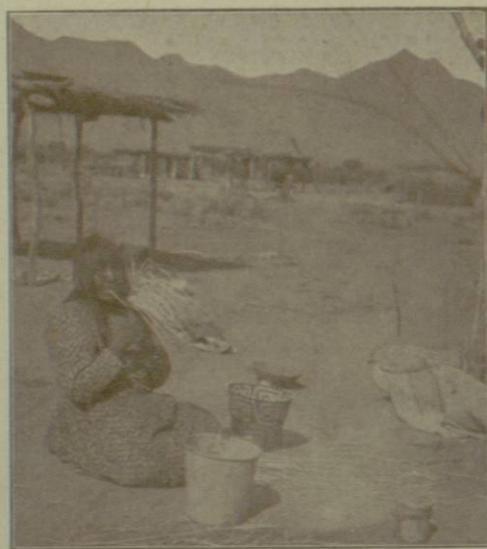


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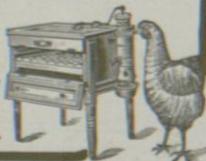
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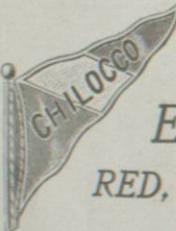
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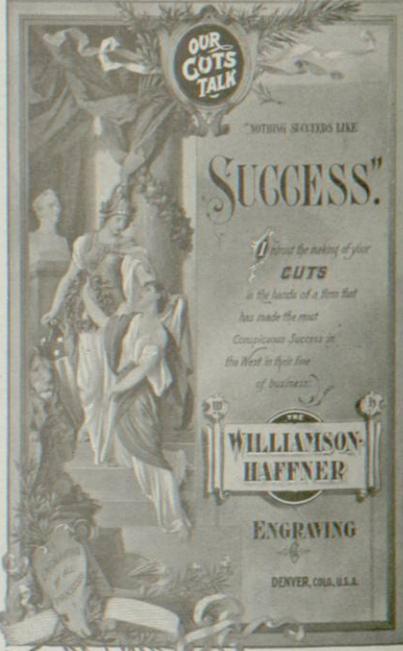


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A Monthly Magazine Published in the Interests of Indian Education.

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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THE INDIAN SCHOOL JOURNAL

VOLUME FIVE

APRIL FIFTEENTH

NUMBER FIVE

BACK TO THE BLANKET

BY S. M. McCOWAN.

CHAPTER V.

A COWBOY friend once purchased a lot of cattle, paying a good price therefor. After feeding and caring for them a year he had to sell, glad to accept just what he had paid.

As I consoled with him he smiled and said, with fine philosophy, "O, I don't know as I have any cause to kick. I had the use of 'em fer a year you know."

One should view one's work among the Indians thru the same sort of philosophical glasses. Evolution is a slow process and its periods few and far between. I have lived and labored with the tribe many years. At times I have been overwhelmed with spasms of love amounting to worship. I was their savior. They could not do enough to show their affection and confidence. Then the tide would ebb toward the doctrines of their medicine men and pessimism. I was all wrong. I was taking their children from them—on a fox-trot, but surely. I was stealing away their affections and transplanting it in paleface soil.

Kasatch had turned from me as my teaching opened the eyes of the children to his simple wicked ignorance. He loved power, and as he realized his waning influence he grew in savagery. In the olden time he had reigned supreme in days of peace. His was the dominant power behind the throne, and he would not give to another an atom of his might.

For two years he had been my sly antagonist, working unobtrusively but continuously and effectively. As Lee grew in mental attainments the scales dropped from his eyes and he looked with less reverence on the medicine man. Kasatch saw and realized that the white man's education would sap his dominion. The contemplation was not pleasant. He brooded gloomily, savageily; then retaliated. The tribe swayed between superstition as propounded by him, and progress as represented by the school and spread at home by

the boys and girls. That these small missionaries were potent was proven by Kasatch's uneasiness and his strenuous endeavors to bind the tribe to the faith of the fathers by appeal and threat.

He had marked Lee as his own. As the future chief the lad must be under his influence or his power would be forever gone. Bright and masterful, Lee soon saw thru the designing fellow and caused him many sleepless nights. As a sparrow annoys a hawk, so Lee pestered Kasatch.

I should have been more watchful. I should have known the scheming fellow would stoop to any depth or deed to maintain his old-time supremacy. I blame myself for all the trouble that followed.

It was not difficult to persuade Lee to drink of the liquor held to his lips by plump hands of pretty maidens. It was easier the next time and not long until persuasion was not necessary. It seemed as though the wily old medicine man had won, and the thought was not pleasant as I followed him to the mountain peak, and was myself followed by my band of captors. I did not realize to the full my danger, yet I suspected the worst. I seemed to see death leering at me from the trees.

I shall pass over the nerve-racking scene on the mountain's top. It was awful in reality; it is not much pleasanter in contemplation. When we were rescued by the Chief about midnight Neodasha was a cripple for life—she was to be burned at the stake for a witch—and blind, and I had linked my arm in the arm of Death and started for the boat that was to row us across the last river.

Three months later Neodasha sent for me. She hobbled out to meet me as I approached, hearing my shout, and we shook hands in paleface fashion. She was thin and her sightless eyes were set far back, but her fine, strong face showed no loss of power.

Such a beautiful morning it was! We both

felt that God was good. The lenten season was passed, and with it the gray and gloom. Mother Earth was busy with her brooding, sweet, solicitous, devoted. Bud and blossom and bird-song made glad the gentle air.

I wonder if God, to help in the birth of a great thought, does not sometimes attune earthly conditions to the pitch of the soul!

"Me glad you come," she said, "ver' glad. Me, you, heap plenty talk this day." And then after a long pause—Indians are ever deliberate—she said in her own tongue, not just as I translate, for I have wrought out her primitive phrases, but her thoughts in the crude were these:

"A good many years have passed since I was born. My eyes were closed then; they are closed again, but I see more clearly than ever before. It seems as though I had been born in a cave, a small human tad-pole. I can see myself crawling, bumping into others of my kind, aimlessly, without reason and purposeless. We just crawled and breathed and ate, and grew active only when something bigger came our way. Then we fought and triumphed or fought and ran away.

"As tadpoles we crawled in the slime at the bottom of the cave—way down low where the dark has no degree, where terror reigns, where thought is hobbled and halt, where beasts roar and prey on one another. Our life was a fight for something to eat, a struggle for a place around the pot. In this struggle we women were weak and fared ill. And this is strange. I cannot understand. Women are stronger than men, yet they serve, they slave, they do men's bidding as ponies do.

"And yet, down in the depths, in the dark and the terror, all was not bad. There is good in the worst of us, and no matter how deep or dark, the seed that is good will grow somehow. And so our good seed grew—the seeds of courage, of sacrifice, of beauty and love, and after many years our lives were a little better. To you it does not seem so, but we—my tribe—are so high in what you call civilization today that it makes us dizzy to look into the depths from which we sprung.

"But it is a strange land we are in now, and we are lost. We were working our way out alone, slowly, making our own trail, making it wide as children do who fear they cannot find their way back. And then you came—your people—crossing and recrossing the trail until now we are confused and lost, and in trying to find the way we go this way and that like a beast that has eaten of the *weed.

*Loco

There is something wrong with the head. We council but our wise men are foolish. They tell us to fight and we hurl ourselves into the grave. They tell us to hide, but hiding is the trick of cowards. They urge us to follow the teachings of the Great Spirit as of old, but that is like going into a cactus field blindfolded."

She sighed deeply and was still. I did not break in. Sometimes I am wise enough to recognize the presence of God.

"While we wander like lost sheep hiding from wolves you have found the trail—the way out. There is nothing for us to do but to follow you. I realize this now. I never did before. I did not want you. I thought as my people did. But you are greater than we are. Your God is greater than our God. We must surrender. And yet, while there is good in the worst of us there is bad in the best of us and there is much bad in your people. The bad is bold and will attract our people. Many will die of it. I want—I want you to take my boy—my Lee—and save him. Teach him all you know.

"He should go away from here," I said.

"Yes, he should go away."

This was a great sacrifice. I could feel in a measure the pain of her hurt.

"I shall send him away to school tomorrow."

"Tomorrow! O, not—yes, tomorrow; better send him away to school tomorrow," she said.

"It is better so," I argued, striving to convince myself as well as her.

"Yes, it is best."

"But what will you do? How can you get along without him?"

"Me! Don't worry about me. I'll get along. I want the boy to have his chance. I want—I want now that he follow the white man's trail, and—and I want him to follow the—Jesus road."

And so the next day we sent him away to one of the Government's great industrial schools.

CHAPTER VI.

Kasatch did not like me, and so he carefully veiled his hate and courted my friendship. This was wise diplomacy. It enabled him to gather by stealth from his enemy's store house. He should have been a Russian.

Those were stirring days in the camp. The allotting agent had come and gone, and the reservation map looked like a block of squares. Each Indian owned his land at last and didn't know what to do with it. At first he was very angry. This little bit of land his!

He didn't want it and wouldn't take it. The whole country was his. It had been the Tribe's since the beginning of time.

"Suppose," said Kasatch in council, "I had a herd of 100 ponies, and you (to the allotting agent) took them. When I came with my young men to demand my own you would say: 'Here, Kasatch, you have had these ponies long enough. Other people should have ponies too. I've decided to divide them. Here's one pony for you. You may select him if you like, but if you don't select for yourself I'll select for you. Come now, be quick. I can't hold the herd all summer. Take the one you want and run away so I can give out the rest.' Would that be right?" demanded the shrewd fellow, amidst the applause of his audience.

And the agent had a difficult task trying to prove the justice of his cause.

And then they came to me with the complex problem.

"Yes, it is right," I said. "It is right to divide your land, or the land you claim as yours."

And they grew angrier still, if that were possible, and menaced me.

"Now let us reason together," I said. "You claim all the land for miles around, some 2,000,000 acres. Upon what do you base your claim?"

"It is the land of our fathers," said the medicine man, as though that settled the matter.

"Very good, and how did they get it?"

"Our fathers' bones are buried here," said the wily old rascal, evasively.

"That's a poor title," I said. "Countless bones of other Indians are buried here too. Were buried here long before your fathers' bones were interred. Your fathers drove them away. Your people took this land from them. Did they give the former owners a square of land out of all the land they took?"

"But we won the land in battle," he said. "We marked coup on the enemy."

"Do you want to fight the white race? How long would the battle last?"

"But how about the ponies," he asked. "Would it be right to take my ponies?"

"Yes, it would be right to take your ponies. If you had 100 ponies and your neighbors had none, and you would not sell your neighbor a pony, it would be right for the Government to take possession of your herd and make equitable division. It would not be right for your neighbor to do this. But the Government has the right. It is not only the Govern-

ment's right but its duty to protect all subjects. Government is not maintained for one at the expense of the many."

"Your talk is very strange. You are like all your people. You have two ways, one for the whites and one for the Indians. I notice that your people are not all rich. Some are very poor, while some are very rich. No one ever told me that the Government made the rich divide its property with the poor."

"Governments do not always do their duty. We were talking about the *right*. I say it is right for Governments to regulate affairs so that while each citizen is sure of just reward for energy and thrift no one man could secure control of necessities to others' loss or detriment. What did you or your people or your fathers ever do to earn a right to own and keep all the land you claim?"

"We lived here, died and were buried here."

"And so did countless coyotes and rattlesnakes before you. A mighty poor argument, old man. You never tilled the land. You have not improved an acre. You encumber the land. It would be more valuable if you were dead. No man has a right to fence a domain and keep it idle. Rich white men operate their properties or cultivate their land, thereby giving chance to others. You do not. You—"

"You talk of work. It is always work, work, work with you. Our men are taught to fight. Our women work. Your men are squaws. They are slaves and red-necks." This accusation was followed by loud grunts of approval.

"True; very true," I said, softly. Our men toil and our women sing. It is our way. Your men dance and your women slave. It is your way. I wonder if the fact has anything to do with the great difference between the two people. Do you think it has? Let's be honest with ourselves. Your Government is based on the preeminence of the male. It is purely selfish and loveless. Ours rests on equality. The sexes are equal before the law. They are equal in the home. No house can be *home* without equality. The world grows better only when love is ever present—not the servile love of the slave for his master, but the love that fosters ambition and causes willing sacrifice. This is hard for you to understand; I see you are all smiling in derision. But this is true, that no condition can grow better, but must grow worse, where the wife has not an equal chance with the husband, the chance for the head to

know, the heart to flower and the soul to fruit. A woman must be more than the bearer of children. One man must take one woman and treat her right. They are partners. You take many women and make them minister to your comfort."

"That's the way with nature," Kasatch answered leeringly. "We are like the animals, birds, the beasts, the——"

"Why must you copy the animals? Why must you look down for your examples?" I said sharply.

"Where shall we look?"

"Up, man, up. To higher, to nobler things. Yonder stream can rise no higher than its source. As it runs to the sea it goes down, down, down, until it mingles with the slime. If you take the coyote for your model you must howl. If you model after the snake you must crawl; if——"

"If after the white man we must lie and steal."

"The white race has none the best of you in either. Character draws like a team of heavy ponies. If your race possessed the greater virtues my race would follow. That is law."

The argument had grown warm and personal. Kasatch had murder in his heart as he had on the mountain side. His eyes showed it. Our audience crowded closer, eager, excited.

Somehow I was not afraid. At any moment the enraged medicine man might thrust the knife he nervously fingered to the hilt in my breast. Yet I was calm. There is no room for fear in the heart of a disciple of Him who spoke to the whirlwind and it was still.

"My race is greater than yours. We have never been conquered by you. We have fought and the squaw hearts of the paleface have dried up like shallow springs in the summer time. Our young men have given the warwhoop and your people have slunk away with dragging tails like dogs afraid."

"But they came back," I interrupted.

"Then we chased you again and got scalps enough to fill our lodges."

"Still we came again," I insisted.

"Yes, but——"

"And we chased you."

"Never! We returned to our lodges because——"

"Because you were whipped."

"Because we were tired of fighting," defiantly.

"So be it. We will not argue the point. When you boast of your race's greatness it is

always of its fighting qualities you speak. Did the tribal tree bear no other fruit than ability to kill?"

"That is enough. Bravery and skill are the chief virtues."

"That's where we agree."

They looked at me in astonishment.

"Then your race copies mine," exulted Kasatch.

"As the river does the little stream," I said. "We agree that bravery and skill are chief virtues, but your bravery carries you slyly along tortuous trails to bloody pools; ours over broad highways to altar and school-house. Your skill is the skill of the murderer. Ours, the skill of the wise man whose mission is to save and help. You destroy. We build. Your sweetest music is the warwhoop. Ours the lullaby and the hallalujah. You exult in victory over men by treachery and force, we glory in victory over *self*. When you conquer you debase or kill; when we conquer we exalt and make bigger and better. Your songs are of war and death. Ours are of love and life—life here and life eternal."

They were silent and motionless. Opportunity opened a door and I entered, although the irate medicine man tried in vain to close it in my face.

"Here are two ears of corn. They were raised in adjoining fields—one on the reservation by an Indian, one by a white man on his own farm. Please note the difference. One represents mental and physical indolence, the other mental and physical activity. One illustrates the handiwork of the slave—the slave dull, stupid, gross, the slave toiling for her lord; the other the handiwork of the free, the free to think, to plan, to love, to serve. They have come down to us from the same ear. Is it not strange, the difference?"

They had not a word to say. Uneasy glances shot from black eyes proved their understanding. The faces of the younger element glowed with approval. They were with me. The old men were inclined to side with Kasatch, whose nostrils blew wide with hot breath of hate.

"These two ears of corn prove another thing. They prove talents in the white man superior to the talents of the Indian. God made us equal. He gave us the same number and kind of talents. But we have cultivated ours. You have buried yours beneath a pile of rubbish. Our talents give us position and wealth. This ear grown by the white farmer is worth ten of the one grown by the Indian. It is worth that much more as food. It is

worth more than that difference in the market."

The old men were scowling and sullen. Their pride was hurt. Pride is to an old Indian as bread is to a starving man. It is his chief asset. Even as a puff of wind swelleth the bladder making it empty of all good, so pride swelleth the head driving out sense or wit. I determined to cut deep and empty their swollen heads of false vanity for once.

"You are angry because the white people want a portion of your land. And yet you use it not. You never have improved it. It is virgin to day after many generations of your people have occupied it. It is no richer except for the bones of your dead. You live as your fathers lived; no better except for the comforts supplied you by your white friends. You are human tumble-bugs. Your greatest man proves his greatness by shaking gourd rattles like a babe, in dancing and singing. You are like yonder ugly old tree which has not grown an inch in forty years, or like yonder pond covered with scum that gives joy to no living thing but snails and poisonous insects.

"All around you white men swarm. In five years what have they done? Ask yourselves the question and answer it honestly."

"We will not listen to you; your tongue is sharp like a serpent's tooth. If you want to kill, use a knife."

It was the medicine man who spoke. He had risen and stood angry and murderous before me. Behind him ranged his friends, the old men, not so angry as Kasatch, but loyal to the old and the wild.

Seeing the attitude of the old men some of the younger members came to my side while some sat still or retired to the rear. I do not know what force made me continue. I did not seem to realize the gravity of the occasion.

"I'll use my tongue, thank you. And I intended to cut and to cut deep. You have been pampered too long, so long that you think you are the favored of the gods. You are not perfect. You are not abused. You are treated well by the whites. They are not only just but generous with you."

"In what way?"

"In every way."

"Is it fair to take away our lands?"

"I have told you it was."

"But you lied."

"Your saying so does not make me a liar."

"Your people are all liars."

"Not so great as yours."

"And thieves."

"An old trade of yours."

"You are dogs."

"We are brothers, then."

"And your hearts are filled with the blood of squaws."

"Then you had better get some. You surely need a change."

Like a flash his knife left its sheath and he gave a leap that landed him within touch. I was much the younger and would soon have laid him on his back but for his friends who followed their leader like a pack of hungry wolves.

CHAPTER VII.

The struggle that followed was short but sharp. Most of the young men stood by me and in twenty minutes the sanguinary conflict ended, with not more than a dozen injured participants. My fighting blood was warm and stronger grew my determination to have the questions under discussion whipped into simple shape; so simple that all who would could understand.

Understanding was vital to harmony, to the welfare and prosperity of the tribe.

An Indian is seldom told the truth. If he goes to a white man with his troubles he is treated as a child, considered simple and put off with a lie or a half truth. If he goes to a woman he is dismissed abruptly as a dirty tramp or loaded with maudlin sympathy. It seems impossible for my people to regard the Indian as a human being, or to treat him according to our code. Different rules are established for his conduct, new rewards for his successes, distinct penalties for his failures. He seems to be a thing apart, an independent being, a favored species.

When the struggle had ceased, and breathing had become once more normal, I continued the discussion.

"We have been very foolish. If you had killed me you would not have won your argument. You would only have killed a man, and would have been punished. A kicking gun is a poor weapon.

"Generally we get what we deserve. If we deserve much we get much. This is not true of your tribe. You are getting more than you deserve. You deserve nothing because you are Indian. Your tribe deserves nothing on account of your condition. Your condition is your fault. Some tribes are to be pitied and helped by the fair and just. Some Indians have been abused; some cheated; some robbed. Those should now be helped. This

generation, which is better, kinder and more able, should do what it can to repair the wrongs of our less enlightened fathers. But you—why just stop and think! Here is the beautiful reservation that you own now individually. Every Indian in the tribe is rich. You have your land—640 acres each. You receive each year \$500,000 annuity—\$150 for each man, woman and child. Your grass money amounts to \$515 each. If you farm your allotments, or only a small portion of them, you may live like kings—you and your children forever.

"You cannot fairly accuse my people of dishonor. And if you think of all that has been done for you, instead of listening to foolish people who advise you to your hurt, you will thank us. You acquired title to this land by conquest; we by purchase. You followed might, we used right.

"Just think about the matter for a moment. You are *given* this land that you did nothing to earn. If I want land, even Government land, I must buy it. The Government is your banker; I must be my own. The Government pays you interest on the money it has set aside for you; I must seek my own investments. The Government—which means the white people—protects your interests, you never lose a dollar. It keeps your books. It is as careful of your

property and your lives as it is possible to be—all without expense to you, while I must look after my own interests, must protect myself and my property, must pay taxes to support the Government and you. If you are hungry the Government feeds you. If I want to eat I must work or starve. Is it the custom among Indians, when one tribe is conquered by another, for the victors to support the vanquished in idleness?"

We were all silent for some minutes. The old Indians were grave. Kasatch was sullen. He and his friends had heard the truth for once and they did not like the dose. I could see they were not convinced of the righteousness of my case. They saw the force of the argument but like white sinners resisted conversion.

A portion of the younger element sided with me. But my talk was not popular, that was very plain.

"There is no use talking more. We will never agree," said Kasatch. "We never have agreed. We are made different. You have your Great Spirit; we have ours. Your men work; our women work. Your men are foolish enough to claim but one wife; our women would not like that. There is no use in talking longer. It is now past midnight. Let us sleep."

(TO BE CONTINUED.)



From a Government Teacher's View-point

THE March number of THE INDIAN SCHOOL JOURNAL contains an article written by "A New Mexico Missionary," in which there are several misrepresentations. Whether these were made through ignorance or with malice prepense they should in justice to both the Indians and the Government employees be corrected.

After nearly 20 years of continuous work among the Pueblo Indians I do not know of one among them who has been educated up to "A high standard of civilization" and "Gone back to the blanket" with all that is therein implied. There are many who have had a little schooling at the expense of the Government, but I do not think that any worker of intelligence regards them as educated, or blames them for not maintaining a character they never had a chance to de-

velop. What we do claim is that in morals and customs they compare quite favorably with any people of similarly limited opportunity, if, indeed, such can be found in our country; for, by reason of his peculiar environment, the Indian stands alone, and comparisons made between him and members of our own race are apt to be unfair and misleading to those who have not had opportunity for personal investigation. The most that any of these Indians have received from the Government is a common school course. When it is remembered that they have to acquire a new language while getting it, and adjust their whole mental and physical being to an entirely new atmosphere, the thoughtful person marvels that they are able to assimilate as much as they do.

The truth is that most white children

have as much general information when they enter school at seven years of age as the average Indian child has when he leaves it at eighteen.

I am not prepared to make the sweeping assertion that, "The Laguna Indians are by far the most industrious and progressive of the western tribes," because my opportunities for comparison do not justify it, nor, I think, do the Missionary's, and, like him, my relations to the case prevent me from giving an unbiased opinion. I can say that they are the most so of any of the Pueblos, all of which are self-supporting and always have been. The reason the Lagunas are costing the Government more than they did five years ago is that by reason of the intelligence developed by the Government schools the people are reaching out for new opportunities of employment, patronizing the schools, and improving their little farms and homes to a much greater degree. In recognition of these changing conditions the Government has given a greater force of employees to encourage and stimulate this growth. It probably reasons that a people who can wring their livelihood year after year in uncomplaining toil, from little patches of ground upon which a white man would starve, should not be asked to contribute anything but children to the support of the schools. It has gradually come to understand that a better water supply would conduce to the growth of civilization and the preservation of the work of the schools and is depending yearly, on this work alone, nearly as much as the day schools formerly cost. The Indians of this section are costing the Government more for precisely the same reason that the Missionary's family is costing him more than it did in its infancy.

My observation is that every conscientious cultivated person is more concerned about the appearance of his house and person when untaught Indians are to receive impressions than under any other circumstances, for the reason that conditions can be readily explained to and understood by cultivated people of our own race, but Indians form their own conclusions.

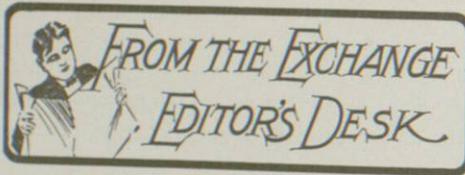
No acute observer maintains that the finest character is, as a rule, developed on an Indian reservation, nor denies that it takes very strong character to stand alone; but it is equally true that sterling character will assert itself wherever found. How else

have our frontiers been settled and our deserts been made "To blossom as the rose?" There are blossoms of character to be found even on an Indian reservation among both Indians and white people by those whose eye-sight is not defective.

There is a great deal of thoughtless and harmful criticism on all Indian reservations concerning matters that would pass unnoticed in larger communities of white people. Just as we observe more minutely the habits and growth of the few trees, sharply outlined against the horizon, of a comparatively treeless landscape, so do we observe the peculiarities in speech and habits of the few white people we meet on a reservation. If we are given to making thoughtless comments on matters on which we are not fully informed; if we hastily condemn actions without knowing the motives and authority for them, we become a part of the very influences we deplore as tending to demoralize and degrade.

