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THE INDIAN SCHOOL JOURNAL

MONTH OF JULY, 1905

THE NAVAJO

His Reservation

Fully Illustrated



Shall We Have Normal
Schools For Indian Teachers?

A MONTHLY MAGAZINE

The INDIAN SCHOOL JOURNAL

AN ILLUSTRATED MONTHLY MAGAZINE of THE U. S. INDIAN SERVICE

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

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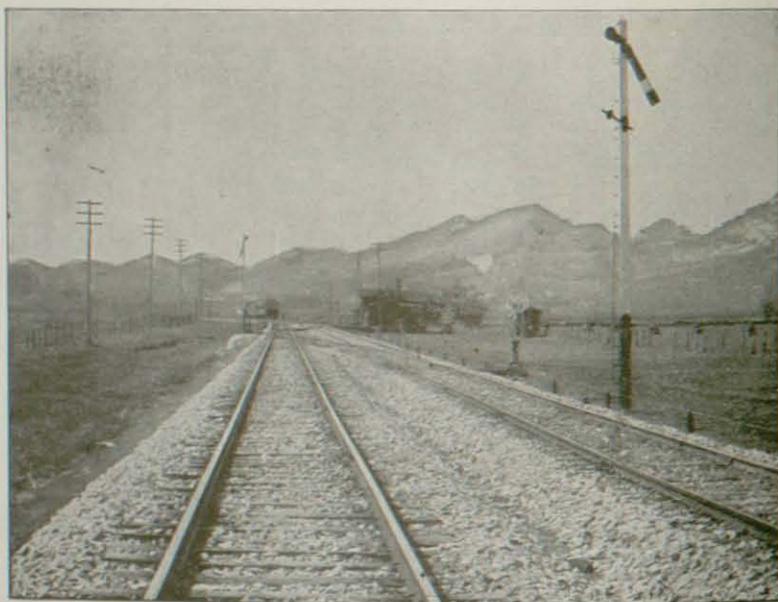
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Chilocco History and Description

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.

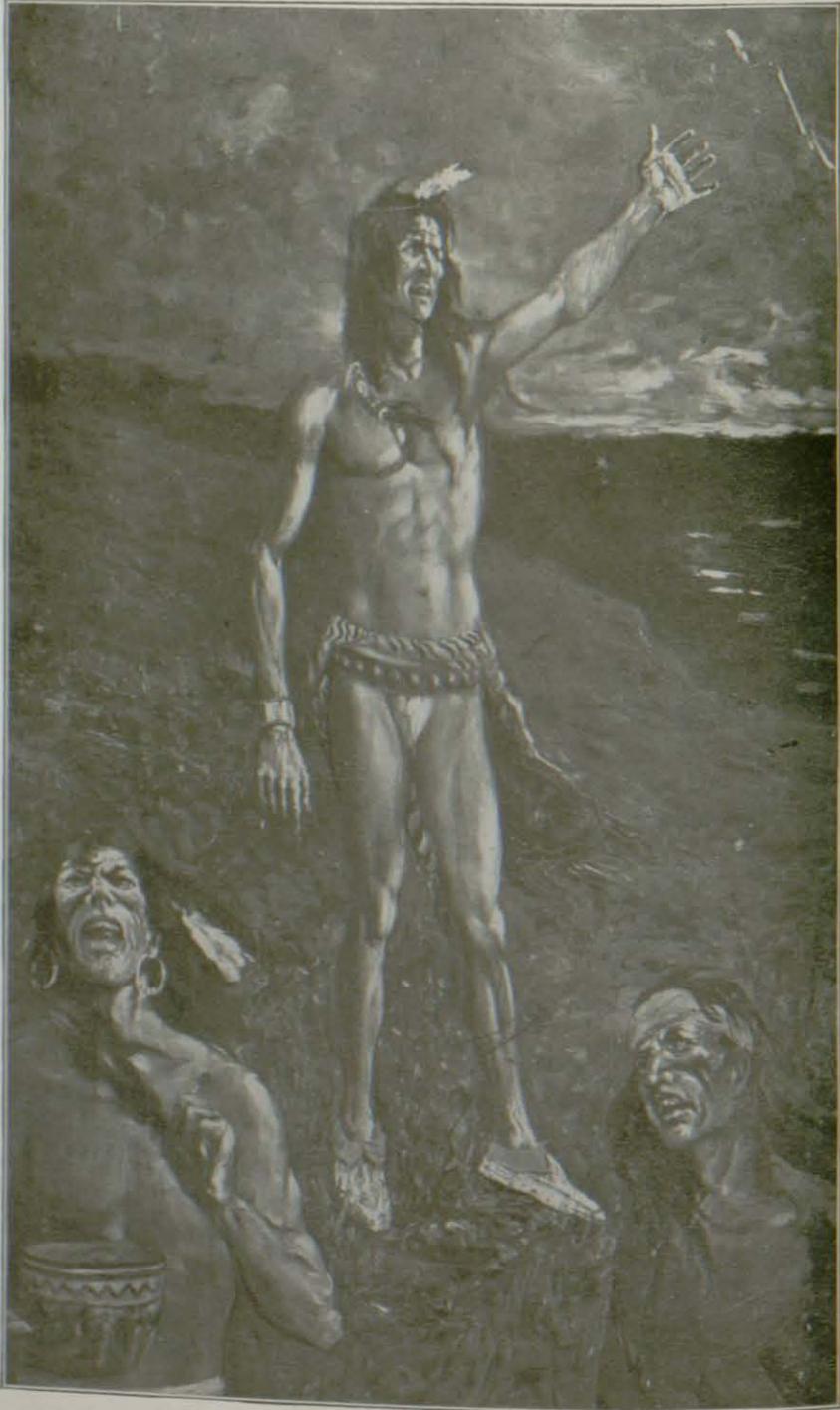
The trades school includes instruction in blacksmithing, horseshoeing, wagon making, carpentry and cabinet making, shoe and harness making, painting and paper hanging, printing, broom making, tailoring, stonecutting, stone and bricklaying, engineering, plumbing and steam fitting; also the domestic arts, 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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NAVAJOS WORSHIPPING THE ELEMENTS.

