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INDIAN EDUCATION IN
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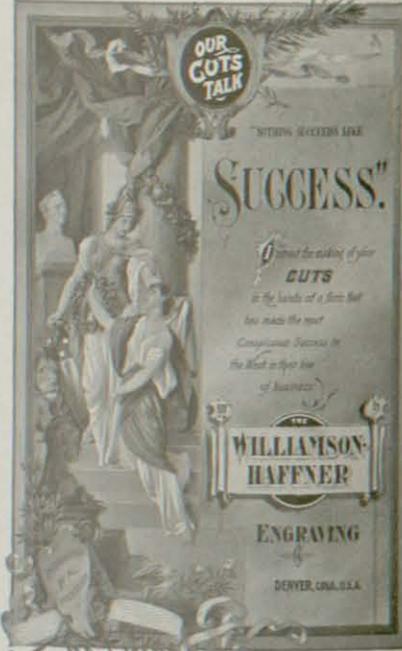
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Edited by S. M. McCowan and published at the U. S. Indian School at Chilocco, Okla.

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Indian Territory Teachers at Summer Normal Held at Cherokee Female Seminary, Tahlequah.

Photo by Osborn, Tahlequah, L. T.

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NUMBER SIX

DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,
Office of Superintendent of Schools for Indian Territory.

Muskogee, Ind. Ter., March 6, 1905.

Superintendent S. M. McCowan,
Chilocco, Oklahoma.

Dear Sir: I have been watching the growth of your "Indian School Journal" for some time and I take pleasure in saying that your journal for last month contains several articles which are worthy of the study of every teacher of Indian Children.

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Yours truly,

JOHN D. BENEDICT,
Supt. of Schools in Indian Territory.

INDIAN EDUCATION IN INDIAN TERRITORY

SPECIAL CORRESPONDENCE OF THE JOURNAL



MUCH has been said and written in recent years about the high state of civilization to which the "Five civilized Tribes" in the Indian Territory have attained. These people are very proud of their history, their institutions and their government; but to none of their public institutions do they refer with greater pride than to their school systems. Each of the Five Nations has its own system of schools, most all of which are supported by appropriations made by their own legislatures from tribal funds. To this fact, especially, they refer with evident satisfaction as evidence of their ability to manage their own affairs in accordance with the progressive ideas of enlightened civilization. How well these Indians have managed their schools and to what degree of efficiency and effectiveness they have maintained their standard of education will be understood only by reviewing the history of their organization, growth and development.

A little less than seventy years ago the Cherokees, Creeks, Choctaws, Seminoles and Chickasaws, which constitute the "Five civilized Tribes," began their migration westward and settled in the then unknown wilderness bordering on the western boundary of the state of Arkansas, which for the want of a better name, was called Indian Territory. The fact is that

it is not a Territory in the sense of being a political unit of the United States. True, it is Indian country, but it possesses none of the attributes of a territorial form of government. The United States exercises exclusive jurisdiction though each Nation has a sort of local government extending over the private relations and affairs of its own people, but the real power, commanding what shall be done and forbidding what shall not be done, is vested in the federal government. However, the subject of civilization in Indian Territory will be discussed at length in a future number of *THE JOURNAL*.

There came with these Indians to their western reserve bands of devout, learned and progressive missionaries of the Protestant faith, who guided them largely in the management of their affairs and were especially influential in establishing and maintaining a system of schools for the education of their children. For a great many years, it is said, these missionaries practically controlled the schools and supplied the teachers. During their reign their school affairs were managed wisely and well, and considering the means and facilities then at hand, great progress was made in diffusing general knowledge and high ideals of Christian enlightenment among the various tribes. At that time all the Indians were poor and all alike humble and grateful. Their country was then unknown to the white man, being as it was, far removed from the marts of commerce and civilized communities and to them then traders less often came and went than now, im-



STUDENTS OF NUYAKA CREEK BOARDING SCHOOL.

porting those things which tend to enervate, enslave and debase the mind, so that there was less dissatisfaction, jealousy and dissipation among them in the early years of their settlement than was characterized by their conduct in later years. They were then very willing to allow the missionaries to supervise and control their schools as well as to take their advice on all other matters involving their welfare and happiness.

Years passed and with them came the white man settling among the Indians and intermarrying with them, until to-day there is more white blood than Indian in all of the tribes, and in the Cherokee Nation, for instance, only about one fifth of the population enrolled as Indians are full bloods. With the advance of years and the gradual fading out of the Indian blood, the mixed bloods grew into power and affluence and practically renounced the leadership of the white missionaries and took matters into their own hands, so that finally the management of the schools passed out of the hands of the

missionaries entirely. Then began the decline of their educational systems and grave abuses crept in until finally absolute corruption pervaded the entire system. The schools became the property of the party in power and the positions in them were bought and sold as so many chattels. Ignorant and drunken men and women of the tribe were given the positions of superintendents of the schools for a consideration. In many instances the position of teacher was sold outright by the board of education, and with one Nation a yearly contract was made by a Southern Teachers' Agency with the Board for furnishing 50 teachers, twenty dollars being charged each teacher for securing the position, ten dollars of which went to the board of education. The superintendents in many cases supported his family out of the school funds charging the items of shoes, clothing, provisions, etc., against the school. School warrants were drawn and issued against the tribal funds to pay teachers and the running expenses of the school with-

out any regard to the amount of funds in the treasury available for this purpose. In one Nation the outstanding warrants remaining unpaid ran up to \$300,000 and in another Nation to nearly \$200,000. Teachers desiring immediate money had to discount these warrants often as much as 50 per cent, and sometimes even more.

Such was the condition of these schools six years ago when the Secretary of the Interior decided to assume supervisory charge of the schools in the Indian Territory. The daily newspapers are replete these days with plethoric accounts of "grafting" in almost all institutions of public trust, and many prolix accounts are daily sent out through the public press charging public officials and avaricious white men with either committing outright, or aiding, abetting or conniving at the committal of fraud upon the Indian. Almost everyone occupying a government position in Indian Territory is looked upon by the "outsider" as a grafter. While suspicions are not wanting that the white man has exercised undue diligence and practiced deceiving arts to acquire the

Indians' holdings for less than their real value, still it is a well known fact to those who come in frequent contact with these people that the Indian is even a worse and more dangerous grafter than the white man. He will pursue with impunity all sorts of schemes for filling his own private coffers at the expense of the public exchequer, and it is a fact worth remembering that the Indian grafter makes possible the white grafter, as nearly every deception practiced on the tribe has had one or more of its own members as accomplices either before or after the fact. Every tribe has its Judas who is willing to betray his Lord for a few shekels of silver or a drink of bad whiskey.

However, notwithstanding all this, it may be remarked in passing that the Indian as a race has withstood the cunning and cupidity of the avaricious Anglo-Saxon in his eager desire to gain possession of his lands for a longer period than has any other race with whom the western pale-face has ever contended for the possession of soil and sovereignty. Four hundred years of steady aggression



CHEROKEE MALE ACADEMY, TAHLEQUAH, I. T.

has not made a pauper or panderer of him, and he holds out with an admiring steadfastness against the snares and allurements that would degrade him to the level of the vagabond or underling. As a race he continues to hold our admiration.

The Passing of the Old Regime.

When the reports of the decline and bad management of these schools had been confirmed by the Secretary of the Interior, it became evident that something must be done at once to place them under competent management and control. The Nations were in debt, the schools were poorly conducted and the teachers mostly in-

public instruction of his home county. He was at once successful in building up a very efficient system of public schools in his county and so well pleased were the people with his administration of their educational affairs, that when the time came for the election of new officers Mr. Benedict was elected by a large majority. He served in the capacity of county superintendent and instituted many reforms in the school system in his county and he became so interested in the work of education that he abandoned the practice of law altogether. He was for a number of years assistant state superintendent of schools in Illinois



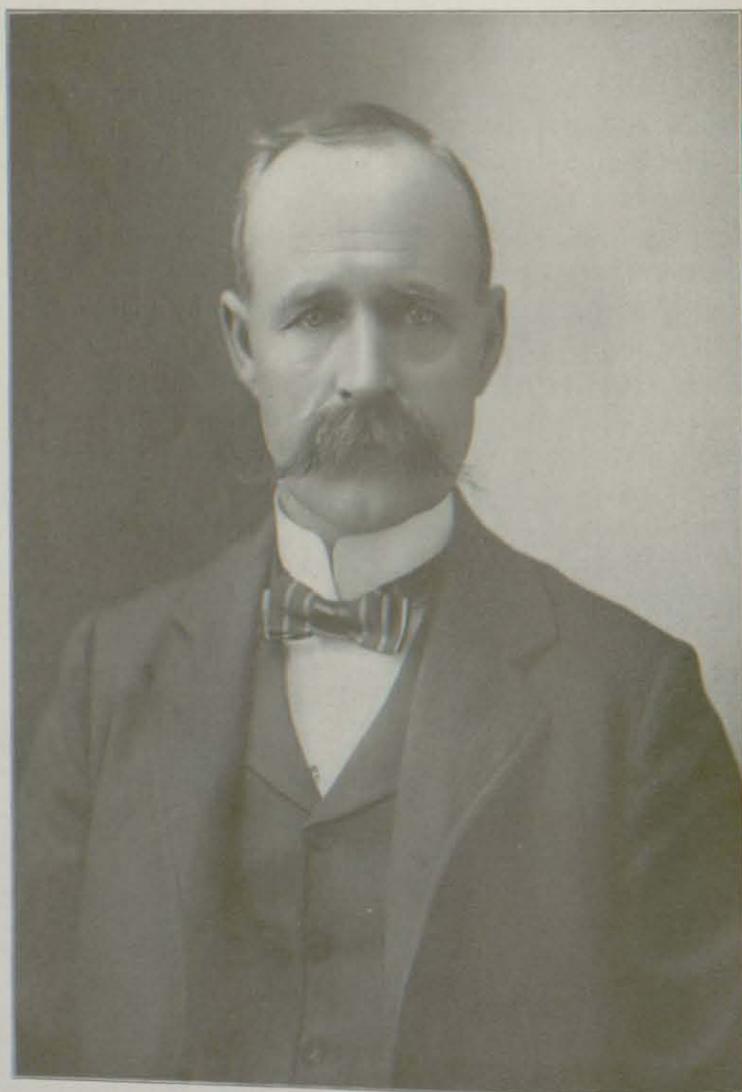
NUYAKA CREEK MISSION SCHOOL.

efficient. Matters were growing worse and the only hope lay in the Government taking control of the schools.

Accordingly on February 10th, 1899, John D. Benedict was appointed superintendent of schools for the Indian Territory at a salary of \$2,500 per annum, with instructions to report for duty at once. Mr. Benedict was born in the state of Indiana in the year 1854 and removed with his parents to Illinois when he was 15 years of age, where he grew up to manhood. He received a thorough practical education, studied law and was admitted to the bar. During his "waiting period" soon after hanging out his shingle, he was appointed to fill out the unexpired term of county superintendent of

and did much toward raising the standard of education in the public schools throughout that state. He was superintendent of forest reserves in Arizona and New Mexico when he was appointed to his present position.

Mr. Benedict was a man well fitted to take charge of the delicate task of renovating and reconstructing a system that had grown corrupt and inefficient through years of mismanagement and incompetency. With characteristic determination and industry he set about the task of reorganizing the schools. As would be expected he met with opposition on every hand. The Indians had long been accustomed to control their own schools and distribute the patronage among their own



JOHN D. BENEDICT, SUPT. INDIAN TERRITORY SCHOOLS.

favorites. To the Indian politicians this was a great blow, as it divested them of certain patronage that they had long regarded as their rightful prerogative. They did not propose to silently submit to what they considered an encroachment on their rights as free and independent nations. The sovereignty of the Nation they must maintain and to this end they employed attorneys to help them fight their battle.

Mr. Benedict was not the man to be bluffed. Here was a man of strong convictions and with the courage to

stand by them. He was sent here by the Government to take charge of these schools and he proposed to do it.

Mr. Benedict's administration of school affairs has been eminently successful. He has worked quietly, cautiously and aggressively, and by his quiet, earnest and steadfast manner, has succeeded in making his own convictions the convictions of the Indians and frequently they come to him now and tell him that he saved their schools from the disgraceful ending which awaited them under the rule of the old regime.

The Cherokee School.

The population of the Cherokee tribe is about thirty thousand, about 7,000 of whom are of school age. These Indians are said to be the farthest advanced and most progressive of the Five Tribes. They employ nearly three hundred teachers in their neighborhood, or country schools, about 200 of whom are Cherokee Indians, graduates of their own high schools.

At Tahlequah is located the Cherokee National Female Seminary. There now about 175 girls in attendance at this school. There is two classes of students in this seminary, one class paying \$7.50 per month for their board and enjoying much the same privileges as do white girls in their female boarding schools. The majority of these girls are practically white and unless you were told, you would never suspect that they were Indians.

The other class of pupils are those who are too poor to pay their board but who are admitted to the school with the understanding that they are to do the household work, such as washing the dishes, setting the table, assist the cook, etc., as payment for their board. They sleep in the dormitories and do not have rooms like the other girls. These girls are mostly full-bloods, or approximately full-bloods.

This school has the full four years' high school work. They also have two music teachers and the girls are afforded excellent facilities for acquiring a knowledge of both vocal and instrumental music.

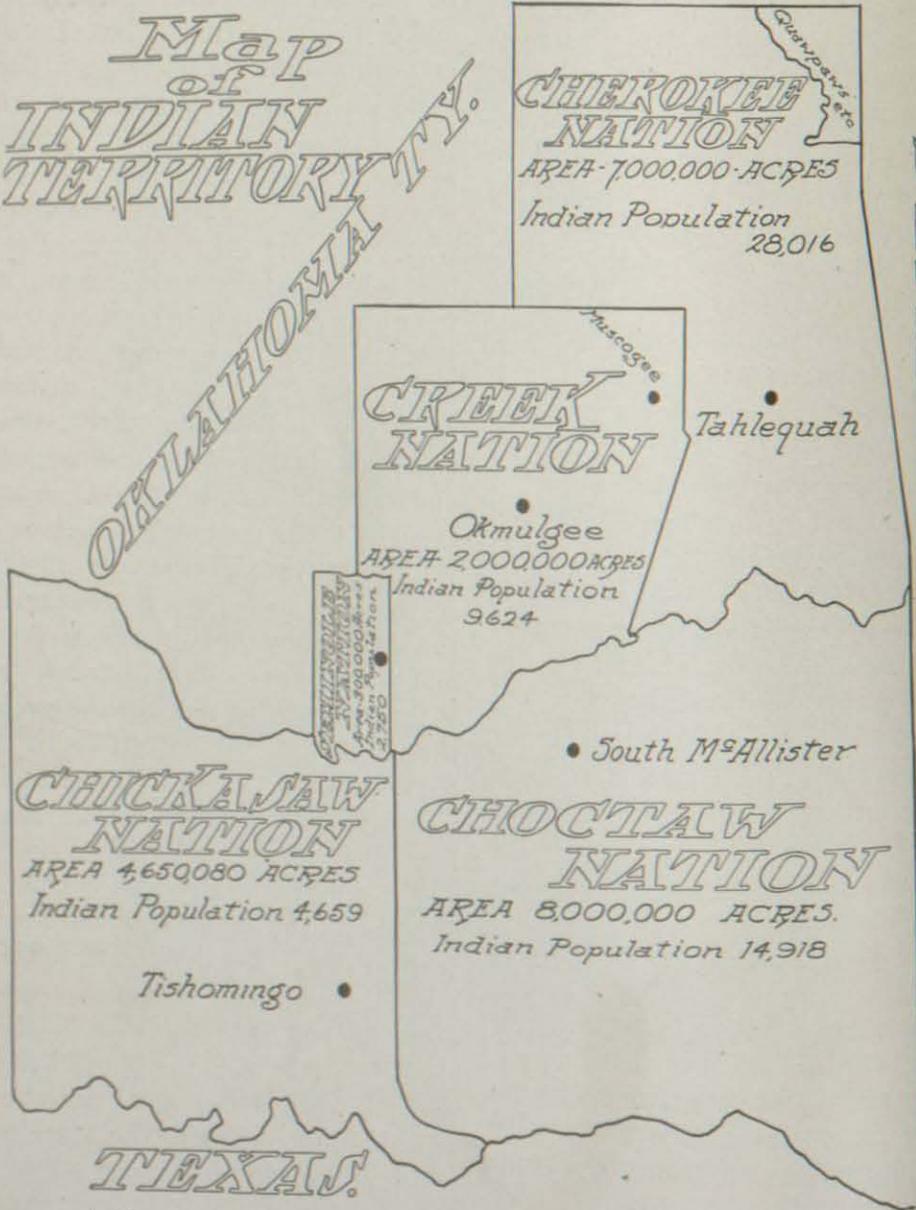
The school appeared to be well organized and under the management of a very competent corps of instructors. The building is a large, commodious structure of brick, electric lighted and steam heated. It is located on a beautiful eminence surrounded by

groves of beautiful shade trees. It is, in fact, an ideal location for a school and this Female Seminary is very properly the pride of the Cherokee Nation.

None of the domestic arts are taught the Cherokee girls outside of a little sewing. These Indians are very much opposed to their girls doing anything that resembles manual labor. Their idea is to make ladies and gentlemen of their girls and boys, and to work with the hands, is, in their eyes, degrading and entirely beneath the dignity of an educated person. Work, they think, should be left to the negroes and poor white renters to do. So instead of these girls doing their own washing, as the girls do in our Indian schools, they send their washing to the steam laundry in town to be done and the tribe pays \$150 per month for it. These girls would actually disgrace themselves in their own eyes were they seen bent over a washtub doing their own washing. To them a little book learning means exemption from doing any useful thing with their hands. This is not to be wondered at, however, when we remember that the same idea prevails largely among white people, especially among the so called "better class." To be able to make a living without work is the great object of education, according to the teaching which prevails in most of our schools. Let a teacher in our rural schools plant a garden and begin to teach practical agriculture to our white farmer boys and what a howl would go up from all quarters of the community! The idea of taking boys out of the schoolroom and away from their books to work! Why, they get all of that they need at home, besides they do not go to school to learn to work, but to learn how to make a living without work. That's the idea exactly. How many fathers and mothers have toiled and suffered

KANSAS.

Map of INDIAN TERRITORY



A MAP OF INDIAN TERRITORY SHOWING LOCATION OF THE FIVE NATIONS, AREA, POPULATION AND NAME AND LOCATION OF CAPITALS.

to rear a family of boys and girls, and have sacrificed their health and even their happiness to bring them up and educate them so they would not have to work for their living as they have had to do? This is exactly the feeling the Indian has, and when he observes that his white neighbors are striving to educate their children so they can make their living without work, he

naturally thinks that is the proper way to bring up children, and of course he wants to do things according to the best and most approved methods. The Indian is not to be censured too harshly for the stand he takes in this matter. In truth, it is a notable fact that the full-blood Indian complains less about the industrial training in the government Indian schools than do the

mixed-bloods, as a general proposition.

The Cherokees have four boarding schools for Indians, one hundred and seventy-five day schools for whites and Indians, and five mission schools for whites and Indians, with a total capacity of nearly 6,000 pupils. They also have a male seminary near Tahlequah with a capacity for 150 boys. An academy for orphans and an asylum for the insane are also maintained by the tribe. A high school is also provided for the negroes. All of these schools are supported by appropriations made by the Cherokee National Council from tribal funds. There are also about twenty public schools in this nation. They are under the immediate supervision of Benjamin S. Coppock, Supervisor of Schools in the Cherokee Nation. Mr. Coppock was for more than five years superintendent of the Chillicothe school and has spent a great many years in the Indian school service.

The Creek Schools.

The Creeks maintain ten small boarding schools and forty nine day schools with a total capacity of 2,500 Indian and two hundred colored pupils. The negroes have separate schools. There are a little less than 10,000 Creek Indians, but there are more freedmen among the Creeks than among any other tribe. The whites have fifteen public schools, besides a number of subscription schools.

The schools in this nation were very poorly managed when Mr. Benedict took charge of them. The boarding schools were dirty and filthy and in the hands of some incompetent Indians, as a rule, and the superintendent was a drunken Creek with no qualifications whatever for the work. The Creek treasury was depleted and school warrants were being discounted. There were about \$200,000 in outstand-

ing school warrants remaining unpaid. The schools have been thoroughly re-organized, competent teachers and superintendents employed and the tribe is now almost out of debt, though the banks still discount Creek school warrants.

The Creek Council appoints one member of the tribe to act with the supervisor appointed by the Government to supervise the management of the schools. If the supervisor and the Creek board of education fail to agree the matter is referred to the Superintendent of Schools for settlement.

The Creeks maintain orphan homes both for the Indians and the negroes, but they are separate institutions. All of these schools are poorly equipped plants and have few of the modern conveniences of our reservation boarding schools. Some industrial training is done in the way of Sloyd work for the boys, and sewing and needle work for the girls.