There is a tendency with every person commissioned to do any especial work to look with disfavor upon any element that does not actively contribute to the success of that work, and to pronounce as "Bad" any customs or habits that differ from those they have been accustomed to. We have seen a busy mother shake a child and pronounce him, "a bad boy" merely because his activities ended in something that hindered her, while all the time his childish motives were of the best and he was pursuing the only line of activity provided for him. The same lack of reflection is apparent in the language of the Missionary when he speaks of the dance of last May as "Degrading" and mentions a "Dance-house" which does not exist. The dance took place in the open air and was free to the public. Since the gentleman did not see it, how does he know that it was "Degrading?" Those who did see it say that there was nothing in it that the most scrupulous need object to. A child shows its joy in dancing, so do a primitive people, and both take their diversions frequently. A little diversion is good for everybody, even for good Methodists on their way to Conference. We have heard of good Presbyterians who, "Took a day off" and stopped to see the sights on their way to General Assembly." They went down "The Midway Plaisance" or "The Pike" too, no doubt, and were amused,

Concluded on Page 62.



The "New Indian," published at the Carson City, Nevada, school is much improved in appearance and publishes some good pictures.

Geronimo, according to reports, enjoyed his Washington trip very much. He is used to posing as the "most wicked Indian now alive."

The "Indian News," published by the Genoa, Nebraska, school, has been changed from a weekly to a monthly periodical. It is full of interesting items.

"University Life," is a neat little magazine, full of good things for the student, and a credit to Friends University, Wichita, from which it is issued.

The "Weekly Review," published at the Flandreau, South Dakota, school is always interesting. It is a credit to that school and the Indian Service.

The Indians at Red Lake agency were recently paid \$85.18, adult per capita, by the Government, as settlement for 11 townships of that reservation.

There seems to be a scarcity of eligibles for teachers' positions in the Indian Service. Special civil service examinations were held the past month in order to fill the urgent demand for more teachers.

That part of the "Cherokee Advocate" that is printed in Cherokee is all Greek to the JOURNAL editor. This is the only paper published by old Indians. It is supported by the Creek Nation of Indian Territory.

It always pleases an editor to see his writings copied—it pleases him much more though, to see them properly credited. When you clip an article give proper credit—you will feel better.

The "Osage Journal" is the best paper we have seen coming from an Indian reservation. It is an up to-date newspaper and would do credit to a town many times larger than Pawhuska.

It is reported to us that Agent John Seger, at Colony, Oklahoma, is writing a book upon his life and adventures among the Indians in the early seventies. His book should be interesting to most of us, for he has been in the Service many years, serving through the

most critical period of the first Indian schools.

George Harvey of Kansas City, former superintendent of the Pawnee reservation in Oklahoma, from which position he resigned, is trying to get back into the Indian Service. He has filed with Indian Commissioner Leupp an application for reinstatement in the Service and the commissioner now has it under consideration.

Outside of the "Cherokee Advocate" there is only one paper in the United States which publishes news in an Indian language. That paper is the "New Era," published on the Rosebud, South Dakota, reservation. This paper has Sioux Indian compositors and the Indian news is set up by them in the Sioux tongue, using our English letters and type.

The annual loss to the Department from the burning of school buildings approximates \$30,000.00. Notwithstanding the numerous fires occurring every year, there has never been a loss of a single life. This speaks well for the discipline exercised at Indian schools. The Government never insures its buildings, it being cheaper for it to rebuild than to insure.

We are very glad to know that George Mentz, a sioux and graduate student of the Genoa school, has been appointed shoe and harness maker at Pine Ridge, South Dakota, at \$600 per annum. George was at the fair at St. Louis last year under Genoa's instructor of harnessmaking, Mr. McCallum, and demonstrated there his ability to make harness and horse-wear the equal of the best.

Agent Shelton, of the Navajo agency at Shiprock, N. Mex., is building irrigating ditches for his Indians. Mr. Shelton is much interested in his tribe and told a JOURNAL representative that his Navajos are willing and ready to pay him in work for everything he issues them in the way of implements, etc. He states that there are no better workers anywhere than his Navajos and with this statement we heartily agree.

According to authoritative reports, Mr. Leupp's plan is to open every reservation to settlement during the first four years of his administration of Indian Affairs. He says that he hopes to leave his office with the satisfaction of having accomplished this end. A provision in the Indian appropriation bill which passed at the last session of Congress will enable him to follow out his plan, by consent of the President. Good! Very Good!!

HON. JAMES WILSON.

From "Farm and Fireside."

Hon. James Wilson, Secretary of Agriculture, is easily one of the most interesting, as well as most useful men in American public life at this time. He is a veteran member of the present Presidential Cabinet, having been given his present position about eight years ago, or to be exact, on March 5, 1897, the day following the inauguration of the late President McKinley, and has served continuously ever since. It was long since decided that he will continue to occupy his present post in the Cabinet of the new Roosevelt administration. Secretary Wilson will not only have to his credit the record for longest service as the administrative head of the Department of Agriculture, but with all due respect to the achievements of his predecessors, it may be said that no other government official in the history of our republic has done so much for the farming, stockraising and horticultural interests of our land as has this practical man from Iowa.

Secretary Wilson was born in Scotland, and his ancestry may explain to some persons the industry, thrift and careful attention to detail which has characterized his administration of the farmers' own particular branch of the government. He removed with his parents to this country when he was about seventeen years of age, and made his home in Connecticut. In the new domain beyond the Mississippi Mr. Wilson began work as a farm-hand, and so energetically did he labor that before he was twenty-five years of age he was able to purchase a farm of his own.

All the while he was adding to his store of book-learning. He had received the groundwork of an education in his native land, and after taking up his residence in Iowa he supplanted his early instruction by regular attendance at the winter-evening schools which were a feature of pioneer life in that state. When about thirty years of age Mr. Wilson was elected a member of the state legislature of Iowa, and served for three terms, holding the position of speaker of the house during his final term. He was then elected to the Congress of the United States and was active there for several years. For half a dozen years prior to his appointment as Secretary of Agriculture he was director of the Agricultural Experiment Station and professor of agriculture at the Iowa Agricultural College, and there is a strong testimonial to his ability to be found in the fact that he secured these positions because of his practical knowledge of

everything pertaining to the tilling of the soil rather than by any political influence.

Secretary Wilson is one of the busiest men on Uncle Sam's pay roll. Most of his subordinates in the Department of Agriculture do not begin until nine o'clock in the morning, and conclude their labors at half past four in the afternoon, but the Secretary does not avail himself of these easy hours. He is at his desk early and late when in the city of Washington and when traveling about the country delivering addresses before farmers' organizations' or similar bodies—a class of speechmaking to which he gives generously of his time—he invariably utilizes every odd moment to attend to matters forwarded for his consideration from the Department at Washington.

The manifold duties of the Secretary of Agriculture will be better appreciated when there is taken into consideration the immense number and diversity of the governmental activities under his direction. He is directly charged with the supervision of all public business relating to the agricultural industry, and directs the management of all the various divisions of the Department of Agriculture, including the Weather Bureau, Bureaus of Animal and Plant Industry, Division of Entomology, Biological Survey, Office of Good Roads Inquiries, Bureaus of Forestry and Soils, and many other phases of investigation and experiment in connection with the world's most important industry.

Then too the Secretary exercises advisory supervision over the agricultural experiment stations scattered in all parts of the country which derive support from the national treasury. He also controls the export and import of cattle, including cattle-carrying vessels, and directs interstate quarantine when rendered necessary by contagious cattle-diseases. The annual free-seed distribution is yet another enterprise which is part and parcel of the duties of this busy official, and incidentally it may be remarked that by steadily raising the standard of the seeds distributed Secretary Wilson has transformed this governmental seed-distribution from a scheme of doubtful value to one of the most beneficial of Uncle Sam's labors for the benefit of the citizens of the rural districts.

The Shortest Line.

The Shortest line from Kansas City to St. Louis is the Wabash. Best trains day and night. Ask your local Agent for tickets via the WABASH.

SAID OF THE INDIAN'S WAY

Indians Are Making Progress.

On the whole, our Indian population is making some progress. Its numbers are slowly increasing. Best authorities now believe that there are more civilized and uncivilized Indians and citizens of Indian blood in the United States than there were wild Indians at the time of the first English settlement. Yet the mixture of the white and native races has seldom produced a hardy physical stock. Here, on the Pacific Coast, the tendency of this mixed progeny has been toward pulmonary ailment and early death. But among those of pure Indian stock, who can be taught to resist the vices that have carried off so many, there is increase of numbers. It is so in the Indian Territory, it is so among the Iroquois. These last—in their best days, say two hundred years ago—the terror of the continent—numbered scarcely twenty thousand of all ages, with four thousand warriors. Their descendants of pure or nearly pure blood, who now live chiefly as farmers in the State of New York and vicinity, are twice as numerous. Once it seemed probable that our Indian race would become wholly extinct. Few who have studied the subject think so now. It is a duty that the powerful white race owes to humanity—including itself—to do the best it can for the Indian and other native races with which its enterprise has brought it in to so large contact, in either hemisphere; and America especially, when dealing with Indians Filipinos or Africans, should deem herself bound to justice and to humanity.—Portland, Oregon Oregonian.

The Industrious Navajo.

George H. Pepper, student of ethnology, now with the American Museum of Natural History, New York City, says of the Navajo Indians:

"The Navajo are making great strides toward the standard of civilization set by the Caucasian races. The tribe is holding its own. The Santa Fe on one division last year paid out \$73,000 for Indian labor. The Navajo does not cut the price, but on the other hand always asks for higher wages. His competition with white labor is therefore legitimate. One point shows his position on the labor question; the Navajo will

not work alongside the negro or Chinaman, who are known to work for less than the whites.

"The fact that the government is no longer issuing rations to the Navajo is largely responsible for this advancement. Take his neighbor, the Ute, for example. The Ute gambles his rations between the times of distribution. The Navajo on the other hand, is busily employed in raising his flocks. The Navajo is in that pastoral stage which is the beginning of a higher development. As soon as the Indian works out the product for his own consumption he begins to be more in touch with modern methods."

Indian Convicts Kept Their Promises.

Okmulgee is the Indian capital of the Creek nation. The council house of the nation was erected there in 1867. Around the stately pile and umbrageous grove linger the traditions and memories of a proud but petit and vanishing tribal government, once warlike and waring, but whose sun is now setting and whose existence is now merging, by treaty stipulations, into that of the general government. Clustering about the council house are recollections tinged with pathos for Indian mind—recollections of former splendid gatherings of the great council composed of two bodies; the house of warriors—now only an empty name. It was here the sentence of the Creek courts was executed, and at the execution tree the sentence of death was executed. This sentence was most often imposed for the third conviction of larceny. The prisoner was tried and convicted by the court to be shot to death at a given date, and then released with the admonition to return and receive his penalty, and history nor tradition does not record an instance in which the condemned man failed to return and take his punishment manfully. He selected his own executioner, and bidding his friends farewell he took his station at the old tree, and the unerring aim of his dearest friend sent his soul to its Maker.—Boston Journal.

How Indians Dry Cherries.

The cherries are gathered in July and August and placed in a sack made of buffalo hide. They are then taken to camp and pounded in the same mortar in which corn is pounded. Five or six cherries are placed in the mortar at a time, and thoroughly pounded pits and all. When the mortar is full the pounded cherry is taken out and made into little cakes and dried in buffalo hide. When thoroughly dry they are put into buffalo sacks.

THE SIOUX'S FIRST GARDENS.

Mary M. Longenbaugh in the Western School Journal.

Away back in the seventies, when Uncle Sam decided to bring his wild, red children of the plains in from the warpath and place them on reservations to become tillers of the soil, many of them manifested a violent dislike for farming. Bear Shirt, in particular, who had made two trips to Washington to see the Great Father, felt that he was born for better things. "My friend," he said to the farmer who was laboring with him in corn-planting season, "Why do you want me to be a farmer? When I went to the Great Father's city I saw men who were merchants, doctors, lawyers and ministers, but I saw no farmers at all. I am called by the Great Spirit to be a medicine-man; called to be a great man whose words shall be kept even by the chiefs. I do not wish to do the strange, hard things you are trying to teach us, and so I have spoken."

Notwithstanding Bear Shirt's ambitions, he as well as the rest, were issued seeds and farming implements, and the farmer sent out by the Government to teach them toiled faithfully with the amateur agriculturists. The seed potatoes were prepared for planting, much to the wonderment of the Indians, and each garden laboriously seeded. A few days afterward the farmer passed through one of the camps, and on going to the gardens found the rows where the potatoes were planted thrown open and all the potatoes gone. On inquiry, he found that the Indians had dug them all up and eaten them. The farmer, knowing the Indian superstition in regard to ashes, dipped the potatoes in "fire-dust" before going to the next camp, and the Indians, awed and mystified, feared to disturb them.

The other garden seeds were next distributed, and they were duly instructed as to the edible portion of each, but long before they matured they were hopelessly mixed. Split Hair, who planted his seeds in a bend of the creek, had a flourishing garden. He hastened to the farmer, filled with wonder and surprise at the strange things happening in his garden. "My palefaced friend," said he, "there are very queer things in my garden; things I have never seen before, and I don't know what they are. There is something that grows green and tall, but there is nothing on the top of it to eat, and when I pulled it up, I found nothing in the ground." The farmer explained that it was lettuce and they should eat the leaves. "Ugh!" grunted Split Hair, disgustedly, "no eat grass." "Then," said he, "there are some short, green trees that have large red apples on. These red apples are very soft, and taste very, very good to us,—the best thing we have found in the strange garden. But the most curious thing of all is something that grows in little narrow, green bags. Inside the bags are some little green balls, that were like shot at first, but now they are larger. We tasted them and they did not taste good, so we boiled the little green bags in the kettle, but they tasted very bad, and we want you to show us how to eat them."

The farmer's wife instructed them how to cook the peas, and took a steaming bowl of the vegetable to the family of Split Hair, who were at their noonday meal of jerked beef and fried bread. They eyed the strange-looking dish with broad grins, and the older people, wishing to be polite, ate smilingly, but the children could not refrain from showing their dislike of the dish because of the salt it contained, the taste of the "white sand" being very repugnant to them.

Bear Shirt's garden, under the supervision of the farmer, grew well, but Bear Shirt felt greatly abused that he should be compelled to do physical labor. Late in the fall he called to ask the advice of the farmer about a certain vegetable. "It has short green tops and large white roots," said Bear Shirt, "and we do not know how to cook it." The farmer gave him the necessary instructions about the parsnips and then added that the second year's growth of the vegetable was poisonous. Bear Shirt was entirely disgusted. "Very bad, very bad," said he. "We cannot trust the white men any more. First, he makes us work very hard to raise these strange gardens, and then he tried to poison us. Now I tell you what I want," said Bear Shirt, "I want another cultivator." "Another

cultivator!" said the farmer, "why, you know you are only allowed one apiece. Why do you want another?" "Because," said Bear Shirt, "if I had another one I could take the wheels off the two and put them on my wagon-box and go after my rations. We want to go back to the good old times when we sat about our camp fires with our wives and children and told them of our brave deeds and how we hunted the buffalo. We are tired of the white man's labor; we do not wish to adopt his hard ways. We want you to write to the Great Father in Washington and tell him that we want him to give us rations again, so we will not need to do any more hard work. These are the thoughts of the chiefs and wise people, and they have sent me to speak these words to you."



ABOUT INDIANS AND OTHER PEOPLE

Oneida expects to have the buildings rebuilt which were recently destroyed by fire.

Grove claims the oldest person in the Cherokee nation in Mrs. Susie Riley. She was born in Georgia Oct. 24, 1800, and left Georgia when but a child with the Cherokees when they first emigrated to this territory.

It's a great pity what injustice is done the Indian by "space writers" for some of the eastern dailies. The column story in the "New York Sun," about the "Athletic Stars of Carlisle" being sent to Governor's Island for instance.

Senator Bard's amendment to the Indian appropriation bill passed by congress does not affect the Catholic school on the Umatilla Indian reservation in the least, as this school does not receive any portion of the appropriation nor tribal funds.

Macey Ball, a blind Modoc Indian living three miles northwest of Seneca, fell into an abandoned mining shaft about sixty feet, over which brush had been heaped. Eleven days later Ball was rescued, and seemed none the worse for his long fast.

It cost Uncle Sam \$39,178.61 to maintain the marshall's department of the Northern district for the last quarter of 1904. Figuring in the eighteen quarts stolen at Bartlesville, says the Examiner of that town, it makes booze fighting come pretty high.

The grandson of old Twisted Hair, the prominent chief of Nez Perces who aided Lewis and Clark, is reported to be studying theology and is said to be a gifted and progressive Indian. Such examples help along the good accomplished by our schools.

The original American Buster Brown has been discovered. He is an Euchee Indian and lives near Kelleyville. He has an allotment, two dogs and a squirrel rifle. He is eight years old and his name appears on the rolls of the Dawes Commission as "Buster Brown."

The annual report of the United States Custom House for St. Louis shows that duties to the amount of \$598,772.72 were collected from the World's Fair Company and Exposition exhibitors. Of this amount \$186,030.30 was paid out in refunds and salaries to the large staff of custom-house employes stationed at the World's Fair grounds.

The February "Ladies Home Journal" had a thrilling story by Hamlin Garland, of an experience of John H. Seger, of the Colony school, in the Indian schools at Darlington, O. T., in the early eighties. The sketch gives an experience full of dangers to the teacher in his efforts to overcome the hatred and distrust of the blanket Indians, get their children to school and to educate them.

Benjamin Coppock, supervisor of Cherokee schools, says that there are 8,000 fullblood Indians in the Cherokee nation and that 1,000 of them are attending school. Of the entire population of 40,000 there are 7,000 children actually enrolled in school during eight months in the year. This, he points out, is a better attendance in proportion to the population than is found in many of the states.

Marshall Colbert of the Southern district has received instructions from the United States Indian agent to confiscate all guns, ammunition, buggies, cooking utensils and other paraphernalia belonging to hunting parties. This order will practically stop all hunting in the Chickasaw nation, as Marshall Colbert will instruct his deputies to see that the Indian agent's orders are carried out.

William Whittaker, a Cherokee Indian who recently had his restrictions removed, is the founder of an orphans' home at Pryor Creek, I. T. This institution, which is known as the Whittaker Orphans' Home, is the only one of the kind in the territory that accepts both Indian and white children. Mr. Whittaker runs the home on purely philanthropical principles. It is understood that he intends to use the money realized from the sale of a part of his allotment to enlarge the institution and make other improvements.

The following is the paragraph in the Revised Statutes of the United States which makes the game laws for Indian Territory: "Every person other than an Indian who, within the limits of any tribe with whom the United States has existing treaties, hunts or traps, or takes and destroys any peltries or game, except for subsistence, in the Indian country shall forfeit all the traps, guns and ammunition in his possession, used or procured for that purpose, and all peltries so taken, and shall be liable in addition to a penalty of five hundred dollars."

Senator Bard succeeded in having an amendment inserted in the Indian appropriation bill senate for the appointment of a commission by the secretary of the interior to consist of

one representative of the Indian office and two other persons, one of whom shall be a citizen of California, to investigate the conditions of the California Indians and report some plan to improve their condition. The commission is to serve without pay, but will have all expenses paid, and is allowed a stenographer and typewriter, and \$1,000 is appropriated for this expenditure.

We are apt to overestimate the value of an education gotten from books alone. A large part of the value of a college education comes from the social intercourse of the students, the re-enforcement, the buttressing of character by association. Their faculties are sharpened and polished by the attrition of mind with mind, and the pitting of brain against brain, which stimulate ambition, brighten the ideals, and open up new hopes and possibilities. Book knowledge is valuable, but the knowledge which comes from mind intercourse is invaluable.—O. S. Marden in Success.

The Dennison (Tex.) Herald says that many of the leading citizens of Muskogee I. T., were asked as to school matters, and whether or not there will be separate schools for whites or blacks when statehood comes. It is generally agreed that there will be no mixed schools. Some of the most violent opponents of mixed schools are men who have moved to Muskogee from Kansas, a state where they have mixed schools of whites and blacks. The men from the North are as bitter as the men from the South in their opposition to putting the races together in the schools—in fact, when they are bitterly opposed, the man from the North is more rabid than the man from the South.

The paragraph in the Indian appropriation bill relating to Sectarian Schools, as passed by the last Congress, stands as follows: "That no portion of the funds appropriated by this act nor the principal nor interest of any Indian trust or tribal funds held by the United States for the benefit of any Indian tribe shall be available nor be expended for the support of any sectarian or denominational school; provided, however, that the individual owner or beneficiary of any interest in such fund who may desire to educate his ward, child or children in any school other than a Government school may, by written order signed by him, direct that any portion of the interest accruing to him or which would be allotted to him on such fund, be paid to the school in which such child or children may be educated."

CIVILIZING THE INDIAN.

From the "Christian Nation."

Year after year our Government has been trying to solve the problem of Indian civilization. It carefully gathers statistics, closely watches the gradual decline in numbers of the Indian tribes, and issues statements as to the probable fate of the Red Man. As quoted in the Oswega Palladium, Secretary Hitchcock believes that there will be no further increase in the population of the country. "The Indian population of British America," says the report, "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 now in South America and over 4,000,000 in Mexico. In the United States the problem has been to induce the Indians to adapt themselves to new conditions. The pressure upon them was greater than in Mexico and South America, and in their struggle against any change whatsoever they were for a century at a disadvantage."

Our Government, it is true, has been partially successful in staying the decline of the Indian tribes as is shown by the decided increase among the 50,000 Indians of the civilized tribes of the Indian Territory.

But after all, the Indian has been the victim of false notions of what constitutes civilization. It has been thought that plows, harrows, houses and barns, would work the civilization of the Indian. It might as well be reasoned that a new blanket would make a new Indian, as that the externals of civilization would impart the spirit that quickens. Civilization cannot be forced from without, inward; it must work from within, outward.

Civilization is not chiefly material, but moral.

The fact is, the Indian needs to be infected with the spirit of civilization, which is Christianity. It is the Gospel of Jesus Christ with its mighty power to change character and transform life that he lacks. Let him once get on the "Jesus road" and become a new man in Christ and the externals of civilization will come to themselves.

It is a matter of just pride that our Church has attacked the Indian problem from the proper angle. In seeking to make Christians of the Indians she is seeking the best for the Indians themselves, for the country at large, and for the advancement of the kingdom of God upon earth.

Utes Protest the Opening.

Francis, E. Leupp, commissioner of Indian affairs, recently presented to the president a delegation of Ute Indians from the Uintah reservation in Utah. The Indians went to Washington to protest against the opening of their reservation as provided by a recent act of congress. In a brief address to the Indians the president informed them that the reservation would have to be opened, and that they must adjust themselves to the inevitable and get along amicably with the white settlers who might become their neighbors. He assured them that every right they possessed would be protected fully. Appa, one of the White River Utes, replied to the president and for himself requested that he be permitted to locate in some forest reserve or other place as far removed as possible from the white settlers. This request, the president said, he was unable to grant.

The reservation will be opened prior to September 1 next, but no definite date yet has been fixed. The Indians will be permitted under law to select their own allotments, each head of a family being given eighty acres and each single Indian forty acres. Certain lands of the reservation will be set aside for a forest reserve and for agency purposes. The remainder of the reservation, after the allotments have been made to the Indians, will be sold to settlers, the proceeds being deposited in the United States treasury to the credit of the Indians.

MORE ABOUT SACAJAWEA.

To the Editor: Embracing an opportunity which your last number of the INDIAN SCHOOL JOURNAL has given me of addressing you, I wish first to express my appreciation of the courtesy you have extended the Sacajawea Statue Association by sending to me, its secretary, regularly copies of your magazine and to say that in my work I have many papers to write and addresses to make on Indian subjects, past and present conditions, and future possibilities, and I have found your journal a veritable source of inspiration.

The Indian character as it is developing under favorable conditions is not a new revelation to me. For years I have known and studied them, and at every progressive step, as I see it chronicled from month to month in the JOURNAL, I feel like complimenting myself and saying, "I told you so." Again when time and space are more at my command perhaps you will allow me to give some bits of Indian history I have picked up here and there and that may be of interest to the boys and girls at Chilocco.