*From the Painting by Souverzen. Photo
from "The Navajo and his Blanket."*

THE NAVAJO

His Reservation

Special Correspondence of the Journal

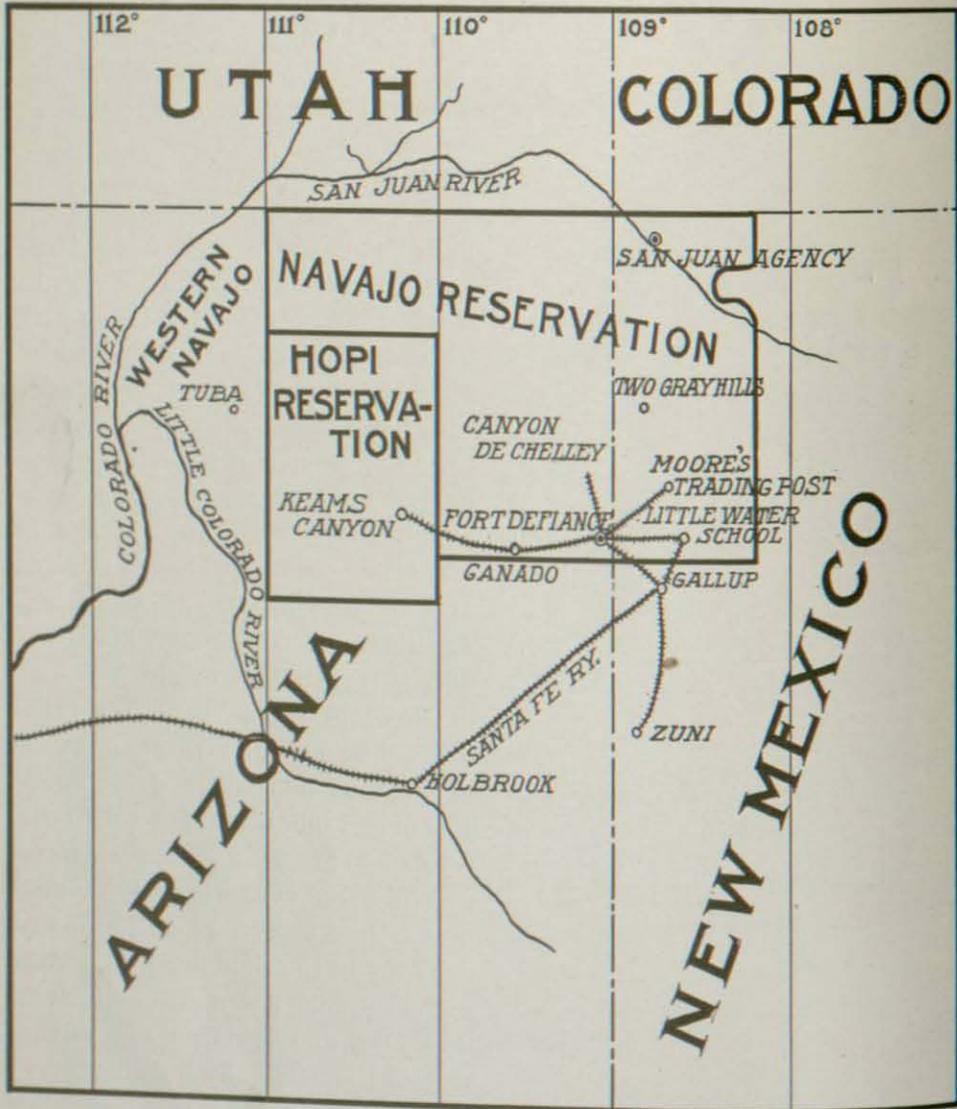


SITUATED in the northern portions of Arizona and New Mexico lies the Navajo reservation, which is the largest Indian reservation in the United States, comprising as it does about eight million acres, with a population of about 16,000 Indians. Many of the Navajo Indians do not live on their reservation but are scattered all over the northern half of Arizona and New Mexico, from near Albuquerque on the east, to the Colorado river on the west. There are in all about 20,000 Navajoes scattered over this extensive area. In reality there has never been an absolutely correct census taken of the Navajoes. This would be impossible from the fact that they are scattered over such a large area and choose for their abode such secluded and isolated places, which are often of only a temporary nature, that no one would ever be able to find them all. The Navajo himself has an exalted idea of the greatness of his numbers and until in recent years he thought there were a great many more Navajoes than white people. Picking up a small handful of sand, he would let it slowly dribble through his closed hand, saying as the last grain fell upon the ground, "That many white people;" then turning to the broad expanse stretching out for miles and miles all around him, he would make a slow circular sweep with his outstretched arms pointing to the grass covered

mountains, plains and table lands, saying as he did so, "Navajoes all the same as the grass." When the party of Navajoes who visited the World's Fair last year, however, returned to their reservation they just reversed their own opinion of the relative numbers of white people and Navajoes.

The home of the Navajo has always been considered one of the most arid and barren portions of the great American desert, though since last July it is estimated by old residents of the country that there has fallen at least 60 inches of rain and snow throughout this entire arid region. The oldest inhabitants of this country can not recall a season when the precipitation even approached such proportions before. Thus the Navajo is happy in the thought that nature promises him a bountiful harvest this year, and he is taking advantage of the season by bending every energy to make the largest possible sowing.

The Navajo reservation is very diversified in character, containing as it does, broad valleys and rolling prairies along the San Juan and Colorado Rivers in the northern portion, while the eastern and southern portions are greatly broken with deep canyons and towering mountains. Owing to the high latitude the winters are long and cold and the season for growing crops is comparatively short. Corn, wheat, oats, alfalfa and a variety of vegetables do well in the valleys. In many of the valleys fruit will grow to large proportions and of excellent



MAP OF NAVAJO AND HOPI INDIAN RESERVATIONS.

flavor, but since their orchards were laid waste by the soldiers forty years ago, the Navajo has paid little attention to fruit growing. His staple agricultural product is corn. If the Navajo can only raise a crop of corn his sustenance for the year is assured. This he prepares for food in a variety of ways, the most common being that of parching it and grinding it between two stones into meal which is then baked into bread.

His Early History.

Little is definitely known of the early history of the Navajo, though

in language he is closely related to the Apache and to many other tribes speaking the Athapascan tongue. It is generally supposed that in very early times the Navajo was a wild, reckless, roaming Indian without any definite or limited territory which he called his home. He is thought to have been a general outlaw, continually waging war upon the more peaceful sedentary Pueblo Indians, and that he gradually gathered to himself the lawless and warlike members of the various other tribes of the southwest with whom he came in contact, whom in

time he assimilated, almost completely changing his character, until to-day we find the Navajo a peace-loving and industrious people pursuing the quiet industries of agriculture and stock raising. For three hundred years or more he has occupied his present country, living much the same to-day as he did three centuries ago.

As a Slave Owner.

It is not generally known that the Navajo was once a slave holder, but there are still to be found on the reservation many of his ex-slaves. Many of them have been liberated within the past few years and even now it is thought by some that there are a few headmen on the reservation who still own slaves *sub rosa*, but they are very careful to keep them in seclusion.

Most of their slaves were captive Paiutes and from present appearances they must have been as servile and obedient as were ever the negro slaves in the South.