Miss Alice M. Robertson was supervisor of the Creek schools for some years after the Government took charge of them and under her supervision these schools made much advancement. She has recently been appointed postmaster for Muskogee, the largest post-office in Indian Territory. Walter Falwell received the appointment of supervisor to succeed Miss Robertson. He reports the Creek schools generally well attended, well organized and doing good work.

The Choctaw Schools.

The Indian population of the Choctaw Nation is about 15,000. They support a male academy, female seminary, two orphan homes, 10 small boarding schools and 175 day schools. Besides these there are in this nation eight mission schools for whites and Indians, two mission schools for negroes, about forty white subscription day schools, and twelve public schools.

The Choctaws have the contract system for their boarding schools. The contractor is also superintendent of the school. He furnishes board, clothing, the books and necessary medical attendance. The Government furnishes the teachers. The schools run for about nine months in the year. In the Cherokee schools only the teachers' salaries, cost of books and incidental expenses are paid out of

by Mr. Benedict when he took charge of the schools six years ago.

This school is well organized and under excellent discipline. About 50 per cent of the boys are full bloods and the remainder show more or less Indian blood. They are uniformed and organized into military companies and take great interest in their drills.

One thing quite noticeable is the fact that the employes in this school



GEO. BECK, Chickasaw Supervisor.

SUPERVISOR COPPOCK, Cherokee Nation.

MISS ROBERTSON, Creek Nation.

SUPT. J. D. BENEDICT.

SUPERVISOR BULLARD, Choctaw Nation.

tribal funds, but in the Creek Nation in addition to these the children receive their board, while in the Choctaw Nation clothing is added.

Jones Academy for boys, located four miles north of Hartshorn, is the best equipped school in the Choctaw Nation. This school is under the direct management of S. L. Morly, superintendent of the school. Mr. Morly has been teaching among these Indians for the past 11 years. He is one of the efficient teachers retained

march into the dining-room with the pupils and are under the same restrictions as the pupils and have the same food on their tables as is found on the pupils' tables. The discipline in the dining-room is excellent and no employee has to stand guard over them. They are very mannerly and orderly during the meal hour and each pupil is permitted to leave the table at will as soon as he has finished his meal. The same method is said to be employed in all the boarding schools throughout the several nations.

The regular four years' high school work is done in both the male academy and in the female seminary located at Tuskahoma. Manual training was introduced at Jones academy four years ago and the boys are very much interested in this work. Their shop building is not very well equipped, but considerable practical work is given in the way of making the necessary repairs on the buildings.

The small boarding schools are rather rude affairs, being usually old farm houses converted into dormitories and school rooms. They are small schools with a capacity for only forty or fifty pupils. These schools are located for the most part in the out-lying districts and are attended mostly by the full blood Indians.

The Choctaws do not control their own school funds. Their schools are supported out of the royalties derived from coal and oil leases. The Department collects this money and deposits it with the assistant U.S. Treasurer at St. Louis where it is held in trust to be used for the support of schools. This Nation conducts its schools on a strictly cash basis and has more money for schools than any of the other nations.

The Chickasaw Schools.

The population of the Chickasaw nation is about 5,000 Indians. They have five Indian boarding schools and fifteen day schools. There are also in this nation 18 public schools for whites, 5 mission schools for whites and Indians and 38 subscription schools for whites.

These Indians have the most unusual custom of distributing the patronage of any of the other tribes. In the other nations the purpose of the schools seems to be for the benefit of the children. The Chickasaws expend their money as much for the benefit of the

parents as for the pupils. They allow the parents \$12 per month for boarding their own children while in attendance at school. For this reason many families move in from the isolated districts to the vicinity of the school where they rent a house and send their children to the school, receiving \$12 per month for each child enrolled.

The Chickasaw schools have been very badly managed and the Government has never been able to get control of them, more than that no teacher can be employed who does not have a certificate approved by the superintendent of schools. The government also appoints the Supervisor whose authority is merely advisory. In consequence of this fact the Chickasaw schools are perhaps the poorest schools in the Territory. The nation is indebted \$300,000 incurred in maintaining the schools. About one-half this amount is covered by school warrants now held by one St. Louis bank alone. Congress has recently appropriated \$300,000 to pay off these outstanding school warrants. Teachers in this nation have had to discount their school warrants often as much as 50 per cent in order to get the money on them.

Not a single school warrant has been paid by the Chickasaw nation which has been issued during the past three years. This is a striking example of the Indian's ability to manage his own affairs when left free to do so.

The Seminole Schools.

The Seminole Nation has a population of 2,750 Indians, being the smallest of the Five Tribes. The Government has nothing whatever to do with their schools, as the right to manage their own schools is reserved by treaty stipulation to the tribe. However, they very wisely allowed the management of their school affairs to remain in the hands of the Missionaries who

established and maintained them for many years. These Seminoles, unlike the other tribes, permit the negroes and Indians to attend the same schools. This would never be permitted in any of the other tribes. As a rule the Indian feels himself far superior to the

negro and he is as much opposed to social equality of the two races as are the whites.

A correspondent writing for the *Holdenville, (I. T.) Tribune*, on education among the Seminoles, says:

The very excellent school system now in operation among these people has been the growth of years. It is the result of a liberal policy on the part of the Indians. No direct aid has ever been received from the United States Government. However, in the treaty of 1856 the Government provided a fund of \$3,000 annually for a period of ten years for the establishing and maintenance of schools among the Seminoles. But these were busy days for the United States, the great war cloud was rising and this fund was never applied as provided, the times making it entirely impractical to do so. This was a great loss to the Seminoles, no other offer of help being extended them. Probably the first actual attempts at teaching the Seminoles were in connection with the labors of the Rev. Mr. Lilly, a Presbyterian missionary to the Indians, who began his labors some time before the war near the mouth of Little River. This was purely a missionary effort but was afterwards, about 1866, fostered and encouraged by treaty provisions. The Rev. L. R. Ramsey, associated with Mr. Lilly, succeeded to the work. The school



EMAHAKA BOARDING SCHOOL, SEMINOLE, NEAR WEWOKA.

was removed to near the present town of Wewoka, and a co-operative fund of \$25,000 was provided by the Seminoles as an annual appropriation to the work. This was a school for both boys and girls, and much was accomplished by faithful labor. Later on, in the '70's—about '78,—a similar school was established at Sasakwa, for girls only, with a capacity of thirty pupils. A fund of \$2,000 annually was appropriated towards its support by the Seminoles. The Methodist Church, South, was in co-operation with the nation for ten or more years. These were both boarding schools, where the pupils were continually under the care of the managers, and much faithful primary work was done, the church and the nation joining hands therein. There was also established several day schools, which received their support from the treasury of the nation. Under the wise and efficient leadership of the Hon. John F. Brown, for sixteen years principal chief of the nation, a man of great worth, of wise head and kind heart, and in true fellowship with his people, much advance was made in this, as in other lines. Many of the children were still without school advantages, and it was, therefore, determined to enlarge the capacity of their boarding schools. New locations were chosen, the one near Wewoka being located at Mekusukey, and now known as Mekusu-

key Academy. For the Sasakawa school a new site was found five miles south of Wewoka, and the school named Emahaka Academy.

Large and commodious brick and stone buildings were erected, with a capacity of 112 pupils each. The cost of these to the nation was upwards of \$85,000. Modern in style, steam heated, water works and other conveniences make them educational plants of great value.

The Mekusukey Academy was opened about 1892, with a full attendance, fifty-six boys and fifty-six girls, still under the supervision of the Presbyterian board, and the co-operation continued until about 1896.

Several changes have taken place in the superintendents, but undereach some higher ground has been attained, and it is now ably conducted by Prof. J. H. Cochran. It is at present a school for boys only, the change occurring about '95 or '96.

In 1894 the school at Sasakawa was moved into new quarters at Emahaka. While yet at Sasakawa, the Methodists having retired from the school work in 1887 by request of the nation, the American Baptist Home Mission society of New York entered into co-operation with them in the support of the school. Rev. W. P. Blake, who had labored as missionary to the Indians, was chosen superintendent, and is now in his eighteenth year as the head of the school. Each of the academies has an able faculty, consisting of principal teacher, intermediate teacher, primary teacher, music teacher, head matron, two industrial matrons, and one who has special charge of the health of the pupils. About 1896 both the co-operating church societies, because of sufficient reasons, advised with the Seminole authorities as to their ability and willingness to take full support of these academies. They were found not only able to undertake the enlarged task, but willing to do so, and it followed speedily that the work passed over entirely to them. Since that date an annual appropriation of \$10,500 has been made to each of these schools, and it has

been promptly paid by the nation.

In 1895-6 it was deemed best to make the Mekusukey school academy for boys and the Emahaka academy, a school for Seminole girls, and they have remained such to this date.

A number of neighborhood or day schools have also been in operation for many years, supported entirely by the Seminoles. The steady advance of the white race has for years been seen by the leaders here to promise great changes, demanding much, and in view thereof, in the agreement made with the United States in 1897, it was provided that a permanent school fund of \$500,000 of Seminole funds be set aside with the United States, to be under the direction of the Secretary of the Interior, becoming operative when tribal government should cease. The interest thereof, at 5 per cent per annum shall be used in support of their schools, exclusively for Seminole children. A further provision was made, setting aside, or allotting to each of the academies 320 acres of land, and a further allotment of eighty acres to each of the eight day, or public schools, which it has been thought should be established.

The Seminoles have thus shown



REV. W. P. BLAKE,
Superintendent Emahaka Boarding School.



Choctaw Male Academy.—Jones Academy, Dwight, I. T.

their deep and abiding interest, let us hope, in the welfare of their children. Under proper management the two academies may be so enlarged and equipped as to furnish a high grade of education for every Seminole boy and girl. This is the work of the Indians. They have sought to provide for their own. In 1906, on the cessation of tribal government, their work will pass into the hands of the Secretary of the Interior, under whom that which is so well begun will be carried forward to greater efficiency and larger results. Endowed academies for all their children will doubtless be the fruitage of the Seminoles, desires for better things in educational matters.

Summer Normals.

One of the first reforms that Supt. Benedict inaugurated after taking charge of these schools was in the management of the Teachers' Institutes. The first one of these Institutes Mr. Benedict attended he found the teachers all assembled at the capitol building of one of the nations. The tribal Superintendent called the meeting to order, announced its object, collected a dollar from each teacher present, then told them to go ahead and organize in the usual manner and prepare a progame for the afternoon; saying this, he took his departure and went out in town and got drunk.

These summer normals are very different affairs now. A four weeks' normal is held each year in each nation. Competent instructors are employed and the teachers are organized into a regular school. As a result the standard of the teaching force has been actually raised year by year until now it will compare favorably with that of many of our states. All teachers are required to attend, and so during the month of June there are assembled in the various summer normals throughout the territory 500 teachers

receiving instruction from skilled instructors in the branches they are required to teach. In this way a great many of the Indian graduates from their own high schools have developed into excellent teachers.

Only One More Year.

March 4th, 1906, will witness the dissolution of the tribal Government of the Five Civilized Nations and the United State Government will no longer exercise jurisdiction over their schools. Unless some provision is made by the next session of Congress these schools must all be closed at the end of next year. Then what will become of the thousands of children now attending these tribal schools? This is a very serious question to these people. Will these Indians when left entirely to themselves possess the necessary capacity and inclination to establish and maintain a successful system of schools for themselves? No doubt that thousands of the mixed bloods, and the practically whites, will prove themselves thoroughly competent to care for themselves, but what about the thousands of full-blood Indians living back in the hills and remote districts; what must become of them? Surely this matter should not be passed by so lightly. Something should be done—and that at once—to provide school facilities for these people. The United States Government has not discharged its full duty toward these Indians until it sees that their children are guaranteed the opportunity for securing an education. O. H. L.

THE UP-TO-DATE GIRL.

She caught all the other girls' beaux,
Because she had such stunning cleaux,
She knew what to wear,
From the rat in her hair
To the tips of her open-work beaux.

—ISABEL McARTHUR.

THAT \$750,000 FEE.

Under treaty stipulations each Indian of the Choctaw and Chickasaw tribes have a common interest in the lands of both nations, so that every fraudulent admission to citizenship in either of these nations affects the rights of all the Indians of both tribes.

A few years ago when the Dawes Commission was preparing to enroll the citizens of these two nations for the purpose of making their allotments, urgent complaints were made to the effect that a great many applicants for citizenship were being denied by the tribal authorities for no other than political reasons, and that about four thousand Indians were thus being denied their rights. In order to see that justice was done, as he thought, the Secretary of the Interior took the matter of determining tribal citizenship in these nations out of the hands of the tribal authorities and by act of congress approved June 10th 1896, this power was vested in the Dawes Commission, with the right of claimants to appeal to the United States Court for the Central and Southern Districts of the Indian Territory.

The tribes objected to what they considered such an arbitrary action of the Government on the grounds that they considered that they alone should be the judge as to whom they should admit to citizenship. Their protests proved of no avail and they at once began to consult the best legal talent in the country to see if there could not be found some way of defeating these fraudulent claimants. But they were informed that since the Supreme Court had upheld the constitutionality of the law that there was no relief.

Both Governor McCurtain of the Choctaw Nation and Governor Johnston of the Chickasaw Nation believed that a great wrong had been done the Indians by permitting these white intruders and renters to share in the distribution of their tribal lands and moneys. They had previously employed the young law firm of Mansfield, McMurray and Cornish of South McAlester, Indian Territory, to adjust some tribal matters for them and remembering the ability and industry these young attorneys had displayed in the conduct of the business of the tribes which had been intrusted to them, they decided as a last effort in the cause, to turn this matter over to them and ask them to make a thorough investigation of the law and facts and see if they could not secure the relief sought for.

With characteristic energy and determin-

ation these young attorneys set to work to accomplish what everyone believed to be a hopeless task. They soon discovered that practically all of the four thousand claimants were either white adventurers who had come into the territory from the adjoining states at the instigation of cheap attorneys and claim agents to enter the wild rush to work their graft, or they were those who had resided in these Nations for years as non-citizen renters and leasors. These were all denied citizenship by the tribal authorities as well as by the Dawes Commission, but upon appeal to the United States Courts their cases were tried again without any reference to the former investigations of the Dawes Commission and these applicants were in almost every instance admitted to full citizenship.

It was soon discovered by these young lawyers that all manner of fraud had been resorted to. In many cases the testimony given the United States Court had been bought outright. In many other cases affidavits were introduced as evidence which were shown conclusively to have been from persons who had been dead many years before the date of the alleged affidavits.

This investigation was commenced in September 1900 and the matter was urged with such persistence the Secretary of the Interior directed the Dawes Commission to enter into a supplementary agreement with these two Nations subject to the approval of Congress, providing for the Creation of the Choctaw and Chickasaw Citizenship Court and empowered it to retry these "Court Claimant" Citizenship cases. This agreement was ratified by act of Congress July 1, 1902, and on Dec. 17, 1902, the Choctaw and Chickasaw Citizenship court rendered its opinion declaring the former decisions void.

This saved to these Nations about twenty million dollars and on Dec. 10, 1904, the Citizenship Court rendered its decision fixing the sum of \$750,000 as a reasonable compensation for Mansfield, McMurray & Cornish, the attorneys, which sum has recently been paid to them by the secretary of the treasury out of the Choctaw and Chickasaw tribal funds.

O. H. L.

The Cherokee Tribe Has Good Schools.

The Cherokees of Indian Territory are conceded to have the best school system of any Indian tribe in the world. Within the bounds of Cherokee nation there are now approximately 250 school teachers, with over 200 schools supported by the tribal government.

BACK TO THE BLANKET

By S. M. McCowan.

CHAPTER VIII.



AND I read:

"Not many generations ago, where you now sit, encircled with all that exalts and embellishes civilized life, the rank thistle nodded in the wind, and

the wild fox dug his hole unscared. Here lived and loved another race of beings. Beneath the sun that rolls over your head, the Indian hunter pursued the panting deer; gazing on the same moon that smiles for you, the Indian lover wooed his dusky mate.

"Here, the wigwam-blaze beamed on the tender and helpless, and the council-fire glared on the wise and daring. Now, they dipped their noble limbs in your sedgy lakes, and now, they paddled the light canoe along your rocky shores. Here they warred; the echoing whoop, the bloody grapple, the defying death-song, all were here; and when the tiger-strife was over, here curled the smoke of peace.

"Here, too, they worshipped; and from many a dark bosom went up a fervent prayer to the Great Spirit. He had not written his laws for them on tables of stone, but he had traced them on the table of their hearts. The poor child of nature knew not the God of Revelation, but the God of the universe he acknowledged in everything around.

"He beheld him in the star that sank in beauty behind his lonely dwelling; in the sacred orb that flamed on him from his mid-day throne; in the flower that snapped in the morning's breeze; in the lofty pine that defied a thousand whirlwinds; in the timid warbler that never left its native grove; in the fearless eagle whose untired pinion was wet in the clouds; in the worm that crawled at his feet; in his own matchless form, glowing with a spark of that light, to whose mysterious source he bent in humble, though blind adoration.

"And all this has passed away. Across the ocean there came a pilgrim bearing the seeds of life and death. The former were sown for you; the latter sprung up in the path of the simple native. Two hundred years have changed the character of a great continent, and blotted forever from its face, a whole,

peculiar people. Art has usurped the bowers of nature, and the anointed children of education have been too powerful for the tribes of the ignorant.

"Here and there, a stricken few remain, but how unlike their bold, untamed progenitors. The Indian of falcon glance and lion bearing, the touching ballad, the hero of the pathetic tale, is gone! and his degraded offspring crawls upon the soil, where he walked in majesty, to remind us how miserable is man, when the foot of the conquerer is on his neck.

"As a race, they have withered from the land. Their arrows are broken, their springs are dried up, their cabins are in the dust. The council-fire has long since gone out on the shore, and their war-cry is fast fading to the untrodden west. Slowly and sadly they climb the distant mountains, and read their doom in the setting sun. They are shrinking before the mighty tide which is pressing them away; they must soon hear the roar of the last wave, which will settle over them forever.

"Ages hence, the inquisitive white man, as he stands by some growing city, will ponder on the structure of their disturbed remains, and wonder to what manner of persons they belonged. They will live only in the songs and chronicles of their exterminators. Let these be faithful to their rude virtues, as men, and pay due tribute to their unhappy fate, as a people."

And I wondered about it. "They will live only in the songs and chronicles of their exterminators." Will they? And why? And what is their "unhappy fate?"

The sun went down in glory. I wondered still. The glory faded away, slowly, regretfully, and the shadows crept slyly out of dark caves, darting here and there in timid haste.

The noises of the day gave place to sleepy notes as the earth and her brood prepared for rest. The stars appear like diamonds in a ball room, slowly, shyly, then like a flash across the sky. The moon, sweet, pale, beautiful, like a ghostly nun, floated into sight, flashing her beams into all the corners she could reach, illumining the earth and transforming the clouds into white and gold filagree. The Mother Mountain looked like a great frosted cake in front of us. The lake at her feet was her mirror.

And presently there was not a sound any-

where. All Nature slept. The wind even was too tired to murmur and save for a sigh now and then, as it cuddled in leafy shadows, I would have believed it truant.

It was then I heard a whisper—a whisper from the soul. It is at night the soul talks sweetest and best. And after hours of sweet communion I wondered no more, for soul-talk is the satisfying talk of peace.

And this is what I treasured from the soul's talk: God is Life and Life is God.

Life is not useless, and no man can make it so.

God gives every man a soul. The soul lives forever.

Once God, for a purpose, personified a Soul and called it Jesus. He was a light unto the world and for all men for all time.

But since the Beginning of Time Jesus was.

He was the soul of man. In this wise was man made in His image.

Jesus has been crucified not once but many times. Yet He goes on His way calmly, leading men out of darkness into light. This is education and culture.

He views men's struggles serenely, the struggles that men call sins, and it is His whispers of encouragement that men call Hope.

Men are condemned of men. But Jesus never condemns. He counsels men to try again. And it is the Soul that counsels.

Men punish men for crimes. But the Soul whispers: It was not a crime. It was foolish wandering from the Way. The Way is dark and pitfalls are many. You must follow the Light that I give you.

Preachers say that men sin, but this is idle talk. They know not whereof they speak. They cannot judge of motives.

They say that certain ones are condemned to everlasting Death. How can this be when the only part of man that is immortal is the Soul and the Soul is God and cannot die?

The Indian is a man. God made him and gave him a soul. No soul was ever lost. No soul ever slept. Yet the soul is not a free agent. It cannot command; it can but advise and sooth and encourage. It brings the man ultimately safely through the fierce attacks of instinct and heredity and gives him conscious control of his powers. It is then he masters environment and marches unerringly along the way to the heaven of achievement.