Now I want to tell you something of our Sacajawea Statue, which the article in the February number, copied from the "St. Louis Republic" has made me feel you would like to know.

To begin with I do not know where the writer got the spelling, "Isakawa."

Dr. Washington Matthews of Washington, and of whom there is no better known authority, says that the name should be spelled *Tsa-ka-ka-wea*. Rev. C. L. Hall of the Berthold reservation, who has spent nearly 40 years among the remnant of this tribe, concurs in this opinion, but Olin D. Wheeler who has written a fine history of the trip, and studied his subject well, spells it *Sa-ca-ga-wea*. We adopted Captain Lewis' spelling and he no doubt spelled it as her French husband pronounced it. Recent letters found show that Captain Clark used the diminutive "Janey" at times.

But I began to tell you of the Statue and I must not digress.

Miss Cooper, the young Chicago artist, is working assiduously and has the model almost ready for casting, which will be done in New York. It will be of bronze and of heroic size. The copper which composes 90 per cent of a bronze, has been donated by the owner of a copper mine just over in Washington, which was at one time part of the old Oregon Country. The Statue will have cost, when ready to

unveil, about \$7000. It is worthy of note that in all the millions that are being spent in honor of the heroes of the party the only feature that will endure through time and remain even unto another centennial, will be this one little tribute to an Indian girl.

The statue will stand in a commanding position on the Lewis and Clark Fair grounds, and at the close of the exposition will be given a permanent place in one of the city parks.

The unveiling ceremonies will occur July 6, and will be under the auspices of the Sacajawea Statue Association and the order of Red Men, and a number of prominent men and women from every part of the United States will be present to participate. It is to be a great Indian day, and a great object lesson. We propose to show that when Sacajawea led the vanguard of civilization across the "Shining Mountains" it was the day-spring of a happier and nobler life for the Indian. We mean to show by the Indians themselves what the coming of the white man has done for them and with this in view are arranging with many Christian-citizen Indians to be present and assist. Among them will be the grandson of Black Eagle, the Indian who went to St. Louis in search of the Bible, which incident brought the first missionaries to Oregon, and several other equally as prominent will probably be here.

The money for this statue has been raised by small amounts sent to us, almost without an exception by voluntary contributions, and in small sums from ten cents up. As we still have about \$2000 to raise, the Lewis and Clark band has consented to give all children under 15 years of age that have a Sacajawea button, a free admission ticket to the grounds the day of unveiling. For this purpose we have had a very pretty souvenir button made with the official picture of the statue and the dates 1805-1905 on it. These we sell for ten cents and we hope by this sale to clear several hundred dollars.

So you will see that by the small help of many this great thing is being done. Great because it is the recognition of noble services, nobly rendered; of unselfish devotion to duty hard and stern, and a recognition of them, "without respect to race, color or previous conditions of servitude," because it is the first statue ever erected to an Indian woman, and because it is a tribute to womanhood and motherhood, all great lessons for the Indian boys and girls of Chilocco School to draw inspiration and encouragement from.

In conclusion may I add that the writer of the St. Louis article made an error more laughable than anything else when he described the emblem of the Louis and Clark Fair. How he could have mistaken Columbia clothed in the gauzy filaments of the stars and stripes, for an Indian woman, "clad in her native dress," passes comprehension, and her position with outstretched arms almost embracing the captains from the back would suggest the incongruity of the traditional Sacajawea, who was their guide and led the way, rather than pushed the captains into unknown seas.

Very truly,

SARAH A. EVANS,

Secretary Sacajawea Association.

Oswego, Oregon, March 5, 1905.

Items of an Indian Neighborhood.

Following will be found items selected from the "New Era," a paper published at the Rosebud Agency. The items will give our readers some idea of the Sioux custom of proper names. In a few years items like these will be rare.

Lily Kills Enemy is reported too ill to attend school.

Annie Goes To War visited our school last week, Wednesday.

Kate Hunts Horse has been sewing for two weeks at the school.

Charlie Dog Eyes hauled a cord of wood to the school this week.

Mr. Pup is not feeling at all well now. He has bleeding from the lungs.

Circle Fool, one of our most thrifty Indians, died after a brief illness.

Eagle Elk, who is visiting Never Miss A Shot, went to the agency Sunday.

John T. Heny held services at Nelson Caught the Eagle's house Sunday.

Lillian Standing Bear is taking music lessons on the piano from Mr. Loring.

Master Harry and Lucy Roan Horse have been visiting at home a few days.

Olin Sharp Fish of the senior class, made a good table for Emily Attack Him.

Mrs. Kidney and Elva visited Friday evening and Saturday at C. M. Bennett's.

Frank Four Horns and his son Peter went to Spring Creek last week for a week's stay.

Two Teeth visited the school Monday a. m. and Little Bald Eagle ditto Monday p. m.

Mr. Wasmud and family spend Saturday at He Dog's camp, visiting with Mr. Egg's.

Oliver Yellow Hair, policeman, returned last Saturday from a two weeks' visit at Pine Ridge.

John Kills in Water the past week delivered two cords of dry pine wood for use at the school.

Crow Good Voice and wife from Spring Creek visited at Francis Makes Good's Sunday and Monday.

It is reported that Spider Brave Bird and Rose

Crow Head are married without the services of a pastor.

Prairie Chicken is somewhat sick at present. He has been making ash and oak posts for Peter DeCory. He has some fine posts.

Red Horse Woman, who has been sick at Two Strik-ers' camp some two or three months, returned this week to Come From Scout's home. She is better.

Aloysius Shooting Cat has left a warm comfortable house and pitched his tent in a sheltered nook of the hills bordering Spring Creek, for the purpose of being near school.

The following pupils have not been absent this year: Ada End, Lena End, Katy Hawk Head, Edith Arm, Jealous Big Corn, Jessie Two Eagle, Lee End and Olin Sharp Fish.

Mission Schools.

From Miss Reel's Annual Report.

The mission schools are also doing excellent work in the industrial field. For many years the St. Francis School, located on the Rosebud Reservation, S. Dak., under the charge of Father Digman; has been doing remarkably good work, and the past year the results along agricultural lines were phenomenal.

The Holy Rosary School, on the Pine Ridge Reservation, S. Dak, is well conducted, and good results have been secured from the agricultural work. The St. Xavier School, on the Crow Reservation, Mont., is doing most excellent work along industrial lines, and the Catholic fathers in charge have directed their efforts to teaching the old Indians irrigation. Industrial work is made a special feature in many other schools conducted under the auspices of the various churches and missionary societies, and they deserve great credit for their noble work among the Indians.

Governor of the Osages.

O-lah-hah-wulla, governor of the Osages, was in town this week from his farm near Hominy to attend payment and preside over deliberations of the National Council. O-lah-hah-walla is a stalwart full blood of the most pronounced type, and was dressed in blankets. His head was covered with a new red and variagated bandanna wound round as a turkish turban. It was not removed from his massive brow from the time of rising in the morning until the hour of retiring. O-lah-hah-walla is the father of eleven living children, all of whom he draws annuities for besides himself and wife. As each annuitant gets \$41 it is readily seen that he had quite "a little wad" when his check was cashed.—Osage Journal.

THIS ——— INDIAN SERVICE.

The blank in the above caption does not necessarily imply profanity, but the writer has heard this expression with variations in the adjective ever since he became identified with the Indian Service. What does it mean?

We hear it said by many employes that one who enters the Service soon loses his aggressiveness; that he ceases to be progressive; that he loses touch with the outside world; that he gets behind the times; that he loses his capacity to do good work and that many other equally appalling consequences ensue.

A baker says: "Why, if I stay in the Service a little longer I will not know how to bake biscuits." The same man said: "I don't teach Indian boys all of my valuable recipes and secrets. Catch me doing that!" An industrial teacher says: "I would like to get out into the world again, but I am just afraid I couldn't make as much. I am tired of this ——— Indian Service." Referring to one who has left the service and is established in business outside someone else says: "Well, I am glad to know that one fellow has the back-bone to get out of this ——— Indian Service." It is unnecessary to quote further. You have heard similar sentiments expressed.

After all, is the Indian Service an undesirable place for men and women to work?

All Indian Service employes are teachers in some line. There is no more useful or noble work than teaching. It follows that we should not look down upon this work from the standpoint of usefulness.

Is it necessary for the employe to so retrograde as to be unfit for active competition with people outside the Service? Why should the baker for-

get how to make biscuits, unless perchance he left the biscuit making to the boys? Why should the teacher forget how to teach, unless she suffers herself to become a mere time-server? Why should the carpenter forget how to use his plane, saw, pencil and brain, unless he dispenses with those articles after entering the Service? These things should not be so. They are not so to any dangerous degree. The fellow who retrogrades in the Indian Service would probably be an easy mark for dry rot wherever he went. We have books, papers, magazines, technical journals, correspondence schools, teachers' meetings, institutes, associates, and best of all ourselves and our work to prevent any necessity of the "crawfish act."

It is granted that a faithful employe cannot be fully recompensed in dollars. It is probably true that the Government should offer higher salaries and demand greater qualifications in some departments. It is certainly true that many, a great many, of our employes receive higher salaries in the Service than they would earn outside. The average employe gets \$600 or \$700 a year, with thirty days' leave, and in addition, heat, light and rent free. Would he fare better elsewhere? You may answer this, dear reader.

We must seek further for an explanation of this tendency on the part of some employes to sneer at the work. Possibly it is pure "cussedness." It may be that the employe is made too much a servant and not enough a helper. It may be a form of pastime that has become indispensable with some, but whatever may be the cause it does no good to the individual or the Service. Let us rather stand up for our work. It is useful, honorable, noble and worthy of the respect of all mankind. C. E. B.

The Crazy Ute Indian

BY O. H. LIPPS

WHAT would you think if some one were to tell you that a man slept out of doors on the frozen ground with the thermometer 30 degrees below zero without any clothing or covering? It is impossible to believe that any human being could do this and live, yet on the Uintah Indian reservation in Utah there is an old Indian who has been doing this for the last twenty years and he still lives. This is, perhaps, the most wonderful example of human endurance of cold ever recorded.

This old Indian lives out on the open prairie stark naked, winter and summer, without any clothing of any sort, not even a blanket. He does not have so much as a teepee to shelter him from the wind and storms.

He is a man of about 50 years of age, rather stoutly built and of well developed and muscular limbs. His hair is long and black a dishevelled, tangled mass. The Indians say that during very cold weather they frequently have to take a knife and cut his hair loose from the ground where it had frozen fast. When approached, he lies perfectly still and it is with difficulty that life can be perceived to exist in his body. During the winter season a deep snow covers the ground around his body and the only protection he has from the weather is a small rug, evidently a discarded saddle blanket about one yard square, and a small piece of a tent stretched up on sticks adjusted so as to break

off the wind. He also has a very little fire, perhaps what could be easily contained in a small fire-shovel. He lives about one-half mile from his brother's camp and from this camp food is secretly carried and placed at a convenient distance on the ground and when no one is near he will steal out and get it. He never speaks to any one and never goes more than a few rods from his camp at anytime.

The Indians tell many stories about



"THE CRAZY INDIAN" as seen in the coldest weather. The snow was eight inches deep and the thermometer registered 19 degrees below zero when this picture was taken. A small piece of an old tent at his back serves as his only protection from the wind and snow.

this "Crazy Indian" as they call him. Some say that in his youth he committed an awful crime and that he is now suffering this self imposed punishment as a retribution. Others think him to be a "Medicine man" and a messenger of the devil. All are afraid of him and no Indian ever goes near him.

A story is told that several years ago a council of the head men of the tribe was held and it was decided to no longer permit him to live unrestrained lest he might perpetrate some violent

deed in the neighboring camp. Accordingly it was decided to take him away off into the mountains and leave him bound to a tree where he would die or be killed by some wild animal. So they bound him hand and foot and took him back into the mountains about 30 miles from any Indian settlement and bound him with leathern thongs to a tree and left him to perish. Imagine their surprise when they returned home to learn that their prisoner had escaped and had reached home safely about an hour previous.

EARNESTLY SEEKING LIGHT.

Commissioner Leupp of the Indian bureau recently received a letter addressed to the President, through the Indian office, from an Indian who desires some light on the problem that has been perplexing him for many moons. The letter furnished almost as much a problem to Mr. Leupp and the officials of the Indian office as the matter, which has been finally determined, and which had been bothering the President's correspondent. The tired brains of the clerks in the Indian bureau who have worked over the letter have evolved the theory that the writer desires some decision as to whether it would be better for the Indian if the young men were taught the Indian dances at the different schools. The correspondent says that he believes most of the trouble from the young Indians comes from the fact that they are kept in ignorance of the Indian dances while they are young and that when the dances are taught them they go back to the old style of living and do not profit by their education. The writer of the letter is very earnest and really wants to help his people, it would seem. the translation here given is the deduction

of the officials of the Indian bureau, but almost any kind of a translation can be made therefrom, as the following literal copy will show:

"My Dear President

"through Frances E. Leupp, Indian
Commissioner at Washington, D. C.

"I am so glad to hear that We have a new man for our head man Mr. Leupp. Now, My Dear good friend and I ask you to help me. I am an Indian ignorant and poor, I am one of Gros Ventre tribe of this agency. I am almost walking in your ways—and study your good Way every day. But I don't know all yet. I just keep on. Because I know that you Wants us to do that way. learn more and more and try to do What is right. and standing by on good side. The years ago. the big Chief. H. Price he told us What President Wish to the Indians. Mr. Price said that our president wants all Indian children Will send to school and learn how to talk english. Write, work, garden, farming, raise stock, character, education, to live right. So we send some our children to school at Fort Stevenson school. and some children send to east to school. When my boy get through the Government school he knew not enough so I send him to Fargo, N. Dak. high school I paid my own money. But he is dead now he is gone. I am very so sorry. I also go to school at Fort Berthold during 1880. and study about four years. Since I would like to be as white man good character. I quit my old way. I mus go to tell you about Worse thing in Indian way that make young men foolish is Indian dances Some of young men get through their school But they going back to old Way befor, that not allowed the school boys they never Indian dances Because Indian dances is some bad Ways in it. Make foolish young men. I wants to know what you think is best? the school boys right to Indian dances or not Indian dances, you know every dances they gave away What they got make for themselves. They did not learn that When they go to school.

"My Dear good friend. Hon. Frances E. Leupp, Dear sir. I want to do me best to help what right to every body. I just try to bring those boys in right Way and I want you to see them about it.

"The Washington all Great Chief Shall not be forgotten."

Is your name on the JOURNAL roll?

APPROPRIATION FOR SUPPORT OF INDIAN SCHOOLS,
FISCAL YEAR OF 1906.

(Compiled for The Journal.)

- ALBUQUERQUE, N. M.—For 300 pupils \$50,100; pay of superintendent 1,800; for water supply 4,000; repair and improvements 5,000. Total \$60,000.
- CHAMBERLAIN, S. Dak.—For 200 pupils \$33,400; salary superintendent 1,600; repairs and improvements 2,500. Total \$37,500.
- CHEROKEE, N. C.—For 160 pupils \$26,720; salary superintendent 1,500; repairs and improvements 2,500; for laundry 4,000. Total \$34,720.
- CARLISLE, PA.—For support and transportation \$150,000; for addition to hospital 10,000; salary superintendent 1,000. Total \$161,000.
- CARSON CITY, NEV.—For 300 pupils \$50,100; salary superintendent 1,800; repairs and improvements 4,000; for power plant 2,000. Total \$57,900.
- CHILOCCO, OKLA.—For 700 pupils \$116,900; salary superintendent 3,000; repairs and improvements 10,000; cottage for assistant superintendent 3,000; for boilers 3,000; for ice plant 5,000. Total \$140,900.
- FLANDREAU, S. D.—For 400 pupils \$66,800; repairs and improvements 3,500; salary superintendent 1,800. Total \$72,100.
- FT. MOJAVE, ARIZ.—For 210 pupils \$35,070; salary superintendent 1,600; repairs and improvements 2,000; power house and pumps 6,000. Total \$44,670.
- FT. TOTTEN, N. D.—For 325 pupils \$54,275; salary superintendent 1,700; repairs and improvements 5,000. Total \$60,975.
- GENOA, NEB.—For 300 pupils \$50,100; repairs and improvements 4,000; salary superintendent 1,700; office building 2,500; shop building 6,000. Total \$64,300.
- GRAND JUNCTION, COLO.—For 200 pupils \$33,400; salary superintendent 1,600; repairs and improvements 2,000; for dairy barn 4,500; superintendent's cottage 3,500; increase to gas plant 1,200. Total \$46,200.
- HAMPTON, VA.—For 120 pupils \$20,040.
- HAYWARD, WIS.—For 215 pupils \$33,670; salary superintendent 1,500; repairs and improvements 2,200; addition to warehouse 1,500. Total \$38,870.
- KICKAPOO RESERVATION, KANS.—For 70 pupils \$11,690; salary superintendent 1,300; repairs and improvements 1,200. Total \$14,190.
- HASKELL INSTITUTE, KANS.—For 750 pupils \$125,250; transportation 10,000; salary superintendent 2,500; repairs and improvements 12,000. Total \$149,750.
- MORRIS, MINN.—For 150 pupils \$25,050; salary superintendent 1,500; addition to barn 1,500; laundry equipment 1,000; addition to school building 5,000; repairs and improvements 1,500. Total \$36,150.
- MOUNT PLEASANT, MICH.—For 300 pupils \$50,100; salary superintendent 1,700; repairs and improvements 3,100; employees' quarters 6,000; dairy building 3,500; superintendent's cottage 4,000. Total \$68,400.
- PHOENIX, ARIZ.—For 700 pupils \$116,900; repairs and improvements 10,000; salary superintendent 2,500; horse barn 5,000. Total \$134,400.
- PIERRE, S. D.—For 150 pupils \$25,050; new school building 15,000; salary superintendent 1,500; repairs and improvements 3,000; equipment of workshop 3,500. Total \$33,050.
- PIPESTONE, MINN.—For 200 pupils \$33,400; salary superintendent 1,600; employees' residence 10,000; superintendent's residence 4,500; repairs and improvements 2,000. Total \$56,500.
- RAPID CITY, S. D.—For 250 pupils \$41,750; salary superintendent 1,600; repairs and improvements 3,000; brick barn 5,000. Total \$51,300.
- SHERMAN INSTITUTE, CAL.—For 450 pupils \$75,150; salary superintendent 2,000; water system 3,000; industrial building 10,000; repairs and improvements 5,000; to purchase reservoir site 500. Total \$95,650.
- SALEM, OREGON.—For 600 pupils \$100,200; salary superintendent 2,000; repairs and improvements 10,000. Total \$112,200.
- SAC AND FOX, IOWA.—For 80 pupils \$13,360; salary superintendent 1,000; repairs and improvements 1,200; laundry building 3,000. Total \$18,560.
- SANTA FE, N. Mex.—For 300 pupils \$50,100; salary superintendent 1,800; water supply 1,500; repairs and improvements 5,000; electric light plant 3,000. Total \$61,400.
- SHOSHONE RES., WYO.—For 175 pupils \$29,225; salary superintendent 1,500; repairs and improvements 3,500; new buildings 12,000; water and sewer systems 8,000. Total \$54,225.
- PAUQUITCH, UTAH.—For 75 pupils \$12,525; salary superintendent 1,000; repairs and improvements 3,000; hospital building 5,000. Total \$21,525.
- TOMAH, WIS.—For 250 pupils \$41,750; salary superintendent 1,700; girls dormitory 10,000; purchase of lands 6,000; repairs and improvements 3,000. Total \$62,450.
- TRUXTON CANYON, ARIZ.—For 150 pupils \$25,050; salary superintendent 1,500; repairs and improvements 4,000; irrigation plant 4,000; barn 3,000. Total \$37,550.
- MISCELLANEOUS SCHOOL SUPPORT.—For enlarging tribal schools in I. T., \$150,000. For transportation of pupils to and from schools \$60,000. For support of Indian Day and Industrial schools \$1,300,000. For general repairs and improvements \$400,000.

THE UTE BEAR DANCE

How These Indians Celebrate the Advent of Spring

Special Correspondence of the Journal

AWAY out on the desert plains of eastern Utah, far away from the culture and refinement of civilization live the confederated bands of the Ute tribe of Indians known as the Uintah, the White River and the Uncompahgre Utes. These are perhaps the most unruly and non-progressive of the Government's red-skinned wards, holding out in stubborn resistance to all efforts on the part of the white man to lift him out of his degraded state into the nobler and fuller life of Christian civilization.

In 1861 President Lincoln issued an order setting aside the Uintah Valley as a permanent reserve for the Ute Indians. This reservation comprises more than 2,000,000 acres of land, about one-third of which is excellent agricultural and the remainder grazing land. The water supply is abundant and the climate invigorating and salubrious. By irrigating the soil is very productive and fruits, vegetables and cereal crops produce bountiful returns. Sixty bushels of oats, forty bushels of wheat and nine hundred bushels of potatoes per acre are said to be common yields. Alfalfa yields three crops and it is one of the most profitable raised. Coal and gilsonite are the chief minerals, which are found in great abundance.

The Uintah reservation is surrounded on all sides by Mormon settlements, but strange to say the Indians are not Mormons. They have adopted none of the white man's religions, but preserve the rights and customs of their forefathers with sacred devotion. Nor do the Utes practice polygamy though they frequently buy, sell and trade their wives.

The Ute clings with bull-dog tenacity and savage relentlessness to the old superstitions and traditions of his forefathers, and continues the practice of customs long since abandoned by the more progressive of his race and perpetuates in pristine purity the rites and practices of a heathenism generally thought to be extinct.

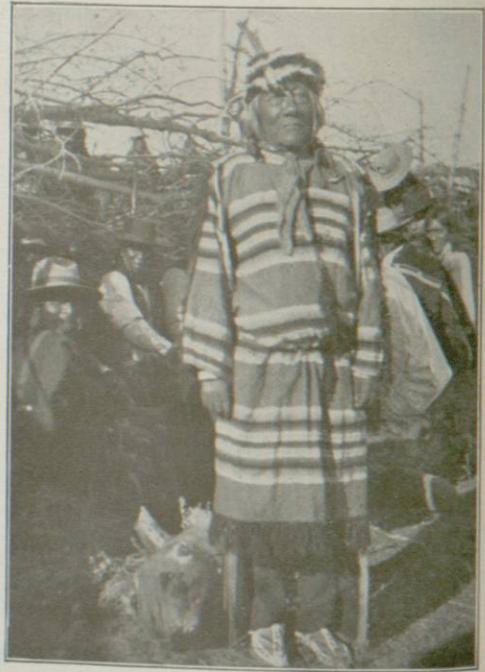
One of their most imposing ceremonies to the casual observer and one to which the Ute attaches very great importance, is the bear dance, a kind of spring festival in honor of the passing away of the ice and snow of winter and the coming of the birds and blossoms and grass and leaves of summer.

Early in the spring, when the earth has laid aside her white mantle of snow and bared her brown bosom to the rays of the sun and when the first faint signs of life are visible in the sprouting grass and the budding leaf and blossom, and when the robin and the field-lark have returned from their long winter migration to the more congenial climes of the sunny south and warble with merry notes from sagebush and cottonwood, hymns of praise to their Maker, then it is that the chief of the bear dance assumes an authoritative air and begins preparations for the great feast and rejoicing, a neglect of which would mean a dire famine throughout the land, accompanied with disease and contagion and the everlasting enmity of the Great Spirit. The first duty of the master of ceremonies is to post a guard far up in some deep ravine or canyon of the mountains to watch for the bear to make his appearance from his hibernation, and to hasten to him

with all possible dispatch and to him alone convey the glad tidings that bruin has abandoned his winter home, which is accepted as an infallible sign that winter is over and that spring has surely come.

Immediately upon the receipt of this message the chief of the dance summons the headmen of the tribe in secret council and informs them that on the following Sunday the celebration will begin. They all grunt their assent and on the next "issue day," which is the Saturday preceding the opening of the dance, the chief, followed by his chosen aids, mounted on gay steeds, parades through the agency and formally announces in a loud commanding tone that on the following Sunday the bear dance will begin and all are expected to be present and appear in full dress, that the Great Spirit may be pleased and bless them with good crops and that health and plenty, peace and good will may be found abroad in the land.