Widow of War Chief Manueleto. In native woven Navajo dress.

His Subjugation by Kit Carson.

At the time the United States acquired possession of New Mexico in 1874 the Navajoes were a very hostile people and had been for years a terror and dread to all the inhabitants contingent to their territory, the more lawless of them even extending their acts of robbery and depredation to the more prosperous of their own people. It is said that up to 1863 it cost the Government about \$3,000,000 annually to keep the hostile Indians of Arizona and New Mexico in subjection and so serious became the situation about this time that the policy of complete annihilation began to be publicly advocated. In fact the war department, acting upon the recommendations of General Carleton, then in command of the department of New Mexico, proceeded to carry out its plan of extermination, and placing Col. Kit Carson in charge of a large force of soldiers and scouts, sent him out to annihilate the "aggressive, perfidious, butchering Navajoes."

It is well for the Indians that as just and liberal a man as Kit Carson was placed in command of this expedition. It is true that even he had to destroy their means of support by slaughtering their sheep and cattle, cutting down their orchards and laying waste their fields, but as much as possible, he spared their lives.

That the Navajoes led him many a merry chase is not to be doubted. The Navajoes even now delight in telling how they discovered Kit Carson standing on top of a tall black rock near Fort Defiance where they surrounded him and kept him there for three days without food or water. He finally succeeded in effecting his escape, still the Navajoes think this was a pretty clever trick to circum-



INTERIOR OF NAVAJO HOGAN.

By Permission of G. Whorton James.



Navajoes Freighting Wool to Market

vent the plans of the old war Chief.

The Navajoes were not able to hold out in resistance to Col. Carson's troops very long, and in the same year, 1863, they surrendered and were taken to old Fort Sumner in the eastern part of New Mexico. The climate and local conditions of this place were anything but conducive to the health and happiness of the Navajoes. There was neither wood nor water and the soil would not produce corn, their chief article of subsistence. In the two or three years that they were held here as prisoners of war it is said that fully one-fourth of their number died.

Manuelito was the great Navajo war chief, but he refused to come into the reservation in 1863 and he escaped the confinement as a prisoner of war at Fort Sumner. However, in 1867 he gave himself up to the commanding officer at Fort Wingate with all his followers.

In 1867 General Sherman marched 9,000 Navajoes between two large high rocks south of Fort Defiance, known as the "Hay Stacks," from their resemblance to two large haystacks, and issued to them 16,000 head of sheep. Also in 1869 the Government issued to them thirty thousand sheep and two thousand goats and ordered that rations be issued to them for two years. This was the last and only assistance the Government has ever given the Navajoes in the way of providing for his subsistence.

Previous to this war the Navajoes were in comparatively easy circumstances. They had large flocks and herds, good farms and numerous orchards. They have never fully recovered from the results attending their subjugation and will not until water for irrigating their crops is developed for them. Give the Navajo water and he will manage to get along.

A Pastoral People.

The coming of the Spaniards wrought a great change in the life of the Navajo. It is related that long ago, soon after the Spaniards migrated with their flocks to this country, that a marauding party of Navajoes was out on a foraging expedition in the neighborhood of Rio Grande River and there stole a flock of sheep from a Spanish settlement in that vicinity and brought them home with them to their reservation. The Navajo women and children were delighted with these little animals and cared for them so tenderly that they soon increased to be a very large flock. The Navajoes soon proved to be exceptionally fine herders and gave a great deal of attention to growing sheep. About this



Bishop Kendrick baptizing Navajo baby

time the women had taken up the art of weaving, learning it, it is believed, from the peaceful Pueblo Indians. They now began to use the wool from the sheep in weaving blankets and soon became very skilled in this art, so that now the Navajo blanket industry is the greatest aboriginal industry in North America, and the Navajo blanket has found its way into every part of the civilized world.

Being pre-eminently a pastoral people, there is scarcely a Navajo family on the reservation that does not possess a flock of sheep and goats. Goats are usually found in every

protect them from the cold, and should a young lamb lose its mother the women will often nurse it from their own breasts as they would their infant baby.

His Religion.

The Navajo is intently religious. He has a god for every passion, for every blessing and for every woe. He believes in a good and an evil spirit and attributes all of his good fortunes and misfortunes to the power of one or the other. At death they believe the evil spirit, *achindee*, (the devil) enters the body, and the school children always refer to the cemetery as the home of the devil. They evidently believe in a life after death, for they kill at the grave or burial-place of the deceased man or woman their best riding pony and leave it there with saddle, bridle and blanket, ready for the journey to the great unknown.

If to be a church member is religion then the Navajo is very much a heathen. He has little use for the white man's religion. Somehow he can not understand how it will make him any better. He knows that there are good Navajoes and bad; he also knows that there are good white people and bad, and on the whole he thinks the average Navajo is about as respectable as the average white man. So looking at the situation from his view-point, we must admit that it would be very difficult for him to arrive at any other conclusion.

A Pioneer Hospital for the Navajoes.

At Fort Defiance, Arizona, is located the "Hospital of the Good Shepherd" for the care and treatment of the sick and injured Indians of the



Navajo Women Shearing Sheep

large flock since they are good fighters and are useful in protecting the sheep from the ravenous wolves and the coyotes, besides they are prized highly by the Navajoes for their meat, milk and skins.

The flocks are tended almost entirely by the women and children. Navajo women are, perhaps, the best shepherds in the world. They watch over their flocks as tenderly as a mother watches over her infant child. When the weather is cold and damp they frequently take the little lambs into their hogans or their teepes and wrap them up in soft wooly skins to



A NAVAJO WOMAN CARDING WOOL.

Photo from "The Navajo and His Blanket."

Navajo reservation. It is conducted under the auspices of the Protestant Episcopal Church as one of Bishop Kendrick's Missions, and it is truly a Christian Mission in the fullest sense of that term.

This hospital was opened in February 1897 by Miss Eliza W. Thackara, to whose tireless energy is largely due its erection and maintenance. Miss Thackara has spent the best



Miss Eliza W. Thackara.

years of her life in active work among the Navajos, and is still giving her entire time and attention to the care of the sick and injured Indians of this reservation, often sending out for miles to bring in some poor cripple so she can nurse him and give him proper medical attention.

This is the only hospital on the Navajo reservation and depends entirely on donations from Christian friends—whom Miss Thackara has interested in the Mission,—for its support. This is a worthy object of charity and the work it is doing is a constant prayer for good, the answer to which is easily seen and understood by even the untutored savage.

