three months old. Clifton George, C. W. Brown and L. Appleby, of Tulsa, are the directors.

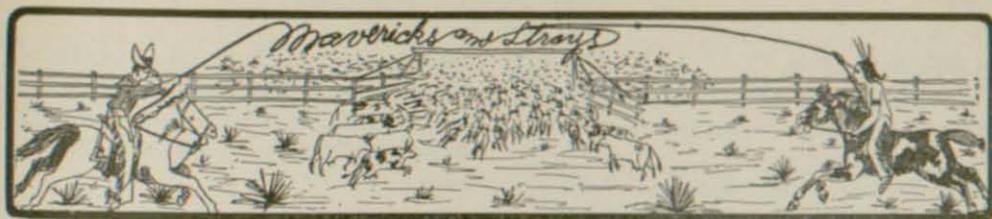
If each employee in the Indian School Service could realize the fact that he is, or should be, a teacher, it matters not what may be his trade or profession, we would

have better schools, fewer changes, more contentment among both employees and pupils, and we would notice a more rapid development in the Indian youth, mentally, physically and morally.—Rosebud New Era.

Chief Red Cloud, the recognized head of the Sioux nation, has just made application for his allotment on the Pine Ridge reservation, South Dakota. As he has continually opposed the allotment of land in severalty on this reservation, it will greatly assist the allotting agent by having the old chief among the first in receiving his allotment. He will receive 640 acres on White Clay creek, near the agency.—Sioux Falls Press.

Several prominent Cherokee women have started a movement to raise funds for the purchase of the old Cherokee Capitol building and grounds at Tahlequah, and preserve them as they stand, a monument to the memory of the warriors and statesmen who have counseled there. They will ask the Cherokee Council to assist with an appropriation along this line. The Council House of the Cherokees is the most historic of any of the Nations. There have been more important questions decided there, and the Cherokees have always taken a leading part in the matter of making treaties with the United States. On the walls of the Council chamber and the chief's office hang large portraits of every chief the nation has had since the Cherokees moved to this country.

Col. D. B. Dyer of Augusta, Ga., has presented his collection of Indian relics, valued at \$200,000, to Kansas City, to be incorporated in the public library there. The collection is considered the most valuable in private ownership in the country, and it has taken thirty-five years to gather it. The number of articles is something over twelve thousand, comprising prehistoric remains from the American continent, a lot of pottery and Indian relics from Old Mexico, a collection made by Dr. Irvin Bachmann, and the entire collection of the late Rear Admiral L. A. Beardslee, U. S. N. Some of the famous Indians in history owned articles in the collection. There are relics from the General Custer massacre, Wounded Knee, the battle of Wichita, and of many chiefs, including Sitting Bull, Little Chief, Black Kettle, Dull Knife, Wild Horse, Chief Joseph, and Captain Jack, chief of the Modocs.—Indian's Friend.



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#### A Spurt of Triumph.

Mrs. Cow—Did you run away on account of that automobile?

Mr. Horse—Run away nothing! I was just showing the poor dumb thing what a good live gait was.—Commercial Tribune.

#### Domestic Art.

Mack—What on earth did you go to that clairvoyant woman for?

Kate—I wanted to find out why I never can get any shirt waists made to fit.—Commercial Tribune.

#### Noah's Philosophy.

"Good heavens!" said Mrs. Noah, during the first evening spent on board the ark. "Do listen to those animals! Did you ever hear such noise? How on earth can we ever live forty days with them?"

"It's better than living for forty days without them," said Noah, recalling horrid visions of last Lent.—Dubuque Telegraph-Herald.

#### Financially Rough.

"March is a hard month to pull through."

"That's what! Five birthdays in my wife's family and three in mine."—Commercial Tribune.

#### She Took It Off.

He was only 5 years old, but he had already been warned of the consequences which might ensue did he persist in wearing his hat in and out of season. So one day when he came in with his sister from play he was heard to say in serious tones. "Take off your hat, Sissy. You know if you wear it in the house you may get bowlegged."—Brooklyn Eagle.

#### Arthur's Answer.

Pleasant old gentleman: "Have you lived here all your life, my little man?"

Arthur (aged six): "Not yet."—Lippincott's Magazine.

#### Sure Proof.

Bess—"I'm sure the Riche's haven't had their money long."

Jess—"Don't be too sure of that. The old man can pronounce chauffeur."

Bess—"Yes, but he still says 'gid ap' every time he gets into the machine."—Dubuque Telegraph-Herald.

#### A Little Ruse.

Mrs. Witherly.—I bought this rug for the baby to play on.

Witherly.—Well, don't let her know it.—Detroit Free Press.

#### A Safe Time to Cross.

"Well, well," said the old lady living inland, when she heard that her favorite grandson was going to Europe, "it's been a dry summer, and the sea won't be so deep as common."

#### In Trade.

Ascum.—I notice Mr. Kloseman has become a regular attendant at church. When did he get religion?