In the mean time, while waiting for the formal and official announcement that bruin has once more come forth to meet the sun, and that they will accordingly assemble at the designated time and place to do honor to the occasion, preparations are going on among the rank and file of the tribe, under the direction of the chief and headmen, to celebrate the event with all the pomp and splendor of savage pride and ostentation. Squaws are busily engaged at every camp, in making their own costumes and in ornamenting the paraphernalia of their sovereign lords. The making of their own regalia requires comparatively little time and less skill, but to properly decorate a fastidious buck and "make him up" to his own "sweet taste" requires an artistic and inventive genius and a



THE MASTER OF CEREMONIES
Musicians of the Dance in the rear

patient, untiring disposition. He is a connoisseur in matters of dress and knows better than any one else the requisites of his own savage hideousness.

In these matters he is the court of last resort, from whose decree there is no appeal. If he decides that he wants a circle of deep green around one eye and one of deep yellow around the other, it is pretty safe to assume that this gives him a more fiendish expression than any other combination. Probably no two self-respecting bucks will paint and dress exactly alike. The styles are not uniform by any means. Their ideal is devilish hideousness, and that combination and arrangement that most effectually conduces to this result is the realization of his idea of a good Ute. He is the center of attraction on these occasions, and nothing must be left wanting that would add to his prestige to enhance his royal dignity.

While the female portion of the tribe are busily engaged plying the needle and sinew, the men are at work clearing off the ground and building the corral inclosing the dance grounds. This corral is much like an ordinary stock corral, being a circular brush fence about one hundred feet in diameter and eight feet in height. It is a most simple affair, with not even a seat of any kind or shelter—just the place where the Ute delights in and where he loves best to be. Here the shrill voice of the coyote lends enchantment to the ear by night and the noisesome chatter of the magpie sends forth from the dull, dead sagebrush her discordant notes by day. A truly delightful spot where revels in ecstatic joy and beats in haughty pride the savage heart with all the ardor of an unconquered and unconquerable native red man.

It is one of those bright, sunny Sabbath mornings in the month of March; the sky is clear, the sun bright and warm and the snow-capped peaks of the distant mountains stand out in bold relief and repose in silent awe and look down cold and motionless from their lofty domes in the heavens. There may be seen passing along, some on foot, some in wagons and still others on horseback, gayly dressed Indians, richly ornamented and decorated in colors of flashing brilliancy. We wonder where they are going and upon inquiry we are told that the bear dance begins today, and we express a desire to go and see it, but are told that this is only the opening and that it will be of little interest until the last of the week, as the Indians begin all of their amusements very modestly, and reach their climax very gradually. We are told that as they dance only one night,



Women Lined up for the Dance

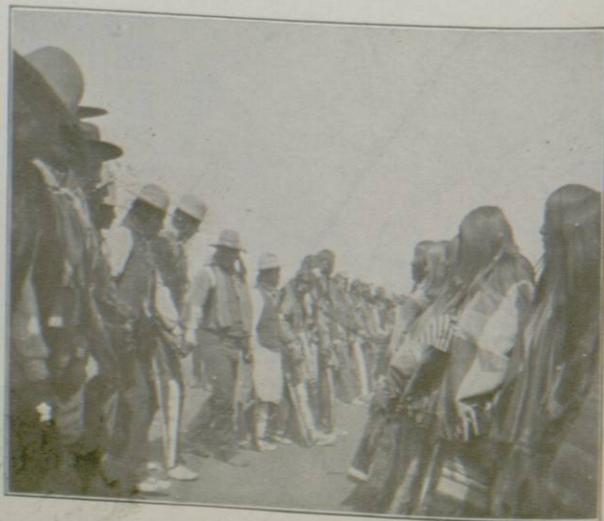
that we had better postpone our visit until then, which is the night preceding the last day, Saturday night. We repress our curiosity and anxiously await the passing of the week. We notice when Saturday comes (issue day) that an extra beef is slaughtered and that there is manifest an unusual activity in business at the traders' stores. We are told that they are preparing for the 'big eat' tomorrow at the close of the bear dance. This assures us that the occasion bids fair to be one of extraordinary interest, and we look forward to the approaching event with longing expectation.

On Saturday evening the whole government agency population turns out. We walk down from the agency in company with the government employes who have suspended operations for the occasion. We arrive at the scene of action and approach with fear and trembling. Great crowds of people from far and near have come to witness the scene. We see horses and wagons and occasionally carriages and tepees and dogs, papooses and squaws *ad infinitum*. Surely this must be a great occasion, we think. Perhaps they are attracted hither by the music? We pass around to the south end of the corral to the large opening or passage-way. We crowd through the entrance, stepping over dogs and papooses and

finally get inside of the ring, and amid the dim and glaring light take in the situation. Ye gods to whom the empire of ghosts and perdition belong! Standing here in the very vestibule and first jaws of hell, as it were, we think grief and vengeful care, pale disease and disconsolate old age, and fear and famine, deformed indigence and the ghastly specters of death, and toil and murderous war have all conspired to render the night hideous. We think we have entered the bed-chamber of the Furies and the home of the Centaurs, double-formed Syllas, Briareus, the Harpies and Chimera. Standing motionless and horror-stricken, we are approached by a buxom young squaw of the tribe and asked to dance with her. We are told that we can't refuse, that it would be a most improper act, and thinking there is no other alternative, we reluctantly accept the invitation, proceeding to undergo the ordeal with as much composure of spirit as possible. This is just what our white friends hoped for, and almost knew would happen. Awkwardly we take our place in line with the bucks, the squaws opposite and facing us. All at once we hear a tremendous rasping, grating, rub-a-dub behind us, as if all the fiendish devils in the tribe were making hollow mockery of us. We now notice a slight weaving in the lines and savage grunts and hummings accompany that dull, dead thump-rubbing, and we think that all the burros and jackasses in the whole community have turned loose at once. At last it now

dawns upon us that the whole thing is a huge joke, and that we are only making fun for the palefaces. Finally the signal is given, at which we take our seats upon the ground, tired out and chagrined, but still laughed at by an admiring crowd. Our partner calls on us for her money for dancing with her, and we fling her two bits, glad to get rid of her so easily.

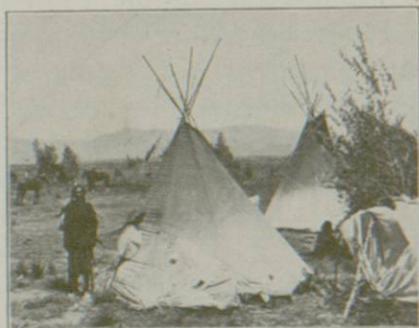
Having been initiated we are now prepared to take in the situation undaunted. We look around us again and scrutinizingly observe the whole proceeding. We see the long lines of dancers drawn up in military array. We observe the step which we failed to catch a few moments ago and for which failure the master, or floor manager, had occasion to whip us up into line more than once. On close observation we notice that when the men step forward, the squaws step backward the same number of steps, and so are always the same distance apart. We notice more closely their dress and general appearance. Here we see the most gorgeous colors displayed in the most striking manner. The bucks are especially most gaudily arrayed.



THE UTE BEAR DANCE

Their faces are painted in bold colors, lavishly applied, their moccasins are richly beaded with cut beads artistically arranged, and instead of pantaloons they have leggings reaching to the hips, made of whole cloth lapped around their legs and meeting on the outside, leaving a broad flap protruding, from which dangle little bells, beads and glittering ornaments. A richly ornamented and bedangled flap reaches from his waist behind, ending at his heels, which he dexterously kicks at every opportunity while dancing, to display its dazzling beauty. This with a gayly-colored and richly-beaded blanket, complete the costume of the buck. That of the women is not nearly so elaborate or so costly. Her's consists of a plain calico dress of gaudy colors, trimmed in deep red, yellow or green, a pair of buckskin leggings and beaded moccasins and a fancy colored shawl. Of course the face is painted, but with much more delicate taste than are the bucks.

Having noticed the dancers, our attention is called to the musicians, for such we are told they are. Seated just in the rear of the dancers, around a long rectangular drum are about a dozen fiendish-looking bucks, apparently selected for lung capacity rather than for any musical ability. This drum, we observe, is covered with sheet iron and forms the base of operation for all the musicians. Their instruments have nothing very striking or prepossessing in appearance to mark them as very fine musical instruments, being only a plain spoke of a Studebaker wagon wheel whittled to an edge on one side and notched with deep notches, over which they rub vigorously with a bone, while one end of the spoke rests on the head of the drum. This



Camped for the Dance

rubbing is accompanied with a vociferous outburst of grunts and low guttural hummings, producing a weird, wild effect, which touches a sympathetic cord in every Ute bosom and finds response in their silent declaration to perpetuate for ever the customs and traditions of their forefathers.

On the day following, the bear dance closes with a "big eat." Having danced all night they look worn and haggard, and little able to pass through the ordeal of the last heat, which begins early Sunday morning and continues until the middle of the afternoon. The old squaws are busily engaged in preparing the food for the feast. We notice just outside the corral a camp fire, over which a half-dozen old and decrepit squaws are baking bread and boiling meat. We observe a filthily begrimed squaw pick up a stick, beat the dogs away with it, and then insert it into the pot of boiling meat and stir up its contents and again throw it down on the ground, again to be used for the same purpose. It is really interesting to observe with what skill these old hags ply their culinary art.

Surging to and fro, we notice that the dancers are almost exhausted, but they hold on with savage stubbornness, each one vieing with the

other in trying their power of endurance. At last a squaw falls to the ground from sheer exhaustion, which is a signal for the dance to close and for the feast to begin. The medicine man is called into requisition and makes medicine over her prostrated form, performing his incantations by rubbing together two sticks and invoking the aid of the Great Spirit, after which she is dragged to some shady place to recover. The feast then begins which consists of beef, coffee, canned fruit, etc., served *a la hog*. You are asked to participate, but decline with thanks. Not a very inviting repast you think, and you

prefer watching them eat their own food and look on in silent amazement.

The feast ended, the crowd begins to disperse, and the Indians to collect their effects and proceed to their wickiups. Pale, wan and worn, they drag themselves lazily along, a sick and sorry sight. The opening of spring has now been properly observed and ushered in and the Indian can now begin his farming operations preparatory to planting his crops with perfect composure, feeling that the Great Spirit will be propitious and bless him with an abundant harvest.

L.



A HUPA INDIAN BASKET WEAVER—CALIFORNIA

THE INDIAN'S PROGRESS.

From the "World's Events."

The Indian may have been slow, according to some people's notion, in advancing from barbarism to civilization, but whether he has been any slower than the white man's ancestors is a question which historians will have to decide. A competent authority says that he has made more progress in the last twenty years than in all the previous years since Columbus. In support of this view several interesting facts are given: Of the 270,000 Indians in the United States only about 43,000 are "blanket Indians." The rest wear white men's clothes and conform in varying degrees to white men's ways. There are 29,000 of them in school. In 1903 the Indians raised 913,000 bushels of wheat, 742,000 bushels of oats, rye and barley, 549,000 bushels of corn and 444,000 bushels of vegetables; sawed 6,572,000 feet of lumber and put up 434,000 rods of fences. They own 119,000 square miles of land and have \$36,000,000 to their credit in the government treasury. Recently President Roosevelt said to a delegation of Sioux who called upon him: "Sell half of your ponies and buy cattle. You young Indians must work. The

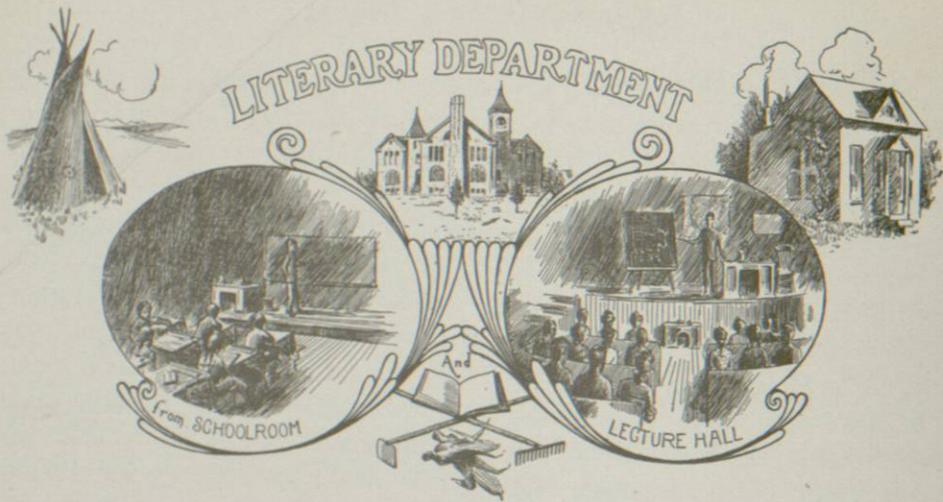
government will take care of the old men." It seems that they have been doing just that very thing. Formerly the number of ponies owned by the Indians was largely the measure of their wealth, and in 1890 they possessed 446,244 of them. In 1903 this number had dropped to 350,000, while the number of cattle had increased from 107,000 to approximately 300,000. The changing policy of the government towards the Indian is expected to aid much in accelerating the advance already apparent. Formerly he was, to a great extent, looked upon either as an enemy to kill, or a poor ward to feed; now he is coming to be considered a man, with rights to property and protection. This is an advance on the part of the white men as well as the red man. In regard to the number of Indians in the country, the report of the secretary of the interior places the population at 270,000. Thirty years ago it was 290,000 and seventy years ago 313,000. Up to 1890 there was a marked decrease each decade. Since then, however, there has been a slight increase. This is more evident among the tribes which have taken up farming and put on the forms of civilization.



SISTER JONSES'S CONDOLENCE

When I'm down in my mouth, an' my sperits run low,
 There's a place in this town where I never do go
 For a word to encourage—a smile that'll cheer.
 No; I tell you in trouble I steer pretty clear
 Of Old Sister Jones and her daughter,
 For, "Why didn't you do as you'd oughter?"
 "I'd never done this or done that in your place!"
 Sister Jones she would say, an' she'd argy the case.
 Then Mehitabel Jane she'd put in her oar;
 An' I'd leave feelin' angry an' tired an' sore.
 Miss' Jones she'd then say to her daughter,
 "She surely hain't done as she'd oughter!"

—National Magazine.



THE QUEEN OF THE HOME.

Ancient mythology tells us that before woman was created and came to live in the world as man's companion and better-half, ~~that~~ the earth was cold and dark and devoid of life and flowers, and verdure, and that it was presided over by the gods who lived in the heavens among the stars and planets. The story goes that Eros, the god of love, first discovered these deficiencies and immediately set about to remedy them. He shot his darts into the earth and behold, trees with beautiful foliage sprang up out of the soil and flowers grew up and bloomed, scattering their sweet fragrance through the air; birds of beautiful plumage went flitting through the branches of the trees bathing their pinions in the soft petals of the flowers; streams of chrysal water gushed forth from the verdant hillsides and went babbling down through grassy meadows, rippling in merry notes their songs of laughter to the daisies and buttercups that fringed their mossy banks.

When the earth had thus arrayed herself in gorgeous attire and began to yield golden fruits for the sustenance of life, one of the gods was sent down to rule over it and had for his abode the most favored spot of all the earth, drinking sweet nectar and feeding on ambrosial fruits.

For the story of the creation of woman we must go to the Hebrew literature. This tells us that in order to complete man's happiness it was decided that he should have a companion, so a deep sleep was caused to come over him; and in reference to this incident some one has ^{fractiously} remarked that thus man's first sound sleep was his last repose. The story goes on to relate that while man was thus held in the fast

embrace of sleep, a rib was taken out of his side and fashioned into a woman, and thus man was given a companion; and the first woman reigned supreme, the queen of all the earth.

Some ^{quaint} minded person, in speaking of this incident of the creation of woman by forming her out of the rib of man, and endeavoring to excuse her for her proverbial tendency to frequent change of mind and irregular conclusions, has jokingly reminded us that no more could be expected since she was fashioned out of the crookedest part of man.

Another story is told as to the probable creation of woman. It runs something like this: In the beginning man was created with a huge tail which dragged along on the ground behind him as he walked. This instrument was very much in ^{his} ~~the~~ way so he appealed to the gods imploring them to intervene ^{and employ} their divine power ^{to} rid him of this unseemly appendage. Accordingly in answer to his supplications a deep sleep was caused to fall upon him during which time the tail was removed and fashioned into woman. Those who advocate this theory of her creation contend that since woman was created out of this tail, man has the divine right of leaving his wife behind if he chooses to do so.

However, be these stories as they may, true or false, yet notwithstanding woman has always puzzled us and we are not able to solve her and insist on pronouncing her a conundrum, still we will not give her up.

So much for the origin of woman.

My talk to you this evening will not be ^{a discussion} ~~of~~ about woman ^{there} in general. I am not to make a speech on "Woman's Rights." I shall not memorialize her as a professional reformer, leaving her home and her fireside to pro-

claim with loud voice in public places the woes of her downtrodden sex. For, generally speaking, when a woman leaves her home to enter upon a public campaign of reform— (*figuratively speaking*)

"The first reform hitches on,
Is how she can, with least delay,
Just draw a pair of breeches on."

We will now lay aside the lighter vein and enter upon the serious discussion of the subject before us, "The Queen of the Home."

The attributes of a queen are love, wisdom and character. The queen of the home must possess an abiding love. She must love her home and take a real pleasure and pride in her domestic duties. She will exercise wisdom in her government and management and be content to reign supremely and majestically within the proper sphere of her realm. By this we do not mean that the queen should not be allowed to leave her ^{home} throne. Far from it. She should take an active part in all those things that go to make up the social life of her community. She needs diversion and recreation and an opportunity to do good to others. She must set the standard of moral conduct in her community and that standard will be just what she makes it.

When the dark days of the revolution began to overshadow the French army, and defeat and disappointment began to follow in its train, one of Napoleon's aids said to him, "France is decaying. She needs better soldiers." Napoleon laconically replied, "France needs better mothers."

The safety of the state depends upon the purity of the home. The home is the unit of all government and civilization can not advance beyond it. No race or people who have ignored the dignity and ^{sanctity} of the home have ever wrought much for themselves or for the advancement of civilization. The stream can not rise higher than its fountain ^{head} and pure water can not flow from putrid sources. The sanctity of the fireside has ever been a sacred and guarded right of the American people and this right has been made sacred and sanctified by the ^{dutiful} queen of the home. She is the silent power that sways the destinies of nations. She rules the world, and by her influence and example, moulds the customs, manners and morals of all Christendom.

It has been said that woman rocks the cradle and rules the world. But is it not rather the woman who rocks the cradle moves the world? She is the real power be-

hind the throne and to her alone we look for the perpetuity of those cardinal virtues of liberty, love, truth and right upon which rests the destiny of our future welfare and happiness.

If the Indian race is ever civilized the women will be the chief instruments. Just as long as the women tolerate laziness, filth and vice in the men that long will it endure. You who are just now blooming into womanhood are about to take upon yourselves grave responsibilities. You can ~~exercise~~ ^{earn} a great power for good among your people if you will only exert your influence in the right direction. When you leave school and go back to your reservation, then the great trial of your life will begin. The saddest thing in all this Indian educational business is the sight of the young girls we yearly turn out from these schools going back to the reservation and marrying a blanket Indian who immediately drags them down to ^{his} level. In many cases you may be powerless in the matter, but I have witnessed a great many cases where the girl acted upon her own accord.

I now have in mind a girl who graduated from one of the large training schools, a bright, intelligent and accomplished young lady. After graduation she returned to the reservation and was soon married to an old blanket Indian, her inferior in every way. The two possessed nothing in common but their blood and language. To-day that woman tramps about over the reservation attired in the costume of a squaw with a papoose strapped to her back, a most pitiable sight to one who is familiar with her life. She sometimes goes to town and while there will ^{stop at the home of a white family} stop to visit an old friend and if no ^{other} visitors are present she will slip into the parlor and sit down at the piano and with skillful fingers run over the keys ^{sofly} playing some sweet air familiar to her in her school days, while the tears which tell the story of a broken heart, steal silently down her pallid cheeks. This is only one case of many that has come under my observation and I am sure you know of many just such cases as this. I am told that there are reservations in Oklahoma where these demons are lying in wait for your return from school, ready to appropriate you as the rightful prey of their villainous lust. When I contemplate this friendish depravity which pervades some of our Indian reservations, I call to mind a little poem by Blanche Higginson, in which she aptly describes a contest be-

tween the devil and an angel. It illustrates my point so nicely that I will repeat it here in full:

The devil he stood at the gates of hell
And he yearned for an angel above;
And he sighed, "Come down, sweet siren, and
learn

The lessons of passion and love."

The angel she leaned from the gates of gold,
(The devil was fair in her eyes.)
And she thought it would be very nice if she
Could lift him up to the skies.

"My dear Mr. Devil," she softly replied,
My home is of comfort and ease,
And I'm very well satisfied where I am,
And so—if you'll pardon—please."

"I hardly dare venture to go so far,
Do you, sir, come up to me,
For I am an angel in heaven, while you
Are only the devil, you see."

"Too well I know that an angel you are,"
The devil with cunning replied;

"And that is the reason I covet you so
For a safe-guard at my side."

"You'll find the atmosphere balmy and warm,
A heart that is wholly thine.
Here are red roses and passionate bliss
And kisses and maddening wine."

"O, come; angel, come; I'll stretch out my arms
And draw you to infinite rest,
And all the delights of this beautiful hell
Asleep, you shall drink on my breast."

The angel she leaned from the gates of gold
And she clasped him with arms of snow,
And while she was striving to draw him up
The lower she seemed to go.

"Don't struggle, sweet angel," the devil he
cried,

As he bore her on passion's swell;
When an angel's arms have embraced me but
once.

They belong to the devil and hell."

Young ladies, don't marry a devil. When you have completed your education and return to the reservation and decide to marry, ^{as} most of you will, by all means marry an educated man who is something near your equal. Then move on to your allotment and fix up your little home just as comfortable and pleasant as you can and love and labor and be happy. If every girl now in the government schools would do this, then the Indian problem would soon be solved. The destiny of your race is in your hands. See to it, that each of you become a queen of a home and that you live for yourself, your people "and the good you all may do."

G. H. L.

THE HOUSEHOLD EXPENSE ACCOUNT.

The keeping of the household expense account is not a difficult task; neither does it call for any unusual ability or training. It is

a simple matter, yet a correctly kept account of household affairs ought to be of considerable value. The managing of family expenses is similar to managing those of a small business. No business house ever makes much of a success unless its expenses are carefully guarded and kept within reasonable limits. It is necessary to know what departments or articles are causing the expense, with a view to cutting down unnecessary cost.

There are three things to keep in view in handling the household funds.

First: Careful Buying.

Second: Careful Using.

Third: Systematic Accounts.

I suppose that it was intended that I should speak particularly of the third essential, but as the other two are closely connected, I will lead up to the real matter in hand by saying a few words about them.

Of course it is desirable, and in fact necessary, that the household expenses be kept within reasonable bounds. Just what these bounds are must be determined by the income of the family. Careful buying is the first requisite. That means the ability to select good materials, as well as to know what to pay for them. It would be folly to send a man out to buy grain who knew nothing of its market value. Wouldn't you be almost equally foolish to go to buy a bill of groceries, not knowing what you were going to buy or how much you ought to pay for it?

I am afraid you would be like a young housewife of whom I have heard. She was ignorant, but was determined to show people that she could attend to her affairs without displaying her lack of knowledge. One morning she sallied forth to the grocery, intending, among other things, to buy some shredded wheat biscuit. She saw what she supposed to be the article she was looking for and ordered a quantity. The clerk, very politely, tried to tell her that perhaps she was mistaken and didn't want that particular line of goods, but she gave him to understand that she knew what she wanted. You may imagine her feelings, when at the breakfast table the next morning, her husband said: "What on earth are you going to do with these dog biscuits?" She had bought a patent dog food instead of a breakfast food, as she imagined.

I am not much afraid that you will make this particular mistake, especially those who are in the Domestic Science class, but the story illustrates the fact that we should learn

some things in school, rather than by experience. Worse mistakes than the above may be made, — that is, more costly ones.

All that I need to say further along this line is that you should buy only what is needed, getting good quality at reasonable prices, and then using wisely, without waste, what you have bought. If you can't do this, you are not going to make a brilliant success as a housekeeper.

This is merely the opinion of a mere man, one who never graduated from a course in domestic science, but I now come to that portion of the subject that is more in my line — the keeping of the accounts.

If you buy on account, run a bill, as it is called there is all the more reason for your keeping a book of account. You can't afford to omit keeping a careful account of the goods purchased from time to time, with a record of the cash payments on account. I will illustrate a simple little day book that will answer this purpose:

IN ACCOUNT WITH SMITH'S GROCERY.