The following letter reprinted from the April number of the "New Mexico and Arizona Mission," edited by Bishop Kendrick, contains interesting information regarding the value and utility of hospital mission work for the Indian:

Hospital treatment for the sick and injured is the modern way. It is the best method and has come to stay. Each city has its many hospitals and each town at least one. If such institutions form a necessity for civ-

ilized people, they are certainly indispensable among our aborigines. Our Indians have no homes as we have; no abodes where even cleanliness can be instituted. The rude huts of our fore-fathers would be spacious mansions and sanitary habitations by comparison.

As an Indian Service physician my discouragements have been many. At times, difficult and dangerous operations have been done in the open air, amid swarms of flies. Patients are usually found lying in filthy rags. Medicines left are rarely taken, and bandages, splints or casts, are usually taken off.

The Government provides hospitals for its schools only and their capacity is limited to the sick among the pupils. It is preferable that hospitals for the Indians at large should be sectarian and removed from the schools. This allows patients to enter of their own free will.

We have one such institution here near the Navajo Agency for our 12,000 Indians.

This pioneer hospital is doing a noble work under the auspices of the Episcopal church, it depends for maintenance upon private subscription. It has demonstrated that the Indians realize its benefits, for its capacity of twelve beds is usually taxed to the utmost and the Indians are not only willing but anxious to take advantage of its aid.

What more noble work could be instituted by charitable persons than the establishment and maintenance of such an institution? Some aid towards this work can be given by all. Money is needed most of all, and constantly. It takes money to run a hospital anywhere and still more where



Little Navajo Patients at Hospital of The Good Shepherd.

everything is expensive. Drugs, beds, bedding and hospital appurtenances in general are needed. Clothing of the cast-off, too, large variety, is never needed. The Indian's pride—his best heritage—forbids its use.

The medical hospital is a strong feature of foreign mission work. Why should it become neglected among our own aborigines? This is Christ's work, the healing of the sick. The Government looks after the welfare of the able-bodied. Agents supply work for these and do not wish them pauperized. The sick need care, not by rations and medical visits (both more often wasted than not), but by intelligent hospital treatment. It is this work to which I commend the charitable minded.

A. M. WIGGLESWORTH, D. M.

March 11, 1905.

this luxury. He will often, however, marry a young wife and live with her until she gets old and ugly, or for some other reason he gets tired of her, when he will unceremoniously discard her and take unto himself a new and younger one. So that it may be said that while the Navajo is polygimous by nature, yet as a rule, he takes his wives tandem instead of abreast, as his Mormon neighbors were wont to do.

The Navajo women do not have a very high regard for virtue, though, as a rule, they are faithful wives. There are few illegitimate children in



HOSPITAL OF THE GOOD SHEPHERD, FORT DEFIANCE, ARIZONA

His Domestic Life.

The Navajo can hardly be said to have a permanent home. He is a wanderer over a desert land, roaming from place to place with his flocks and herds in the summer and seeking shelter, sometimes in the foothills, but often high up on the mountain sides, in the winter, where he can secure fuel for his rudely constructed hogan, he calls his home. That he enjoys his domestic fireside there can be no doubt, since he lives contented and happy, increasing and multiplying.

He is somewhat polygimous in tendency but since he has to pay a goodly sum for each wife, only the most wealthy of them are able to afford

the tribe and comparatively no mixed bloods. It is a rare thing indeed to see a Navajo woman married to, or living with, a white man.

The "perverse" woman is an object of universal scorn and derision among the Navajoes. They believe her to be the very incarnation of the *achindee* (evil spirit), and that at death her spirit enters a fish, hence the Navajoes, utter horror and hatred of the finny tribe. They will not eat fish or anything resembling them. As fond as the Navajo children are of candy, under no circumstances can they be induced to eat, or even touch, the candy jelly-fish so much prized by most children.

As a rule, the Navajo rules his



A NAVAJO WOMAN SPINNING WOOL.

Photo from "The Navajo and His Blanket."

home by kindness. No abuse or scolding, and the children are never punished, for the reason that they never disobey. Their children are always dutiful, respectful and obedient to their parents, and the parents are always considerate, kind and thoughtful of their children.

Ceremonies.

The Navajoes have a great many different ceremonies which they practice with as much earnestness and devotion as was the custom of their fathers before them.

Besides their harvest dances, which they indulge in most freely during the late summer months after their crops have been gathered, they have the Wand Dance, the Plummed Arrow Dance, the Fire Play and the Hoshkawn Dance. Of these the Hoshkawn Dance is the most commonly known and practiced. Most all of their ceremonies are either for the purpose of healing the sick or celebrating some propitious event. They have no wild, wierd ceremonies such as the Hopi Indians have, yet it is said that some of their ceremonies are quite elaborate and that there is visible in them "the elements of the dramatisation of some great cosmic myth perpetuating the religious symbols of the tribe."

Marriage.

The Navajo secures his wife by purchase and the Navajo maiden is never lacking in offers of marriage. However, she is not at liberty to choose her own husband, but she is rather a standing invitation of her mother's for informal proposals, with the understanding that the mother reserves the right to reject any and all bids if deemed for the best interests of her own exchequer. The daughters are the property of the

mothers until they are married, then both the daughter and her husband belong to the mother, as custom requires that the man must live with his mother-in-law, and it also requires that he must never, under any circumstances, look her in the face. So the son-in-law and his wife may live with her mother for years without him ever enjoying or knowing the pleasure of meeting his mother-in-law face to face in her private lecture room.

The young girl seldom gets a young husband and the young man seldom gets a young wife. The property among the Navajoes is mostly possessed by the old men and so they are, as a rule, able to offer a larger price for the girl than is the young man who has not yet had time to accumulate his fortune. It requires several ponies and a good flock of sheep to buy a young and buxom Navajo maiden.

I recently witnessed an old squaw leading a young girl about ten years old into the school grounds at the Navajo agency. As she approached the agent's office she fell upon her face by the side-walk and immediately set up a loud mournful wailing. I inquired of the agent what the old squaw meant by assuming such a posture as that, and wailing so mournfully. "Some of her people must be dead," I ventured, "and she has come to the agency to inform you." "No," he replied, "I know the old lady well. You see that little girl sitting there on the side-walk beside her? Well, that girl is about ten years old. A short time ago her mother sold her to an old man for his wife. He is seventy years old and stone blind. The matter was reported to me and I ordered her to bring the girl to the agency and put her in



NAVAJO SUMMER HOGAN—MAKING BREAD.

Photo by James.

school, and that is what she is here for, but she does not want to give the girl up and that is why she is wailing. She hopes to get my sympathy, but I will not stand for it. That girl must go to school where she belongs." So saying, he called a policeman and ordered the girl taken to school and turned over to the matron.

The Wedding Ceremony.