All education is growth, and the Soul is the master.

The Indian will grow, but his growth, as the growth of all men, must come from within—

from the soul. Until men recognize the presence of the soul and their dependence on it for Truth and Light, they must grope, and groping is the sign of blindness, the cry of the Lost.

Evolving a wild growth into a cultivated plant is a tedious process.

The Indian is in the adolescent state. His inheritance from the past holds him in the storm center of adolescence. It provides the impulses to perversity. Adolescence is the time of moral stunt. Hereditary influences control and pervert. The weakness and moral side-steppings of the fathers come to most with the later generations.

The Indians are struggling in the bondage imposed upon them by the fathers. They are at the mercy of a rich inheritance of superstition. This superstition plays with them as a cat plays with its victims. The only thing that can save them in the passing through this extraordinary storm is the education we can give them.

And we have first to conquer the grim specters of superstition and moral perversion by turning on the light of Christianity and getting in touch with the soul. It holds out its hands to welcome you. When your soul is in communion with His you may establish a principle, and then you have your foundation upon which to build.

You cannot dodge this plain duty. You must make the Indian an educated red man, and this you may do by drawing him out from the prejudices, the superstitions, the bad habits, the foolish traditions and degrading beliefs that now fetter his mind. Your work must be with the young. The old are crystalized.

I often visited the Indians in their camps. The camp-life was always an interesting study. Besides I thus kept in touch with my constituency.

Neodasha was sitting in the doorway of her rude comfortable home, busy at her work. She lived alone now. She was no longer the favorite wife. Since her blindness and Lee's departure she had taken to moccasin manufacture. It was a pleasure to watch the play of her deft fingers as she fashioned the soft skin into foot-form, trimmed the edges and placed the beads in quaint designs. The sight that had left her eyes had located in her finger ends. I had found a ready market for all her make—and they were many—and every week or two a wad of money went away to

Lee. Against this kindness I had protested in vain.

"He is my stick," she said, sweetly. "Would you take it away and let me fall? You pity me because I am blind, yet I see better than ever before. I see Lee as a baby, a little toddler, in the cave, in smiles and tears. I see him sleeping under the trees, fishing in the waters, on the trail of the rabbit, snaring the birds.

"I am happy, too, in my blindness. Since I cannot see I can think, and thinking is good, O, very good. I think and talk with the Spirit—that you call Soul—and these talks make me glad. It seems to me I would be happy all alone with this spirit of mine. Even though all my tribe was gone and I had no living thing to talk to I think I would be just as happy as I am now."

"I don't understand," I said, like a fool. "Why are you so happy?"

"O, because I'm not afraid," she said, simply.

Then I knew there was nothing I could teach her. She had found the key to all happiness, all success. Fear is the parent of all the foul brood of things that defeat power and peace. Fear makes cowards of us all. "The goblins 'll git yo' if yo' don't watch out" we drink with our first meal. Fear is man's first and only real enemy. The soul points the way to the door of freedom and the seeker moves warily in that direction, but is soon halted by sight of that awful Dweller of the Threshold—FEAR. Fear bars the way of all progress, all advancement, to heaven itself.

A woman toiled in the midst of an Indian camp. Alone because there was not a soul she could go to for comfort. She was doing her duty and the Master's work as a Field Matron in the Government's service. For three years she had toiled uncomplainingly, lovingly, sweetly, though ignored or forgotten of men. Forgotten except at the close of the quarter when the agent faithfully mailed her check, when, thinking he had done his full duty, he proceeded again to forget.

As though one's faithfulness could be settled by a check! As though one ever outgrew the hunger for praise! A check however large cannot pay for loyalty to purpose. It can be but a wee payment on account. Complete compensation comes only in the satisfying "Well done! thou good and faithful servant."

This woman was expected to accomplish

wonderful things. She was to lead Indian women, by a few passes of the hand and other hypnotic influences, out of the land of bondage into full-bloom civilization. Nothing was provided her in the way of helps, so it must be assumed that she was expected to accomplish results with the aid of hypnotism alone.

I found the little woman bustling cheerfully. All people who achieve big things are cheerful—cheerful and unafraid.

"Come in. I am glad to see you. Do you know you are the first white person I have seen for six weeks." And she laughed gaily.

"Are you afraid?"

"Not of you, at any rate. There, sit there in the shade on my best chair. Bet you don't know how I made it, nor of what."

We examined it together. It was great fun. The chair was a whiskey barrel sawed three-quarters in two about one-third of its length, the other quarter's staves being left as originally placed. The seat was a bit of coyote skin. The whole was tastefully covered with cheap calico.

"When I started in the furniture business it was with the grim determination to have a complete set of chairs, with table, cupboard and other things to match. But I run out of material. The worst of it is that I don't believe I was sorry. I am pretty well convinced now that I was not cut out for a cabinet maker."

"This is not half bad. But where did you get your barrel?"

"O," and the sweet face went sad, "the camp had a big dance, accompanied by a big 'eat,' and it's getting so now that these dances and eats are not fashionable unless a few kegs of beer or whiskey form a part of the menu. I suppose the agent tries to stop the Indians drinking, but if he does he's not very successful. We are so far away from headquarters that few people other than ourselves know what is going on."

"Is the practice growing?"

"Yes, it is. It has grown into a habit. Indians are so weak. They have no principle, no standard of morals. Nothing is bad to them that they can do. They have no cross to cling to. They sacrifice self for fear, but never for love."

And the brave little woman sighed, venting in this way the trouble that hurt her heart. I pitied and sympathized with her because I understood.

"What is to be done?" I asked.

"There is but one thing to do, I think. We

must establish a standard. We must create ideals of greatness, of nobility. We must awaken sleeping ambitions. They must be made dependent on their own resources. But who is that coming? Another white man! Why! what's going to happen! Is it a picnic?"

The new visitor was the superintendent of one of the Government's large non-reservation schools.

"I'm up against it—hard," he said, after the usual formalities, and the matron's laughing endeavors to seat all comfortably on one "best" chair and numerous substitutes in the way of boxes and logs.

"It's this way," he continued in response to our polite inquiries. "I've got to have more students in school. Just got to have. I haven't got my quota. You know the Government appropriates \$167 per capita per annum. If we fail to secure our quota by ten we are barred from spending \$1,670 of our appropriation, and so on. I'm short one hundred and don't know where to get them."

"Poor man!" said the sympathetic matron. "Have you seen the agent? You ought to take more than that number from this agency alone."

"Yes, I've seen him. Apparently he is really anxious to give me all the children on the reservation, but—"

"But they don't materialize, eh?" I interjected.

"They don't—somehow. The children are willing, too. But when I go to the parents for their consent they tell me the agent don't want 'em to send their children away, and then when I tell this to the agent he assures me that he hasn't the slightest objection—would really be overjoyed if I would fill my school from his reservation school as he is over-crowded, etc., and—and—"

"There you are," said I.

"And there I am. Now what am I to do?"

"Go home, eat three good meals per day, take a siesta every afternoon and don't worry," said the matron, cheerfully.

"May as well," said I. "You won't get any children here."

"But why?" asked the poor superintendent, pitifully. "I've just got to have 'em."

"You see," he continued, after a pause in which the wrinkles came proving the worry, "if I don't fill up my school I can't use my appropriation and I've reached the limit now. I'll have to cut off all salaries, stop all improvements and—and be reprimanded by the

Office. It isn't pleasant to be considered a failure, you know."

"It's too bad," said the little matron, impulsively. "Why don't the Government make the Indian parents send their children to school?"

"Or stop building schools," said the superintendent, dolefully. "We can't fill the schools we have, still the last Congress appropriated \$300,000 for new schools."

"You forget that we are a great People," said I, "A Great People, a consistent people. We make the Tail Feathers Fly, don't you know, and YELL while the OLD BIRD SHRIEKS. How can we be expected to care about such little matters as compulsory education for Indians. We have it for whites, but the redskins are our 'peculiar' people, and must be treated in a peculiar manner. He must have his own laws, his own standards, his own way."

"The fact is," I continued, soberly, "we are on the wrong trail in this Indian question. Indians should not be herded any more than other races should be herded. Reservations should be opened up. The Indians should have their farms and then the whites should have a chance. Community life may be the happy life, but it is fatal to progress."

"Now that's good sense," said the matron in her happy way. "We must encourage the Indian's individuality. This'll make him selfish, but it's the only way. Every one must work out his own salvation regardless. Give the Indian his money, give him his land, give him everything coming to him—"

"Including an education," interrupted the superintendent.

"Of course; that particularly. The Government owes that to every child of any race."

"But what will be the result of so much giving?" asked the superintendent.

"Bedlam and hades for a time," I said. "Money will flow like water. Lands will be sold. The saloon keepers and bootleggers will grow rich. Poverty will follow and hard times will come, and then the Indian will wake up."

"And when they do they will amount to something, for they will have to depend on their own resources. They will work, they will conform to our methods of civilization and will grow away from the bad that so long has bound them," said the little woman.

"Have you any returned students?" asked the superintendent.

"A few," answered the matron. "No, they are not doing well," she continued

anticipating his next inquiry. "How can they do well? They get no sympathy at home. They are pitifully few and weak. They are surrounded by a jeering, scornful crowd who laugh at the new ways of manner and dress. They come back full of high ambitions. For a short time they are brave, but the end of their struggle is defeat. What chance has a rabbit among a hungry wolf-pack?"

"I thought your work was among the old people. Ain't you a little hard on them?" said the superintendent, slyly.

"Not a bit of it. I know them. I've given them up. I am expected to teach the women housekeeping, but what can I do with a soap box and a dozen old flour sacks? I was deposited here by the agent who gave me a copy of the Rules of the Indian Office and some advice about how to handle the Indians. This was a century ago (so it seems), and I haven't seen him since, nor has he given me any thing to do with. My department of Domestic Science is not particularly flourishing, still it is wonderful the different styles of preparing corn, beans, seeds and nuts we have discovered. But you should see my Domestic Art class. These names sound big, don't they? Honestly though it is folly to try to change the old Indian. He has a wonderfully strong personality. His habits are firmly rooted in tradition and superstition. He has no use for his instructors. The whites are his enemies. He would they would leave him alone. Our hope is with the younger generation and education."

"That's true. Look at old Kasatch, for example. I've labored with that old rascal in season and out, and had my labor for my pains."

"But what good will education do the children if they must come back to such conditions as you describe?" asked the superintendent.

"Lots of good," said the matron quickly. "Conditions are bad enough, and they'll be worse before they grow better. Since the allotments have been made the old Indians are more independent than before, but its the right thing to do—to allot. And its right for the boys and girls to come back to their homes. I wouldn't give much for isolated purity. The virtue of the hermit does not appeal to me. Let's meet temptation and resist it. Education should give us the strength to do this. I believe it would give our Indians this strength if our big schools would pay more attention to character building and less to football."

We all had a laugh at this thrust, and the superintendent went red.

"I've dropped the old Indians, as I said before," continued the little matron, "and am putting forth all effort to save the young. The returned students, some of them, are great helps to me. I wish we had more of them. The other side—the old, indifferent Indian—is greatly in the majority at present. I'm expecting much from Lee when he returns."

"I hope you'll not be disappointed," I said.

"He'll be back in another year now."

"But why must he come back?" asked the superintendent, "Won't it be moral suicide? A good deal like turning a lamb loose in a den of wolves?"

"Not quite so bad as that," I answered, "but bad enough. He won't find much sympathy among his home folks, who will, nevertheless, be delighted to see him. They won't—can't—understand him. His grand old mother will be a tower of strength to him. All the girls will make love to him. Kasatch will see to that. If the old fellow could get him to marry one of the camp girls he would be jubilant. She would drag him down and hold him there."

"O, he *mustn't* do that," cried the little woman, "We will guard him, you and I, won't we? Besides I've got the nicest little brown-faced, black-eyed maiden picked out for him you ever saw—cheeks like butternuts in October, smiles and dimples and *character*. *She's* been thru the mill, I tell you. Sometime I'll tell you about it."

"Can't you tell us now?" asked the superintendent.

"No, not now. I want some information now. How many allotments have been made?"

"About 600," I replied.

"Has Kasatch taken his?"

"No, and he declares he won't."

"Some of *my* Indians are leasing their lands to whites, and we are getting *some* pretty good neighbors—that is, if you can call one a neighbor who lives ten to twenty miles away. But it's a bad thing for the Indians—this leasing business. Don't you think so?"

"I do, indeed. You are so far away from the storm center you haven't been effected much yet. But all the desirable lands near the agency are rented to white men, while the Indian owners loaf. Idleness is bad for anyone, especially so for primitive people without aspirations. And when such people

have a surplus of both time and money they soon camp in the midst of ruin. Our Indians are rich, you know. They have annuities, "grass" money, "lease" money, "oil" money, and "dead Indian" money. It is nothing unusual to see an Indian walking about town with a thousand dollars in bills in his hand."

"I'll bet he don't walk with it long."

"Not very, ordinarily. His white brothers are ever ready to lend a helping hand in such cases. Many of the old Indians don't know the difference between denominations in paper money and are easily swindled. I was standing in front of a store one day when an Indian went in with a roll of bills to pay a small debt of fifteen dollars.

"The merchant—a good church member and reputable citizen—helped himself from the roll to the extent of seventy-five dollars, gave the Indian a cigar, patted him on the back and invited him to call again."

The scoundrel!" exclaimed the indignant matron. "What did *you* do?"

"Well, that merchant don't speak to me now. At one time an Indian was induced to invest \$900 in a beautiful hearse which he used as a family carriage. Another sold a piece of land for \$1000. He was paid in bills. An hour later an enterprising Yank came along with \$100 in silver half dollars which he exchanged for the \$1000, much to the delight of the Indian, who gave him a pony for his kindness."

"Isn't it dreadful!"

"What is to become of such ignorant people?" asked the superintendent

"O, they'll come out alright. An Indian will learn. He won't allow himself to be cheated always. He's somewhat of a grafter himself, too."

"For instance, an Indian has 100 acres of farm land he wishes to lease. He makes application to the Agent, who sends his farmer to look the land over and appraise same, which appraisal is submitted to the agent. The agent then informs the prospective lessor that he will approve the lease for the appraised consideration to be paid to him to hold in trust for the Indian lessee, provided the Indian is willing to sign the lease. Now Mr. Indian is on to his job. He knows that his land is very desirable farming land and that the white man wants it. He also holds off until late in the season knowing that rather than lose any more time looking for land, that the white farmer will be willing to give a little "on the side" in order to secure an immediate consummation of the

matter. So Mr. Indian holds off and makes excuses about signing up until, finally, some one prompts the white man, if he be a new comer, and so he goes to the Indian and says, 'Here, Big Tail, it is getting late. I want to begin plowing and I don't want to run around and spend time and money looking for another place. Your land is good and suits me, so if you will go up to the agent's office with me and sign up here's \$100 for you.'"

"O, why haven't they got a Moses to lead them out of bondage," exclaimed the matron.

"I've noticed that the Moses-business is a thankless task," I replied. "The new agent tried that with a band last year and nearly lost his life for his trouble. Indians are suspicious of all whites. Ignorance either leans on you or away from you. It is either dependent or suspicious, never independent, never discriminating.

"The band I speak of numbers 52, comprising sixteen families. These all live in good houses, now—thru the efforts of the agent—except one old woman who refuses to live in a house, but persists in following after the old ways.

"Soon after the new agent assumed charge there was a large payment to be made. Accordingly as soon as the funds were placed at his disposal he went over to this band with \$57,000. All this money was to be paid to 16 families. Grafters were on the spot ready to get the Indians' money as soon as it should be paid to him. The agent took in the situation at once and immediately resolved to protect the Indians from the avarice of these white men who had come there to fleece poor Lo. So he told the Indians that he had come to make a very large payment of money to them, but that he had decided not to pay them in cash, but that all of them should meet him at the bank in town and he would there deposit to their credit their rightful share. He did this, giving each a deposit and check book, with instructions to the banker not to cash any of their checks on this money unless such check had the O. K. of the Farmer in Charge. The Indians were sure the agent was playing them a trick. They *knew* he was in "cahoots" with the banker to rob them of their money. They insisted upon being paid cash. The white grafters told them it was a scheme to rob them. They counseled for some time and then made a savage rush for the agent, who, but for the protection afforded by the inner office of the bank and the guns of the police, would have died then and there. Not until they had written numerous checks which were

promptly cashed by the bank were they reconciled to this new method of finance. An Indian must be shown, not once, but many times. As a result of the agent's care this little community is said to be the best housed and has the best furnished and neatest homes of any Indians in the country."

"Why does the Government give them so much money?" asked the superintendent.

"But why shouldn't the Indian have his own?" I asked. "It is his. Must the Government be his bookkeeper and banker forever? The Indian can learn only by doing. He'll be robbed, of course, but we learn to dread the fire after a burn or two. The Indian cannot grasp the abstract. He must do and do and do. Don't you find this to be true in your school work?"

"I certainly do. Still it seems a pity to be a party to their utter ruin."

"We've been that. It's time to dissolve the partnership. The Indian should have the white man's chance and take the white man's chances. They are many and he'll fail in most. The trail to the goal will be strewn with wrecks, but so it is now. Those who survive will be MEN.

"True. An Indian is a citizen when he accepts his allotment. Does he vote?"

"Very few of them do. At the last election fifteen of the tribe voted. More would have voted but the democrats assured them that if they voted they would have to pay taxes and work roads, so they stayed at home and played cards."

"The Indians are permitted to sell inherited lands, are they not?"

"Yes—'dead Indian' land, it's called here."

"This is another source of revenue."

"And a big one. It gives fine opportunities for grafting too, for both white and Indian."

"How?"

"The original Act authorizing the sale of dead Indian allotments reads as follows, viz:—

"That the adult heirs of any deceased Indian to whom a trust or other patent containing restrictions upon alienation has been or shall be issued for lands allotted to him may sell and convey the lands inherited from such decedent, but in case of minor heirs their interests shall be sold only by a guardian duly appointed by the proper court upon the order of such court, made upon petition filed by the guardian, but all such conveyances shall be subject to the approval of the Secretary of the Interior, and when approved shall convey a full title to the purchaser, the same as if a final patent without restriction upon the

alienation had been issued to the allottee. All allotted land so alienated by the heirs of an Indian allottee and all lands so patented to a white allottee shall thereupon be subject to taxation under the laws of the State or Territory where the same is situated. Provided, That the sale herein provided for shall not apply to the homestead during the life of the father, mother, or the minority of any child or children."

"It was not long until nearly all of the 'dead Indian' allotments on the reservation was bid off and sold.

"It was soon apparent that a blunder had been made in permitting the sale of all the Indian inherited land at one time and an effort was made to retrieve the error by revoking the old rules and promulgating a new set with proper safeguards for the Indians."

"In the meantime much mischief had been done. Many of the heirs interested demanded a consideration for signing the deeds, while others borrowed as much money as possible from the purchasers; the credit of the Indian rose to high water mark in the business and banking fraternity for it became an accepted fact that in a little time he was to possess in his own right big sums of money. Men of means who had invested heavily in these Indian lands loaned out thousands of dollars absolutely without a farthing of security other than the mere promise of the grantors to reimburse the loaner when the proceeds of sale should be delivered unto them.

"Like a peal of thunder out of a clear sky came the summons to disregard the entire list of sales. The old rules were abolished; the new set substituted and the whole business of posting and sale was ordered to be accomplished according to the amended rules.

"It now became apparent to those who had gone into the purchase of inherited Indian lands that under the new ruling competition would be keen, and in order to save the loans they had made, and for which they held no security schemes were evolved for the elimination of this feature as far as possible. But supply and demand and character will regulate the price of commodities as long as the earth revolves and nearly all the land posted under the new rules was sold at uniformly good prices, and the would-be grafters lost nearly all the money they had advanced."

"The agent tells me that up to date there has been sold of inherited Indian lands 12,900 acres for the sum of \$260,000, or an average of about \$20.00 per acre. \$60,000, of this amount has passed into hands of legal guardians. Of the remainder or approximately

\$200,000, it is safe to assert that not one-tenth of this amount is today visible in live assets. Some of it went to pay some of the accounts incurred under the first sale that did not sell, but the major portion has been wasted in feasting and prolonged revelry and intoxication.

"Henry Fire Stoker, for instance, a full blood, sold 640 acres for \$8121. He paid some of his accounts amounting to a few hundred dollars, but he has nothing left.

"Albert Cremo, a full blood, sold 1025 acres of inherited lands for the snug sum of \$18,195.00, but at the moment of sale his wife sought and obtained a divorce and received more than half of this amount through decree of the court. Albert is living in a tumble-down shack built of government lumber. Much of his money was spent gambling, drinking and visiting other reservations."

"Harry Ring sold in his time 400 acres of fine farming land for the sum of \$7000. Some of this money reached Ring, who possibly did not own his check any longer than was required to pass from one person to another. He was overwhelmed with debts and was continually drunk. His squalid tepee, lack of proper nourishment and medical attention during the excessively cold weather of February was too much for an over-abused constitution and he died from exposure.