1905.				
Jan.	2	Potatoes 30 cts. Rice 25	55	
"	3	Sugar 1.00, Coffee 50 cts	1 50	
"	5	Starch 10 cts. Flour 2.00	2 10	
"	7	Baking Powder 40 cts	40	
"	7	Total for week		4 55
"	7	Cr. 12 doz. eggs at 15 cts	1 80	
"	7	Cr. 5 lbs. butter at 25 cts	1 25	3 05
"	7	Balance due	1 50	

If you pay cash, you will need to keep an account of the cash received and spent. This may be kept after this fashion:

1905.			REC'D.	P'D.
Jan.	2	Received for H. H. Exp.	10 00	
"	3	Sugar 1.00, coffee 50 cts		1 50
"	5	Flour 2.00, soda 10 cts		2 10
"	6	Sold 10 doz. eggs at 18 cts	1 80	
"	7	Bacon 1.25, steak 20 cts		1 45
"	7	Balance on hand		6 75
"			11 80	11 80
"	9	Balance down	6 75	
"	10	5 yds. ging. at 10		50

Several publishing houses get out household expense books which are very convenient, but these forms will answer about as well. Such a blank book as I have described need not cost over ten cents.

The advantages of keeping these accounts are:

First. You may know just what you owe at any time, or just how much you have spent.

Second. You can regulate your expenses so as to keep within certain limits which you have set.

Third. You will acquire a valuable habit — that of being careful and systematic.

C. E. B.

A HAPPY DISPOSITION IN THE HOME.

There are two kinds of people in this world; the optimist and pessimist; perhaps these two natures can be best described by the following. Two young men were talking. "Look on the bright side," said George to his friend. "There is no bright side," was the doleful reply. "Very well then polish up the dark side until it is bright." George was the optimist, his friend the pessimist.

A great man has said, "This world would be a much brighter place if people were taught that it is our duty to be happy."

A happy disposition, my dear girls, this is the keynote to all happiness, for yourselves and for those around you, for all pleasures and the joy of living.

It was once remarked that if a man would go from the home of a grumbler and pessimist (who lived in a most beautiful home) to the bridge, with his ears open and his eyes shut, he would think the world was sinking to destruction, while if he were to return with his ears shut and his eyes open, he would think we had every reason to be thankful.

Your own life demands that you should cultivate a happy disposition. God put us on this beautiful world not to be cross and illtempered, not to cultivate a narrow warped heart so that we can see no good in anything, not to be fretful and thus make life miserable for those with whom we are associated, for remember we do have the power to make our family or associates happy or unhappy, and we are unconsciously shaping the future of some one.

A poor machanic was noticed who always had a smile for every one. Let the day be ever so gloomy or sunless, a happy smile was always on his countenance. He was asked the secret of this cheerfulness. "It is no secret," he said, "I have the best of wives, and when I go to work she always has a kind word of encouragement for me; when I go home she always meets me with a smile and a kiss. Supper is sure to be ready. And she is always planning so many little things through the day to please me that I could not find it in my heart to be unkind to any one." That is true with all men, and proves what a great influence we have in our homes, either for good or bad.

We make the world in which we live. If we are cross, fretful and selfish, we will live in a cross, selfish world, but if we are bright, cheerful and smiling we will certainly never have cause to complain that this world is any

thing but a bright happy place, filled with beautiful things and lovely people.

The world is a mirror, it reflects back just what we give it.

Of course there are times in nearly every body's life when something has happened to grieve him. Then is when the test comes, as Ella Wheeler Wilcox says:

'Tis easy enough to be pleasant
When life flows along like a song,
But the man worth while,
Is the one with a smile.
When everything goes dead wrong,
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth
The praise of the world,
Is the smile that comes through tears.

The sadness of our lives should always be reserved for those to whom we are very near and dear, and even with them we should always be brave. Our friends love us all the more if they see that we are ignoring ourselves to make it more pleasant for them.

The home is always more attractive to the husband who has a merry, sweet tempered wife. He usually prefers his home to other places for spending his evenings, if his wife by her cheerfulness makes it pleasant and entertaining for him.

I do not mean that you are to exert yourself all the time to try to please some one. That is not necessary, and it is not always wise; just be happy and sweet tempered and every one will love you without any exertion on your part.

The wife, sister or sweetheart should have a mind of her own; but girls, be good natured about it. Even if you have different ideas on the same subject. That is all right, and only lends a spice to life, but oh, never lose your temper; don't you know that losing your temper always indicates a weakness? There is great fun in an argument if each party will just remain good natured through it all, but what a gloom and how miserable you all feel if you get angry, or if the other person does. What a triumph he has over you if you are the unfortunate one.

A merry disposition aids us very much in every thing we do. It gives us success from a business standpoint. Is the happy person fretful, impatient irritable, or nervous? those things are to be avoided by the business woman teacher, and above all, by the home maker. Grumbling makes an employee very disagreeable to those around him and may result in his dismissal; his employer would not wish to make him do grudgingly what so

many would be glad to do cheerfully.

Perhaps the most successful merchant in the U. S. is John Wanamaker of Philadelphia. Why is it all his employees are so willing to do their best for him? Because he is always so cheerful and pleasant. He always has a pleasant "good morning" for even his errand boys. His employees have absorbed the same spirit, and every one who enters John Wanamaker's store is treated with the greatest of courtesy and pleasantness.

And then, too, it isn't always the sign of a happy heart to be continually laughing; some of the happiest people I have ever seen rarely laughed, but when they did, it came direct from the heart, and was so full of joyfulness and mirth that it did one good to hear it.

It is not always the laugh that indicates happiness. You may say, "We would like to be happy but we cannot." It is true that happiness seems to be much easier for some than for others.

Some people seem to be happy from babyhood up. They seem to see brightness, joy, and love in every thing. Those naturally happy dispositions are much to be envied, but the girl of this disposition is not nearly so deserving of credit as the one who, under adverse circumstances makes herself look on the bright side of life, and cultivates a happy disposition for those whom she loves. Such a girl is the true home-maker, she is the one whom every one will love and of whose praises the poets sing. Always look on the bright side, see good in every thing.

One of the greatest foes to happiness is self pity. It is a very weak habit and will make us more unhappy than almost anything else. We should avoid it for the habit of self-pity is very poisonous to a happy state of mind. Be above it; count yourselves too strong to indulge in that weakness.

Then there is that depression of spirits called the "blues." Would your husband care to come home and find his wife in a fit of the blues? I think not.

In short, the secret of happiness is to forget ourselves. It is not always easy to do this though for our mind is an unruly member, and we cannot always keep it from dwelling on ourselves. The best way is to keep busy, get interested in something, and you will forget to be self conscious. The very best and most beautiful subjects for study are people, the greatest of all God's creations, therefore no matter what may happen do not do or say anything to hurt the feelings of your compan-

ions. They are the most precious of all earthly beings, and should we injure them simply because they have unconsciously broken one of our idols, which was of very much less value than themselves?

Some girls may say and think: "It shows that a girl has spirit if she has a sharp tongue." That is according to what you call spirit. If you count hatred, anger and a desire to injure your friends, spirit, then you can rightfully call this desire to hurt another person's feelings, spirit. But that is not my definition of the word. To possess a spirited disposition is to be quick to grasp facts, full of fun, ambitious, and especially happy and bright.

On the other hand, we should not be too sensitive. Many a time a remark is made which is not meant as a personal slight at all and it is misinterpreted by some sensitive person and causes much unhappiness to herself and to the speaker. Always ignore anything of that kind. If it is unintentional see how much trouble you save yourself and others; if it is intentional you show by your absolute silence that you are far above such things and thus very much superior.

What does this happy disposition give us, for all our pains? you ask. Every thing in this world end it fits us for the future world.

Success and happiness for ourselves and those around us, hosts of friends and long life, for the happy person will not only live much longer, but will get four times as much out of life as the pessimist. As the old negro said when some one asked him how old he was, "If you count by the yeahs I is sixty, if by the fun I's had, I is two hundred, sah."

I often think of a room in which the shades have been drawn low so it will look better, in other words so the dust will not show. A housekeeper who does that is condemned as a poor housekeeper. She should let the sunshine come in freely and wipe away the dust. Just so with our hearts. Don't darken your hearts with gloomy thoughts, but put them away and wipe the cause of them out.

It is said that a good hearty laugh is the cheapest and best medicine and our cheerfulness lives long after we are gone.

Oliver Wendell Holmes speaks of an epitaph he once saw on a tombstone which he said meant more than any he had ever seen. It consisted of only four words and were these, "She was so pleasant."

It is said of the Hon. Choate, one of the greatest lawyers the world has ever known, that he was always ready to help the young men of the bar. He was always so careful

to show the jury that he respected his juniors that he always elevated their own idea of themselves and that he was not afraid to recognize and tell them of their worthiness. If a person is worthy of praise tell him so. It is not going to give any sensible person the "big head," and it is very encouraging.

As the poet says:

"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.
O, 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."

The most valuable place for a happy disposition though, is in the home. It crowns us with many glories of which we are not aware, but these are visible to others. As in the old legend when the people of a village expected their king to visit them they prepared greatly, and made their village as beautiful as possible. The night before the king was to arrive an angel visited them and changed their cottages to mansions and made their village the most splendid of any in the land.

So it is with our lives—do your best to make a beautiful home and your home will be the most beautiful home in the land to those for whom you are making a pleasant home.

The loving happy heart of a good girl is better than all the wealth and social accomplishments which she can bring to a man. We can get along with a little money in this world but we cannot get along without happiness.

H. E. S.

A COURSE IN RAPID CALCULATIONS.

IV.

1. More Short Cuts. To multiply by a number nearly 100 or 1000:

Example.—Multiply 856 by 98. Add two ciphers to the multiplicand, thus: 85600. From this product subtract 2 times the multiplicand, thus:

$$\begin{array}{r} 85600 \\ 1712 \\ \hline 83888 \end{array}$$

Example.—Multiply 7654 by 999. Add three ciphers, thus: 7654000. Now subtract from this product 1 times the multiplicand:

$$\begin{array}{r} 7654000 \\ 7654 \\ \hline 7646346 \end{array}$$

Multiplying by 11.—Multiply 45 by 11. Set the two numbers of the multiplicand far enough apart to allow a figure to go between them, thus: 4 5. Add the two numbers of the multiplicand and place them in the open space, thus: 495. Should the two numbers of the multiplicand exceed 9 as in 67×11 , proceed as follows: Place the numbers apart as before: 6 7. Add the two numbers; place the unit or right hand figure in the open space and add the number carried to the left hand figure, thus: 737.

This method can only be used when the multiplicand consists of two figures. For numbers greater than two places the following method may be used:

Multiply 456 by 11.

Write the unit figure 6.

Add the unit figure and the tens figure; put 1 to the left of the 6 obtained above; carry 1.

Add the 1 carried to the tens figure, which gives 6; to this add the hundreds figure and you now have 10. Put the 0 down to the left of the 16 in your answer; carry 1.

Add the 1 carried to the hundreds figure, which gives 5. Write this to the left of the 016 already obtained.

You now have the correct product,—5016.

No doubt this looks more difficult than the regular method and it is at first. It will require considerable practice to apply this method rapidly. Try another one:

396 multiplied by 11.

1. Write the unit figure 6.
2. 6 plus 9 equals 15; set down 5; carry 1.
3. 1 plus 9 plus 3 equals 13; set down 3; carry 1.
4. 1 plus 3 equals 4; set down 4; answer 4356.

There are many other short cuts in multiplication that might be given, but most of them are applicable to only a few classes of figures, hence they are omitted.

(m) Drill in Division:

5		90	6		96	4		64	3		54	4		84	5		75	3		63	5		85
3		51	4		56	4		60	9		108	7		98	4		52	4		96	7		91
8		96	6		66	4		68	4		88	5		65	3		96	5		95	4		72

Use the blackboard and pointer freely. Review often.

(n) Grain Problems:

1. Find the value of 5675 pounds wheat at 98 cents bushel.
2. 7000 pounds of oats at 33½ cents.
3. 4000 pounds of wheat at 75 cents.
4. 19000 pounds of shelled corn at 66½ cents.
5. 18500 pounds of ear corn at 56 cents.
6. 1418 pounds of oats at 33 cents.
7. 1612 pounds of barley at 50 cents.
8. 17000 pounds of rye at 65 cents.

You should prepare a list of at least 100 problems of this nature, including other grains and vegetables, and drill thoroughly on them.

Method: Multiply the number of pounds by the price per bushel; divide this product by the number of pounds of the commodity in a bushel. This is the method used by grain dealers. It saves the use of decimal or common fractions in the calculation. If you look closely you will see an opportunity to apply other short cuts in 1, 2, 3, 4 and 7. C. E. B.

FARM ARITHMETIC—INTERMEDIATE GRADES.

6. FENCING.—Find out from the nearest hardware or implement dealer the prices of various materials that enter into the making of a fence and use this information in solving many problems similar to the following:

a. Find the cost of a three-wire fence around a square farm containing 160 acres. (A bale of wire contains about 100 pounds and one pound of wire will reach about a rod). Find out about how far apart posts are usually set and what they are worth in your neighborhood and add this to the cost of your fence. You may also make an allowance for labor if you like.

b. Find the cost of a woven wire fence around a yard 16 rods long and 10 rods wide. (Get a Montgomery Ward & Co. catalogue to look up prices where you cannot consult a dealer. Do this in all kinds of problems.) Suppose the yard had been square, but contained as much land; would the cost of the fence be changed?

c. In land problem "j" find the number of rods of fence that would be required to fence off the fields represented. How many pounds of wire would you need to purchase to make a four-wire fence around the outside and three-wire fence inside?

d. In the above problem find how many posts would be needed if set twenty feet apart. What would they be worth at 16 cents each.

e. Figure the entire cost of the above fence, counting wire at \$3.60 per bale of 100 pounds, posts at 12 cents each (20 feet apart), and the labor of four men five days each at \$1.50 per day. Add \$5.00 for staples.

f. Find the value of boards suitable for fencing, per M, or thousand board feet, from the school carpenter or local dealer and solve this problem: A square field containing ten acres is to be fenced. Posts are set 12 feet apart; there are five boards to each panel; the

boards are 12 feet long, 6 inches wide and 1 inch thick (12' x 6" x 1"). Posts are worth seventeen cents each. What is the cost of the fence, not including nails or labor?

Note. Bring a piece of board two feet long, six inches wide and one inch thick to the class. Cut this into two equal parts and show that it equals a board foot. Ask many questions about the board foot and see that it is understood.

g. Find the cost of putting posts about the field in problem 'b' above, if the posts are 10 feet apart and worth 12 cents each.

7. CAPACITY.—In the following problems estimate that one bushel of grain occupies $1\frac{1}{4}$ cubic feet. Potatoes or apples $1\frac{1}{2}$ cubic feet. A cubic foot of water is approximately $7\frac{1}{2}$ gallons.

a. How many cubic feet or space must be allowed to store 100 bushels of wheat?

b. A box 12 feet long, $3\frac{1}{2}$ feet wide and $2\frac{1}{2}$ feet deep will hold how many bushels of apples?

c. A cistern six feet square and ten feet deep will hold how many gallons of water? How many barrels? ($31\frac{1}{2}$ gallons to a barrel.)

d. If the cistern be circular and six feet in diameter, how many gallons will it hold?

Note: Take $\frac{2}{3}$ of the answer in the above problem and you will have the approximate answer. 11-14 will be more accurate. If you want to be exact, take .7854 of it.

e. Measure several bins, boxes, cisterns, tanks, etc., and base many problems on these.

f. A box car which measures 28 feet in length, and 7 feet in width is filled with corn, shelled, to a height of 5 feet. How many bushels of corn in the car?

g. An elevator has a capacity of 100,000 bushels of grain. How many cubic feet of storage space has it?

h. How many thousand feet of lumber can be stored in a space 100 feet long and 10 feet high?

i. Find out how many cubic feet of air there are to each pupil in your school room.

j. Ice ten inches thick is taken from a space on a lake 60 feet long and 20 feet wide. How much storage space will be needed, adding $\frac{1}{3}$ for packing material.

k. How many cords in a pile of wood 80 feet long, 8 feet wide and 6 feet high?

8. Miscellaneous Problems.—a. A cubic yard of dirt is called a load. How many loads of dirt must be moved in digging a ditch one mile long, one rod wide and 8 feet deep?

b. How many loads must be taken in dig-

ging a basement 20 feet square and 5 feet deep?

c. How large is a township? How many sections in it? How many quarter-sections?

d. Draw a plan of a township and locate the N. E. $\frac{1}{4}$ of section 18.

e. What is generally true of sections 16 and 36 in the West?

f. A lane is 60 rods long. How many trees would be required to set out on each side 33 feet apart?

g. How many furrows 12 inches wide must be plowed the length of an 80-acre field, which is half of a quarter section, to make an acre?

h. Two fields are of the same size. One is square and the other rectangular. Which will require the greater amount of fence?

C. E. B.

TEACHERS' DISCUSSIONS.

Following are some live questions that are being discussed in teachers' meetings at Chilocco.

1. Not less than 15 minutes of each school day should be devoted to spelling.

2. Not less than 20 minutes of each school day should be devoted to the practice of penmanship.

3. Not less than 30 minutes should be devoted to free-hand drawing each week.

4. Geography and history are receiving too much time.

5. Word analysis should be taught in the course somewhere. The use of the dictionary should be insisted upon in certain grades.

6. The main object in teaching reading is to create a taste for reading.

7. History should be largely biographical and narrative.

8. Geography should be taught in such a way as to cause pupils to read and seek for causes of effects rather than for barren facts. Pictures and stories should be utilized. The commercial side of geography appeals to children because they see the reason for it.

9. Square root, cube root, true discount, and long problems in partial payments should not be taught in our course. Commercial arithmetic should be taught in the 8th grade. We should do little text book work and more original work, supplemented by mental arithmetic and rapid drills.

10. Very little physiology is needed. Attention to those things that encourage proper exercise, personal cleanliness, etc., are of the most importance.

11. We should have experimental work in agriculture going on in each grade and at nearly all times.

12. In language it is not necessary to learn to conjugate, diagram, parse, etc. It is important to learn the principal rules for syntax, the meaning of words, punctuation, paragraphing, the use of the capitals, to write good social and business letters, news items, telegrams, short stories, etc. Our best authors were not expert grammarians, but they were experts in words.

C. E. B.

THE NEW EDUCATION.

The Mother of the Modern Child took a chair by the teacher's desk.

"I called to see," she said, "how Freddy is progressing in his studies."

"And I am glad that you did," was the teacher's frank response, "for in certain things your boy is a trifle backward; not much, you understand, but enough to make a little talk between his teacher and his mother worth while.

"In his construction work," the teacher went on, "Freddy is doing very well indeed. His paper boxes are among the best in the class; his designs for wallpaper are remarkable, considering his age of nine years; and he copies and colors magazine covers with a proficiency that is surprising. But in nature study—"

Here the teacher paused and, half smiling, half frowning, shook her head.

"Go on," said the Mother of the Modern Child: "In nature study—"

"In his nature study," continued the teacher, "Freddy is a very backward boy. Indeed, I am afraid that the work of this grade is too advanced for him. Birdcalls, as I presume you know, are included in the work for this class, and Freddy is far behind the rest. He crows and clucks fairly well, but his caws are poor, and at cackling and cooing he is particularly deficient. Does he devote much time at home to his nature study?"

"I heard him give his chirps and peeps for half an hour last night," said the mother; "but hereafter, if you think best, I shall insist upon closer and longer application."

"I would do so, madam," was the teacher's advice, "as the superintendent is exceedingly strict in regard to nature study, and the elementary caws and coos of this grade are but the groundwork of the advanced moos and bleats of the grades higher up.

"And, by the way, while you are here, I wish to tell you that the reason why Freddy was kept in two afternoons last week was because of his poor work in music. In the development of rhythm, including syncopations and subdivisions of the metrical unit into three parts, he has failed repeatedly; also in chromatic tones approached by skips."

"Dear me! And his skips were perfect before he left home, for I heard him practice his skips myself."

"And I have no doubt," said the teacher, encouragingly, "that in a short time they, together with his bird-calls, will be as perfect here. If he will devote, say, a little more time at home to these studies, and a little less to the secondary subjects, his progress, I am sure, will soon be satisfactory to both of us."

"And these secondary studies of which you speak?"

"Oh, spelling, penmanship, grammar, arithmetic, and one or two others."

"But," cried the Mother of the Modern Child, "those studies are essential to my boy's success in life!"

"Perhaps," returned the teacher gently, "But that is another and very different matter. We are talking now of essentials to his success in school."—Arthur H. Folwell in Harper's.

WHAT IS AN EDUCATION?

From "The Flandrean Weekly Review."

What constitutes an education?

Is it a knowledge of languages of races dead a thousand years?

Is it being able to weigh stars and planets and tell their positions in the heavens for ages to come?

Is it what enables the mathematician to locate planets still unknown and determine the distance of unseen stars?

Is it the Ingenuity of the inventor's brain whose creators do the work of men?

Is it the possession of shelves of books whose pages have been scanned with the eye of a student?

Is it an acquaintance with the history of the world from the earliest hour to the present and by deductions of the past to forecast the future?

Is it a knowledge of men?

Is it a knowledge of art? of music? of books?

Is it any one of all these things?

Is it all of them?

True education consists in reaching the heart through the mind. That knowledge of things which does not enable us to live better lives, to be happier and make other people happier, is a lot of rubbish which we might as well not have stored away in our minds—useless garbage. An education that does not assist us in living from day to day in the best way is not an education. It is a glazing, a mask under which there is nothing sincerely human, nothing really worth while.

Education is the very bottom of all good.

An educated man is gentle, kind, thoughtful, earnest, reliable.

He is living every day for the welfare of others.

He is doing his work in his best way.

He is able to care for himself and others dependent on him.

He is truly educated.

THE STANDING ROCK.

From "Talks and Thoughts," Hampton's Indian Paper.

Once upon a time, according to tradition, a Ree Indian woman who had been having trouble with her husband went up on a hill and sat down on a stone. She had her baby boy on her back. All that day she sat there on the hill and could not be induced to go back to the camp. Even her best friends failed to take her back. Among the Indians a great mutual respect is given between a brother and sister; a mother-in-law and sister-in-law. When these relatives failed to take her back she was left in the breezes of the night. Next day, as they were going to move to another place, her friends came again, this time with gifts of horses and valuable articles that could be had at that time, but still she would not go. The people took down their tepees and moved to another place. On the following day a relative of the woman came back with a horse expecting that after three days without anything to eat he could induce her to go back. When he got to where she had sat the previous day he was surprised to find only a large rock the shape of a woman with her baby on her back. Whether she had disappeared altogether or had turned into a rock, as that rock seemed to indicate, no ever knew. The Ree Indians believe that the woman had turned into a rock and held that rock very sacred. They brought gifts of woman's clothing for the mother and bows and arrows for the little baby boy. In fact, they worshipped that rock for some time.

For ages the Ree and Sioux Indians were enemies. At last the time came when they were made friends and smoked the peace pipe. As a result of the peace this sacred rock was given to the Sioux Indians. Later when they were located at Fort Yates, N. Dakota, they brought this rock and it was set up on a pedestal in front of the Agency buildings. From this the reservation got its name Ingan Bosda, or Standing Rock Reservation. If you visit the place you will see the Ree woman and her baby sitting there on a pedestal to this day.

The Wealth of the Osages.

Much has been said and written regarding the supposed wealth of the Osage tribe of Indians of Oklahoma. The present agent of this tribe is Capt. Frantz. The JOURNAL prints below what he says about these people:

"The Osages have often been spoken of as the richest aggregation of individuals in the world, and there is no doubt of the correctness of that statement. With the millions already to their credit in the national treasury, on which they draw 5 per cent, and the royalty they are getting for the lease of their oil lands I should say that every one of the 1,900 members of the tribe could be conservatively estimated as worth from \$35,000 to \$40,000. They own 1,500,000 acres of land, one-half of which is underlaid with oil, and probably the whole of it. This land is owned by the tribe in common, but I am of the belief that it would be to their interest to divide it per capita and make each Indian reside upon and cultivate a part of his individual holdings.

"The possession of so much wealth has not been beneficial to this people. If they had a free hand to spend it, every cent of their incomes would be used up before it got into their possession and so, very fortunately, they are allowed to dispose of but 60 per cent of their revenue. In many ways they are a fine people, square and honorable in their business dealings, and true to their promises."

One of the Best Published.