Brown.—He didn't. It't just business with him. He loaned Rev. Mr. Gassawas a hundred dollars some time ago and he's had to take it out in pew rent.—Philadelphia Press.

#### A Case for the Supreme Court.

"I see in the paper that a widower with nine children out in Nebraska has married a widow with seven children.

"That was no marriage. That was a merger."

#### The Glorious Fourth.

Tommy.—Why are they firing off the cannon, Mama?

Mother.—To celebrate our emancipation from foreign rule, my son. There will also be speeches by Mayor McCarty, Congressman Lochmuller, Alderman Nolan and Councilman Robynovitsky and Nickoletti!—Judge.

**A Diplomatic Circle.**

The Senator's Wife.—The life of a diplomat must be a hard one. Just look at the rings under your friend's eyes.

The Senator.—Yes; those are diplomatic circles, dear.—Yonkers Statesman.

**How's This For Logic.**

"What are you plunging in the water for? You just swam ashore."

"Seure, Oi had to save myself first; now Oi'm goin' to fetch Moike."

**Defined.**

When type that has been set up is accidentally overturned or mixed the jumble and its results are technically known as "pi." Some years ago Joel Chandler Harris, the author, was playing whist at Warm Spring, Georgia, with three ladies. The latter had bothered "Uncle Remus" considerably by talking throughout the game and by asking him foolish questions. Finally one said:

"Oh, Mr. Harris! Please tell me what is the real difference between 'p-i' and 'p-i-e'?"

Carefully adjusting his eyeglasses, Mr. Harris slowly replied:

"The latter is the foundation of the wealth of New England and the basis of indigestion. The former is the *raison d'être* of profanity and the *sine qua non* of dialect stories."—Louisville Herald.

**Bucolics.**

The weaned calf is full of the infinite and eternal energy. It desires its sustenance mightily, but it desires it in the way nature has taught it to obtain sustenance.

The sight of the pail seems to fill the calf's mind with forebodings. The calf desires to look up when it drinks. The farmer's son desires it to look downward into the pail.

The farmer's child must hold the pail between his feet with his hands, using his other hands to hold firmly the cow's child to the milk.

When the calf humps its back and tries to jump, it is necessary to hold it down with two more hands. When it breathes hard into the pail and blows the milk all out, you must twist its tail with two more hands.

Just before a calf bunts it wiggles its tail. At the premonitory wiggle the tail must be held also, meantime keeping the calf's head directed into the pail.

Don't get excited. Stand perfectly still,

inspiring the calf to confidence by your coolness and sang-froid. There is nothing equal to sang-froid in the initial lesson, and without this attribute the pedagogue is sadly hampered.

There are other requirements, the chief one being that the teacher must know more to begin with than the calf.

By following these directions closely a calf can be induced to fill itself with invigorating life-prolonging milk in a very few lessons, so that it will run its nose clear to the bottom of the pail at the first bunt.

When you feed a calf it is better to be alone. Especially is it necessary not to allow the women of the homestead to be present. The proceeding sometimes looks like cruelty, and they have other methods of calf-feeding that seem more feasible to them, and they do not hesitate to express them at critical moments, thus shaking your confidence in your self, and incidentally shaking the calf's already small confidence in you.

It is an art—that of calf-feeding—that has not been sufficiently treated in the bulletins of the Agricultural Department.—Youth's Companion.

**A Christening.**

Bacon.—There was a christening down at the Professor's house, last night.

Egbert.—A christening? Why, what are you talking about?

Bacon.—The Professor named a new microbe.—Yonkers Statesman.

**He Knew His Limitations.**

A gentleman went into a restaurant where there were colored waiters and ordered a sandwich and a cup of coffee. It was one of the rules of the place, says the Washington Star, that the waiter should write the order on a little slip of paper and put the price opposite. The check is then paid to the cashier at the desk. The gentleman tells the story.

When I had finished my meal I picked up the slip, and glancing at it, saw that the waiter had written, "Pie, five cents. Coffee, five cents."

I called to the waiter, "Hey, George! I didn't have any pie. I ate a sandwich."

"Dat's all right, boss," he replied. "Pie an' san'wich is de same price, an' I ain't so good on spelling san'wich."

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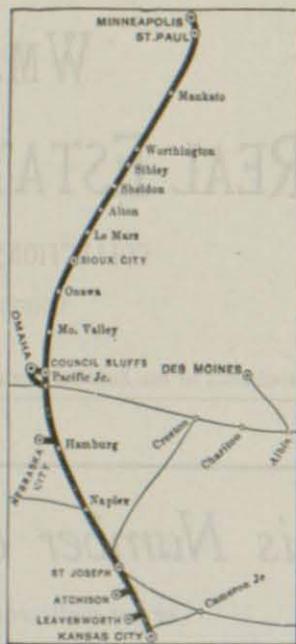
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