"William Thunder was beaten to death in a drunken brawl just a month after selling a quarter section of inherited Indian land for the sum of \$4,640. He had sold other lands receiving thousands of dollars, receiving thousands of dollars therefor, some of which Bill, as he was known, loaned to his kinsman, but the most of it was wasted in the dives along First street where many Indians have been murdered for their money.

"William Jolly, whose Indian name is Pole Cat, sold a half-section of inherited Indian land receiving therefore \$4,350. It lasted him ten days.

"Running After Arrow, one of the headmen of the tribe, sold at various times 520 acres of the finest farming land ever laid out doors for \$12,000. The best he has to show for his money is a house worth \$2,000. He has very little stock, a wagon and driving outfit. Much has been spent for intoxicants and visiting.

"Little Hand, one of the chiefs of the tribe, sold at different times 240 acres of land for \$7,671.00, receiving for one eighty the excellent price of \$3,200.00. With a trusted white friend he went to his creditors and paid each just half of what he owed, and in less than two hours purchased beef at a butcher shop on credit.

"David Crazy received for his half interest in the sale of the best 360 acres upon the reservation, the sum of \$5,040.00. Two days after the proceeds of sale were turned over to David he applied to the Indian trader for a loan of \$10.00. His wife Belle, an excellent musician, expert stenographer, and in the estimation of many the best interpreter in this section, stood alongside of a roulette layout in one of the gambling dives of a nearby town and played the colors at \$10 and \$20 a cast until she had not a penny left. A month or so thereafter David sold another allotment to which he was heir, receiving for his portion \$1,050.00 and his amiable Belle proceeded to dispose of this amount in the manner aforesaid. One of her school teachers met her one day upon the highway and asked, after the usual greetings, what message she should convey to her former friends and Belle said: "Tell them I am the worst among all the reservation squaws; that I drink and gamble and I don't keep house."

"How awful!" exclaimed the matron. "I know something about Belle. When she first returned from school she was very brave. She tried hard to do right. But one night she was kidnapped by two young Indians. When she returned to her home in a week she had lost all self-respect, and has sunk low." And the little woman sighed deeply.

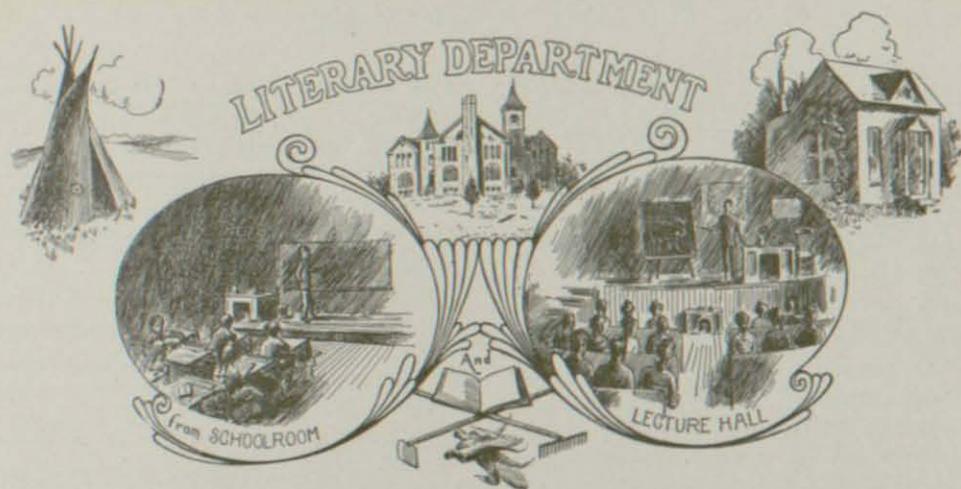
"But why permit them to come back here?" asked the superintendent again.

"Would they do better any where else? If a person has no strength in himself the time will soon come when, the support being removed, he will fall. He must learn to stand alone. Belle is bad, but she is not lost. Some day she'll come back to us. We've got to start a crusade on this reservation, and that soon. We must touch the soul in these erring ones."

"Amen!" I said, fervently.

"But, is the record all black? Is there no good in Sodom?" asked the superintendent.

(TO BE CONTINUED.)



HOW A BOY SHOULD ACT AT HOME.

NOT having ever lived in a home where there was a boy, my talk will necessarily be based on theory rather than experience.

The usual small boy thinks he has a pretty hard time to live at home, especially if he has older sisters who are overly anxious about his manners and conduct. It is "Johnny, don't make so much noise. Don't slam the door. How much mud you do bring in for just one pair of feet." etc. Until, Johnny wishes there were some place for him where there were no big sisters and where no one knew the word "don't." To Johnny, it seems a boy has no privileges in the home. He is an outcast, at least until he can stand up for his own rights. It is sad indeed if this is true. Has he the right view of the case? Has he a right to bring mud into the house, slam the door, etc?

Every member of a household has certain rights and privileges that every other member ought to recognize. Is Johnny trespassing on any of these when he does those things? Let us see. We will first look at the rights of the parents. They have the right of preference in everything where there is any choice, the right to require obedience from their children to all reasonable demands, the right to require assistance in any need, the right to expect their children to do nothing to shame or disgrace them.

What must you do to live up to these requirements? A good rule to observe is: Act the same at home as you would were you in some one else's home. One boy says, "Act better," and he is more nearly right than I. Would Johnny slam the door were he going into some stranger's home? Would he take mud in on his shoes?

Do all the courteous, polite, thoughtful acts

that you would perform for some of your friends in their home. Say for some friend whom you very much wished to please, your sweetheart for instance. Your mother should have your first consideration in the home. No better recommendation can be found for a boy than that he is kind to his mother. You often hear a young lady say when discussing a young man "Well, he must be a nice boy, for he is good to his mother and sisters." This seems to be sufficient passport for him. What can we do for our mother? Open the door for her; place her a chair; offer to get the pail of water she starts for; keep the fire well built up; do not forget to say "please" and "thank you," yes, even to your mother. In a thousand and one little ways; make her feel that she has a helpful thoughtful son rather than a lazy shiftless one she has to wait upon.

I have known one Indian boy, indeed he was a young man, who would lie on a couch and read novels while his mother washed his dirty cloths, milked the cows, brought in the wood for morning use, etc. On the other hand, I am happy to say, I know of several others who help their mothers. They are not too old, tho' they are young men, to turn the washing machine for her, scrub her floors, wash the dishes, or do any of the other household jobs that she needs done. They do not allow her to step outside for wood, water, or any other necessity. This state of things might seem strange to many Indian mothers who have always been accustomed to doing all the work. One Indian mother came to a school where I was teaching, once. She found her son splitting wood. She at once went to the superintendent and said "My boy no cut wood, me cut wood for him." The superintendent explained to the mother that that was what the boy was there for, to learn to be helpful in

the home, to do many of the things her shoulders had had to bear. She was not fully convinced, but it was here that the son would learn how to teach the mother the truer way of living in the home, the better division of labor.

The father should be both counselor and comrade to his son. You should ever be respectful not dictatorial. Your father's judgment is better than yours, in most matters. It has ripened thro' experience. You may often feel that you are in the right about some matter under discussion. We are all liable to make mistakes; do not set up your opinion against that of your elders. Neither contradict them, it is rude and impolite. When you are positive that you are in the right and have proofs that you can give to hold the position you take, state those facts, not in a contradictory way but rather as presenting a new side to the question. Your father, in such a case, would be proud to find that his son, thro study, had proven his wornout theory unsound.

To be respectful would not be to call him "The Old man" or "The Boss." That may sound funny and big to some boys, but our fathers are worthy better treatment than that.

You should yield perfect obedience, in the home, to your parents. Under all ordinary circumstances no child has a right to disobey. Would there ever be a case where you would have the right to disobey? I think I have seen such cases. Many Indian parents do not realize the value of an education to their son. They do not realize that unless the son has an education today to stand beside other men, he will be trodden down and under, in the world's strife. Has the child a right then to disobey the parents, if they refuse to allow him to get away to school? Yes. May he ever run away from home to attend school? If the parent objects without reasons, yes. The parent later will be proud of the son who has thus broken away from old traditions and assumed the new life that all progressive Indians have adopted.

What will be your share for all this right conduct in the home? It will make the home life so pleasant that it will hold only the tenderest memories for you when you leave it to battle with the world. You will be able to say with the old song "How dear to my heart are the scenes of my childhood." It depends greatly upon you whether the home is the pleasantest place in the world or a place to be despised.

Much of a boy's disagreeable conduct would be eliminated in the home, if every boy had a room of his own. Let it be a den that he could furnish, fill, and decorate as he would. He

would then have a place for all those nuisances belonging to boys that make them trying to the rest of the orderly household. Their bat and ball, their foot-ball belongings, their fishing-tackle, the collections of bugs, bees, and stones they are sure to make, etc will now have a place. With a place for everything, everything should be kept in its place. This will mean orderly habits, not only with such things but with your clothes, your person, your books, etc. You should keep your own room clean, as well. In this way you will get to appreciate your room, your home.

To summarize: you should be kind, thoughtful, and courteous to all; you should ever be respectful of the rights of others; obedient to your parents; and acquire orderly habits of living.

L. M. HARRISON.

SHIPPING FARM PRODUCTS.

HAVING decided to ship grain, live stock or any other product of the farm, and having decided in what market and in what manner the shipment is to be disposed of, the next question is, how to ship.

An empty freight car must be ordered of the agent in charge of the shipping at your nearest railroad point. After the car has been set upon the siding and loaded, the bill of lading must be made. While an agent will usually write this out for you, it seems to me that you should be able to make it yourself. We have a short form of a bill of lading that we use in our work in the junior class, which I give you.

The railroads usually put a number of other provisions in their bills of lading regarding demurring charges, liabilities of connecting lines, etc., but this contains the essential parts of the contract. You will notice that a blank space is provided for the name and address of the consignee, that is, the person to whom the goods are shipped. Next a description of the goods shipped must be given, and lastly their weight. In addressing the bill of lading to the consignee, shippers sometimes add the words "Shippers Order," which means that the person shipping the car, called the consignor, may order the car sent back to the point from which it started any time before it is actually delivered, or could order it sent to some other address than the one first given. There is sometimes a great advantage in this. If you had shipped to a firm which you afterwards found to be in a failing condition or otherwise unreliable, you

OKLAHOMA CENTRAL RAILWAY.

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Received from _____ goods in apparent good order, consigned and marked as indicated below, to be transported over this line to _____ and delivered in good order to the consignee at said station, or to such carrier (if the same are to be forwarded beyond said station) whose line may be considered a part of the route to the place of destination.

No carrier shall be responsible for accidents or delays from unavoidable causes, nor for damage that may be done by strikers.

The responsibility of this company ceases when goods are delivered to connecting lines or to the consignee.

This bill of lading must be presented by the consignee without alterations or erasures. The original bill of lading only is transferable.

CHARGES ADVANCED \$ _____

Marks, Consignee and Destination.	Description of Articles.	Weight, subject to correction.
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might be able to head off the car and prevent its delivery to that firm. In the second column indicate the kind of stuff you are shipping, and in the third column its weight. To get the weight of a car of grain, for instance; weigh the empty car before loading it. After loading the car weigh it again. The difference between the two weights will represent the weight of the grain. If scales are not convenient, it will be necessary to estimate the number of bushels and get the weight approximately in that manner. You will notice that these weights are subject to correction and if found in error the railroad will require you to settle the freight by their weights. Freight cars usually have their weight marked on the side of the cars, but as those are taken when the cars first leave the shop, they are often inaccurate. You will also find the capacity of car marked on its side, the average car having a capacity of 40,000 pounds. 500 bushels of wheat would weigh 30,000 pounds, so you will see that from 500 to 600 bushels of wheat constitute an ordinary car.

Two or more copies of the bill of lading are usually made. You should receive the Original copy, properly signed by the agent of the railroad company. By original I mean the one made first. The company retains the other copies. The car is sealed and sent forward to its destination. The agent makes out what is called a way bill and sends it to the agent at the destination so that he may know this car is coming and who is to get it. The way bill has the same information on it that the bill of lading has.

Next we must know what to do with the bill of lading. It must be sent to the consignee, the person or firm to which it is addressed. It may be mailed direct to them, but it is very often desirable to secure at least a part of the money on the car right away. If you have an understanding with the ones to whom you are shipping, you can secure the use of a considerable portion of your money immediately in this manner: To the bill of lading

attach a draft drawn in favor of yourself, and against the person to whom you are shipping. Endorse both the draft and the bill of lading. As the draft is drawn for a little less usually than the car is worth, your banker will be willing to accept this the same as a cash deposit. I will illustrate the form of a draft below:

\$300.00. Chillico, Oklahoma,
February 28, 1905.
At sight pay to the order of myself, Three
Hundred Dollars, and charge to the account
of G. W. JONES.
To Cameron Commission Co.,
Kansas City, Missouri.

If your shipment has been made to the Cameron Commission Co., Kansas City, Mo., the draft would be drawn on them, and endorsed by you, as stated above. They will be unable to secure this car of grain until they get the bill of lading. The bank in which you deposited the draft and bill of lading will send them to some Kansas City bank for collection and Cameron & Co. will be notified by the Kansas City bank, so that they can go and pay the draft and then get the car. If they should refuse to pay the draft, it would be returned to the bank where you deposited it and you would be charged up with it. The car, if allowed to stand on the track in Kansas City would be costing you what is called demurrage, that is, you would have to pay for the use of the car and side track. Rather than have this occur it would be better to turn the car over to some other commission company to sell for you.

While the car is on the track it will be visited by one of the state grain inspectors, who will determine its grade. It takes good grain to grade number 2. No. 1 is practically an unknown quantity here. A great deal of the grain shipped grades 3 or 4. Sometimes it is given no grade at all. It is then called rejected and will sell only for a very low price. Number 2 brings good prices and number 3 not quite so good.

To tell you of the method of selling grain and live stock by commission merchants would require another long lecture, so that must be left until another time.

C. E. BIRCH.

A COURSE IN RAPID CALCULATIONS.

V.

(o) LUMBER MEASUREMENT:—1. Find the number of board feet in a pile of lumber 16 feet x 8 feet x 4 feet.

2. In a pile 24 feet x 16 feet x 10 feet.
3. 12 feet x 8 feet x 6 feet?
4. 20 feet x 12 feet x 9 feet?
5. 16 feet x 10 feet x 4 feet?

Method: Find the number of cubic feet in the pile and multiply by twelve.

6. How many board feet in a piece of timber 8 inches x 8 inches x 16 feet?

7. In a piece 6 inches x 8 inches x 20 feet?
8. 9 inches x 8 inches x 15 feet?
9. 12 inches x 9 inches x 18 feet?
10. 16 inches x 9 inches x 24 feet?

Method: Find the number of square inches in the end of the piece of timber. Divide this by 12 and you will have the number of board feet in a piece of timber one foot long of the same width and thickness. Now multiply by the length in feet and you will have the number of board feet in the piece.

(p) TO KEEP UP INTEREST:—Set aside a portion of your blackboard for the names of those who do the best work in rapid calculations. Allow space for ten or more names. After drilling on a particular class of problems, dictate one to the class to see who can give the first correct answer. Place the name of this pupil at the head of your list. Tell him to continue working the problems, but that he must not give his answer. Then dictate another problem to see who can secure second place. This pupil must not answer any of the succeeding problems, but will solve them to see if the others are correct. Then a problem can be dictated for third place, and so on.

(q) GOODS SOLD BY THE TON:—1. Find the cost of 19,000 pounds of coal at \$5.00 per ton.

2. 17500 pounds of hay at \$6.00?
3. 9150 pounds coal at \$4.00?
4. 7421 pounds hay at \$3.25?
5. 18116 pounds hay at \$7.75?
6. 11610 pounds hay at \$8.60?
7. 74125 pounds coal at \$4.12½?
8. 96160 pounds hay at \$5.25?
9. 6140 pounds coal at \$9.00?
10. 81120 pounds hay at \$6.15?

Method: Point off three places in the number of pounds. Multiply by the price per ton as though you were finding the cost of so

many thousand pounds. This product will be twice as large as it should be, so you must now divide by two. Sometimes it is more convenient to multiply by half of the price per ton, and this saves the necessity of dividing the product by two. It makes no difference in the result where the division occurs.

The subject of interest will be treated next.

C. E. BIRCH.

THE GOSSIP.

OUR talk for this evening is about the gossip. Let us see first of all what the word gossip means. We will find that it means one who runs about carrying tales, telling stories, chattering too much.

There are a great many gossips and a very great majority of them are women, I am sorry to say. We very seldom hear men gossiping.

Let us think about the character of the woman who runs about carrying tales.

First of all a woman who does such things is cowardly. If you tell her that you have heard a certain story that she has told about some person, does she say, "Oh, yes! I told that." No indeed, but she immediately denies it and says that Mrs. Smith was the guilty one. She is not brave enough to say that she has said it.

She is dishonest. When telling stories about other people she does not always wait to hear the truth of the matter, but tells what she thinks may be true and then consciously or unconsciously adds other stories to it. Of course, she may not realize it, but is deliberately telling untruths.

She is unwomanly. It is a very small thing indeed to sit down and pick out your neighbors' faults when you have so many of your own. Learn to "take the mote out of your own eye" before talking about another. Good women do not care to associate with you when you stoop to such things.

Since, to be a christian, it is necessary to be willing to help those who are in need, I do not see how a woman can be a gossip and a christian at the same time. I am sure a gossip is more of an injury to the church than a help.

So a woman who is a gossip is a coward, is dishonest, is unwomanly and cannot be a true christian. How often one starts a story from merely a heresay and each time it is repeated it becomes larger; until we have a terrible story with very little foundation and

somebody's reputation is suffering.

We used to have a minister in our church who would tell us to bring our rakes to church with us instead of our pitchforks. He wanted us to rake in what he had to say and apply it to our own lives instead of using a pitchfork and tossing it to our neighbor, and that is what I want you to do this evening; use your rakes. You do not need to wait until you are women to gossip, many of you begin while you are girls. Can you think of any one whom you would consider a gossip? Do any of the girls come to your room and talk about the other girls or roommates? If they do, you may be sure they will go to the next room and talk about you. You can not be too careful when speaking of others. I often think of these lines:

"Boys flying kites haul in their white-winged birds.

You can't do that with flying words."

"Careful with fire is good advice, I know.
Careful with words is ten times doubly so."

A gossip usually has a jealous disposition. She does not want any one to have a nicer home or better clothes, and she is so selfish that she does not want you have certain friends and some of you are awfully afraid that some one will get your John. I could speak the names of a number of girls in this room, if I choose, who are very jealous. If that is your nature, try to change it. Don't let it get the better of you. I often hear people say, "I know I am jealous, but I can't help it." They had better have said, "I don't want to help it," as they surely could if they tried.

How often we are more ready to believe an unkind story than a kind one of our neighbors.

Our tongues are our friends as long as we keep a bridle on them—as long as we can control them—but prove to be very serious enemies when they get the better of us.

The girls who can control themselves are the ones who are first to get positions, for we do not want girls who chatter about us. Find out what your talent is, and then work. Why is it that you all want to be teachers, clerks, bookkeepers, artists when you could do better in the kitchen than any place else. It is no disgrace to do housework and that is the life many of you are fitted for. If you can work up to something higher, why that is alright and you should do so.

Find your place in life and then fill it to the best of your ability. Remember to 'live while you live, for you are a long time dead.'

Make the most of your life so that you may feel that it has been worth while.

Remember that now while you are young is the time to begin to live right. You can see how carefully the men are, who are at work on the new Domestic Building. See how they fit the stones together. Each one is in its right place and when it is done we will have a large, firm building that will stand for generations. If the men were careless and left out a stone here and another one there, when they finished it would be a very poor building with many weak places. So let us build up a character as carefully. Let us call honesty one stone, courage another, womanliness another, and so on through a long list, and when we are grown we will have good characters and will be living the right kind of lives. Character is what we are, reputation is what we are known to be. Some may have good reputations and poor characters, but some day they will be found out. Live a complete life. Cultivate the literary and practical sides of your natures and don't forget to cultivate the christian side, also.

The more opportunities you have the more you will be held to account for. The boys and girls in Indian Schools who have board, clothes and education given you for the mere taking surely should do more and accomplish more than poor white boys and girls who have to work hard to care for themselves and often others. I think those of you who go out from this school and do not live up to many of the things you have learned here, but just go back to your old, indolent way of living, commit grievous sins and that some day you will have to account for it.

Now let us make our lives complete so that we may feel that it is worth while that we have lived.

CORA F. PETERS.

FARM ARITHMETIC—ADVANCED GRADES.