The Journal has just received the February number of THE INDIAN SCHOOL JOURNAL published by the Indian School at Chilocco, Oklahoma. THE INDIAN SCHOOL JOURNAL is one of the best magazines published and its work both editorially and mechanically speaks very highly of the management of the school as well as of the magazine.—Osage Journal, Pawhuska, Okla.

INDIAN SERVICE APPROPRIATIONS OTHER THAN
SCHOOL SUPPORT FOR FISCAL YEAR 1906.

(Compiled for The Journal.)

Following will be found the appropriation and expenditures as provided for in the U. S. Indian Service, by the Indian Appropriations bill, as passed by the 58th Congress.

For the fulfilling of treaty stipulations with the various tribes:

Mississippi Band of Chippewas.—For support of school, \$4,000.

Choctaws.—For permanent annuity, \$10-520; for interest on trust funds, 19,512.

Chippewas of Minnesota.—For relief and civilization, \$150,000.

Coeur D'alenes.—Trust funds, \$8,000; pay of employes, etc., 3,500.

Crows.—Payment of trust funds, \$30,000.

Fort Hall Indians.—Payment of trust funds, \$6,000.

Blackfeet.—Payment of trust funds, \$150,000.

Iowas.—Interest on trust funds, \$2,875.

Kickapoos.—Interest on trust funds, \$3,260.15.

Molels.—For support of schools, \$3,000.

Northern Cheyennes.—For subsistence and civilization, \$90,000; for employes, 9,000.

Osages.—For schools, \$3,456.

Pawnees.—Perpetual annuity, \$30,000; for support of schools, 10,000; for employes, 6,660.

Pottawatomies.—Permanent annuities and interest, \$19,532.12.

Quapaws.—For education, \$1,500.

Mississippi Sac and Foxes.—Permanent Annuity \$40,000.

Missouri Sac and Foxes.—Interest and education, \$8,070.

Seminoles.—Interest on trust funds, \$28,500.

Senecas, N. Y.—Annuity and interest, \$11,902.50.

Shoshones and Bannocks.—Pay of employes, \$11,000.

Six Nations of N. Y.—Permanent Annuity, \$4,500.

Sioux.—For schools and subsistence \$1,067,000.

Spokanes.—For pay of blacksmith \$1,000. For pay of carpenter, 1,000.

Utes.—Education and support \$53,740.

Winnebagos.—Interest on trust funds, \$44,162.47.

Total, \$1,830,890.24.

Appropriations for miscellaneous supports and gratuities:

For subsistence and civilization of the Apaches, Comanches, Kiowas, Wichitas, and affiliated bands who have been collected on the reservations set apart for their use and occupation, \$25,000.

For support and civilization of the Arapahoes and Cheyennes who have been collected on the reservations set apart for their use and occupation, \$35,000.

For support and civilization of the Chippewas of Lake Superior, Wisconsin, to be expended for agricultural and educational purposes; pay of employes, including pay of physician, at one thousand two hundred dollars; purchase of goods and provisions, and for such other purposes as may be deemed for the best interest of said Indians, \$7,000.

For support and civilization of Turtle Mountain Band of Chippewas, North Dakota, including seeds, \$13,000.

For support and civilization of the confederated tribes and bands in middle Oregon, and for pay of employes, \$4,000.

To furnish such articles of food as, from time to time, the condition and necessities of the Crow Indians may require, \$15,000.

For support and civilization of the D'Wamish and other allied tribes in Washington, including pay of employes, \$5,000.

For support and civilization of Indians at Flathead Agency, Montana, including pay of employes, \$9,000.

For support and civilization of the Apache and other Indians in Arizona and New Mexico who have been or may be collected on reservations in Arizona and New Mexico, \$225,000.

For support and civilization of Indians at Fort Belknap Agency, Montana, including pay of employes, \$20,000.

For support and civilization of the Shoshones and Bannocks and other Indians of the Fort Hall Reservation in Idaho, including pay of employes, \$20,000.

For the support and civilization of Indians at Fort Berthold Agency, including pay of employes, \$20,000.

For the construction of fence on said Fort Berthold Indian Reservation, under the direction of the Secretary of the Interior, to be immediately available, \$5,000: Provided, That so far as it can be done Indians of said reservation shall be exclusively employed in the construction of said fence.

For support and civilization of the Indians at Fort Peck Agency, including pay of employes, \$50,000.

For support, civilization, and instruction of

the Shoshones, Bannocks, Sheepeaters, and other Indians of the Lemhi Agency, Idaho, including pay of employees, \$10,000.

For support and civilization of the Klamaths, Modocs, and other Indians of the Klamath Agency, Oregon, including pay of employees, \$5,000.

For support and civilization of the Kansas Indians, Oklahoma Territory, including agricultural assistance and pay of employees, \$2,000.

For support and civilization of the Kickapoo Indians in Oklahoma Territory, \$2,000.

For the purchase of teams, farming implements, seeds, and other necessary articles for the Mexican Kickapoo Indians, known as the "Kicking Kickapoos," in Oklahoma Territory, in the discretion of the Secretary of the Interior, \$3,000.

For support and civilization of the Makahs, Washington, including pay of employees, \$2,000.

For support and civilization of the Mission Indians in California, including pay of employees, \$5,000.

For support and civilization of the Northern Indians, California, \$10,000.

That the Secretary of the Interior is hereby authorized to investigate through an inspector or otherwise existing conditions of California Indians and to report to Congress at the next session some plan to improve the same.

For fencing division line between the relinquished and diminished portions of the Round Valley Indian Reservation, California, \$2,500, to be reimbursed to the treasury of the United States out of any money received from the sale of the said relinquished lands.

For purchase of agricultural implements, and support and civilization of Joseph's Band of Nez Perce Indians, \$1,000.

For support and civilization of the Indians of Pima Agency, Arizona, \$40,000, \$10,000 of which shall be made immediately available, to be expended for their benefit in such manner as the Secretary of the Interior, in his discretion, may deem best.

For support and civilization of the Ponca Indians, including pay of employees, \$10,000.

For support and civilization of the Qui-naielts and Quil-leh-utes, including pay of employees, \$1,000.

For support and civilization of Shoshone Indians in Wyoming, \$15,000.

For support and civilization of the Western Shoshone Agency, Nevada, including pay of employees, \$8,000.

For purchase of teams, farming implements,

seeds and other necessary articles for the Big Jim's Band of Absentee Shawnee Indians in Oklahoma Territory, in the discretion of the Secretary of the Interior, \$2,000.

For support and civilization of the Sioux of Devils Lake, North Dakota, \$10,000.

For support and civilization of the Walla Walla, Cayuse, and Umatilla tribes, Oregon, including pay of employees, \$3,000.

For support and civilization of Yankimas, and other Indians at said agency, including pay of employees, \$8,000.

Following are the appropriations for current and contingent expenses of the U. S. Indian Service for the fiscal year 1906: For the pay of 22 Indian Agents as follows: Blackfeet agency, Mont., \$1,800; Colville agency, Wash., 1,500; Cheyenne River agency, S. D., 1,800; Crow Creek agency, S. D., 1,600; Crow agency, Mont., 1,800; Flathead agency, Mont., 1,500; Kiowa agency, Okla., 1,800; La Point agency, Wis., 1,800; Leech Lake agency, Minn., 1,800; Lower Brule agency, S. D., 1,400; New York agency, N. Y., 1,000; Osage agency, Okla., 1,800; Pine Ridge agency, S. D., 1,800; Rosebud agency, S. D., 1,800; San Carlos agency, Ariz., 1,800; Shoshone agency, Wyo., 1,800; Sisseton agency, S. D., 1,500; Standing Rock agency, N. D., 1,800; Uintah agency, Utah, 1,800; Union agency, I. T., 3,000; White Earth agency, Minn., 1,800; Yankton agency, S. D., 1,600. Total \$38,300.

Inspectors and Irrigation Engineers.—For pay of interpreters \$4,000; for pay of six inspectors at 2,500 each, 15,000; for pay of chief engineer 3,500; for pay of engineer 2,500. Total \$21,000.

For salary of Superintendent of Indian Schools \$3,000.

For buildings and repairs at agencies \$65,000.

For employment of practical farmers and stockmen for Indian reservations at \$75 per month, \$125,000.

For pay of policemen at agencies \$100,000; for pay of judges of Indian courts 12,000.

For pay of field matrons \$25,000; for expenses of purchasing supplies 60,000; for transportation of supplies 200,000; for vaccine matter for Indians 5,000.

Miscellaneous Expenditures.—For Inspector's Office, Indian Territory, \$16,000; for private secretary, commissioner, 1,800; for expenses Town Site Commission, Indian Territory, 10,000; for removal intruders, Indian Territory, 15,000; for clerical work leasing

Greek and Cherokee lands, 15,000; for completing work of Dawes Commission, 200,000; for allotment of lands, 92,000; for irrigation ditches, 185,000; to maintain Warehouse at Omaha, Nebraska, 10,000; to maintain Warehouse at St. Louis, Missouri, 10,000; for Insane Asylum at Canton, South Dakota, 25,000; for general incidental expenses of the Indian Service, 73,700.

Cherokees Ready for Statehood.

From Vinita comes the report that Benjamin S. Coppock, United States school supervisor for the Cherokee Nation, Indian Territory, when interviewed in regard to the preparation of the Cherokee people for statehood and their general ability to care for themselves and their probable chance to maintain their own as to business and property rights, said:

"As to the general intelligence of the Cherokee people it may be observed that the per cent of the Cherokee people who are educated, subscribe for daily papers and best magazines, encourage art and who travel exclusively, is up to the standard of the people in the states around them. In business they hold their own with the shrewdest they meet and possess most of the personal property, in addition to the lands.

"Furthermore, their intelligence is such that they strenuously insist on education of their children. While in political campaigns, sessions of the national council and elsewhere, sharp differences occur on other questions, the Cherokees are vigorous in maintaining their individual views; but in educational matters all are agreed that the most and best shall be done for the children. If properly expended and accounted for there is no stinting of funds or school facilities. For many years all of the chiefs, members of council and members of the national school board have given their influence and co-operation in bettering and encouraging educational efforts."

Mr. Coppock further states that "In confirmation of the general intelligence of the Cherokee people, their preparation for statehood and their ability to conduct their own affairs, that a larger per cent of their children are in good schools and for a longer period each year than is the case of the people of Arkansas and many other states."

School reports for the quarter ending Dec. 31, 1904, show an enrollment in day schools of 6,406 Cherokees pupils, of whom 1,500 are in

graded schools. These schools are in session eight months in the year. The noticeable fact is shown that of the 246 teachers in these schools, only 77 are white, 167 are Cherokees, of whom 35 are full bloods. Besides this, there are attending Cherokee seminaries and high schools 460 pupils, and of the faculties ten of the sixteen members are Cherokees. This showing is creditable when placed by the side of educational work in many of the states.

Indians as Business Men.

Mr. Charles Gibson, the Indian scribe of Eufaula, shows by a convincing array of facts that many Indians of the five civilized tribes are as good business men as the average prosperous American white man. He says:

"The fullblooded Indians of any of the five tribes are not such chumps as some would have the reader believe. Now we are well acquainted with all kinds of Indians. There are fullblooded Indians who are as good managers as any mixed blood or any white man. We will only mention a very few fullbloods for instance. There is Mota Tiger the second chief of the Creeks. He is better fixed about his name than most of half bloods, and again Kin-ke-hu, of the Seminoles, a fullblood who has all of the good things of this world at his fingers' end. There was Corney & Jones of the Choctaws and several fullblood Cherokees, all fullbloods, who owned great herds of cattle, horses and hogs and a great many fullbloods that are called good livers and have a good start in the world.

"Now in justice to the fullblood Indians we will say right here that it is a wrong idea in the department to shut him out entirely on account of his blood. On a close inspection it will be found that a great many fullbloods are as able to take care of their business as anybody. Some full blooded Creek Indians have as much as 100, 240, 300 and as high as 440 acres of land under cultivation. This does not look so bad. The people in writing or speaking of the fullblood always bring up his sofky patch. We know a fullblood who has 640 acres under cultivation, not twenty miles away from Eufaula. This don't look very gloomy for some of the fullbloods. This does not look like a bad prospect to an Anglo-Saxon, let alone a halfblood. Now if this 640-acre fullblood would apply to have his restrictions removed he would be knocked out in the first round on account of being a fullblooded Creek although he has sofky corn to burn and has 640 acres of a farm under one fence. We could fish up lots of fullbloods who are as the negroes say, 'well-to-do.'"

CHANGES IN THE INDIAN SERVICE

Following will be found the official list of the changes in the Service occurring during the months of February and March:

Classified Service—Appointments.

- Ella Sneed, Otoe, cook, 400.
 Lydia J. Johnson, Carson, cook, 540.
 Clara I. Glenn, Carson, teacher, 540.
 Dyer Powell, Shoshone, farmer, 600.
 Maggie D. Wilkes, Ouray, cook, 500.
 E. Dora Cox, Sisseton, laundress, 420.
 Minnie W. Getchell, Ft. Hall, nurse, 600.
 Hattie R. Quinter, Haskell, teacher, 600.
 Edgar B. Ray, Ft. Shaw, blacksmith, 660.
 Roysel H. Darrow, Nevada, engineer, 900.
 Minnie P. Andrews, Pine Point, mat., 540.
 Della Henderson, Pierre, seamstress, 500.
 Katherine Mooney, Rapid City, cook, 500.
 James S. Bunch, Chilocco, blacksmith, 660.
 C. M. Stauffer, Carlisle, band leader, 1,000.
 Emelyn W. Tilden, Chilocco, music teacher, 720.
 Myrtle E. Zener, Shoshone, kindergarten, 600.
 Jennie M. Caldwell, Otoe, assistant matron, 400.
 Wm. B. Morrow, Little Water, physician, 1,000.
 Wm. H. Hadley, Rosebud, day school carpenter, 600.
 Minnie A. Taylor, Lower Brule, assistant matron, 500.
 Sarah R. Tipton, Winnebago, assistant matron, 420.
 Norman H. Justus, Carlisle, assistant farmer, 600.
 Frank P. Lee, Ft. Bidwell, industrial teacher, 600.
 Charles P. Teare, Flathead, industrial teacher, 600.
 Roger W. Bishoff, Seger, industrial teacher, 600.
 Winifred L. Barlow, Ft. Apache, kindergarten, 660.
 Joseph A. Garber, Klamath, industrial teacher, 600.
 Martin A. Daley, Pine Ridge, day school teacher, 600.
 Wm. F. Bangham, Round Valley, industrial teacher, 600.
 America J. Seccombe, Arapahoe, assistant matron, 420.
- Ole Asksen, Moqui as carpenter at 720, to Grand Junction as carpenter at 720.
 Carrie I. Daley, Tomah as teacher at 480, to Pine Ridge as housekeeper at 300.
 Emma S. Benn, Jicarilla as seamstress at 500, to Ft. Shaw as seamstress at 600.
 Augusta Schweers, Green Bay as matron at 500, to White Earth as matron at 600.
 Fannie L. Benavidez, Genoa as teacher at 660, to Riverside Cal., as teacher at 540.
 Belle Dean, Pechanga as teacher at 72 a month, to Ft. Mojave as teacher at 600.
 Carrie T. Stevens, Green Bay as laundress at 500, to Leech Lake as laundress at 480.
 Georgia Dean, Pechanga, Col., as housekeeper at 30, to Klamath as matron at 520.
 Emma L. Parsons, Mt. Pleasant as laundress at 500, to Genoa as assistant matron at 500.
 Peter Lookaround, Green Bay as Industeacher at 600, to Hayward as gardener at 600.
 Lizzie Lookaround, Green Bay as seamstress at 500, to Hayward as seamstress at 500.
 Alice C. McNabney, White Earth as matron at 600, to Mt. Pleasant as laundress at 500.
 Florence N. Head, Hayward as seamstress at 500, to Carlisle as assistant matron at 600.
 Jennie H. Royer, Shoshone as kindergarten at 600, to Ft. Hall as kindergarten at 600.
 William Conyngton Grand River as physician at 1000, to Pine Ridge as physician at 1000.
 Hattie B. Roehm, Green Bay as assistant matron at 480, to Pierre as assistant matron at 500.
 Julia Roy, (Indian) Riggs as assistant seamstress at 300, to Pipestone as seamstress at 480.
 Albert B. Wiltse, Santee as Indus. teacher at 600, to Ft. Belknap as Indus. teacher at 600.
 Ella P. Dennis, from Santa Fe, as assistant matron at 600, to Nevada as matron, at 520.
 C. B. Lohmiller, Ft. Peck Agency as assistant clerk at 1000, to Ft. Peck as superintendent at 1800.
 Mattie Williams, Crow as assistant matron at 480, to Albuquerque as assistant seamstress at 500.
 Rebecca M. Henderson, from Colville, as assistant matron at 500, to Crow as assistant matron, at 480.

Classified Service—Transfers.

- Fred W. Parsons, Mt. Pleasant as clerk at 900, to Genoa as clerk at 1000.
 Bertha J. Dryer, Green Bay as teacher at 600, to Tomah as teacher at 480.
 Anna I. Brownlee, Little Water as cook at 540, to Navajo as teacher at 600.
 Etta Hynes, Rapid City as teacher at 660, to LaPoint as school clerk at 840.
 Sarah C. Coy, from Colville, as teacher at 600, to Ft. Hall as teacher, at 600.

Classified Service—Resignations.

- Mary Pike, Rosebud, cook, 480.
 Hattie Love, Kickapoo, cook, 360.
 Leota Hoch, Nevada, matron, 520.
 Mary R. Bean, Osage, matron, 660.
 Alice M. Klute, Yankton, nurse 500.
 Lydia J. Johnson, Carson, cook, 540.
 Kittie Odell, Pine Ridge, cook, 500.
 Jessie F. Jensen, Otoe, matron, 520.
 Anna Peterson, Kickapoo, cook, 360.
 Ida M. Asbury, Carson, teacher, 540.

Carrie Wagner, Zuni, seamstress, 500.
 Kate Anderson, Haskell, teacher, 540.
 William A. Kone, Uintah, farmer, 600.
 J. R. Crane, Chilocco, blacksmith, 660.
 Ella Kirk, Warm Springs, matron, 540.
 Marie C. Heckendorn, Riggs, baker, 500.
 Ellen O. Hess, Warm Springs, cook, 500.
 Mary A. Cogan, Ft. Lapwai, matron, 500.
 Aaron B. Somers, Green Bay, farmer, 720.
 Francis Manchester, Omaha, seams., 420.
 Jennie A. Crittenden, Santa Fe, cook, 540.
 Lucinda R. Hanson, Winnebago, cook, 420.
 Anna P. Welsh, Fort Shaw, laundress, 500.
 Dora E. Butler, Pipestone, laundress, 420.
 C. M. Stauffer, Carlisle, music teacher, 660.
 Viola Burchette, Leech Lake, laund., 480.
 Florence E. Menihew, Oraibi, matron, 600.
 Mary E. Poolton, Arapahoe laundress, 400.
 Nathaniel D. Wright, Nevada, engineer, 900.
 Tilomena Lopez, Ft. Apache, kindergartner, 660.
 Martha N. Bennett, Otoe, assistant matron, 400.
 Phebe Thomson, Pierre, assistant matron, 500.
 Walter S. Lockhart, La Pointe, engineer, 720.
 Straud C. Leet, Genoa, assistant engineer, 600.
 George F. Hayes, Yankima, disciplinarian, 600.
 William C. Mooman, Little Water, physician, 1000.
 Anna H. Hoenshell, Pryor Creek, seamstress, 500.
 Agness S. Campbell, Pipestone, seamstress, 480.
 Charles S. Hagerman, Haskell, assistant farmer, 600.
 Annie Green, Cheyenne River, seamstress, 500.
 William Reifel, Rosebud, day school carpenter, 600.
 Laura E. Roderick, Arapahoe, assistant matron, 420.
 Mamie Newell, Crow Creek, assistant matron, 500.
 Maud Flannery, Lower Brule, assistant matron, 500.
 Geneva E. Sherman, Lemhi, assistant teacher, 480.
 William McNickle, Flathead, industrial teacher, 600.
 Natalie M. Dew, Shoshone, kindergarten teacher, 600.
 James Morgan, Ft. Belknap, Industrial teacher, 600.
 Nettie C. Whittaker, Moqui, industrial teacher, 720.
 Rollo H. Harold, Yankton, Industrial teacher, 600.
 Helen Bartholow, Riverside, California, teacher, 540.
 Leon Hickerson, Ft. Bidwell, industrial teacher, 600.
 Jennie M. Johnson, Cantonment, baker and cook, 500.
 Mary A. Allen, Albuquerque, assistant seamstress, 500.
 Samuel F. Stacher, Sac and Fox, Oklahoma, farmer, 660.

Henry C. Lowdermilk, Arapahoe, engineer and carpenter, 900.
 Clifford Seely Page, Pine Ridge, day school physician, 1,000.
 Marion E. Slack Wolf, Red Lake, seamstress and assistant matron, 500.

Classified Service—Reinstatements.

Belle Harber, Riggs, baker, 500.
 May Cook, Pine Point, cook, 500.
 Jane Johnson, LaPoint, seamstress, 540.
 Katherine Brown, Crow, seamstress, 500.
 Pinckney V. Tuell, Sisseton, teacher, 660.
 Matha A. Crouse, Moqui, industrial teacher, 720.
 Katherine Earlougher, Phoenix, teacher, 600.
 Mary E. Dennis, Mt. Pleasant, seamstress, 540.
 Alice C. Peairs, Puyallup, asstant matron, 500.
 Lucy English Scott, Omaha, seamstress, er, 420.
 Martha D. Kaufman, Vermilion Lake, teacher, 600.
 Vivia B. Jefferies, Riverside, Cal., assistant matron, 500.
 Emma L. McCord, Sac and Fox, Okla., kindergartner, 600.

Indian Appointments.

Anna Green, Nevada, cook, 500.
 Eva J. Preston, Osage, matron, 660.
 Bertha S. Redbird, Genoa, baker, 400.
 Mary A. Jones, Riggs, asst. matron, 500.
 Julia Wheelock, Osage, assistant cook, 400.
 Rosa Bourassa, Haskell, stenographer, 600.
 Charlie Faulkner, Ft. Hall, farmer, 720.
 Eda Waheneka, Warm Springs, cook, 500.
 Augie Allen, Acoma, housekeeper, 30 month.
 Alice Sheffield, Laguna, housekeeper, 30 month.
 Florence E. Merrihew, Oraibe, matron, 30 month.
 Rosa Powett, Cahuilla, housekeeper, 30 month.
 Elena Byanuaba, Santa Fe, assistant matron, 600.
 Martin D. Archiquette, Yakima, disciplinarian, 600.
 Guy Gilmore, Phoenix, assistant disciplinarian, 540.
 Claude C. Ross, Mt. Pleasant, night watch, 400.
 George B. Menz, Pine Ridge, shoe and harnessmaker, 600.
 Kate Jourdan, Red Lake, seamstress and assistant matron, 500.

Indian Resignations.

Anna Green, Nevada, cook, 500.
 Peter Little, Chilocco, baker, 540.
 Cora Smith, Klamath, laundress, 500.
 Agnes Caisse, Tulalip, seamstress, 500.
 Julia Defoe, Red Lake, laundress, 480.
 Rosa Bourassa, Ft. Hall, teacher, 600.
 Marsyllo Smith, Klamath, matron, 520.

Charlie Faulkner, Ft. Hall, farmer, 800.
 Peter Lookaround, Hayward, gardener, 600.
 Thomas Bracklin, Hayward, gardener, 600.
 Charlie Dorman, Round Valley, garden-
 er, 600.
 Edward Nanonka, Grand Junction, teach-
 er, 540.
 Mary Hauser, Haskell, assistant teach-
 er, 480.
 George La Motte, Haskell, stenograph-
 er, 600.
 John Gracy, Ft. Mojave, industrial teach-
 er, 600.
 Harry Wilson, Klamath, industrial teach-
 er, 600.
 Polita Padilla, Haskell, assistant teach-
 er, 300.
 Rosa La Forge, Carlisle, assistant ma-
 tron, 600.
 Lida W. Barnes, Ft. Mojave, assistant ma-
 tron, 500.

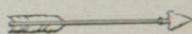
Dora A. Bundy, Cahuilla, housekeeper,
 30 month.
 Mary Brunette, Chilocco, assistant seam-
 stress, 420.
 Baldwin Twins, Cantonment, night-
 watch, 360.

Unclassified Service—Appointments.