The Navajo Wedding Ceremony is thus described by A. M. Stephen: "On the night set for the wedding both families and their friends meet at the hut of the bride's family. Here there is much feasting and singing, and the bride's family makes return presents to the bridegroom's people, but not, of course, to the same

amount. The women of the bride's family prepare corn meal porridge, which is poured into the wedding basket. The bride's uncle then sprinkles a circular ring and cross of the sacred blue pollen of the lark spur upon the porridge, near the outer edge and in the center.

"The bride has hitherto been lying beside her mother, concealed under a blanket, on the woman's side of the hogan (hut). After calling to her to come to him, her uncle seats her on the west side of the hut, and the bridegroom sits down before her, with his face toward her's and the basket of porridge set between them. A gourd of water is then given to the bride, who pours some of it on the bridegroom's hands while he washes them,

and he then performs a like office for her. With the first two fingers of the right hand he then takes a pinch of porridge, just where the line of pollen touches the circle of the east side. He eats this one pinch, and the bride dips with her finger from the same place. He then takes in succession a pinch from the other places where the lines touch the circle and a final pinch from the center, the bride's fingers following his. The basket of porridge is then passed over to the younger guests, who speedily devour it with merry clamor, a custom analogous to dividing the bride's cake at a wedding. The elder relatives of the couple now give them much good and weighty advice, and the marriage is complete."

The Navajo Burial.

The Navajoes do not bury their dead. At least they do not inter them. His superstition prevents him from even so much as touching a dead body. So before life has entirely left the body it is wrapped in a new blanket and carried to some convenient secluded spot, where it is deposited on top of the ground, together with all of the personal effects of the deceased, and if it be an infant, the cradle, trinkets, etc., are carefully deposited beside the body. When there are no longer any signs of life in the body, stones are piled up around and over it, in order, they say, to keep the coyotes from carrying it off. If the deceased be a grown person, their favorite saddle pony is led up by the grave where it is knocked in the head with an axe. Here it lies, with bridle, saddle and blanket, ready for the journey to the spirit world.

The Navajoes never dig a grave themselves though they like very

much to have the white people bury their dead, and if they are anywhere near where white people live, they will ask them, in case they have a death in the family, to take charge of the body and bury it. If by chance one of their number should die in the house before they have time to remove them, they immediately set fire to the hogan and burn it up with all its contents, thus cremating the body. Believing that the evil spirit enters the body at death, and that if they come in contact with this dead body that this evil spirit will enter into their bodies, they are afraid to come in contact with a dead body or touch even the house in which the person died.

Upon the death of the head of a Navajo family all of his possessions go to his relatives—brothers, sisters, etc.,—instead of descending to his wife and children. This custom is, perhaps, the most harmful in effect of any practiced these days by the Navajo. It often leaves the wife and children destitute, especially where the husband owns the flocks as well as the cattle and ponies. However, the Navajo women usually own the flocks in which case the mother and children have some means of a scanty support, at least.

The Navajo Medicine Man.

The *shaman*, or medicine man, is the curse of the Navajo. We frequently speak of ignorant white people in the Latin countries as being "priest ridden." In this sense we might also refer to the Navajo as "shaman ridden."

The Navajo medicine man must have visible, optical assurance of his pay, else he will refuse to "sing" until it is forthcoming. He is most exacting in his demand for compensa-



1105
Dying Navajo in Medicine Lodge.

DYING NAVAJO IN MEDICINE LODGE.

RIGHT, 1899.
G. Wharton James Pasadena Cal.

By Permission of G. Wharton James.

tion and will not hesitate to take the last sheep from the poor widow in compensation for performing his healing incantations and superstitious rites over the dying form of her sick child. Nor does the Indian interpose any objection to these exorbitant demands; in fact, the most rigid economy is exercised when necessary to satisfy the insatiate greed of the shaman when there is someone sick in the family.

The Indian agent at Fort Defiance recently called in two old medicine men and told them that he had heard that they were going about over the reservation practicing medicine and he wanted to know if they had anything to show that they were competent to practice medicine and that he would like to see their license. They replied that they were medicine men and that as such they had been practicing the art of healing the sick among their people. "But," says the agent "do you have any license to practice medicine in Arizona?"

"White doctors must have license to practice medicine or they can be put in jail." "No," they replied, "we do not have any license." "Then," said the agent, "you should not charge for your services. If you think you can do the sick any good, all right, go ahead, but you must not charge them. The Government furnishes medicines and an educated and competent physician to treat the Indians and pays him for it. This treatment does not cost them anything and you must not charge these poor people and take away the bread from the mouths of starving little children." "Well," they replied, "you do not understand this matter. Our god says we must charge. If we do not charge we have no power to cure the patient. We have to obey

our god." This capped the climax. The agent could say no more.

The Navajo Blanket.

The Navajo blanket is the perfection of the hand-weavers art. In artistic beauty, original design and general utility, it rivals the most expensive oriental rugs. The word "blanket" has become almost a misnomer when used in reference to the present day use of the product of the Navajo loom. It is a rare thing now to see a Navajo wearing one of his own blankets. They much prefer to wear the light, soft blanket, manufactured especially for the Indian trade, than to wear one of their own weaves. These are much more pliable and more easily adjusted to the body than are their own blankets, besides they can take one of their own native wool blankets to the trader's and exchange it for two or three factory made ones.

Navajo rugs (or blankets) are not cheap goods. It requires a great deal of hard labor, a long time, great skill and infinite patience to weave a fine blanket. When we consider that a native wool blanket is hand-made—hand carded, spun, dyed and woven—it is easily seen that a great deal of time and a vast amount of hard labor is required to produce a really fine one.

The art of weaving is now practically confined to three tribes of Indians, viz: the Navajo, the Hopi and Zuni, but in blanket weaving the Navajo easily excels. For centuries past the Pueblo Indians cultivated cotton and wove it into cloth. Sheep were first introduced among them by the Spaniards when wool began to be used in weaving. It is thought by some that the Navajos first learned the art of weaving from the Pueblos.

We often hear the assertion made

that the Navajo Indians no longer make very many blankets and that the so called Navajo blankets are cheap factory-made goods. Nothing could be further from the truth. In reality, the Navajoes are making more and better blankets to-day than ever before in their history. During the year just past on the Navajo reservation in Arizona and New Mexico, more than \$100,000 worth of Navajo blankets have been made and sold by these Indians. I know one Indian trader on this reservation, located 60 miles from the nearest railroad, who has \$5,000 worth of these blankets now on hand. Some of these blankets are valued as high as \$250.00 each.