AREAS OF FIELDS:—a. A field 60 rods long is 25 rods wide at one end and 17 rods wide at the other; the fourth side is a winding creek; four cross measurements parallel to the ends have been made, which are 16, 26, 21 and 15 rods respectively. Find the approximate number of acres in the field. (Add the two ends and the four cross measurements together and divide by 6 to obtain the average width of the field.)

b. A piece of land 160 rods long and 80 rods wide is crossed by a railroad in such a way as

to make two fields, the smaller one being a right-angled triangle with the following dimensions: base 70 rods, perpendicular 40 rods. Making no allowance for the space occupied by the right of way, what is the area of each field?

c. Using 100 feet as the perimeter, in what form could you enclose the most land?

d. Have pupils supply other problems involving fields of irregular shapes.

STATISTICAL WORK:—a. In round numbers the United States produced 250,000,000 pounds of wool in 1898; Continental Europe 450,000,000 pounds; Australasia 300,000,000 pounds; United Kingdom 150,000,000 pounds, and other countries 100,000,000 pounds. Make drawings or diagram to show the comparative production. b. It is estimated that the world's wool clip increased 150 per cent from 1875 to 1898. What, then, was the approximate clip of the United States, based upon this assumption, in 1875? c. In 1898 the cotton crop of the United States reached in round numbers, 8,420,000 bales. Texas produced 2,120,000 bales. What percentage of the whole crop did Texas produce? d. The approximate value of the beeves exported from the United States in 1870 was \$6,200,000; in 1899, \$70,300,000. What was the percentage of increase during those years? (Investigate the reasons for this great increase in export beef.) e. In 1898 77,700,000 acres were planted in corn in the United States. The yield was 1,924,000,000 bushels. What is the average yield per acre? The average price per bushel was 62 cents. Find the value of the crop? f. In 1898 corn to the value of \$18,300,000 was exported to the United Kingdom. What percentage of the value of the whole crop was this? g. Secure some reports of the Department of Agriculture or some good commercial geography for statistical information on which to base other problems of like nature.

DAIRY PROBLEMS:—a. Secure from the school dairyman a record of the a. m. and p. m. milking of his cows for one week, putting the information in this form:

1905.	Bess.		Brindle.		Spot.		Cherry.		Maud.		Daisy.		Total.
	a. m.	p. m.	a. m.	p. m.	a. m.	p. m.	a. m.	p. m.	a. m.	p. m.	a. m.	p. m.	
May 1	5.6	5.4	6.4	6.0	7.1	6.9	4.5	4.2	5.5	5.2	8.2	7.9	
" 2	5.5	5.4	6.0	6.0	8.0	7.8	4.6	4.3	5.5	5.2	7.9	7.8	
" 3	5.8	6.0	5.9	5.9	7.8	7.4	4.7	4.4	5.6	5.1	7.9	7.5	
" 4	5.9	6.0	5.8	6.0	8.1	8.0	4.6	4.5	5.7	5.3	8.0	7.9	
" 5	6.0	5.8	5.7	6.0	7.9	7.8	5.0	4.5	5.8	5.2	8.0	8.0	
" 6	6.0	5.9	6.0	5.8	8.1	8.0	5.0	4.8	5.9	5.2	8.3	8.0	
" 7	5.8	6.0	6.4	6.1	8.0	7.8	4.8	4.9	5.9	5.6	8.1	9.0	

b. On what day did the cows produce the most milk?

c. Which cow produced the most milk during the week?

d. Which cow showed the greatest variation in her milk?

e. What percentage of gain or loss does the last day show over the first day?

f. Many other problems of a similar nature will readily suggest themselves.

MISCELLANEOUS:—a. If Kansas has 2,100,000 head of cattle, averaging 634 pounds each, what is their value at present market price for feeders?

b. Record the temperature of your room at 11:30 each day for one week. Find the average temperature. Make a diagram showing the variation.

c. Invent a method of finding the height of trees and buildings without measuring them.

d. How many board feet in a plank walk 100 feet long, 4 feet wide and 2 inches thick? What is it worth at \$15 per M.?

e. Which is heavier, milk or water?

f. Have pupils place on the blackboard the initials of different railways; have other pupils guess them.

g. What are the dimensions of an ordinary brick? Base a few problems on this.

h. The pressure of air on every square inch of surface is about 15 pounds. Base some problems upon this. Why does not the air crush buildings?

C. E. BIRCH.

A MONTHLY OUTLINE.

Following is a monthly outline from a Chilocco teacher to the principal:

Simple work in reading from Baldwin's First Reader. Wooster's Primer and Arnold's Primer. Much attention given to the pronunciation of words.

Spelling.—New words from reading lesson and words misspelled in their language work. Language.—Study of words that they did not know in reading, use in oral and written sentences. Water; its forms in winter with occupations connected therewith. Washington

and Lincoln's birthday—ideas and love of country, deeds of heroism. Each child required to reproduce orally. Stories were read or told and instead of oral or written work, pictures were drawn about the story. This they enjoyed.

Arithmetic.—Simple problems, oral and written, requiring each one to give a full explanation. Each boy and girl writes one example, (original) about their work. I take the best ones and use same on the blackboard for next lesson. I find this stimulates a desire to hand in good problems, as they like to see their work on the board. M. M. D.

BOOKS RECEIVED.

Prof. Moorehead has written a very good story of Indian life among the Sioux. He professes to deal with Indian life from the Indian's view-point. In this he fails, of course; as any outsider would fail. It is impossible for the white man to personate the real Indian or view matters of business or policy from his standpoint. It is unfortunate that men try. The Professor pictures the ideal pastoral life, endowing his Indian characters with the finest of motives, which no barbarous or semi-barbarous people may possess. The story is very well told indeed, and its climaxes are fine and natural. One does not like to lay the book aside until he has turned the last page.

The story, which is more or less historic, deals with the Sioux Indians just prior to the Little Big Horn fight in which Custer and his command were killed. All the principal characters are drawn from life; General Custer, Tom Custer, California Joe, Sitting Bull, The Congressional Commission, etc. The agent is typical of the agents of that time; a scheming politician, a shrewd, sharp and yet interesting character. Tonda, the heroine, has been educated in the East. She falls in love with Strong Heart, a leader of the young men. Spotted Eagle, also in love with Tonda, conspires with LeMoynes, a renegade white man, to steal her away. Escaping from Spotted Eagle through her physical prowess—for she is very strong—the girl is pursued, and Billy the Kid, a famous white outlaw appears upon the scene.

The story is strong—particularly the chapters dealing with the fight with the horse thieves, the struggle in the tipi between Tonda and Spotted Eagle, when the latter attempts to carry her off, etc. Professor Marsh, of Yale—who did much to secure

justice for the Indians—is also one of the characters. In other "Plains Stories" the thieving, murdering and lawless white frontiersmen have been lauded simply because they were "strenuous." In Tonda these men—who were responsible for all the trouble between Indian tribes and our government—are painted in their true colors. The climax is reached in the death of Custer. The information for this was obtained from the Pine Ridge Sioux by Mr. Moorehead, who has been a life-long student of Indians, both ancient and modern.

Tonda is not a dull, dry description of Indian life. Its action is spirited and continuous.

Mr. West, the artist, has drawn two fine portraits, giving his conception of Tonda and Strong Heart, the leading characters. Of the other illustrations, the photographs are from life and the drawings are made by Mr. William Foster under the direction of the author.

PARKER'S AGRICULTURAL LEAFLETS.—We believe every Indian school in the United States should know about these little leaflets. They cover, in an elementary way, the entire field of agriculture. The plan is to issue the leaflets in series, one series dealing with horticulture, one with agriculture proper, another with animal husbandry, etc. One leaflet is printed each month. C. M. Parker, Taylorville, Illinois, is the publisher. A single subscription for the leaflets will be received at twenty-five cents per annum, but in quantities they may be had at twelve cents per annum. Back numbers can usually be obtained at one cent per leaflet. This is entirely free advertising for Mr. Parker. The reason we give it is that the JOURNAL aims to be helpful, and we know these would be a help to any teacher in an Indian school, or any other kind of a school for that matter.

THE NAVAJO AND HIS BLANKET.—This book of 144 pages is one of the best works on the Navajo that the editor has read. It contains much good matter regarding the interesting tribe of Indians and describes the history and method of these Indians in the manufacture of their famous Navajo blankets. The author of this book is U. S. Hollister, of Denver, Colo., who has been a collector of these blankets for twenty years. The book is finely illustrated with cuts made from original photographs and contains the finest color plates of Navajo Blankets (from original blankets in the author's collection) that we have so far seen. The work is a valuable one and should be on the shelves of every library in the Indian School Service. It can be purchased from the author. Price, \$3.00.

THE CHANGE OF GOVERNMENT.

From the Cherokee Advocate.

One year from to day and the Cherokee Government will cease, and with it the Cherokee Advocate, after an existence of more than sixty years. The Cherokee government is probably as old or older than the government of the United States. The Cherokee people had a form of government long before their removal from their old home east of the Mississippi. A treaty was made between the U. S. government and the Cherokee Nation of Indians as far back as 1791, we believe. They were an enlightened thrifty people long before they came west. They were capable of managing their own affairs, and today our people would compare favorably with those of the border states. But just as we took occasion to say fifteen years ago in the Advocate, that a change was coming, and that we should prepare to meet it. That change has come; it was inevitable. One government could not exist within another, the weaker must necessarily give away to the stronger. Now the question is: What are our people doing in order to be prepared to meet this change? Many of them we fear are doing nothing, still hoping that it will not come, allowing themselves to be misled by some body. The Advocate will endeavor, in the time left to it, to convince the full-bloods of the hopelessness of trying to stand out longer. They should see now that they have been misled and imposed upon by their supposed leaders, and should cut loose from them now and try and save to themselves and families as much of their estate as possible. Remember that when your land is allotted to you, nothing can change it, it matters not whether you like it or not. So show a little com-

mon sense and come forward like sensible people and select your allotments and shape your affairs as best you can to take upon yourselves the responsibilities that come with this change.

The Exhibit at Portland.

The Indian exhibit at the coming Lewis and Clark Centennial at Portland this summer, will be an extensive one. Superintendent E. L. Chalcraft, of the Chemawa school has charge of the exhibit. The exhibit will show the progress of the Indian people during the past century, and displays will be made illustrating the life of the Indians at the time of the Lewis and Clark expedition and also present conditions of the red man. The exhibit will be given an Indian setting, an abundance of native grasses, Navajo rugs and blankets, Indian pottery and basket work being used for this purpose. School room papers, articles manufactured by the Indians, specimens of crops, and photographs of schools are being collected. The finest collection of Indian baskets ever displayed will be a feature of the exhibit. The Chemawa Indian students are at work making a miniature wagon, which will be shown at the fair. While the display will show in a representative way the work of Indians in every part of the country where the native red man still lives, special attention will be given to the work of the Indians of the Pacific northwest.

Will Add Many Indians to the Union.

When in 1906 or 1907 Oklahoma and Indian Territory are admitted as a state, about 90,000 in the five civilized tribes in Indian Territory will be merged in the mass of the country's citizenship. In fact, that stage will be reached on March 4, 1906, when the tribal governments of the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles will be dissolved.

PROGRESS FOR THE INDIAN.

We are glad to see that Francis E. Leupp, who at the invitation of the President has left off being Washington correspondent of The New York Evening Post for the office of commissioner of Indian affairs, is not in favor of leaving the Indian where he is. He wants to see the tribesman become an individual as soon as possible. The injustice which has been done to the Indian, first by confiscation and unfair treaties, and then by paternalism, which has made the Indian little more than a pauper, subsisting upon government bounty, can only be atoned for by making the Indian a citizen. This, Leupp says, is to be done not by sudden enfranchisement and independence such as was tried with dire results upon the colored people just after the war, but by slow degrees and through the medium of an education such as that which Booker T. Washington, the modern emancipator of the slaves, is practicing at Tuskegee.

Commissioner Leupp has already begun to set his plans at work. He has established an employment bureau for Indians in the Southwest. At the head of it is a young fellow, himself of Indian blood, whose duty is to gather up all the able-bodied Indians in the vicinity who may have been driven to think they would like to earn a living of their own, and find work for them. He will supervise their contracts with their employers and see to it that their wages are paid, and that they have attention when they are ill. For the rest they must go it alone.

"As fast as an Indian of either mixed or full blood is capable of taking care of himself," says Mr. Leupp, "we must set him upon his feet and sever forever the ties which bind him—in the communal sense—to the tribe or to the government." It has been felt for a long time by Americans who have given thought to the matter that one Indian on his own feet is equal in value to half a dozen drawing rations and living like serfs on government land. To find a practical expert, in authority, holding the same view, is a welcome indorsement.—Syracuse, N Y., Post.

Governor McCurtain Deies Mr. Hitchcock.

According to the decision of the Assistant Attorney General patents issued to allottees of the Five Civilized Tribes in the Indian Territory require the approval of the Secretary of the Interior. This is the law of the department and will remain such "until some competent body changes it."

This was the reply of Judge Thomas Ryan, Assistant Secretary of the Interior, attention was called to the report from South McAlester that Governor McCurtain of the Choctaw Nation had begun delivering allotment patents to allottees of that tribe without the approval of Secretary Hitchcock.

After several months of delay, Governor McCurtain of the Choctaw Nation has carried out his threats that he would deliver the patents of the Government to the allottees without the approval of the Secretary of the Interior if the Secretary attempted to exercise jurisdiction over the lands and leases of the Choctaws.

This direct defiance of the authority of the Interior took place at Uintah, the home of the Chief of the Nation, and it is announced that it will continue at other points in the Choctaw Nation.

New Ruling Bothers Judges.

The importance attached to the recent decision of the United States supreme court, in which it was held that it was not a violation of the federal statutes to sell liquor to an Indian who had taken his allotment of land, was revealed when Charles Campbell, a mixed blood Sioux Indian belonging on the Rosebud reservation, who had taken his allotment, was taken before Judge Garland, of the United States court for sentence on an indictment charging him with having taken liquor on the Rosebud reservation. The judge permitted the defendant to change his plea of guilty to not guilty and continued the case to a future term of court, pending the receipt by officers of the United States court of a copy of the decision rendered by the United States supreme courts. While it is the belief that the decision applies only to the sale of liquor to Indians who have taken their allotments of land while they are off the reservation, was not desired to take action upon such cases as that against Campbell until the exact nature of the decision was determined.

WHILE hunting with President Roosevelt in the Indian pasture reservation, Quana Parker, the Comanche chief, received a message from the President for Geronimo, the Apache warrior, who is a prisoner of war at Fort Sill. The message was that the President is averse to Geronimo's petition that his tribe be transferred to Arizona, but that when President concludes his Western trip he will take up the matter of giving the tribe their freedom.



WILLIAMSON-HAFFNER CO. - DENVER

The 1905 Graduating Class of the Cherokee National Female Seminary, Tablequah, I. T.

1. Ethel Chandler Scales,
2. Carolyn Ghormley,
3. Mary Minerva Holland,

4. Martha Wallace,
5. Sallie Mayo Morgan,
6. Anne Eliz. Skidmore,

7. Jane Stapler Ross,
8. Annabel Price,
9. Ethel Martin,

10. Sallie Jennings,
11. Mariana Morgan,
12. Maud Rosamond Meigs,

13. Lola Garrett,
14. Mame Johnson Butler.

A MISSIONARY MISREPRESENTED.

The April number of THE INDIAN SCHOOL JOURNAL contains a communication from a person signing herself "A Teacher," in which she claims the privilege of correcting certain misrepresentations of the missionary at Laguna.

She says "The same lack of reflection is apparent in 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 the dance how does he know it was degrading? Those who did see it say that there was nothing in it that the most scrupulous need object to."

Allow me to say that I will send for inspection to any person who desires it a letter recently received from a lady belonging to that excursion who attended that dance, who says distinctly that the dance was held in the old church, the building in which private dances are usually held and called the dance-house simply because the dancing was done in it.

This person distinctly states her regrets that Christian people should be led even thoughtlessly to countenance such a performance.

The dance, moreover, was paid for and the missionary's account both truthful and accurate. Any person desiring further proof will be put in communication with persons who were there.

It is also very well known that the official title of your correspondent is not a teacher, and as by using an official title different from

her own, suspicion is being thrown on innocent persons. I ask you in justice to all parties to state publicly her name and office.

JOHN MORDY, Missionary.

Change of Seminole Chiefs.

Press dispatches say that the Seminole council has impeached Acting Governor Jacob Harrison and elected ex-Governor John M. Brown unanimously, to succeed him. Brown will serve till 1906, when the tribal form of government will terminate. At a special election Jacob Harrison was selected second chief and on the death of Halputta Micco, became acting chief. It is said the principal charge against Harrison is incompetency. Brown was for many years governor of the Seminoles, has the entire confidence of his people and was the first Indian in the Territory to effect a treaty between the Government and the Indians.

A Ponca's Good English.

The following is a copy of a letter written by a young Ponca returned student who is now in jail at Guthrie, serving a sentence for introducing intoxicating liquor on the reservation. Note the good English he uses:

"Sir:—Should you receive my lease money from Mr. Meagly at any time before April 10, kindly send it to me at this place, as I wish to appropriate the money in making my way towards home. I was advised by relatives that the money has already been paid, but I am not as yet in receipt of any communication from Mr. Meagly. Kindly advise.

Yours respectfully, _____"



WANTED—A MAN!

BY O. H. LIPPS.

Amid the daily scenes of rustle,
 Along life's avenues of hustle,
 A man is wanted who can do his work.
 One who thro' the broil and battle
 Of contending strife and prattle,
 Can see clearly where the hidden dangers lurk.

It is he who in the bustle,
 Of the everlasting tussle,
 Whose *innitiative* leads him day by day,
 To see his work *reflected*,
 And *percieve* what is expected,
 Who is wanted all along the busy way.

DOMESTIC SCIENCE.

BY CORA F. PETERS.

Albumen Cooking.—Eggs, meat and milk are included under this heading as they contain albumen and each require great care in cooking in order to obtain the best results.

Eggs are extensively used as food, but few people exercise enough care in preparing them. They are delicate of flavor and texture so may be given to invalids as well as adults and those who are in the best of health. As they are rich in albumen they may be combined with foods that contain a great deal of carbohydrates. And of course they must be used in making cakes, custards and many other dishes.

Although the eggs of the guinea fowl, goose, duck and turkey may be used the hen furnishes the greater part of the eggs that are consumed, as they are not so strong in flavor. They are prepared and served in many ways besides entering into the combination of many dishes.

Any article of food that contains a great deal of albumen should receive special care when cooked because when they are subjected to a high heat the albumen hardens and is much harder to digest.

Any one who chooses may try this simple experiment and see the results of the different ways of cooking the white of egg.

Provide yourself with two test tubes and put some white of egg into one and hold the tube in boiling water until it is boiled hard. On examination it will prove to be tough and slightly leathery and smaller in bulk than before cooking. The same result is seen when an angel food cake, custard or an omelet has been subjected to a high heat, as the custard will be watery and the other two will be flat instead of light.

For the second experiment put some of the egg white into the second test tube and subject it to a long slow heat, not allowing the temperature to rise above 160 degrees F. and on examination this will be more jelly-like but easily divided. We can easily see that the first egg white would be far more difficult to digest than the second.

When we are fortunate enough to have chickens at home the eggs should be gathered twice a day from clean nests and put in a cool place where there is a good circulation of air. Eggs should never be put near anything that has a strong odor, as they readily take up any odor.

When one has to depend upon the market only the freshest eggs should be bought. Fresh eggs are rather rough and dull, while those that are not fresh are smooth and shiny.

Eggs should be found frequently upon the table, as the amount of food value they contain makes them very desirable. Every part may be used. Wipe the shell previous to breaking an egg and save it to settle coffee with, or put them into the oven to brown and then feed to the chickens.

Composition of eggs—

Refuse.	Water.	Protein.	Fat.	Ash.
11.2	65.5	11.9	9.3	.9

Recipes for Class Work.—Soft boiled Egg.—Place a medium-sized egg in a pint of boiling water in a small saucepan. Remove from stove and let stand ten minutes, for a soft egg, or twenty minutes for a medium boiled egg.

Dropped or poached eggs.—Have the water in a spider boiling hot and salted quite salt. Break one egg into a dish and slip from this into boiling hot water. Set on the back of the stove where water will remain hot and let stand until the egg is cooked as desired.

Eggs baked in Tomato Cups.—Select a medium-sized, firm, ripe tomato. Wash and wipe dry. Cut a slice from the blossom end of the tomato and scoop out the inside. Dust the inside with bread crumbs and break an egg into it, replace the slice of tomato, set in a pan and bake twenty minutes in a slow oven. Serve hot.

Menus for a Week in May.