Charles H. Clark, Genoa, laborer, 500.
 Jens M. N. Henrikson, Chamberlain, labor-
 er, 400.
 Frank Heathman, Vermillion Lake, la-
 borer, 600.

Unclassified Service—Resignations.

Samuel Ouitan, Chamberlain, laborer, 400.
 Leander N. Beach, Riggs, laborer, 480.
 George Rivers, Vermillion Lake, laborer,
 600.



EDUCATION CIRCULAR NO. 118.

To Agents and Bonded Superintendents:—
 The annual loss to the Indian Department from
 the burning of school buildings approximates
 \$30,000. Within the last year the principal
 buildings at three schools have been destroy-
 ed by fire. Fortunately, up to the present time
 there has been no loss of life on such occasions,
 but the frequency of these disasters demands
 that constant attention be given to the protec-
 tion of the lives of the children committed to
 the charge of the Government. Indian School
 Rules and the various circulars heretofore is-
 sued have emphasized the necessity for effi-
 cient safeguards for life and property. That
 at the schools where fires have occurred such
 precautions have been taken is evidenced by
 the fact that they were not attended by death
 casualties. The subject is of such importance
 that, in addition to what has been said here-
 tofore, you should carefully read Indian School
 Rules 219 and 220 and Education Circular No.
 26, dated April 11th, 1899, copied on page 40
 of the last edition of the Rules, all of which
 refer to fire drills and fire companies.

For protection of buildings your attention is
 called to Sections 267, 268 and 269, which re-
 quire the placing of buckets and fire extin-
 guishers in halls, dormitories, and other rooms,
 and the placing of fire apparatus in the hands
 of some one person whose duty is to look after
 it and know that it is always ready for action.

Your buildings should be carefully examined
 with reference to means and methods of escape
 in case of fire. Employes occupying such build-
 ings, as well as the pupils, should be acquainted
 with such methods of egress, and this know-

ledge should not be acquired in a perfunctory
 way, as during the excitement and smoke in
 a burning building people frequently lose
 their better judgment.

The fire apparatus of your school should be
 examined and tested from time to time and if
 found to be defective, repair promptly with the
 means at hand. If necessary to purchase
 materials for such repairs, the same should be
 immediately reported to this Office with an
 estimate of the cost.

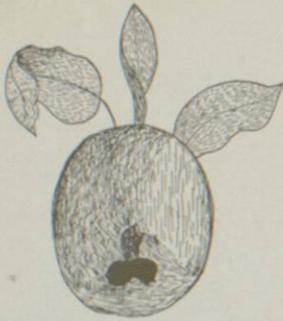
A number of schools are equipped with
 chemical fire extinguishers. These should be
 examined every thirty days and kept properly
 charged. Employes and larger pupils should
 be instructed in their operation. The Super-
 intendent should know that these machines
 are in good working order and distributed
 through the several buildings. When required
 for use, it is too late to attempt to charge them
 or teach their use. Nothing should be left to
 chance. Because a building has stood for a
 number of years and has not burned is no indi-
 cation that it may not burn at almost any time.
 Be prepared for every emergency. If the
 school is not properly supplied with chemical
 fire extinguishers it is wise to look closely in-
 to the matter and report fully on conditions,
 with an estimate of the number required.

Inspecting officials will be furnished with a
 copy of this circular and with instructions at
 each school visited to test the fire extinguish-
 ers and other apparatus for fire protection;
 and if the same is found, without reasonable
 excuse, to be defective or not in good working
 order, it will be sufficient cause for prompt
 action against the Superintendent or those
 responsible for the condition.

Acknowledge receipt of this circular.

Very respectfully,

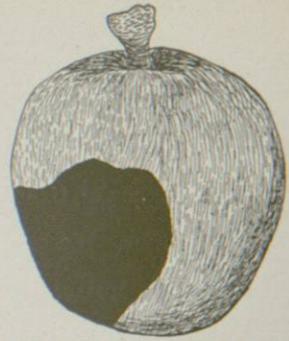
F. E. LEUPP, Commissioner.



Wormy apple, showing particles thrown out by young worm.



Attack of the Codling Moth.



Apple attacked by Bitter-rot.

The Apple and Its Enemies

BY H. CROFOOT, CHILOCCO

This article is illustrated by pen drawings made by Chilocco students, C. Martine, Apache; Wm. Sawpetty, Comanche; D. Wood, Pawnee; J. Parisien, Chippewa

THE moth is quite a pretty little insect and has somewhat the appearance of brown watered silk with streaks of bronze. The hind wings are of a lighter greyish brown color, darker toward the outer margin.

The sexes of the moth may be easily distinguished by a dark spot on the under side of the front wing of the male.

The moth emerges about the time the trees are in bloom, and begins to lay its eggs in from six to seven days.

The egg is a thin scale-like object not as large as the head of a common pin and of a white, transparent color. In about seven days the egg hatches, and the young worm finds its way to the calyx or blossom end of the apple and soon begins to tunnel toward the core

(in about twenty-five days) it pushes away the plug. The worm, when full grown, is about three-fourths of an inch long and of a pinkish-white color with a brown head. The body has a few hairs arising from small blackish spots. After the worm leaves the fruit it seeks a place for its cocoon. They crawl into crevices of the bark of the tree and spin a very soft, silken cocoon, where they soon transform to the pupae from which the adult



Larvae of Codling Moth—enlarged.

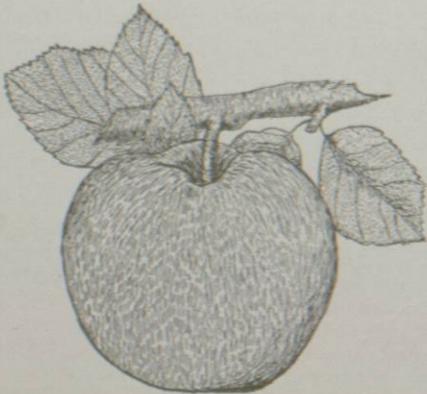
insect emerges in about two weeks and eggs are soon laid from which a second brood of worms hatch.

The majority of the second brood enter at the stem, between a leaf and an apple and where two or more apples touch.

They pass the winter in the larval stage and in the spring change to a brown pupæ, and in from two to three weeks the moth emerges.

As the majority of the first brood enter at the calyx cup, if there is a good dose of poison put in before the lobes close, the worm will get the poison with the first meal, even if it is not there when the poison is put on, as the closing of the lobes will protect the poison from the rains.

The orchardist should study the life of the insects, then he will be able to judge for himself. If he is not familiar with the insects he is trying to kill, he will waste both time and material, and denounce the practice of spraying.

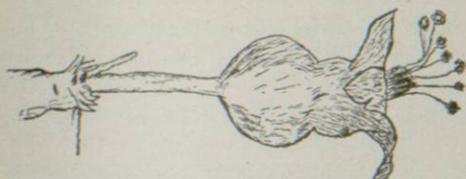


THE PERFECT APPLE.

for which it takes about seven or eight days. Several days before the worm gets its growth, it eats a passage way to the exterior. It keeps this exit hole closed with silken threads and bits of apple.

When the worm is ready to leave the fruit

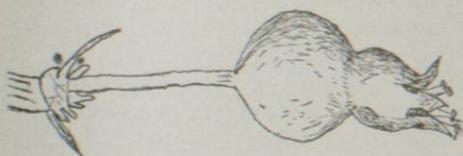
The first spray should be given as soon as the petals are off. The second in from seven to ten days after. If the first should be washed off by a heavy rain the second should be given immediately after.



Calyx open—just right to spray.

Fungus diseases and insects can be combated at the same time by using the poison with the Bordeaux mixture. Add the poison to the Bordeaux as if it was pure water. Kerosene emulsion is used for scale insects and plant lice.

KEROSENE EMULSION.—Kerosene, 2 gallons; common soap, $\frac{1}{2}$ pound; water, 1 gallon. Heat the mixture of soap and water, and add it boiling hot to the kerosene. Churn the mixture with a force pump for five or ten minutes. The emulsion, if perfect, forms a



Calyx closed—too late to spray.

cream and adheres without oiliness to the surface of glass. Dilute, before using, with water from eight to twenty parts, or to the extent which experience will indicate is best.

Kerosene emulsion is used for insects which suck. These cannot be reached by the arsenites. It should be very thorough, as it kills by contact.

The arsenites (Paris green and London Purple) are used to kill all larvæ, or worms, and all those insects which chew the leaves or shoots, such as the codling moth, bud moth, canker worm, tent caterpillar, and the like. Bordeaux mixture is used to prevent the attacks of fungus parasites, as apple scab,



The male and female Canker Worm Moth.

leaf blight of pear, potatoe blight, leaf curl of peach, grape rot and such.

The time to spray must be determined for each particular case. The grower himself must decide when and how often to spray, because he should know what enemies he desires to reach. If he has the bud moth, he should spray with the first swelling of the buds, and if he has the scale he should spray in the winter, and for the codling moth as soon as the petals fall.



The Canker Worm.



Moth on bark and empty pupa skin from which it has just emerged.

BORDEAUX MIXTURE.—Copper sulphate, 4 pounds; stone lime, 4 pounds; water, 40 to 50 gallons.

The sulphate of copper may be put into solution and be kept indefinitely, ready for use. Dissolve the sulphate by putting in to a coarse sack and hang in the water with as many gallons of water as there is pounds of sulphate; then a gallon of water means a pound of sulphate. The lime should be slacked and kept in the same manner, and must not be mixed with the sulphate only when ready to be used. The lime should be strained while hot, and all strained again before it is put into the supply tank.

This mixture should be used one-half strength on peach or other stone fruits.



Curculio.



Codling Moth.

PARIS GREEN OR LONDON PUPLE.—Paris green, one pound; stone lime, two pounds; water, one hundred and fifty gallons. For stone fruit one pound of poison to three hundred gallons of water. Pure Paris Green dissolves in ammonia, giving a rich deep blue liquid.

Lime is used to prevent injury to the foliage, and a little excess will do no harm.

Sulphate of copper eats tin and should be put in wooden or earthen vessels.

Spraying should be done at the proper time, with the right mixture, with from eighty to one hundred pounds pressure. Wet every part of the tree, but not so much that it will run off.



The Canker Worm at work.

The Curculio on Apple.

The curculio begins its work on the apple about the middle of May. It makes a small crescent shape puncture, wherein it lays its egg. When hatched the larva enters in a zig zag way, but as a rule reach the core.

The larva when full grown is about three-eighths of an inch long and is footless. The entire larval stage in the apple is from eighteen to twenty days. When the larva leaves it is full grown and feeds no more, but burrows in the ground from one to two inches and there makes its cell and remains from ten to



Apples distorted by Curculio injuries.

fourteen days, when it changes to the pupa stage. The pupa stage lasts about fifteen days, then transforms to adult beetle but remains in the ground about ten days before it digs its way out. It feeds on apple with the old beetle the balance of the season. When the old beetles die, the young beetles go into winter quarters in brush grass or leaves,

and there remain until spring, then commence their work about the second week in May.

Some of these beetles can be killed by spraying, but the best remedy is thorough cultivation. A majority of the larva go but one inch into the soil to pupate, and a thorough harrowing will throw a great many pupa on top and they will perish in the sun. Jarring the trees in the morning and catching the larva on a sheet is an effective treatment.

NEWS ITEMS FROM ZUNI.

G. W. Bennett, Indian trader, has been busily engaged the past few days unpacking new goods.

Carlton E. England, agency clerk, is rapidly recovering from his recent illness and will soon be himself again.

F. J. Van Moll, government farmer, is busily engaged at present instructing the Indians in the art of plowing.

Miss Carrie Wagoner, seamstress has resigned her position at the school and left for her home at Enterprise, Kansas.

Mr. Jessup of the Zi ranch leaves this week for the Clifton country where he will endeavor to dispose of a load of Navajo blankets.

Work is progressing rather slowly on the school buildings and it is not expected that they will be completed before the 1st of June.

Supt. D. D. Graham is pushing work on the Zuni-Gallup telephone line and we expect to be in telephone communication with Gallup inside of the next two weeks.

Work is progressing rapidly at the reservoir, where about 250 Zunis, Isletas and Navajos are employed. This work is under the officient management of Mr. John B. Harper and his corps of skilled assistants.

Rev. A. Vanderwagen, missionary for the Christian Reformed church, is doing noble work among the Zunis. He has a constantly increasing flock and is adding Indian converts to it day by day. The Indians have manifested such interest in this work that is found necessary to build a new meeting house which is now rapidly nearing completion, and when finished will be one of the finest buildings of its kind in McKinley county.

One of the greatest society events that has ever transpired at this agency occurred on the 26th ult. in the marriage of two of the most prominent young people of the Pueblo. The contracting parties were Mr. George Pleasant Love, principal teacher of the Zuni training school, formerly of Denver, Colo. and Miss Jennie Vanderslick, the daughter of Mr. and Mrs. Tuenis Vanderslick of Durant, Mich. Miss Elizabeth Armor acted as bridesmaid, Doctor Davis as best man, and little Mary Vanderwagen was flower maid.

DOMESTIC SCIENCE.

By C. F. P.

Although many green vegetables may be found upon the market all winter and canned vegetables can be purchased at any grocery store, we welcome the April days when it is possible to go to our own gardens or hot beds and gather lettuce, radishes, asparagus, etc. How much fresher they taste than those found upon the market and we really feel sorry for the city people who must depend upon that source alone for their supply. We should use each fruit or vegetable very freely during the season of each, as they are at their best then.

The Junior class is at present studying about asparagus. We not only learn to prepare it in various ways but we make a study of the plant.

Asparagus belongs to the *Liliaceae* family, is a native of Europe and Africa. It is generally cultivated in Europe and the United States. It was used as food by the ancient Romans. The plants grow to a height of about four feet, and thrive best in a rich deep soil. It is raised from the seed. The perennial roots continue for many years to send up every spring a crop of tender shoots which after having attained a height of a few inches are cut a little below the surface of the ground. Asparagus should not be kept long after it has been gathered.

Boiled Asparagus.—Break off the woody ends of asparagus and remove any thick skin, wash and tie the asparagus in bunches of suitable size, cook in a small amount of salted boiling water and season as for peas. Do not cook too long, just until tender, but not soft.

Asparagus on Toast.—Wash the asparagus, trim to equal lengths, tie in small bunches and boil until parts are tender and place the thick ends on nicely browned slices of toast, which have been previously moistened with asparagus liquor and soft butter. Pour Hollandaise sauce over the tips.

Hollandaise Sauce.—Cook together until well mixed, one tablespoonful each of butter and flour. Add one cup of thin cream and bring to the boiling point. While boiling, stir in the well-beaten yolks of three eggs, in which have been put one tablespoonful of vinegar or lemon juice. Add the egg slowly and continue cooking after egg is in about one minute. Remove from fire, add the season-

ing, also one tablespoonful of butter and the egg whites beaten stiff.

Fried Asparagus.—Wash and trim the asparagus and parboil for three minutes; drain perfectly dry; then dip in egg and bread crumbs and fry in deep hot fat; sprinkle with salt.

Escalloped Asparagus.—Boil asparagus until tender, then drain and place a layer in a baking dish which you have buttered and sprinkled with bread crumbs; sprinkle the asparagus with chopped hard-boiled eggs, pepper, salt and grated cheese and continue in this way until the pan is full having the top layer of asparagus. Pour a thin white sauce over the ingredients, allowing it to soak through the mixture. Mix a little grated cheese with fine bread crumbs and sprinkle over the top. Place in the oven and bake a light brown.

Asparagus Salad.—Use the tops of cold boiled asparagus for salad. Either plain French or mayonnaise dressing may be used. Put the tips on small, crisp lettuce leaves and do not mix the dressing with the salad when mayonnaise is used but place a spoonful on top.

Asparagus with Rolls.—Very often one can use the tips of the asparagus with rolls or as salad and the stalks in soup. Scoop out the crumbs from a small roll, brush inside and out with butter and brown slightly in the oven. Cook the tips until tender, add them to a cream sauce and fill the hot rolls with the mixture.

Many cooks are wasteful when they think they are saving. For instance, all children do not like sugar in tea or coffee and it is better for them not to have it. Very often one adds the sugar before it is sent to the table. The pupil does not drink the tea or coffee and it must be thrown away, thus both sugar and coffee are lost.

It is not economy to send sour potatoes, sour gravy or meat that may be tainted, to the table in order that we may not throw it away. The children will not eat it and the time you spent in preparing it and the fuel used in cooking it are both lost and the children are dissatisfied.

There is no economy in serving one or two kinds of food constantly until it is consumed and then begin on something else and use that up; have a few changes in your menus.

Your rations will last just as long and you will have better results. Growing children should have plenty of plain nourishing, well-cooked food.

Menus for a Week in April.

SUNDAY, (Easter.)

BREAKFAST.
Oatmeal, Milk,
Baked eggs,
Sauted potatoes,
Bread, Butter,
Coffee.

DINNER.

Pork roast, Brown gravy,
Asparagus,
Mashed potatoes
Green onions,
Cornstarch pudding,
Milk.

SUPPER.

Cold pork,
Rolls,
Cake, Tea.

MONDAY.

BREAKFAST.

Oatmeal mush, Milk,
Bread, Milk gravy,
Coffee.

DINNER.

Vegetable soup,
Plain boiled potatoes,
Radishes,
Dried apple pie.

SUPPER.

Sauted potatoes,
Beef hash,
Baking powder biscuit.

TUESDAY.

BREAKFAST.

Boiled potatoes,
Creamed beef,
Doughnuts,
Coffee.

DINNER.

Clear soup, Croutons,
Roast beef,
Mashed potatoes,
Rice pudding.

SUPPER.

Potatoes hashed in milk,
Lettuce salad,
Rhubarb sauce.

WEDNESDAY.

BREAKFAST.

Rice, Milk,
Bread, Butter,
Coffee.

DINNER.

Pot roast of beef,
Potatoes, Asparagus,
Dried apple pie.

SUPPER.

Beef hash,
Baked potatoes,
Cornmeal muffins,
Canned cherries.

THURSDAY.

BREAKFAST.

Boiled eggs,
Bread, Butter,
Cookies, Coffee.

DINNER.

Asparagus soup,
Rib roast,
Franconia potatoes,
Fresh onions,
Cottage pudding,
Lemon sauce.

SUPPER.

Escalloped potatoes,
Buns, Syrup,
Apple sauce.

FRIDAY.

BREAKFAST.

Oatmeal, Milk,
Beef hash,
Sauted potatoes,
Coffee.

DINNER.

Beef soup, Crackers,
Baked fish,
Mashed potatoes,
Rhubarb pie.

SUPPER.

Potatoes in milk,
Sauted cabbage,
Rolls,
Onions, Radishes.

SATURDAY.

BREAKFAST.

Potatoes in jackets,
Beef stew,
Coffee.

DINNER.

Round roast,
Brown gravy,
Lettuce salad,
Boiled potatoes,
Bread Pudding.

SUPPER.

Baked potatoes,
Baked beans,
Ginger bread,
Tea.

TULALIP NEWS NOTES.

Mrs. Ellen Davis is the new seamstress. She came from Warm Springs, Oregon.

Mr. Shutt sowed some tomato seed and in one week many of the plants were two inches high.

A base ball team has been organized among the boys and we expect to soon put up a crack game of ball.

Mr. Cummings has been trimming the fruit and ornamental trees, which adds greatly to their appearance.

William Shelton and Tom Wykes are turning material at the mills for sidewalks. George Wykes and Mr. Cummings are putting down walks.

Mr. and Mrs. Antone Caisse have left Tulalip and gone to Tacoma to live. Mr. Caisse having resigned his position as assistant clerk on the 18th of March.

Mrs. Anna Williams, of Texas, cook, and Miss Lee, of Tenn., laundress, severed their connection with the school at the end of their probation period, April 1st.

Louise Buchanan will spend ten days at home. The Annie Wright Seminary, Tacoma, where she is attending school, will have a vacation the first ten days in April.

Both entertainments given by the teachers, Mr. Mansfield and Mrs. Sargent, during March were a credit to the teachers and pupils and were greatly enjoyed by all present.

Mr. Allen, of Marysville, who has been working as carpenter, building blacksmith shop, addition to the laundry and engineer's shop; has been appointed temporary blacksmith.

We have four nice lamp posts. The boys set and painted them. They are now adorned each with a street lamp which adds much to the appearance and convenience of the grounds, especially on moonless nights.

At the request of the Marysville Council Dr. Buchanan delivered an address upon the liquor question and the Indian at one of their regular meetings during March. Comment is unnecessary, as Dr. Buchanan knows the subject from a to izard.

Rev. King, of Marysville, pastor of the Baptist Church, with a party or sixteen in all, including the Church Choir, spent Monday evening March 27th, at the school. Rev. King gave a very interesting and instructive lecture upon China. He illustrated the lecture with stereopticon views. The choir rendered some very pretty pieces. The evening was very much enjoyed by every one connected with the school.

Oklahoma Weather.

Oklahoma weather is like a spoiled child. It teases and scolds. We go about our business regardless. It resents our indifference and howls. Colic seizes it and it yells itself into hysteria and us into profanity. Then, when endurance has reached the limit, nerves on edge and manhood frazzled, it calms, weeps a little, coos softly, pats us on the cheek and work us into a delirium of delight.

IN AND OUT OF THE INDIAN SERVICE

The cases of Cherokee Nation of Indians and individual Cherokees against the United States was recently decided by the Court of Claims at Washington, D. C., in favor of the Cherokees. The amount allowed the Indians is \$4,500,000.

Commissioner Leupp has announced that arrangements are under way for an early allotment in severalty of the Osage Indian lands in Oklahoma. The Commissioner expects to have the allotment work well under way within the next few months.

An idea of the number of Creek babies taken to Muskogee to enroll may be had from the fact that one afternoon when the Frisco train from the west recently arrived 36 Creek babies, accompanied by their parents, left the train and started for the land office.

Hulbutta Micco, chief of the Seminole Nation, died March 25th. A Baptist minister and a man of straightforward sincerity and deep religious convictions, he was much beloved by the Seminoles and his death occasions great mourning. He was 70 years old and could not speak English.

Athletic relations of Haskell Institute and Washburn University have been broken off over the charges that at a recent game of basket ball between the Indians and Washburnites the white girls used bad language; in fact, swore at the Indian girls. If this is true we do not blame the girls of Haskell for refusing to play Washburn a return game.

Charles E. Dagenett has been named as outing agent for the Indians of New Mexico and Arizona. His headquarters will be at the Albuquerque School. His duties will be the securing of profitable work for the Indians of his territory. So many of the southwestern Indians work on the railways and at other work that an outing agent was thought necessary in this district.

April 27 has been set as the date for opening bids for supplies at the St. Louis Indian warehouse. Francis E. Leupp, Commissioner, will have personal charge of the work. He will be assisted by Doctor Merrill E. Gates, secretary of the Board of Indian Commissioners, and probably some other members of the board. The Indian officials will have the assistance of experts in the various lines of goods advertised for. Bids will be opened in New York on May 16. San Francisco will be visited by Mr. Leupp June 13.

The tribal schools of Indian Territory, under Superintendent J. D. Benedict, will be open until May 31 this year. In a statement just issued to the teachers, he says: "We hope to be able to continue all schools except combined in the Choctaw Nation, until May 31, providing a fairly good attendance can be maintained. If the attendance in any school falls very low the facts should be re-

ported to the supervisor and the schools closed, as we cannot afford to maintain schools in neighborhoods where the children will not attend."

Indian agent Shoenfelt has issued an order changing the rules under which the land of Indians must be sold through the I. T. agency. The rule has been that the purchaser should pay to the Indian the money in monthly payments of \$10 each. The purchaser put the entire amount of the money into the bank, but the Indian could draw only \$10 of it each month. This order has been changed by the secretary of the interior so that the Indian may draw \$50 a month and if in the judgment of the Indian agent the Indian has sufficient business ability to handle his funds, he may be allowed all his money in one payment.

A report from the Umatilla Indian School, which was established for the benefit of the Umatilla, Cayuse and Walla Walla tribes, confederated, shows an increased attendance this year under the supeintendency of John J. McKoin. The school is more than full, having an enrollment at present of 108 pupils. In addition to these a recent investigation showed that 115 Indian pupils belonging to these tribes are attending the Catholic mission and the public schools on and adjacent to the reservation. This classification does not include the Pendleton and Rigby public schools, from which no report has been received at the agency, and both of which are attended by a considerable number of these Indian children.

The Commissioner's Civil Service Report.