It has been said that "the Navajo Indian weaves his life into his blanket." This is very true. A loose, shiftless, careless Indian will weave a loose, coarse, careless blanket. The improvement of the Navajo blanket is due, in a great measure, to the interest the Indian trader has taken in the matter of late years. He is steadily striving to raise the standard of weaving among the Indians. He is more and more demanding a higher grade of workmanship, and in fact, many of the traders now refuse to buy the cheaper grade of blankets at any price. The Indian is coming to realize this with the result that he is making the very best blanket his genius and labor can devise. He is constantly being urged to put his old time originality and the best there is in him into his blanket.

And here a word about the Indian trader. Contrary to the general opinion, the Indian trader on the reservation, is not, as a rule, a "grafter and boodler." On the contrary he is a most valuable benefactor. The Indian could not live without him. True, to the average trader, the mat-

ter is merely a cold business proposition, but there are many of them who will confess to a degree of sentiment in the matter of getting the best there is in the Indian out of him, expressed in the realization of his highest art. At many of these trading posts the Indians are the only companions of the trader, there being at times several months together in which he does not see a single white person. Located as most of them are, many miles from civilization, he soon learns their language and speaks little else. He finds out all their good qualities as well as their bad. He holds up to them a standard of honesty which he encourages them to live up to. He encourages them to better effort and feeds and clothes them while they work, and brings to them the common conveniences and necessities of life without which they would eke out but a miserable existence indeed.

Returning to the Navajo blanket: There are as many patterns and designs as there are blankets themselves, no two ever being exactly alike. There are also different grades of blankets, depending on the texture weave, color and design. One very striking peculiarity about every Navajo blanket is its incompleteness. There is a superstition prevailing among the Navajoes, more inexorable than law, that perfection means the end. That if they should weave a perfect blanket it would be the last they would ever weave. Hence an extra stripe, a larger figure or peculiar blending of color or design, though to the untutored eye, often very difficult to detect, will be woven in one end or corner of the blanket.

The Navajoes have very few native colors and they never had them. They have a native flower from which they



A NAVAJO BLANKET WEAVER.

Photo from "The Navajo and His Blanket."

make a beautiful yellow and are also said to have at one time made a kind of brown from the bark of some native plant. Their gray is made of white and black wool by dyeing black wool a jet black then thoroughly blending the two. This requires a great deal of labor and the gray, is therefore, the most expensive color the Navajo makes. The Navajo never had a perfect red. In olden times they procured their red yarn by carding up a very soft, finely woven red Spanish bayeta cloth which they wove into their blankets. This cloth was very expensive, costing the Navajoes six dollars per pound. This bayeta cloth is no longer used by them and the genuine old bayeta blankets are very rare now and command large prices. A commercial red dye is used now almost altogether which they get from the Indian trader. They frequently use vegetable preparations of their own which they add to the commercial dyes to make them "set."

The Navajo also weaves his religion into his blanket. In most all of his blankets runs a story, if it could be read, as mythical and legendary as that woven on the renowned Bayeux Tapestry of old. A long legend is often told in the design contained on a small rug three by five feet in size. On a recent pattern, the product of one of the finest Navajo weavers, was depicted, in a very striking and original manner, the zig-zag lightning leaping from the mountain tops, the low, rumbling thunder rolling along the vaulted sky, the spirit of the storm cloud awakening from its slumber, the fingers of the Great Spirit touching the key notes of the heavens and the evil spirit of night stalking abroad in the land. All this and much more was depicted on a rug no larger than an ordinary door mat.

As to designs. The "Old Chief" or "Hon-el-chod-di" design is, perhaps, the most striking pattern woven by the Navajoes. This differs from the other weaves in many ways. First, they are wider than long, the woof yarn being about one and one-half times as long as the warp. The colors in this pattern are white, black, navy and red in the order named, or in some cases the navy is left out and in others the black is omitted. The pattern is alternating black and white bars, four to six inches wide, extending across the blanket with one long diamond in the center, and four half diamonds midway of the top and bottom, and on each side, and four quarter diamonds woven diagonally across each of the four corners. A dark field of black, red and blue generally connects the central diamond with each of the half diamonds to the right and left. Originally this pattern was a strictly ceremonial one, and it is now woven with much reluctance by most weavers and is considered a rare pattern.

The Germantown blankets are woven in the some manner as the native wool blankets, but they can not be called genuine Navajo blankets. The genuine Navajo blanket is Navajo from start to finish. The Germantown is not. The wool is neither native grown, spun or dyed. The Navajo likes to weave the Germantown yarn because it is easy work. The yarn is already spun and dyed, besides it is nice and soft and does not require so much work to weave. Most Indian traders discourage the weaving of the Germantown blankets and many of them have now quit keeping the Germantown yarn altogether. In these blankets cotton warp is often used, which makes a blanket in every way much

inferior to the native wool weaves.

The native wool Navajo blanket combines artistic beauty and utility to a degree found in no other similar goods manufactured elsewhere in the world. They are really "a thing of beauty" and will wear forever.

The Navajo Silversmith.

While the Navajo women are the weavers of the tribe, her liege lord displays his art in fashioning from silver coin the many ornaments used for the personal adornment of both sexes. It is a poor Navajo indeed, who does not possess one or more articles of the *peshlikai's* manufacture.

Silver rings, bracelets, ear-rings, necklaces, stick pins, belts and various other ornaments for his person and paraphernalia, all curiously hand chased and tooled, and often set with native stone settings of turquoise, or with imported cut opals, garnets, turquoise, sapphires and amethysts, are the chief products of

his handicraft. He also makes silver bridle heads for ornamenting his pony, which are often worth two or three times as much as the horse upon which they are to be worn. Souvenir silver spoons of various designs are made by him which he sells to the Indian Trader.

Reservation Schools.

The Government maintains, at present, two boarding schools on the Navajo reservation. One at the Navajo Agency, Fort Defiance, Arizona, 35 miles north-west of Gallup, New Mexico, the nearest railroad point. This school has a rated capacity of 200 pupils and with an actual attendance of 230. The other boarding school is located at Tohatchi, New Mexico, 30 miles northeast of Gallup, known as the Little Water Boarding School. It has a rated capacity of 100 pupils and an actual attendance of 153. This school is under the management of Mrs. E. H. DeVore, one of the



LITTLE WATER BOARDING SCHOOL.

few lady superintendents now in the service.