The following were made up by the girls in the Chilocco Senior Domestic Science class and from the rations for an Indian school:

SUNDAY.	
BREAKFAST. Oatmeal, Milk, Beef-steak, Gravy, Bread, Butter, Coffee.	DINNER. Puree of split peas, Pot roast of beef, Potatoes, Creamed asparagus, Lettuce salad.
DINNER.	
Soup, Crouton, Roast beef, Brown gravy, Radishes, Onions, Bread pudding, Milk.	SUPPER. Escalloped potatoes, Cold beef, Radishes, Onions, Baking powder biscuit, Cocoa.
TUESDAY.	
SUPPER. Beef hash, Mush, Potato salad, Stewed prunes, Cake, Tea.	BREAKFAST. Cornmeal mush, Milk, Creamed beef, Sauted potatoes, Coffee.
MONDAY.	
BREAKFAST. Rice, Milk, Boiled eggs, Ginger cookies, Coffee.	DINNER. Roast pork, Baked beans, Mashed potatoes, Brown bread, Dried apple pie, Cheese, Milk.

SUPPER.
Cold pork,
Buns, Cake, Tea.

WEDNESDAY.
BREAKFAST.
Boiled rice, Milk,
Baked potatoes, Gravy,
Doughnuts, Coffee.

DINNER.
Bean soup,
Roast beef,
Creamed Potatoes,
Rhubarb pie,
Milk.

SUPPER.
Beef stew,
Radishes,
Buns, Butter,
Apple sauce,
Tea.

THURSDAY.
BREAKFAST.
Cracked wheat, Cream,
Milk gravy, Bread,
Coffee.

DINNER.
Cream of potatoes,
Crackers,
Roast beef,
Franconia potatoes,
Onions,
Rice pudding,
Milk.

SUPPER.
Beef stew, Potato salad,
Rolls, Tea,
Rhubarb shortcake.

FRIDAY.
BREAKFAST.
Baked eggs,
Boiled potatoes,
Bread, Butter,
Cookies, Coffee.

DINNER.
Puree of peas, Croutons,
Baked fish,
Mashed potatoes,
Peach (dried) pie,
Milk.

SUPPER.
Escalloped beef,
Asparagus on toast,
Ginger bread,
Tea.

SATURDAY.
BREAKFAST.
Beef hash,
Baked potatoes,
Bread, Doughnuts,
Coffee.

DINNER.
Roast pork,
Boiled potatoes,
Creamed onions,
Rhubarb charlotte,
Milk.

SUPPER.
Cold sliced pork,
Boiled rice,
Radishes,
Buns, Tea.

"Since the Government has ceased to treat the Indians like pets they have made more progress. They have learned that a dollar is a dollar and must be put to some good use. On every reservation they are becoming self-supporting and fitted to become good citizens.

"The younger Indians are receiving an education and being taught to originate. The Indian is naturally an artist, and some of them originate designs that are much sought by art connoisseurs.

"The Indians have learned that they must respect the authority of the Government since their tribal forms of rule have been dispensed with by order of the Commissioner. With education and the proper restraint, they will become good citizens, and that is the object the department has in view for them."

The Ponca School.

The Ponca boarding school is beautifully located and appears to be doing good work. They have an enrollment of about 110 pupils, mostly small. The buildings are kept very clean and neat and the rooms of the larger girls would do credit to any of the larger non-reservation schools. In one room I noticed a nice rag carpet on the floor which the girls had made. Also some very pretty rugs of their own make. I have never seen a nicer room for pupils in any of the large training schools. Everything about the Ponca school shows that the children get excellent care and that they have plenty to eat and to wear. The farm is small, but well cultivated. A field of 20 acres sown in alfalfa last spring is very fine. This was sown on sod and demonstrates that alfalfa can be successfully grown on sod plowing.

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 March, 1905, by the Commissioner of Indian Affairs:

Probational appointments	76
Failures to accept appointments	38
Reinstatements	6
Transfers within this department	24
Promotions and reductions	11
Temporary appointments	25
Separations	79
Appointments to excluded and excepted positions	30
Separations from excluded and excepted positions	35
Unclassified appointments	4
Separations from unclassified positions	4
Marriages	1

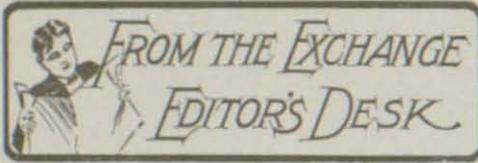
Commissioner Leupp Talks of Conditions.

Commissioner Leupp opened bids for supplies in St. Louis the first of the month. While there he was asked to give his views as to the present condition of the Indians, and among other things he said:

"People expect too much of the Indian. They expect the Government to make a civilized man of him in a few years, and forget that he has no civilized ancestry on which to build a modern civilization. The Indian is in the same condition as we would be if we had not had generations of ancestors whose effort was bent toward meeting the difficulties of everyday life.

"The life of the Indian has been the same for centuries, and he has never had the incentive to become inventive that we have had. It has been a case of the survival of the fittest with civilized peoples, while with the Indian it has been the survival of the strongest fighters.

"An Indian man is not the lazy being that he is pictured, but is as energetic as any white man when his exertions are required in lines of work which he has been taught should be done by the man. The women are accustomed to hoeing the corn and bringing the fire wood, and know no different.



Miss Reel is taking a vacation—a sprained ankle.

The Commissioner visited Rosebud agency the past month on Departmental business.

J. F. Wisdom, chief clerk to Agent Shoenfeldt for the past 12 years, has resigned. Also Clerk J. Lisdell.

The colored teachers of the Choctaw Nation have petitioned Supt. Benedict for a Colored Normal to be located at South McAlester.

The merchants of the Five Civilized Tribes are much agitated over the new order of the Department to collect the Tribal Tax or close up their shops.

It is reported that the President will pardon Geronimo and his tribe now at Ft. Sill, some time during the coming year, but will not permit them to return to Arizona.

Haskell Institute lost her dairy barn by fire this month. It was the finest cow barn in Kansas. Haskell has had some very bad luck with barns—this is the fourth destroyed there by fire.

John Hayden, aged 19, six feet tall and weighing 180, and Thompson James, aged 4, are the two extremes of the Puyallup Indian school, although both are in the chart class for beginners.

The Pacific Coast Institute will be held this year in Portland, Oregon, August 21 to 26, during the Lewis and Clark Exposition. The meeting of the Educational Congress will follow this institute, and arrangements have been made for Indian Service teachers to attend its sessions.

Dr. T. K. Hunt, who had charge of the Igorrote Village at the Worlds Fair, has arrived at Portland, Oregon, with 51 of these people from the Philippines. He will exhibit them on The Trail at the Lewis and Clark Exposition, provided he can make satisfactory terms with the exposition officials.

The Cherokee National Female Seminary at Tahlequah are getting out a 100-page brochure of that celebrated Indian institution, which will be sold as historical and descriptive souvenirs of that famed seminary. As this is the last year of the seminary, these brochures ought to have more than an intrinsic value.

Indian Territory now has an Association of School Superintendents and Principals, formed at South McAlester this month. The officers are: William Gay, South McAlester, president; J. A. Burns, Nowata, vice president; Walter Falwell, Muskogee, secretary and treasurer; Sam Morley of Dwight, J. M. Osborne of Paul's Valley and Miss Bessie Trent of Muskogee, executive committee.

Judge Hunt, of the United States court at Helena, Mont., decided the noted Indian tax case of Missoula county, holding that the county could not tax the property of the Indians living on the reservations. The temporary injunction against selling property of Indians which had been assessed, seized and ordered sold, was made permanent. The decision means a difference of \$100,000 in the revenues of that state.

The office of Inspector for the Indian Territory has been abolished and the Hon. S. H. Taylor who has heretofore held that office has returned to his home in Wisconsin. Eugene T. Johnson still continues as Revenue Inspector of the Creek Nation. All matters pertaining to the inspection and collection of revenue, whether it be grazing tax or tribal tax, comes under the jurisdiction of the Hon. J. George Wright, United States Indian Inspector for Indian Territory.—Okmulgee Capital-News.

Harry Wilson, a young half-breed Cherokee Indian, who, jumped over Shoshone falls, swam out of the whirlpool 210 feet below and was assisted ashore by some companions, is out and around again after having been in the doctor's hands for nearly a month with a smashed knee cap, the only serious result of his foolhardy jump. Shoshone Falls are about four miles from Twin Falls City, Idaho, and are among the greatest scenic attractions of the west. The fall of the Snake river over the cliff is 210 feet.

Chief Quanah Parker is against the proposed bill to open the Indian pasture near Lawton. The Chief says: "I am opposed to the opening of the big pasture. The Indians will need it for years to come. The Indian agent will never recommend that it be opened until I give my consent. He always confers with me in matters that pertain to the welfare of the Comanches." Col. Randlett has recommended the leasing of the pasture for agricultural purposes and it is expected that on July 1st this will be done.

For more than 30 years the Mexican government has waged a bitter war against some of the Indians tribes of Mexico. Away in their mountainous retreats, however, the Indians hold their own, and occasionally carry the war into the enemy's country by destroying crops and poisoning the streams. In other South American republics dwell similar tribes which successfully resist all endeavors to civilize them, and are so warlike that they have destroyed or driven back the most powerful expeditions sent against them.

NOTES FROM TULALIP.

Miss Effie Lee is filling the place of cook temporarily.

The girls now have as fine a basket ball ground as can be found anywhere.

Tulalip is the finest spot on earth. If you don't believe it, come and see for yourself.

Miss Bessie Johnson, sister of our most efficient club cook, recently spent a few days at this school.

Mr. Caisse, who formerly assistant clerk here now has a good position in Tacoma with the N. P. R. R. Co.

Mr. and Mrs. Lovelace have the heart-felt sympathy of all the loss of their fine baby boy and in Mr. Lovelace's serious illness.

A large number of the teachers of Everett picniced at the school the last Saturday in April. They seemed to be very much interested.

Mr. Shutt met with an accident last month, but while disfigured, he is still in the ring. Mr. Shutt is used to hard knocks being a graduate of "The College of Hard Knocks."

Superintendent Buchanan has, from his private funds, purchased two basket balls for the boys and girls, a foot-ball and a pair of boxing gloves for the boys and base-balls and bats for the girls.

There have been five deaths among the Indian children at their homes on the reservation since school opened, three months ago, and with the number of children in school not one death has occurred. Our Indians can see a point.

The regular monthly entertainment came off Friday evening April 28. It was a great success. The literary program lasted nearly two hours, at the end of which Rev. Dr. King of Marysville with his stereopticon took us a thousand miles up the Nile River in Egypt. The trip took nearly two hours. Imagine one hundred children, a lot of outside Indians and others sitting nearly four hours on stools without getting discontented. It is not necessary to say that everyone enjoyed it.

Should Receive the Support of All.

Rincon Day School,
Valley Center, Calif.,

April 30, 1905.

THE INDIAN SCHOOL JOURNAL,
Chilocco, Oklahoma Ter.

I enclose fifty cents, the subscription price of the JOURNAL for one year, for a renewal of my subscription to your magazine. I consider it the best paper published in the interest of the Indian and the Indian Service. It is well worth double the price, and should receive the support of all Indian Service employees.

Very respectfully,

WM. J. DAVIS.

The 1905 Indian Educators' Meeting.

The department of Indian Education will meet this year at Asbury Park and Ocean Grove, New Jersey, July 3rd to 7th, in connection with the annual meeting of the National Educational Association. An interesting and instructive program has been arranged and it is hoped that there will be a large attendance of Indian school workers.



A GOOD PICTURE OF THE NOTORIOUS SNAKE GANG.

The Snakes of the Creek Nation have persistently opposed the Government in allotting and have caused almost endless delays and trouble. Many of the band have spent terms in prison on account of this opposition. They refuse to recognize the regular Creek council and declare they will never submit to anything except what they claim was given them by treaties first made with the U. S. They are wealthy and maintain a lobby at Washington, and have a government of their own. Their meeting place is at Old Hickory Council Grounds in the western part of the nation. It is believed that the ending of tribal relations in 1906 will lend much toward breaking up this clan of Snakes. Chetto Harjo is now chief.

CONCERNING THE RED AND WHITE MAN

Indian Inspectors.

There are but eight Indian inspectors in the United States, and five of these are now stationed in the Indian Territory. The inspectors stationed in the territory are Cyrus Beede, of Iowa; James McLaughlin, of North Dakota; J. George Wright, of Illinois; James E. Jenkins, of Iowa, and Frank C. Churchill, of New Hampshire. The three inspectors outside of the territory are Charles F. Nester, of New Jersey; Arthur F. Tinker, of Massachusetts, and William H. Code (irrigation engineer), of Arizona.

Mr. Wright is recognized as the inspector in charge in the territory. Major McLaughlin is inspector in charge in Mr. Wright's absence and regularly engaged in supervising the Loyal Creek payment. Inspectors Beede and Jenkins are both engaged on lease matters. Mr. Beede's duties at present are to ascertain what the lessees are doing in regard to developing their tracts. Mr. Jenkins' work at present is to interview the lessors, or allottees who have leased, to ascertain whether they understood the contracts when they entered into them. Colonel Churchill is now employed on the Sulphur payment.

All the eight inspectors get the same salary, \$2,500 a year, with \$3 per diem when absent on duty. They are appointed by the Secretary of the Interior.

Says There Are Indian Twins.

Butte Creek, S. D., March 22, 1905.

Dear McCowan: I was surprised to read in your SCHOOL JOURNAL for March, on page 17, that "Indians never permit twins to live," etc. I never heard of such a thing before. It certainly does not apply to the Sioux, Cheyennes or Arapahoes. I know now of twins here, and knew two grown men twins—and full-bloods, who raised large families. Eastern people who read that statement will not be favorably impressed with the Indians, and for obvious other reasons I suggest you correct it. Your popular journal is too good and interesting a publication to make such a statement.

Yours as ever,

C. P. JORDAN.

[The statement in the March issue "that Indians never permit twins to live" was too

broad. It is, however, the custom in some tribes still, and was quite the rule formerly.—Ed.]

Indian Territory Schools Closed.

Government schools in the Cherokee Nation have been closed on account of a lack of funds to continue them to the end of the school year, May 31. This decision was reached at a conference between Superintendent Benedict of Indian Territory Schools and B. S. Coppock, Supervisor of Schools in the Cherokee Nation. These schools are in the rural districts, where the records show that the attendance has been light. In these districts the attendance always drops off this season of the year, as children are taken out of school to do farm work. It is estimated that the closing of these schools will throw about 1,000 children out of school. The Government appropriation for Indian schools was \$100,000. Of this amount \$25,000 was apportioned to the Cherokee Nation. By closing those thirty-five schools there will be enough money to continue the rest of the schools until the end of the school year.

Charles E. Dagenett, who, as we stated in last month's issue of THE JOURNAL, has been appointed Outing Agent for the Indians of Arizona and New Mexico, says:—"I find that employers of labor who have tried Indians are anxious to get them again and to keep them. The demand for them in the Colorado beet fields proves beyond question that they are well suited for agricultural work, while the readiness with which railroad contractors accept Indian laborers would go to show that they are equal, if not superior, to the labor imported from Mexico and from across the Atlantic. The average southwestern Indian is ready to work if he is treated fairly, and he is capable in the extreme."

A special election to select a chief to succeed Hulputta Micco is being discussed among the leading men of the Seminole Nation. There are eleven months more of tribal rule and then a final settlement of affairs. When Hulputta Micco was elected chief Thomas Little was elected second chief. Both have since died and the Seminoles are without an official head, Hulputta was a full-blood Seminole Indian and could not speak English. The affairs of the Nation are now being administered by Coody Johnson, a coal-black negro, who was secretary to the chief, and a man of some ability. The two candidates for chief that are most talked of are Okeechum Harjo and Dan Kinkehee. It is likely that the Seminole Council will call an election in May.

THE STORY OF THE CREEKS

JOURNAL SPECIAL CORRESPONDENCE



THE Creek Indians formerly inhabited that portion of country east of the Mississippi bounded by the Cumberland Mountains, the Tennessee River and the Ohio River. This was a

vast hunting ground claimed by the Cherokees, the Chickamaugas, the Chickasaws, the Shawnees, the Creeks and the Iroquois. Here these Indians waged continual warfare upon each other for the possession of this vast hunting ground. So many and fierce and bloody were the battles fought in the wilderness now known as the State of Kentucky, that this was called by them "The Dark and Bloody Ground," or in English, Kentucky.

The Creeks belonged to the Moskoki race or stock. (See map.) They lived mostly along the Tennessee River and the tributary creeks, in what is now Northern Alabama and Middle Tennessee. They were called Creeks because they always selected their homes along clear running streams or creeks.

The Creeks were, perhaps, the most warlike of any of the tribes living east of the Mississippi, and their history from the time the white man first crossed the Allegheny Mountains, is one of the most bloody in the the annals of Indian warfare. They waged continual warfare upon the white settlers, burning their homes and murdering their women and children and not until General Andrew Jackson appeared upon the scene was

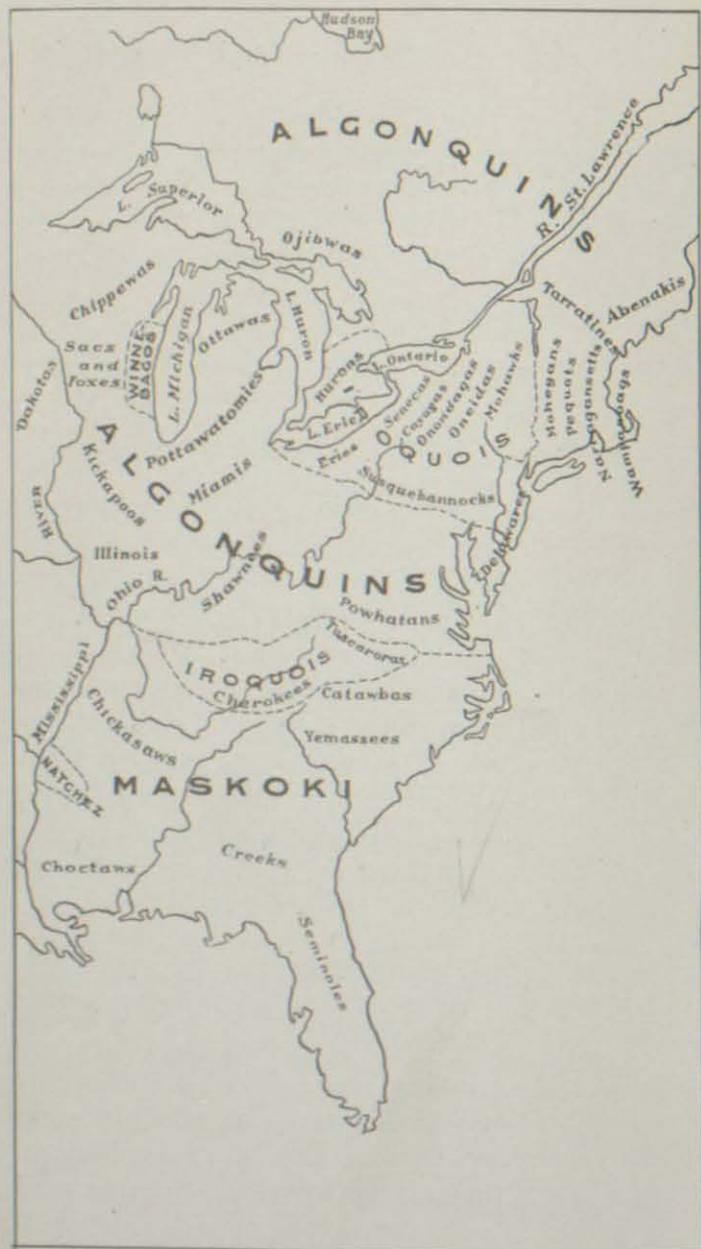
their power and prestige broken. The history of their downfall in military achievements begins with their capture of Fort Mimms, near Mobile, Ala., in 1813. Here they butchered men, women and children, among whom were a number of Tennesseans, and at once the Creek war became a Tennessee war with General Jackson at the head of an army marching against them. He defeated them in many battles, but they would not surrender. Finally they gathered in full strength at a bend in the Tallapoosa River called Tohopeka, or Horse Shoe. Here they built a strong breast-work of logs across the narrow part of the river-bend and considered their position safe and secure against any attack. The country between the Coosa and Tallapoosa rivers was called the "Hickory Ground," because it contained a very dense growth of young hickory trees which had always been considered impassible by them, and the Creek prophets had taught the Indians that this country could not be conquered by the white man. Jackson soon taught them better. He at once set to work to cut a road through this "Hickory Ground" to Tohopeka. In this way he took the Creeks by surprise and captured them after a desperate battle in which seven hundred Creek warriors and three hundred women and children were killed or taken prisoners. This was in March, 1814, and ever afterward General Jackson was called "Old Hickory."