Following will be found the summary of reports of changes in the Indian School Service made to the Civil Service Commission for month of February, 1905, by the Commissioner of Indian Affairs:

Appointments.....	61
Failure to accept appointments.....	30
Reinstatements.....	13
Transfers.....	26
Promotions and Reductions.....	4
Temporary Appointments.....	29
Separations and Resignations.....	58
Appointments to excepted places (I).....	17
Separations from excepted places (Indian).....	22
Laborers appointed.....	3
Laborers resigned.....	2
Marriages.....	1

Rather a Bad Idea.

Inspector Charles, who made an investigation to determine the origin of the fire which wiped out the Government Indian school at Keshena, has reported that the fire was kindled purposely by two little Indian girls. Their idea was that the destruction of the Keshena buildings would result in their transfer to Carlisle or some other school and they wanted to take such a trip in order that they might see something of the world. Mr. Charles recommends the rebuilding of the school about as it was before the fire. —Wittenberg, Wis., Enterprise.

INDIANS AND THE MONEY LENDERS.

Last month the Comanche Indians received their annuity payment of \$50 per capita at Ft. Sill, O. T.

During this payment Col. Randlett, the Indian Agent, discovered one of the biggest grafts that has yet come to light. Poor Lo was actually being robbed of his money outright. The money sharks around Lawton had evidently conspired to get the Indians' money and had they not been discovered in the attempt they would have fleeced the Indians of almost every dollar.

In one case an Indian borrowed \$50 from a money lender in Lawton and this money lender tried to collect \$138 principal and interest. In another case an Indian had borrowed \$30; he was made to pay back \$55.

The Indians began to protest at such an exorbitant rate of interest and some one reported the matter to Col. Randlett. He immediately went after these money sharks rough shod, and refused to allow the Indians to pay more than the legal rate of interest on borrowed money. It is said that had not Col. Randlett interfered the Indians would all have come out in debt, as their payments would not have been sufficient to pay the interest even on the small sums they had borrowed.

Agents are authorized to prevent the collection of money on reservations by all persons other than licensed Indian traders and to eject any persons whose presence may have a demoralizing influence upon the Indians. While the Indian police were patrolling the camp at night, after the payment made recently in the Rainy Mountain district, the discovery was made that the camp was infested with bank officials and others who had come to collect chattel mortgages on the horses, wagons and household goods of the Indians for money at usurious rates of interest, often in excess of 100 per cent. These persons had disguised themselves by adopting the garb of the uncivilized Indian. Their features were concealed by blankets and women's shawls. Several were hid in the tepees of the Indians. All were arrested and ejected from the reservation except a bank president, who escaped.

SUMMER INDIAN INSTITUTES.

A number of summer schools or institutes will be held during the coming summer and fall, and it is hoped that as many employes as can do so will arrange to attend one or more of these meetings.

The Department of Indian Education, which should interest all the Indian school workers, will meet this year at Asbury Park, New Jersey, July 3rd to 7th, in connection with the annual convention of the National Educational Association. The location is exceptionally attractive, low railroad rates will prevail, and the program will be specially interesting and instructive.

The Pacific Coast Institute will possess added interest this year because of its being held in Portland, Oregon, during the Lewis

and Clark Exposition. The exact date of the meeting, which will be some time in August, has not yet been definitely fixed. Every employe who can possibly do so should take advantage of this dual opportunity.

The Pine Ridge Institute will be held at the Agency this year, as usual, probably in Sept., and as many as possible of the teachers and other school employes of this and neighboring reservations should make it a point to be there. There will be a meeting of the employes of the day schools connected with the San Jacinto and Pala, California, Indian schools at San Jacinto, probably in August. The Standing Rock Institute will be held at that Agency some time during the present school term, probably in May or June.

The holding of institutes at convenient points, and the annual meeting of the Department of Indian Education, have long been established features of the Indian school system. The value to the teachers of these opportunities for mutual exchange of views and experiences is more fully appreciated each year, and it is earnestly hoped that there will be a large attendance at the coming meetings.

Announcements of interest to the Indian school employes relative to these meetings will be made in THE JOURNAL as they are promulgated and forwarded to us from the Superintendent's office.

We Appreciate Such Evidence.

The management of THE INDIAN SCHOOL JOURNAL is pleased at the substantial evidence received that the magazine is appreciated throughout the Service. It is our aim to have every employe in the U. S. Indian Service on our rolls as a subscriber. We are in earnest about this. If you are not already a subscriber become one. You will not regret it. It will help you to be more successful in your work; will give you the ideas and practical experience of others, and, in the end, make you worth more to your school and to Uncle Sam.

Among the lists from inside the Service received for March were the following: Shawnee agency 3; Riggs Institute 7; Yuma agency 9; Ponca agency 51; Flathead boarding school 3; Mt. Pleasant school 18; Nadeau Agency 3; Warm Springs Agency 10; Ft. Spokane Boarding School, Miles, Wash., 14; Colorado River Agency, 19; Greenville Agency 5; Ft. Sill Boarding School 9; Ft. Mojave School 6; Riverside School, Okla., 2; Santa Fe Boarding School, 14; Grand Junction School, 5; Laguna, New Mexico, 7.

These people are evidently ambitious to be worth all they can be to their school. Are you?

Carlisle Graduates a Class of Forty-six.

The graduating exercises of the Carlisle Indian Industrial School were held March 15-16, the attendance being unusually large. The graduating class numbered 46 boys and girls. Capt. Mercer, superintendent, presided and Commissioner Leupp presented the diplomas. Miss Reel was also present. Addresses were made by Dr. Sheldon Jackson, Hon. Wm. H. McElroy, Dr. John B. Devins, and others.

AN APACHE ON THE WARPATH.

There has been so much newspaper notoriety given to the unfortunate episode between the superintendent of Carlisle Indian School and Dr. Carlos Montezuma at the school's recent commencement exercises that THE JOURNAL takes the first opportunity of giving its readers a plain, straightforward statement of the case. This statement is taken from the Ledger (Philadelphia) and is considered a fair one by those present.

The JOURNAL desires to place itself on record in this matter. It believes that Superintendent Mercer was right and Dr. Montezuma was wrong. The Doctor certainly showed poor taste in accepting an invitation to deliver a public address with the deliberate intention of criticising and insulting his host. Such intention proves that the doctor is still uncivilized; is still actuated by the subtle cunning that caused his people in the past to take unfair advantage of friends and enemies alike.

The doctor's address, carefully prepared, and therefore his ripened thought, proves that he is still struggling in the wilderness of doubt and ignorance. He cannot keep pace with the times. The years of time, the infinite patience, the thousands of dollars squandered on him by interested whites have failed to broaden him, to open his mind to the grasp of progressive thought. Notwithstanding the Doctor's assurance that the time has come "to stop specializing" there are about 95 per cent of the thinking people of the world who confidently believe that the time for specializing has just begun. Nowadays, more than ever before in the world's history, every department of the world's industry demands specialists—men and women trained for special work—and those not so trained are doomed beforehand to fall by the wayside.

Commissioner Leupp and Captain Mercer are marching in the van of the great army of thinkers when they advocate specializing for their charges, and strive to prove their faith by organizing Indian schools into special schools.

In THE JOURNAL'S opinion Carlisle should be just what the Commissioner and Superintendent are trying to make it. Indian boys properly trained *will* make good soldiers. Indian girls properly trained *will* make good nurses. Then why should they not be given the opportunity? Or would it be better to quit "specializing;" to take (in any old way) Indian youth from home to Carlisle (in order to get them into civilization), to "detail"

them to the farm for a time, then to the tailor, shoe, wagon, painting shops respectively, then to various Bucks country farmers, still continuing the civilizing process,—preparing them for no industry, unfitting them for some, inevitably lessening home and parental ties and substituting nothing in their place?

Where would the good Doctor be today if many people had not combined to give him "special" training?

Following is the Ledger's account of the affair:

CARLISLE, March 16. An unpleasant and sensational incident at the close of today's commencement exercises at the United States Indian School served as a reminder of the heartburnings caused by the removal of General R. H. Pratt, the founder of the institution, from the office of superintendent and the appointment of Captain W. A. Mercer to succeed him. This event happened last summer, and since that time many of the teachers and employes of the school who served for many years under the administration of General Pratt have either resigned from the service or sought transfer to other places, being succeeded by others more in line with the policy which Captain Mercer has substituted, and which, it has been claimed by friends and admirers of the present system, has shown most beneficial results.

In many respects this year's commencement is declared to have been the most impressive that the Carlisle School has had. Not only was the class which is graduated today a large one, but in the orations and declamations, which formed really the best part of the exercises, it displayed a high quality of ability and of accomplishment.

Dr. Carlos Montezuma, an Apache Indian, who is a university graduate and practices medicine in Chicago, was present on the platform at today's commencement exercises and had come prepared, at the suggestion of Captain Mercer, he says, to deliver an address. Whether because the superintendent had learned the nature of the intended address or not cannot be stated with certainty, but Captain Mercer did not permit it to be delivered.

The address, written in advance, severely condemns the new policy at the school and fervently lauds General Pratt and the latter's educational theory. The reading of it would have been highly embarrassing to both Captain Mercer, the superintendent, and to Mr. Leupp, the Commissioner of Indian Affairs, who was present.

The suppression of Doctor Montezuma's address had something of the semblance of force. He is a short, thick-set man, with the characteristic Apache features and physique, straight hair and dark skin. Captain Mercer, who is tall and broad-shouldered, overtops him by nearly two feet. Doctor Montezuma had sat quietly in the second row of those on the platform while speaker after speaker was heard. Finally Captain Mercer announced the singing of "America," which was to close the programme of the commencement. Doctor Montezuma stepped forward, saying, "I think I have a right to speak," and turned to address the audience.

Captain Mercer interrupted him, and planted himself squarely in front of him. It was redskin and

Caucasian again antagonizing each, as in the hundreds of past years. In the assembly of perhaps 2000 persons there was sudden, yet puzzled, excitement, indicated by many springing from their seats and making perplexed inquiry of one another. The 750 odd students gazed with wonder and anxiety toward the platform, but few of them moved.

Doctor Montezuma again advanced a step and repeated loudly;

"I think I have a right to be heard!" Thereupon Captain Mercer placed his hand upon the Apache's shoulder and shoved him slightly backward.

"You cannot speak here when I say that you cannot!" exclaimed the captain. "Force will be used, if necessary, to prevent it."

Doctor Montezuma hesitated. Captain Mercer lifted his hand to the musical director, and the strains of "America" were begun, everybody rising to sing. So ended the incident and the commencement.

THE FORBIDDEN ADDRESS.

The address which Doctor Montezuma would have delivered had he been permitted is as follows:

"I feel at home here, but I come with a heart full of anxiety for the whole Indian race. I believe in peace and harmony, but when forboding signs indicate danger, I believe in the torpedo signal. We must not disturb or weaken the foundation of this magnificent institution; but when I read what purports to be a statement of the views held by Commissioner Leupp concerning the methods to be adopted in dealing with the Indian question that 'the Indian boys, owing to the well-known fighting tendencies of their race, should receive military training, and that the Indian girls have no superior as nurses when trained for that kind of work.' I cannot feel that the end of specializing of the Indian is near at hand.

"Specializing, when not founded on something fundamentally distinct and sufficient of itself to demand permanent consideration, apart from those things of which it is more or less a common part, is what is now well known as 'hysteria.' Specializing in most instances is another name for 'fadism,' and to this class of fadists belong the specialists in the Indian work.

"A fighting tendency no more exists in the Indian than it does in the Scotchman or Irishman, or Englishman, or Russian, or Japanese, and because the Indian, under most depressing circumstances, which surrounded him in the past, was compelled to fight and did fight is no more reason for distinguishing him in this respect than members of any other race of men. I regard it as an insult to the intelligence of the redman to presume that he cannot attain to anything higher than the vocation of the soldier.

"The time has come to stop specializing the Indian. Let the younger generation of Indians be scattered here, there and everywhere, and receive freedom to work and act for themselves as individuals, with the same privileges and subjected to the force of necessity as other men are, and in a few years there will be no more need of Indian reservations and Indian bureaus. Let the young Indian enter West Point and Annapolis, as individuals; but by no means should it be considered advisable to change the character of the the institution at Carlisle.

"The Indians are proud of this school. It was the first gleam of light that came to them after generations of darkness. The distinguished founder of this institution, the recognized head and front of all

thought for the Indian in this country, never claimed that the Indian possessed any special tendencies sufficiently requiring the establishment of a school where he might be trained to fight. He looked beyond the moccasin and the tepee and the debauched life of a soldier in considering what was best to be done to aid the Indian to his advancement.

"There is nothing in the nature of an Indian girl that specially adapts her for the professional nurse. She makes a good nurse, but she makes a good helper in any line, and she should be left as free as the girls of any race to follow the pursuit to which she is most inclined and best adapted.

"Twenty-five years ago, when we Indians were classed as outlaws and savages, and there was no more hope of our becoming civilized than there is of the rattlesnake, a friend, in the form of a young army officer, came to our rescue, and he threw out such inspiring words as these: 'To civilize the Indian, bring him into civilization, and to keep him civilized, let him stay'; 'Indians or not are savages, they are human, your brother and my brother.' These strong words stand out as boldly as if the speaker were on these grounds. He sacrificed the best part of his life in our behalf. No man can do more. The paleface may forget his benefactor; the Indian never.

"When we visit this grand institution of learning and think of the benevolence of our good Government in planting it here among the best people, our hearts are filled with gratitude, and we can never forget the kindly faces and helping hands of the teachers and instructors, the citizens of this town and vicinity, the beloved Friends, called Quakers, of the Keystone State; but the warmest and deepest place in our hearts will ever be reserved for the founder and ex-superintendent of this school, General R. B. Pratt."

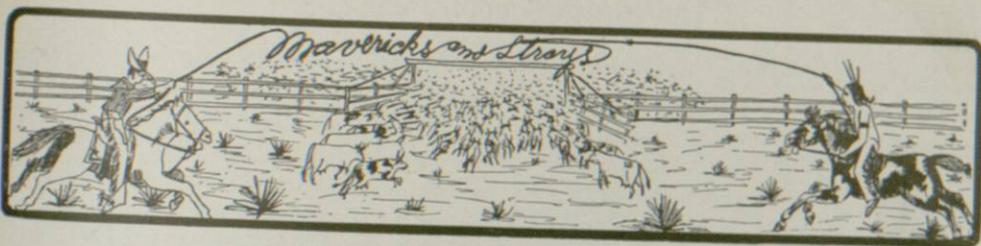
Doctor Montezuma is one of the few thoroughly educated Indians in the world. Born an Apache, he was taken captive by the Pimas, sold to the whites and through fortuitous circumstances was admitted to the public schools, the University of Illinois and the medical schools of the Northwestern University. He has been in the Government service as a physician at several agencies and posts, and was for several years the resident physician at Carlisle School.

In an interview with the staff correspondent of the Public Ledger, Mr. Leupp, the new Commissioner of Indian Affairs, has already told something of intended developments in the Government's scheme of Indian education. Greater emphasis is to be put upon military training, he said, and at the same time upon preparation for the practice of the manual avocations. He said:

"The Indian lad takes, with extreme readiness to military exercises, and has in him the making of a most excellent soldier. All army officers of experience in the West are agreed upon this. It is hoped that a considerable Indian contingent may in time be drafted from this school into the army; young men who will rise quickly to the grade of non-commissioned officers and may be placed in charge of companies of Indians, enlisted at the homes of the tribes. I see no reason, further, why two or three graduates of Carlisle school should not be appointed each year to the Military Academy. I am sure that many of them would make fine commissioned officers. The stimulus which this general policy would give to the ambition of the new generations of Indians to become civilized, and its encouragement of a legitimate pride in their race can not, I think, be exaggerated.

"I intend to give to Carlisle and to each of the non-reservation schools an individual character. Carlisle is essentially the military school. Another will be made predominately a business school; a third will be strictly agricultural, and so on. My idea is that the Indian should be allowed, when he attains to a certain age, to do what the white boy does—choose his occupation—and that then his studies shall be adapted to that object.

"The agricultural school should be situated in a region where the industry is carried on in virtually the same manner that it is in the country in which the majority of the students have their homes. The kind of farming that can be practiced at Carlisle, for instance, would be of little use in the Missouri River valley or on the high plains of Wyoming, Colorado and the Dakotas. Probably we shall fix the chief agricultural school either at Chillico, Oklahoma, or at Lawrence, Kansas, where schools already exist."



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An Odorous Comparison.

Plutocracy and its automobile now monopolize the wit once directed toward "respectability and its gig."

"That'll be a powerful machine" said a native of the north of Scotland to a motorist the other day.

"Yes it's a splendid car," replied the owner, proudly.

"I suppose a car like that will be nearly a hundred horse-power?" suggested the countryman.

"Oh, no," said the motorist, modestly; "It is only ten horse. A hundred-horse power car would be much larger."

"I wasn't going by size," the Highlander dryly explained. "I was going by the smell of it."—Exchange.

Quick and Effective.

Panic Stricken, the stage manager rushes to the chairman of the school-entertainment committee.

"The hall is on fire!" he explains. "If we tell the audience there will be a riot and many will be killed in the rush to get out. If we do not tell them, they will be burned. Oh! what shall we do?"

Now, the chairman is a man of coolness and ingenuity. Stepping quietly before the curtain, he says:

"Ladies and gentlemen, we will next be entertained by Miss Winnie Wurdeigh, the well-known elocutionist, who will render 'Curfew shall not ring to-night.'"

As by magic the audience flits from the hall, one by one, until naught but the empty seats is left to satiate the furious appetite of the red demon.—Exchange.

His Fears Realized.

A Georgia statesman says that while he was in the shop of an optician in Atlanta he once overheard an amusing conversation between the proprietor of the establishment and an aged darkey, who was just leaving the place with a pair of new spectacles.

As the old chap neared the door, his eye lighted upon a most extraordinary-looking instrument conspicuously placed upon a counter. The venerable negro paused for several moments to gaze in open-mouthed wonder at this thing, the like of which he had never seen before. After a long struggle with his curiosity, he was vanquished. Turning to the optician, he asked:

"What is it, boss?"

"That is an ophthalmometer," replied the optician, in his gravest manner.

"Sho!" muttered the old man to himself, as he backed out of the door, his eyes still fastened upon the curious-looking thing on the counter. "Sho, dat's what I was afraid it was!"—Youth's Companion.

Cheap.

The decorator had just made his estimate.

"I'll tell you what I'll do," said the householder. "You go ahead and decorate the house, and then I'll give it to you in payment of your bill."

"No," replied the decorator; "I could not afford to take the house for more than half-payment."

One of Life's Ironies.

"Wealth has its disappointments," said Mr. Dustin Stax sadly.

"In what way?"

"The excitement of finance often induces dyspepsia and you keep a \$10,000 chef to cook oatmeal mush."—Washington Star.

"Women," a man ad. said, "are vainer than men."

"Of course," she answered, "I admit that women are vain and men are not. There are a thousand proofs that this is so. Why, the necktie of the handsomest man in the room is even now on the back of his collar."

There were six men present, and each of them put his hand gently behind his neck.—Exchange.

interested and educated by the experience. But it is one thing to encourage in one's own community, where one is a fixed factor and a recognized influence, a custom which one is pledged to discourage because of its known influence, and quite another to take a passing glance at the unknown customs of a strange people. When the Methodist brethren introduce the Laguna dance as an attractive feature of church work at home it will be time enough to call the attention of the public to the matter. Even a good Missionary has been known to look at a horse race who would not think of racing his own horses.

I believe too that, if interviewed on the subject, every Government employe who has ceased to attend church and prayer meeting, would say that he did so not because "They became conscious that they were free from all criticism," but because he knew he was constantly being subjected to the most severe and indiscriminating kind of criticism.

When, "Any number of Government employes," are "in a few weeks," affected as the article describes, there must be a reason for it which the Board that commissions that missionary might do well to look into.

The half-naked farmer is not any where in this section of the country, where he would freeze for the greater part of the year. We have heard of him in a hot place and that officials are on his track and will soon make it hotter for him, but what means will be taken to do this we cannot say. If he were a woman his case would have been summarily dealt with; as it is some male official may recommend a transfer with a sufficient advance in salary to induce him to keep on his clothes. At any rate his is so unusual a case that he has achieved fame. But why hold him up as an illustration of the demoralizing effect of reservation life? Does not his conduct show rather that his has been a life of license in the civilized community from which he came, and that in the desert it merely took on a different form?

In the case of the other farmer I am somewhat better informed, and the facts are, I believe, that authority was given the superintendent under whom he worked, to use a small sum, then in his hands, to buy a team of Indian ponies, for the farmer's temporary use, until such time as the usual Government team could be furnished. I do

not know just how the authority was given, but I do know that the ponies were bought merely as a temporary relief until he could be better equipped. The team was bought by the superintendent and before it was sent to the farmer I rode behind it on one occasion when it suddenly, and without apparent cause, kicked the vehicle almost in pieces and attempted to run away. Any one who has had experience with, "Bronchos" knows that some can be ridden which cannot be driven, and this farmer was permitted to trade these ponies until he would secure a team that he could *drive*. This he did, and if he got poor ponies they soon got into better condition, and the Indians, whose ponies are always poor in the winter, were the gainers. He left as good, if not better, a team than he was given; and I rode after it after he had left the place, and when it was in the hands of his successor. A new superintendent had it condemned and given to the Indians as soon as a better team could be had—just as was at first planned. The ponies were not "Government horses" in the usual acceptance of that term, and the honesty of the superintendent with whose knowledge the ponies were traded, is as well known as is this missionary's unfortunate talent for exaggeration and misrepresentation.

Government officials can afford to smile at the reflection upon its wisdom of establishing schools and, "at the same time, establishing reservations." Any one at all informed knows that the latter were established first and as a means of dealing with hostile tribes. It is also known that the schools are fast breaking up tribal allegiance, and that the Government is opening the reservations for settlement as fast as the safety of its wards admits. There is a question however that is puzzling us in this section, and that is how a man, who is so cognizant of the evils of the reservation life, can justify to himself and to others his attempt to prevent a party of young people from going to Carlisle school last November? His excuse that the school "Had become Roman Catholic under the new management" is scarcely considered valid by people of any breadth and intelligence here.

It is however quite in accord with the practice of using a Government school building to hold a religious service, and then pointing his remarks at the teachers whose conduct has not happened to please this self-appointed censor. A TEACHER.

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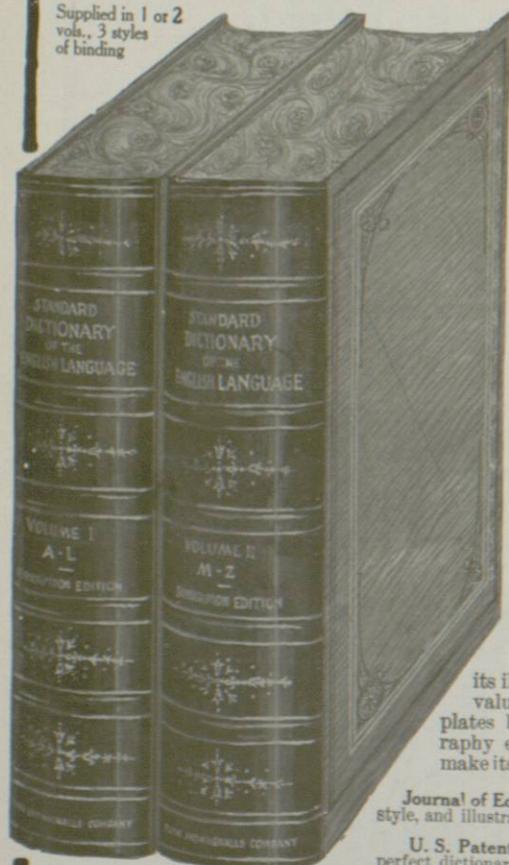
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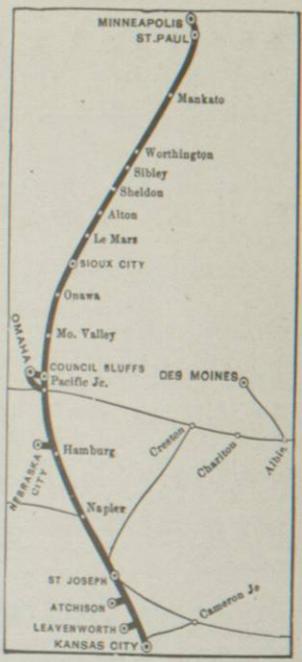
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