Mrs. DeVore has been among these people for thirteen years, having been sent there in 1901 by the Government to open a day school for the Little Water Navajoes. The



Supt. E. H. DeVore

only building then available for that purpose was a small, illy-constructed adobe hogan which had previously been used as a trader's store. When Mrs. DeVore came to open this dayschool she was met by a representative body of Indians who told her that while they were anxious to put their children in school, yet it would be impossible for them to attend as day pupils, for the reason that they lived scattered over many miles of country and, as they had to graze their flocks of sheep over a large area, it was not their custom to remain very long in one place, and that often they would be many miles from

the school. But they told her if she would allow the children to remain at the school all the time, that they would be very glad to put them in school. To this she replied that she would be very glad to do this but that she had no beds or blankets for them to sleep on, and that the ration allowance was only for a noon-day lunch and that it would be impossible for her to take care of the children as boarding pupils. The Indians then told her they understood the conditions, but that they desired to put their children in school, and that as to the beds, they could bring their sheep skins and sleep on them, and so far as the rations were concerned, that even one good meal a day was more than they got at home. So the Indians were allowed to bring their children and during the first year 47 pupils were in attendance, sleeping on their sheep-skins for beds, and for about half the year subsisting on the one meal ration per day. The next year the school was recognized as a boarding school and supplied with beds and other necessary articles of furniture, but they continued to use the old adobe hogan for their school building during the next four years.



OLD LITTLE WATER BOARDING SCHOOL AS IT IS TODAY



A NAVAJO SILVERSMITH.

Photo From "The Navajo and His Blanket."



NAVAJO AGENCY AND SCHOOL, FORT DEFIANCE, ARIZONA

Finally the present buildings were constructed which are very comfortable and convenient, and the school is now the pride of all the Navajoes for miles around. Mrs. Devore has the love and confidence of the Indians and has done a work here that few people would have the patience and endurance to do.

The school plant at Fort Defiance is modern in every way and is very favorably located, but these two schools are entirely inadequate to the needs of the reservation. There is an estimated school population of 2,500 children on the reservation with only about 500 of them in school, or about 20 per cent. Last year Superintendent Perry transferred to the various non-reservation schools more than 100 pupils, and his influence is rapidly bringing the Indians about to look favorably upon education,

and to see the importance of sending their children away to non-reservation schools. The most influential men in the tribe are now taking an active interest in leading their people to a realization of the benefits that the government schools are now offering for the proper training of their children.

Navajo Agency.

Until nearly two years ago this reservation had been under a U. S. Indian Agent, which was a political appointment. In October 1904, Ruben Perry, a superintendent in the service was transferred and promoted to be superintendent and special disbursing agent for the lower half of the Navajo reservation with the agency at Ft. Defiance. Mr. Perry is not only a good school man, but a good business man as well. When he took charge of the reservation he was told

that it had always been a very difficult matter to fill the schools at the beginning of the school year and that to even get any children at all in school it had been the custom for a good many years to send all the available policemen and school em-



Reuben Perry, Superintendent Navajo Reservation, Arizona.

ployes out over the reservation to round up the children and bring them into school. Mr. Perry's years of experience among the Indians had taught him that this was all unnecessary and that there was no reason why the parents should not bring in their own children to the school, and that too, at the very opening.

He could see no good reason for taking the school employes away from their work and sending them out over the reservation a month before school opened to round up the children and bring them in to school. Besides the school reports showed that even with this unnecessary work the schools had not been filled until late in the fall. Accordingly when the schools were to be opened last year he sent word out by his police for the headmen to come in to the agency. When he had them all together he told them his plans and what he wanted them to do. He explained everything to them very carefully and good naturedly and told them now that he wanted them to bring in their children to school as soon as it opened and to inform the other Indians that they must bring in their children promptly also. How well he succeeded with his plans is illustrated by comparing the school reports for the two past years. For-

instance, in September 1903, the enrollment at the Fort Defiance school was only 46 pupils, and these had been rounded up and brought in by the employes and police; for September 1904, the enrollment was 193 pupils. At the Little Water school the enrollment for September 1903 was only 34 pupils, while for last September it was 113. All this was accomplished without sending out a single policeman or an employe to bring in the children.

Some will say that Mr. Perry, being a school man makes the schools his hobby and neglects the needs of the old Indians. Those who form this opinion are very much mistaken in their man. To look after the welfare of 8,000 Indians scattered over several thousand square miles of territory, requires a man who not only possesses good judgment and business ability, but he must be a strong, active and industrious man who is able and willing to get out over the reservation and see what the Indians are doing. Mr. Perry possesses all of these qualifications, together with many years of experience in dealing with the Indian on the reservation. He will often drive 50 to 70 miles in a single day to see how his Indians are getting along or to settle some difficulty among them. He visits their farms and sees for himself what they are doing in order that he may know their needs. The Indians like to have their agent visit their little farms and their homes and see what they are doing. This encourages them to better effort. An old man can not undergo the hardships of these long journeys over the reservation, and a lazy one will not. The Navajoes say that Mr. Perry is doing more for them and taking more interest in them than any agent they have had for many years, and no doubt this is true.

The San Juan Agency.

The northern half of the Navajo reservation is under the supervision of Superintendent W. T. Shelton, with the agency located at Shiprock, New Mexico, 30 miles west of Farmington, on the San Juan river in the beautiful valley of the same name.

The San Juan Valley is said to be the most fertile portion of the Navajo reservation. In fact this is said to be a very fine farming and fruit country, and when the present plans for irrigating the soil are completed, these Indians will be very well provided for and with a man like Superintendent Shelton for their agent the San Juan Navajos bid fair to become the most prosperous and contented Indians in all this desert region.

Like Superintendent Perry, Mr. Shelton has had a number of years' experience with the Indian on his reservation and as he knows he does not owe his position to political influence he is free to do the square thing by the Indians at all hazards.

At the San Juan Agency the contract has been let for construction and completion of a new school plant complete. The buildings are to be of native stone and complete water and sewer systems installed. When completed this will be one of the nicest and best located reservation schools in the Southwest.

The Navajo as a Worker.

The Navajos are, perhaps, the most industrious of any of the North American Indians. We find him as day laborers on the railroad, car inspectors, section bosses, freighters, farmers and stock raisers. He is a

great worker and with an opportunity becomes a skilled mechanic. The superintendent's dwelling at Fort Defiance was constructed by Navajo masons. (See illustrations). The small cottage near it was built by white mechanics. Compare them.

The Navajo is shrewd, quick and active and is ever on the alert watching for an opportunity to make a dollar. He can size up a business proposition quickly and intelligently and he will undertake tasks that many of his more intelligent white friends would shrink from and he will keep everlastingly at it until he accom-



Superintendent's Cottage at Navajo Agency, Arizona.
Stone work done by Navajos

plishes his undertaking. They build roads and construct dams and reservoirs for their own use and convenience without a suggestion from the agent. He is not afraid to take the initiative and if he lived anywhere else but on a barren desert, he would soon grow immensely wealthy and prosperous. Even as it is, he has solved the problem of living in an arid, barren country and that is a great deal for even the most industrious and intelligent white man to do.