This battle ended the Creek war and destroyed the power of the Creek Nation. Weathersford, their leader, surrendered and lived peaceably in Alabama during the remainder

of his life. Red Eagle also surrendered and came to Tennessee and lived at the Hermitage with General Jackson for one year. He then returned to his home in Alabama where he had a large posterity who intermarried with the whites and whose descendants are now very proud of their ancestry.

Not many years after the battle of the Horseshoe (in 1826) a treaty was made with the Creeks, who were then living mostly in the State of Georgia, providing for their removal west of the Mississippi. November 15, 1827, the Creeks ceded all their lands in Georgia. Georgia desired their immediate removal to the country beyond the Mississippi. She would not wait the

arrival of the proper time for carrying out the treaty, but ordered her state surveyors into the Territory of the Creeks. President Adams forbade the survey. At first the state was inclined to obey, but finally became impatient and the Governor announced the doctrine of the state sovereignty and asserted that the state had an equal right with the United States to pass upon its rights.



MAP SHOWING FORMER TERRITORY OF CREEKS AND OTHER EARLY TRIBES.

The President then prepared to protect the Indians in the possession of their property and ordered the United States District Attorney and the United States Marshal to arrest any one attempting to survey the Indians' lands west of a certain line. The Governor then prepared to resist this federal interference and ordered out the state militia to repel any invasion. The majority of Congress

were opposed to President Adams and did not wish to support him in this measure and so he hesitated to bring on a civil war on such an issue under these conditions, so the Creeks were soon compelled to leave their lands and in 1836 most of them moved to the Indian Territory and the remainder joined the Seminoles in Florida.

Of the present home and government of the Creek Nation a recently published history of these interesting people says:

The country assigned to the Creeks by their treaty of purchase was one which was especially adapted to them. They were a people most interesting in their tribal autonomy. The underlying principle of their national existence was the development of physical perfection in the individual. Those who believe that in the North American Indians are the Ten Lost Tribes of Israel find corroborative evidence in their unwritten tribal laws of life and of property, which in countless instances were like those of the Hebrew law-giver. It is customary to think of Indians only in connection with squalor and filth, and that they were a people of the most scrupulous cleanliness who observed carefully the cardinal principles of sanitary living may seem incredible. Time and space do not allow of details as to the divisions of these people into towns and clans, and of the powers of the town chiefs and prophets among them; of how the life of each town centered around its medicine house and dance ground, the town square, as it was called, because in the center of the dance ground a large square was freed from all vegetation. In this square were placed the booths of the medicine makers and musicians, the sacred fire was there



CREEK BALL STICKS, ARROWS, BOWS, ETC.

kindled, and the tall pole, with its crowning whitened ox skull, was there erected, around which athletic contests of men and women took place. This square must always be located near a running stream, for the rites and ceremonies of oft-repeated purification required running water for bathing.

It will be readily seen that the new country of the Creeks was a most admirable home for them. Wide expanses of rolling prairie were traversed by the Arkansas and its tributaries, the Verdigris and the North and Deep Forks of the Canadian River, the South Fork of the Canadian forming the boundary line between their country and that of the Choctaws. These streams were bordered by forests, where mighty trees towered above a dense undergrowth of almost tropical vegetation. Along the river were also many canebrakes, their ever-green fastnesses the winter home of countless deer that in summer browsed



CREEK CAPITOL BUILDING, OKMULGEE.

on the grassy uplands. Flowing into these streams were many smaller ones, with their yet smaller tributaries fed by innumerable springs. The ideal spot for the Indian home was beside a spring and near the never failing streams which furnished water for stock. Forest trees supplied logs for cabin walls, for punch-eon floors and roofs of split boards. Smooth slabs of sandstone formed the hearth of the great fireplace and the chimney was built of stone or of logs, and like the cabin, plastered with clay from the creek bank, mixed to a smooth mass with prairie grass to give it tenacity. From the forest and the stream came also most of the furnishing of the primitive home. Sections of trees, split boards, flexible saplings, woven bark, were skillfully wrought into useful and substantial domestic articles.

In the Old Nation they had learned to raise and to use cotton, and the new country was found favorable to its growth. Little patches of it were raised for family use, the staple was

freed from seed by hand-picking and with spinning wheel and crude hand loom spun and woven into cloth. Vegetable dyes of Nature's own artistic hues were used before the thread was woven into cloth from which the commonly worn hunting shirts were made. Seed rice had also been brought from Georgia, and in favorite spots along the rivers considerable quantities of this grain were raised. The light, sandy soil of the hillsides sloping away from the rivers was of surprising richness, and sweet potatoes of the kind the Indians loved grew almost fabulous in size. These sweet potatoes, almost snowy white in flesh with a brilliant crimson skin, were stored in dry sand in little cellars dug under the floor of the kitchen cabins, where they were kept perfectly until the next summer. Yellow yams, weighing often six, eight and ten pounds, were also raised. Corn was their standby, and the soil and climate seemed especially favorable to it in all the different varieties they cultivated for their household use.

There was the early corn for the roasting ears, the kind that was cooked with the sacred new fire at the annual busk when the first fruit of the year had been offered to the spirits, the soft white flour corn that, beaten in the great wooden mortars, made delicious bread, the hard flinty corn which, hulled in the mortars, was the basis for sofkey, the great national dish, and besides there was rank growing field corn for stock food. Where the corn fields were pumpkins were also raised, and the late summer and autumn found scaffolds near the cabins with poles strung with sections of pumpkins drying in the sunshine. Corn was boiled on the cob and plaited in long festoons to dry for winter use, and many varieties of beans and field peas were also dried and stored. Wonderful melons were raised in large quantities of such size and quality that they were conceded equal to those of Georgia. It was not long until orchards began to be planted. The succession of wild fruits showed much encouragement. In the early summer came strawberries, large and luscious, and mulberries, loved by the children and the birds; then dewberries and blackberries of a size and richness not yet surpassed by cultivation. From June to late October were plums of many varieties, and grapes of as many. With the autumn the nuts ripened—hickory nuts, walnuts and pecans,—prized for human food, and acorns, on which the hogs grew fat. This abundant store of forest food made game so plentiful that no family ever needed to lack for meat. Beside deer there were always wild turkey, prairie chicken, quail, many varieties of waterfowl, squirrels, 'possums, coons and rabbits. The streams were alive with fish. In spite of the determination

never to believe any country equal to the Old Nation the Creeks began to grow reconciled to their new home. Their fears of the western savages vanished, and they scattered abroad through their fair, new land. The fearful mortality among those broken in heart by the removal, and in constitution by the physical hardships to which that removal had subjected them, ceased and the Creeks again were increasing in numbers, until at the outbreak of the Civil War they had regained what was lost in the removal. Not even then, however, had they regained lost faith in the white man. All possible obstacles were thrown in the way of matrimonial alliances between their people and the whites, and, unlike the other tribes which favored such alliances, no citizenship was conferred by marriage, all property belonging to them lapsing at death to the Indian heirs, and none going to the white husband or wife. The hatred of white alliances was later the outgrowth of wars and removal, because in the earlier days in Georgia when they had come in contact with the soldiers of the English sovereignty many members of a Scotch regiment took to themselves Indian wives, from whom came the names so well known



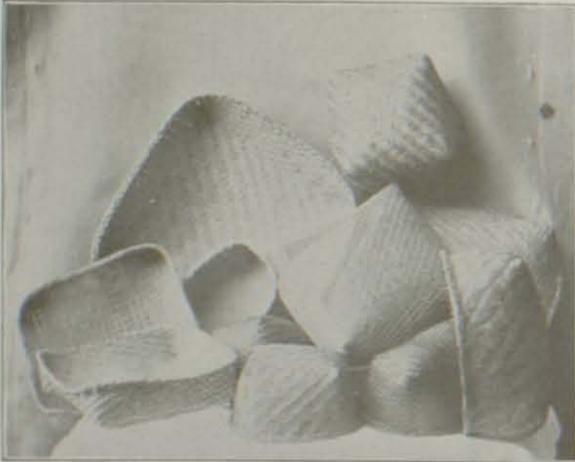
CREEK SOFKEY BOWLS.

among the Creeks: the McIntoshes, McCombs, McQueens, McGilayrays, McKellops, etc. This half-breed element favored education and progress. They were mostly slave-holding planters who lived on the fertile lands of the Arkansas bottoms.

After the Civil War the slaves of these people who had cast their fortune with the Lost Cause, returned first and took possession of the old plantations while their former masters were yet in exile. When the new treaty of 1866 was made, by which equal property and civil rights were

northern markets across the matchless cattle country of the Creeks at the same time that they restocked the country with cattle, filled with long-ing every cow man who leisurely drifted across it with his herds that fattened as they slowly traveled. Then came the railways. A beneficent new era began. The doors into the outside world so nearly closed were now flung wide open. Weary staging over rough roads or perilous voyaging in tiny steamboats over Arkansas sand bars were a thing of the past. The comforts of life which almost prohib-

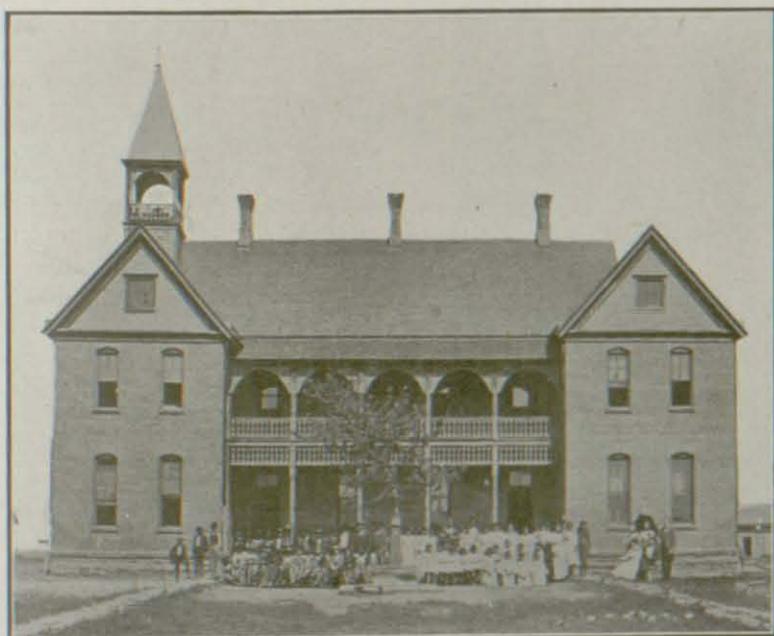
itive difficulty of transportation had heretofore made impossible, now came into common use. A more complex civilization began to replace the simple Indian home life so abundantly supplied by the rich resources of the country. The log cabin and the wide fire-place, with its swinging crane, began to give place to the frame house and the new cook stove; sewing machines—



CREEK ART IN BASKETRY.

given their former slaves, the old masters left their homes unclaimed and went from the Arkansas to the Verdigris and the different branches of the Canadian. This is why the citizen population around Muskogee is composed of freedmen and has scarcely an Indian within many miles. * * * A constitutional form of government was established and their number of schools was increased. In favorable localities white men came as traders, as physicians, as teachers and preachers, always nominally, at least, by and with the consent of the Indians. Enormous herds from Texas driven to

pianos even,—were among the new wants to be supplied. With such rapidly increasing desires the demand for productive labor necessarily increased in a like ratio. But the vast domain of field and forest, of pasture land and coal mine, was the common heritage of all the Creeks. Why should an Indian till the soil, or herd cattle or dig coal for wages when all the profit might be his own? And so came the "renter" white man on Indian farms—the cattle man stretching miles of barbed wire over the velvet prairies. In the Councils of the Nation the more conservative of their leaders had in-



THE CREEK ORPHAN HOME, OKMULGEE.

sisted that the rigid laws prohibiting white occupations and the employment of white labor should be enforced, but in vain. individual desire for gain was stronger than fear of the encroachments predicted.

It seemed a harmless thing to let so small a stream trickle through the dam that held back white immigration, but every renter family that came apparently sent back to the states urging not only their kins-people, but all their acquaintances, to come to this beautiful Indian Territory. And they came to a land where a subtle charm seemed on them.

So little effort sufficed to supply necessities that they minded not absence of school and church, nor distance from postoffice or store.

Among them came baser elements of humanity, outlaws and wanderers, horse-thieves and cattle stealers. Good, indifferent, bad, the whites far outnumbered the Indians until gradually it dawned upon them that they had allowed themselves to be sub-

merged by an alien population eager to dispossess them. Filled with alarm they protested and demanded that the United States Government should remove the intruders from their land. It was too late; by their own tacit consent the white man had come, and come to stay.

In 1893 a commission, known as The Dawes Commission, was appointed with authority from the United States Government to make treaties with the Indians and to allot their lands in severalty. This commission's work proved to be a slow process and in 1898 the heroic Curtis Bill was enacted by Congress. This bill was the work of Charles Curtis, member of Congress from Kansas, who is himself an Indian, and was sweeping in its provision and by this law the remnant of authority left to the councils of the tribes was taken from them and the Indian Agent became their governor. Tribal courts were abolished and but for the wisdom of their old Chief there would have been serious trouble.



THE LATE CHIEF ISPARHECHER.

Old Chief Isparhecher, the venerable old warrior who is still held in almost saintly reverence by the Creeks, standing beneath the shades of the council grounds at Okmulgee, speaking as the head of the nation, dissolved the high courts of his people betraying with tear-filled eyes an emotion rare to the warrior heart, and recognizing the manifest destiny of his people, he acknowledged the beneficent rule of the white man, bade his sachems return to their peaceful wigwams and to the innocent pleasures of the chase, leaving to the dominant race all the responsibilities of legislation and of civic affairs, closing with the devout admonition that such was the will of the Great Spirit. His flag of insurrection that had inspired on the path of war his fearless warriors more than once, had now been laid aside forever, and the Creek Nation as such was no more. The impression made by this trusted, wise chieftain lingers yet in the minds of the loyal Creeks and has paved for them an easy way to citizenship.

In 1878 the Creek Council House, or Capitol, was erected. It is a stone structure inclosed by a stone wall, and around this stately pile and umbrageous grove linger the tradi-

tions and memories of a proud but petit and vanishing tribal government. Clustering about the Council House are recollections of former splendid gatherings of the great Council composed of two bodies, the House of Kings and the House of Warriors—now only an empty name.

Originally, among the Creek Indians, there were a number of Clans, each a sort of society. These Clans elected representatives to the Creek Council. The rulers of these Councils were hereditary and there was no intermarrying among the clans. On the adoption of the Constitution and the inauguration of the House of Kings and House of Warriors, in the early part of the past century, an elective form of government succeeded the hereditary and the Creek Nation was divided into forty-seven "towns," or communities, each of which elected a member as town chief who sat in the House of Kings, and two or more members who sat in the House of Warriors.

In the early settlement of the Creeks in the Indian Territory, Okmulgee, "Springing Water," was chosen as the capital site and it was in the yard of the old capital building shown in the picture, against the old tree still standing in the yard, that the sentence of death of the Creek Court was carried into execution. The sentence of death was most often imposed upon the third conviction of larceny. The prisoner was tried, convicted and sentenced to be shot to death at a given date and then released with the admonition to return on the date fixed and receive his penalty. Neither history nor tradition records a single instance in which the condemned man failed to return and take his punishment. He selected his own executioner and bidding his friends farewell, took his station at the old tree and the unerring aim of his dearest friend sent his soul to his Maker.

All this is of the past and the ten thousand Creeks now living in Indian Territory are an integral part of a happy and prosperous people.

O. H. LIPPS.

CANADA AND HER INDIANS.

From the New York Sun.

Canada's Superintendent of the Department of Indian Affairs, Mr. Frank Pedley, says that the Indian is holding his own in Canada. Numerically he appears to be doing a little more than that.

The report of the Department in 1897 shows the Indian population of the Dominion as 99,364. Mr. Pedley estimates the present number at 108,000.

Canada's policy regarding her red man has been built and conducted on larger lines than our own. It is true that she has had a smaller number with which to deal, and perhaps a more peaceable type. It is also true that her Indian question is largely a matter of recent years. Prior to 1860 there was no competition between white and Indian for the plains of the Northwest. White men did not then want them. Since that time there has been room for both. In the older provinces the Indians, who now number about 35,000 in that region, have grown up with the white man ever since the founding of Quebec in 1608 by Champlain, and the founding of Montreal, in 1642, by Sieur de Maisonneuve.

The establishment of the Dominion by the British North America act of 1867 was followed by the addition, in 1870, of the Northwest Territories as a part of the Dominion. Treaties were then made with the Crees, Chippewas, Salteaux, Ojibways, Blackfeet, Bloods, and Piegiens. These treaties provided for reservations whose total area exceeded 5,000,000 acres no foot of which could be alienated, even by consent of the Indians, except by an order from the Governor in Council. The tracts were even exempted from expropriation by railroads. An annual appropriation was made from the Indians' benefit, schools were established and systematic instructions were given in the arts of farming and other industries.

Like our own Indians, those of Canada are not a high type of citizen, but on the whole they behave themselves and play a useful part in the community. Their numerical increase constitutes no menace to law and order in the Dominion.

HOW INDIANS COMMUNICATE.

From the Tahlequah (I. T.) Arrow.

The rapidity with which the news of orders given out from the Union Indian agency and the Dawes Commission spreads to the remotest corners of the Creek nation is a continual source of wonder to the federal offic-

ials. When, in October, the regulation compelling Indians to accept the pay for their land in installments of \$10 a month, was announced, it seemed that every Indian in the Creek country knew it at once, for the petitions for sale dropped off immediately. A short while ago, when the order was revoked and the Indian was allowed pay for his land at the rate of \$50 per month, practically everybody knew it the next day, and business in the Creek land sales department suddenly became lively again.

When it is remembered there are several thousand fullblood Indians in the Creek nation who cannot speak or read a word of English, and who have no way of learning the news of the day except by word of mouth, the speed with which intelligence is communicated to them is most remarkable. Most of the fullbloods live in the hills and mountains, far from railroads and in sections where daily or even weekly newspapers are very seldom or never seen.

General Pleasant porter, chief of the Creek nation, and the best informed man in his tribe, when asked to explain the phenomenon, said significantly:

"It may be mental telepathy. Let me ask you a question: How does the buzzard flying through the air learn that an animal has been killed, and why are there hundreds of them on the scene in less time than it takes to tell about it? You may call it instinct, or anything else if you please, but the Indians keep as well posted on news that interests them as the newspaper-reading white people.

"My people have formed the habit of communicating whatever interests them to their neighbors, and asking them to pass it on. Every train that leaves Muskogee is loaded with Indians who know personally of an order. They pass the word along, and it spreads like wildfire. In the early days the Creeks had regular couriers who carried the news. One of these would visit a town and at sundown the people would gather around him and hear the information he had to impart. The town king would then detail some one to pass it on to the members of the next town or tribe and the same method would be repeated.

"I have known of foot-carriers traveling 100 miles a day with important messages. One morning during the Creek rebellion I sent a messenger out to get volunteers for my army, and before the sun set 1,200 men came into my camp.

"Warriors had a way of announcing the approach of an enemy by giving war whoops. If the yells followed closely one after another, the enemy was near. One prolonged whoop indicated that the enemy was many miles distant, with no danger of immediate attack."

ABOUT INDIANS AND OTHER PEOPLE

Warehouse Superintendent Dismissed.

Fred H. Wilson, of Macon, Mo., superintendent of the Indian warehouse in New York, has been removed from office by Secretary Hitchcock for putting on the warehouse payrolls the names of seven men who did no work. Mr. Hitchcock learned of Wilson's methods recently and detailed inspector Nessler of the Indian Service to make an investigation. Mr. Nessler found that while the warehouse force should consist of seven employes, there were fourteen names on the payroll, the extra clerks receiving salaries ranging from \$75 to \$100 a month. One of these was a bartender, a political supporter of Wilson, who only went to the warehouse to draw his pay.

Wilson paid the force under him from a fund deposited to his credit at the subtreasury in New York and thus kept a detailed record of his irregularities from the officials in Washington. When called upon for an explanation by Secretary Hitchcock he offered to reimburse the Government for the amount he had paid the extra employes, but his proposition was turned down. As he is a bonded officer the Government will lose nothing.

The Osage Credit System.

The Department issues a credit card to each Osage annuitant, who, when he buys goods without the cash or its equivalent must present the card to the merchant for the proper charges. At the end of the quarter the merchant turns each Indian's account into the clearing house officials. When the annuitant receives his money he is expected to go to the clearing house and pay the debts outstanding against him. The remaining amount he is at liberty to spend as pleases him best. If the Indian fails to pay his bills as far as possible his next annuity is withheld until he does settle. In order to make the Indians practice economy they are not allowed to trade more than sixty per cent. on their cards and the merchant who extends more than that amount does so at his own risk. This system has been in vogue about three years and so far has worked very satisfactorily; the Indian usually comes in and settles with the clearing house. During last payment only one annuitant skipped the town without making settlement of his bills as shown by the clearing house books.—Osage Journal.

A dispatch sent out from Washington, D. C., dated April 10, gives the news of a very important decision of the Supreme Court bearing upon the liquor question. It is as follows: "Washington, April 10.—The Supreme Court of the United States, in an opinion by Justice Brewer, granted the petition of Albert Heff, of Kansas, for a writ of habeas corpus. Heff was prosecuted and convicted in the district court of Kansas for selling beer at the town of Horton to a Kickapoo Indian, named John Butler, to whom land had been granted in severalty. The prosecution was based on the theory that Butler was still a ward of the nation, the law prohibiting the sale of liquor to Indians. The case was brought to the Supreme Court in an original action on the ground that in becoming an allottee the Indian became a citizen of the United States. This view was sustained by today's opinion."

Word has been received from the officials at Washington, by Captain Frantz, authorizing the payment to Osages of their accumulated grass money and royalties on gas and oil wells. The amount is given as \$348,000. Captain Frantz authorizes the Capital to state that the payment will begin on Monday, May 1, and continue through the week. The amount to be paid out is \$348,000 and will probably make \$175 per capita. This money is the accumulated funds arising from the lease of their pastures for grazing purposes, and the royalties arising from the oil and gas leases. The payments of these funds occur twice a year, while the regular annuity payments take place four times a year and consist of the interest on Osage funds deposited with the United States.—Pawhuska Capital.

A Californian is reported to have sent 15 cents to the conscience fund at Washington to cover the theft of two slate pencils taken from an Indian School fifteen years ago. There would be some genuine benefit to the fund if those who have stolen lands from the Indians in the past were only moved to make equitable restitution.—Albuquerque N. Mex. Journal.

A report from Supt. Carroll of the government boarding school on the Mescalero Indian reservation in New Mexico indicates that an epidemic of meningitis has penetrated to that point. Of four patients three are dead and the fourth is not expected to live. The commissioner has ordered that the school be closed.

NEWSY ITEMS FROM EVERYWHERE

It is given out authoritatively that Geo. I. Harvey, who recently asked to be reinstated in the service, will not be reinstated.

According to the Bureau of Ethnology there are some 500 different Indian languages. These can be grouped in some fifty or sixty families.

W. H. Ansley, delegate to Congress for the Choctaw tribe of Indians, was found dead on a sand bar near Fort Smith, Ark. It is believed he was murdered.

Joseph Davidson, a Creek freedman, has demonstrated what it is possible for an ex-slave to do. He is worth \$30,000, all earned from farming his allotment.

According to the most recent reports of the Department of Indian Affairs, Ottawa, the Indian population of Canada is at present 109,956, which is 275 less than in 1903, but an increase of more than 8,000 is shown for the last decade.

Because of a broken heart over the confession of his daughter that she loved an Indian chief whom she met at the festival of Mountain and Plain, George Miller, a wealthy retired real estate dealer left his home in Coronado, Colo., and struck out for parts unknown.

Some fifty Kaw Indians of Oklahoma selected their land allotments at Kaw City last month and withdrew from the tribe. They received their final annuity of \$1,000 each. The Indians of this tribe also drew \$31,000 resulting from the sale of "dead Indian" lands.

Mrs. Carrie Adams is the only Indian woman in the Daughters of the American Revolution. She is a Cherokee and was born at Fort Gibson, I. T. Her father is Judge Henry C. Meigs of that place, and her husband is Richard C. Adams, who represents the Delawares in Washington.

The Dawes Commission has a party of 35 men distributed throughout the different nations winding up the work of getting further proof, enrolling and allotting lands to Indians who have so far refused to file. The Commission is trying hard to wind up its affairs in the allotted time, June 30, 1905.

T. R. Burton of Indian Hiawatha fame has left this country with about 50 Indians, mostly Ojibways, for London. He will establish an Indian village in Earl's Court, one of the London parks. The Indians will make and

sell beaded work, baskets, canoes, etc. The village is to be somewhat similar to that of the Sioux at the World's Fair.

Major McLaughlin, Inspector of Indian Agencies, recently went to Washington with the signatures of 3,514 Sioux Indians done in thumb-marks. The signatures stand as a memorial to the Government from the Standing Rock Agency, asking for the division of 500,000 acres of land. The land was granted to them in 1899, but has not been divided.

Indian Agent Shoefelt has been designated to disburse the \$150,000 appropriated by the act of April 21, 1904, in full settlement of all claims of whatsoever kind and nature of the Delaware tribe of Indians against the United States. There has been allowed against this \$150,000 a total of \$37,200 attorneys fees, leaving to be disbursed per capita, \$112,800.

Secretary Hitchcock will appoint a commission to prepare a roll of fullblood Cherokees who will participate in the distribution of the \$4,500,000 recently awarded the Indians by the court of claims. All of the Cherokees entitled to a portion of this money are not in Indian Territory, some of them are now living in the far West and some in the Southern States.

A. E. McFtridge, day school inspector, accompanied by his wife and son Leslie left Rosebud Tuesday morning for Winnebago Agency, Nebraska, where he has been appointed Superintendent & Special Disbursing Agent. Mr. McFtridge leaves Rosebud with the heart-felt wishes of his many friends here for his continued success and prosperity.—Rosebud New Era.

The tribe of Quatsino Indians, formally cannibals, but now subsisting on dog, salmon and clams, is fast dying out, according to B. W. Leeson, who has just been on a trip along the west coast of Vancouver Island. The former powerful tribe now numbers but eighty people, of whom few are children. All their old weapons have been gathered by the museums and the tribe is likely to soon become extinct.

The office force at the agency is busy going over the rolls, preparing to make the additional allotments of eighty acres. April 24th is the date which Agent Michelet announces he will commence allotting to the Mississippi bands. The land will be allotted under the Steenerson additional allotment bill. There are between 350,000 to 400,000 acres of land on the White Earth reservation which will be distributed among 4,000 Indians.—Chippeway Herald, White Earth, Minnesota.

IN AND OUT OF THE INDIAN SERVICE

To all Agents and Superintendents:

You will make the necessary arrangements to pay hereafter all duly authorized Indian Irregular Employes the several sums due them at the close of each week, taking their receipts therefor in the usual manner.

In this connection it will be necessary for you to submit an estimate to this Office in proper time to admit of funds being placed to you credit to enable you to carry out the wish of the Office.

The reasons for the proposed change of practice may be summed up in the simple statement that it is the policy of this Office to assimilate, in every practicable way, the status and treatment of the Indian with the status and treatment of the white man. The white laborer in the outside world receives his wages, as a rule, at the end of every working week. The frequency and regularity of his compensation enables him to pay as he goes, encourages thrift, and discourages the habit of heedless spending which runs the poor man heavily into debt before he realizes it.

We may not be able to make a majority of the Indians of the present generation thrifty, but at least we can, by a little extra trouble, help those who so desire to keep out of the clutches of the usurer. Moreover, the present delays in payments have the effect of disheartening the Indian, who is not trained to look far ahead like the white man, and who is all too prone to succumb to the temptations of an idle life if he can see no speedy returns from his labor. While he is working he must also eat; and, by the time the paymaster makes his quarterly rounds, the Indian is so deep in the trader's books for the mere means of sustenance that it is almost hopeless for him to attempt to struggle out.

Finally, the long interval between task and reward opens the way for all sorts of errors, misunderstandings and controversy. The memory of the Agent and the memory of the Indian laborer are liable to differ as to details, and, when the day of settlement comes, one or the other is apt to be dissatisfied, and to carry away a grievance from the pay-table. More frequent payments will reduce the chances of such collisions to a minimum, as they do among white men.

Very respectfully,
F. E. LEUPP,
Commissioner.

The highest paid woman in the government service is Miss Estelle Reel, who is superintendent of all of the Indian schools. She is very handsome and distinguished looking and not much over 30 years of age. Though she has headquarters at the Indian bureau in Washington, most of her time is spent in traveling about all over the country, her task being to improve the management of and the educational methods adopted in the day schools, boarding schools, kindergartens and other establishments maintained by federal authority for training the minds and bodies of our youthful aboriginies. Miss Reel's power in such affairs is well-nigh absolute and she has instituted many important reforms in the schools. Her pay is \$3,000 a year, plus traveling expenses, and she earns the money. —Omaha, Nebraska, Bee.

The Department has rescinded its former order of excluding from payment of annuities and other money, the children born to Indian women married to white men since June 7th, 1897, and has instructed Agent Simon Michellet to pay all such, providing "they are affiliated with the tribe and recognized by Indian members thereof." A few days ago Agent Michellet wrote to the Department citing provisions of existing Indian treaties and therein all mixed-bloods, who live and reside on the reservation, are entitled to equal recognition as full-bloods, etc. And the result has been the favorable consideration of the Department in the premises.—The Tomahawk, White Earth, Minn.

The number of pupils enrolled in the common schools of the United States in 1904 was 16,009,361, or over twenty per cent of the entire population of the country as estimated by the last census report. These figures, however, relate to public schools. The total enrollment, including evening schools, business colleges, kindergartens, Indian schools, orphan asylums and all public and private institutions for elementary, secondary and higher education, was 18,187,918 for the year. No other nation can boast of such an enormous total.

Mrs. Chas. Gibson, of Eufaula, wife of the Creek Author of that name, made President Roosevelt a gift during his recent trip through Indian Territory, which he prizes very much. It was a fan made of eagle feathers—an emblem of authority among Indians.

I. T. SCHOOL NEWS AND COMMENT

Teachers' Certificates and Normals.

Superintendent Benedict has issued a circular of information for teachers which provides for a uniformity in teachers' certificates throughout the Territory.

Three grades of certificates will be issued as follows: First grade, granted upon a general average of 90, with no branch below 70, which will be valid for three years; second grade, granted upon a general average of 80, with no branch below 60, valid for two years; and third grade, granted upon general average of 70, with no branch below 50, valid for two years.

Branches of study required for the first grade will be orthography, reading, writing, arithmetic, grammar, geography, United States history, physiology, theory and practise, agriculture, civil government, physics and algebra. Physics and algebra are omitted in the second grade, and agriculture, civil government, physics and algebra in the third grade.

Applicants for first-grade papers must be 20 years old, with ten months' practical experience in teaching; second grade applicants must have had five months' experience in teaching and must be 18 years old, and third-grade applicants must have the same qualifications as second-grade applicants.

Certificates issued in one nation of the Territory will be valid in all other parts of the Territory. Summer normals will be held in the Territory as follows: Cherokee Nation, Tahlequah, June 5; Creek Nation, Eufala, June 5; Choctaw Nation, Jones' Academy, Dwight Post Office, June 5; and Chickasaw Nation, Wynnewood, June 26.

Each normal will continue four weeks and the cost of board, room and tuition will be about \$12. Normals for negro teachers will be held at Muskogee and Tahlequah, beginning June 5.

Examinations for certificates will be held following the closing of the normals. In appointing teachers preference will be given to those who have attended the normals.

Salaries will vary from \$40 to \$50 per month. Applications for positions should be made to the following supervisors: Cherokee Nation, Benjamin S. Coppock, Tahlequah; Creek Nation, Walter Falwell, Muskogee; Choctaw Nation, Calvin Ballard, South McAlister, and Chickasaw Nation, George Beck, Tishomingo.

Supt. Benedict to Pay Teachers.

Indian Inspector Wright has received an order from the Interior Department at Washington changing the system of paying the territory school teachers, which becomes effective July 1, next. Heretofore the payment of the teachers' salaries has been made through the Indian agent, but under the order just issued Superintendent John D. Benedict becomes the disbursing agent of the government for the funds defraying the school expenses, and will be required to furnish bond in the sum of \$75,000. Mr. Benedict will handle about \$50,000 monthly in paying current expenses of the territory school system, including teachers' salaries, boarding school, office expenses, etc.

There is a total of 670 school teachers in the territory, with an average salary of \$45 to \$50 a month, and over \$20,000 will be paid out in salaries monthly. The number of teachers to each tribe is as follows: Choctaw, 101; Chickasaw 95; Creek, 121; Cherokee, 262; Seminole, 13.

In addition to this there are a large number of boarding schools, the expenses of which are defrayed by the government, which totals about \$22,500. It will be seen by the foregoing figures that the Cherokees have the largest number of schools, while the Seminoles have the smallest. There is a total of 21,744 pupils in the various schools of the territory, as follows: White, 14,877; Indians, 3,801; negro, 3,066.

Choctaw Schools Closed.

About fifty government schools have been closed in the Choctaw Nation for want of funds to sustain them. This means that 1,500 white children will be deprived of schooling for the remainder of the school year.

The \$100,000 appropriation for government schools was divided into four sums of \$25,000 each for each of the nations over which Superintendent Benedict has jurisdiction. In the Choctaw nation the proportion of white children to Indian children was so large that all of the \$25,000 was used up and the schools had to be closed. However, there yet remains plenty of Indian funds and the Indian schools will be continued.

In these schools, if they so desire, the teachers may continue the schools, receive \$2 per month for each Indian pupil, and charge a tuition fee for white children.

This plan was tried last year. It was a success in prosperous neighborhoods and where the teacher was a good collector. In other districts it was a decided failure, and many of the teachers did not secure enough

money in this manner to pay board, and some got no money whatever except from the Government for teaching Indian children. With the recent closing of schools the number is reduced from 160 to 110.

The Union Agency at Muskogee.

Few people have any conception of the vast amount of business which passes through the Union Indian Agency at Muskogee, I. T., in charge of J. Blair Shoenfelt. Agent Shoenfelt says it is now sending out an average of 600 letters a day and receiving fully as many. Some week as high as 4,000 letters are sent out.

The Indian agency also performs many of the functions of a big bank or clearing house. It is estimated that more than \$1,000,000 pass through the hands of the Indian agent each year, some of which he handles twice. This does not include money paid out for salaries, or running expenses of the agency, but merely the funds which are entrusted to him arising from tribal revenues. This money is sent to the United States sub-treasury at St. Louis, where it is placed to the credit of the tribes and paid out again to them through the Indian agent.

It handles the finances of five of the most powerful and highly civilized of the Indian tribes, some of which are immensely wealthy and none of them lacking revenues.

In the Choctaw and Chickasaw nations the common funds of the two tribes receive big revenues from the coal and asphalt lands, as well as from the oil and gas fields. These revenues arise largely from leases and royalties. They are placed in the hands of the Indian agent to go into the educational funds of the two nations. Vast sums of money also flow into the coffers of the Choctaw and Chickasaw nations from sales of townsites and town lots. This year nearly \$1,000,000 has been placed to the credit of the Indian agent to be paid per capita to the citizens of the two nations. A large additional sum will be placed to the credit of these nations from the sale of segregated coal lands which will be distributed by the Indian agent.

The heaviest revenues in the Creek Nation come from interest on bonds representing loans to different states and paying 4 and 5 per cent interest annually. The nation receives \$125,000 interest annually on these bonds. The revenues from mineral royalties and the cattle tax in the Creek

and Cherokee nations passes through the hands of the Indian agent, but instead of being placed to the credit of the nations collectively, it is paid out to individual citizens.

A continental stream of money orders is coming into the Indian agent's office every day, representing payments upon town lots which have been purchased by individuals after the townsite appraisements have been made.

According to the new law permitting all babies born to Indian citizens since the rolls were closed up to March 1st last, the Dawes Commission will have 10,000 babies to enroll and allot lands to before June 30th. When the enrollment order for babies was made it was not supposed the number would be one-half as large as it is at present. These infants will absorb a great portion of the surplus lands in each of the nations. The Commission has just issued an order in which the parents of children as they enroll them are required to select an entire allotment at one time and they are supposed to do this when the infant is enrolled. They are supposed also to designate a homestead.

The task assigned the Dawes Commission of preparing a complete roll of citizenship of the five tribes is little understood by those not in close touch with the work. In some instances an Indian will have two or three names, all of which are totally different from the name or names of his parents or grandparents. The difficulty in tracing the genealogy of Jim Rabbit back three or four generations begins when the fact develops that his father's name was Red Bird and his grandfather's name was Yellow Wolf.

Who is to be the successor of the Dawes Commission? This is a question much asked by people interested in Indian Territory affairs. It is yet unanswered. It was almost universally thought that Chairman Tams Bixby would get the place, but latest reports place the name of Inspector J. G. Wright prominently forward for the position.

One hundred and fifty new day schools will be established in the county districts of the Indian Territory during the coming fall session, according to the plans of Superintendent of Schools John D. Benedict.



COMPILED BY W. M. PETERSON.

A Ringer.

"How can you ring a bell without moving it?"

"Give it up,"

"First take a bell."

"Yes."

"Paint it."

"Yes."

"Leave it in the sun."

"Yes."

"And wait until it peels."—Cleveland Plain Dealer.

False Sympathy.

Countryman (to dentist)—"The tooth next to that 'um aches, too, Doc."

Dentist—"Yes, it aches in sympathy."

Countryman—"Yank it out. Durn such sympathy."

Star-Gazers Beware.

We rise and then we fall again.

We ebb and then we flow.

Whene'er our head is in the clouds

We're sure to stub our toe.

As Well as Ever.

"I hear that vaccination is getting into disrepute."

"That is a mistake, for it takes as well as ever."

Baffled at Last.

"Baffled!" muttered the great detective. He threw his wife's dress to the floor and strode gloomily from the room. He could not find the pocket.

Art.

Bobby: "Will you teach me how to draw Mr. Pringle?"

Pringle: "Why, Bobby, I don't know anything about drawing."

Bobby: "No! Well, I heard papa say you were a designing man."

By Inference.

Counsel: "Do you understand the nature of an oath?"

Witness: "Sir?"

Counsel: "Do you understand the nature of an oath, I say?"

Witness (impressively): "Sir, I have driven a kee in this city for nigh on forty years."

The Worst.

Gauger: "I heard he was a crank—a vegetarian."

Pritchard: "Oh, he is worse than that—he is a health-foodarian."

To Date.

Little Clarence: "Pa what is executive ability?"

Mr. Callipers: "Executive ability, my son, is the capacity for making someone else paddle your own canoe for you."

The Glass House.

Mrs. Badger: "You must have a nice kind of a mother if she lets you fight in the street like this and get a black eye."

Little Johnny: "I was fighting with your Jimmy, Mrs. Badger, and he's got two black eyes."

Pedigreed.

"Did that rocking-chair come over in the Mayflower?"

"Yes, indeed! That's one of the original Plymouth rockers."

How Indeed.

"Young man," said the long-haired passenger to the occupant of the opposite seat, "do you know that I've never spent a penny for liquor in my whole life?"

"Really!" responded the young man to whom the remark was addressed, with a look of interest on his face; "how do you work it?"

Of Course.

Philanthropist: "Why did you change the title of ladies' home to old ladies' home?"

Mrs. Du Goods: "It was becoming too crowded."—Puck

How it Happened.

Drummer: "How did it happen that the amateur dramatic performance, night before last, raised such a large sum of money for charity?"

Squam Corners Merchant: "Why, at the end of the first act all the people who had paid fifty cents to get in rose and chipped in another dollar apiece to have the performance stop then and there."

Have You a Navajo Indian Blanket?

They are very popular as a floor or wall decoration.

They last forever and they do not come "way up" either when purchased of The "Curio" at Chilocco, Oklahoma. We will be pleased to quote you prices.

Chilocco History and Description

THE CHILOCCO INDIAN INDUSTRIAL SCHOOL, established by the Honorable James M. Haworth, the first superintendent of Indian schools, after whom our assembly hall is named, was opened for pupils in January, 1884, in the large building now known as the boys' home. Its location is on a beautiful tract of land, 3 miles in extent north and south, and 4½ miles east and west, in Kay county, Okla., but bordering upon the Kansas state line, about six miles south of Arkansas City, Kan. Large as this school reservation seems to be, it is all either under cultivation or utilized as meadow or pasture. Chilocco is a money-order postoffice; it has telephone connections both north and south, and flag stations on the "Santa Fe" and "Frisco" railway systems—both railroads running through the school lands.

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

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

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

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

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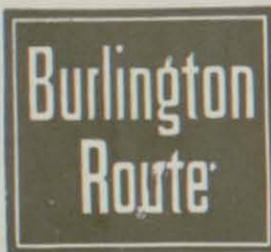
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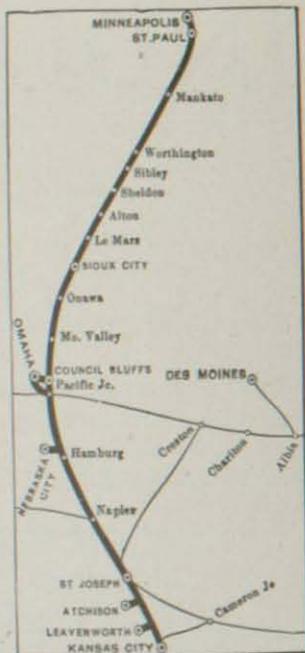
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