Only give the Navajo water and he will manage to take care of himself without any other aid from the Government. Educate and train his chil-



WEAVING ROOM AT NAVAJO BOARDING SCHOOL, FORT DEFIANCE, ARIZONA.

dren along industrial and domestic lines and the rising generations will establish and maintain comfortable homes, profitably pursue agricultural and mechanical arts and will in time emerge from the thralldom of ignorance and superstition and appear in the full light of American civilization and citizenship.

O. H. LIPPS.

THE INDIAN POPULATION.

From the Brooklyn, N. Y., Eagle.

One of our divines said the other day that by the end of the present century the Indian would be as extinct as the megatherium and pterodactyl. This he said, was because the red man had not placed himself in line with that development which is carrying other races forward, and compacting them into nations of great cohesive and defensive power. The inference was that men must aggregate and make common cause in order to thrive racially, industrially or morally.

Save as each little band of red men practices communism, in distribution of food and clothing and resistance to enemies, the Indian is an individualist. His conduct is not governed by altruistic consideration. He seeks the good of others only so far as he can see that those others will help him in return, and if he conceives that those others mean harm to him he will try to harm them first.

Yet, in spite of his individualistic life, his refusal to yield his liberty, isolation from hundreds of those benefits that organization insures, it is alleged that he is not in danger of extinction, but is as stout of heart and frame as ever. At least, Dr. Charles Eastman, who is a Sioux, declares this to be the case. He makes the assertion that there are 270,000 Indians in America, or as many as when Columbus landed.

On our own island we have seen the extinction of the original tribes, the last of the Montauks having died only twenty or thirty years ago. Those who call themselves Montauks, Shinnecocks and Poosapatucks are half breeds, and few of the Five Nations that still live on reservations can claim direct descent. Even in the west we begin to find blue-eyed, and fair-haired In-

dians, and possibly the time is near when the mergeance of the red and white races will be complete. But if Dr. Eastman is right, we are glad to hear it. The Indian has sturdy virtues that should be perpetuated. He has subtleties of sense, too, that his white persecutors have lost by living the indoor life. He has proved himself capable of high and generous conduct in times and under circumstances that have shamed his enemies.

He has lost something of his original strength and bearing with the restriction on his liberty and the adoption of civilization's clothes and vices, yet he affords proofs of power and endurance such as we would not wish to see perish from the race. The Indian is a better citizen in all ways than some we are taking in from southern Europe and arming against us with the vote. May he live for a thousand years and forget the injuries we have done to him.

Hundreds of Indians Want Work.

"Eight hundred able-bodied Oglala Sioux Indians want employment." This is the announcement made in a circular which has recently been issued by John R. Brennan, United States Indian agent at Pine Ridge, S. D.

It was only a few years ago that the Sioux warriors living on the Pine Ridge reservation, in the southwestern portion of South Dakota, were hunting for scalps. Now, as the circular shows, they are hunting for work. This is the result of the efforts of the government to make them self-supporting.

The circular issued by Agent Brennan continues: "The attention of railroad contractors, constructors of irrigation ditches and ranchmen is called to the fact that we have 800 young, able-bodied Oglala Sioux Indians on this reservation who are desirous of adopting the habits of their white brethren and earn their own living.

"They wish to go to work either at railroad grading, digging ditches, herding sheep or ranching."

In addition to the 800 Indians who wish employment outside the reservation, several hundred male Indians will be employed during the summer in constructing roads and reservoirs and in making other improvements within the borders of the reservation.

Those who have had experience in employing Sioux Indian laborers state that the redmen readily learn the work assigned to them and become faithful and efficient workmen.

NEWSY ITEMS FROM EVERYWHERE

There will be a good chance for young men from other states to get a start when the big Kiowa-Comanche pasture is leased this fall.

The Albuquerque School will make extensive improvements this year. It is said that \$65,000 will be spent this year there. A laundry is one of the new buildings.

Miss Estelle Reel, our efficient and very popular superintendent of Indian Schools, has been reappointed to her old position by President Roosevelt and we congratulate the Service.

Two full-blooded Indians are members of the Maine legislature. This is probably the reason why the railroads find it so difficult to get an anti-scalping bill through the legislature.

Col. J. Blair Shoenfelt, agent in charge of the Union Agency, I. T., for the last six years, quit the Service July 1st. His administration of affairs has been endorsed by and made part of the official records of each of the Five Civilized Tribes.

Material and plans have been decided on for the Indian school that is to be built at Wahpeton, which are said to be very ornamental. The first story is to be of Lake Superior brown stone, which will be also used for trimmings for doors and windows. Menominee and mould brick will be used for the walls.

More than 500 bodies of Wyandotte Indians are to be exhumed in Huton cemetery, one of the oldest Indian burying grounds in Kansas, located in the center of the business district of Kansas City, Kan., and are to be taken to various places in Kansas and the Indian Territory for final repose. The old burying ground, consisting of two acres, says a report from that city, is desired for a business block. It is valued at more than \$100,000.

Colonel Cahuantzi, Governor of the Mexican state of Tlascalala, is the only full-blooded Indian holding such a position in the republic on the other side of the Rio Grande. It is the smallest of the twenty-seven states, but is rich in historic interests.* Colonel Cahuantzi has been governor for twenty years and has ruled with such a combination of tenderness, simplicity and firmness as to win the greatest respect from fellow citizens.

An ardent appreciation of manly strength and courage is found in all women; especially

is this true of savage races. An Indian girl singing of her lover says: "My love is tall and graceful as the young pine waving on the hill, and as swift in his course as the noble, stately deer. His hair is flowing and dark as the blackbird that floats through the air, and his eyes, like the eagle's, are piercing and bright. His heart it is fearless and great and his arm is strong in the fight."

The Crow and Cheyenne Indians at Crow Indian Agency, Mont., celebrated Decoration Day by placing wild flowers on the graves of the soldiers killed in the Custer massacre. Every grave had a few flowers placed on it. General Custer's grave came in for the largest share of flowers, the mound being entirely covered with offerings from Indians. The Indians always had great respect for General Custer, and almost daily in summer a few flowers are placed on his grave by some of his old enemies. The Crows were not engaged in the massacre of Custer's forces, but the Cheyennes took part in that battle.

Officials of the Interior department and the Indian bureau agree with authorities on Indian matters in the Indian country that no decision of the supreme court, in the long history of litigation affecting the wards of the nation, has had or will have a worse effect on the Indians themselves than that delivered recently, in which it was declared that no restriction can be placed upon the sale of liquor to an Indian allottee. Their judgment is that it will retard the development of the Indians for another generation, and that in future the efforts of the friends of the red men must be in the direction of educating the children of the various tribes to avoid liquor.

Minnesota Indians will not be included in the enumeration of the residents of the state to be made under the direction of the state census department. Superintendent Geo. Wright stated that the enumerators would be instructed to count only Indians who were entitled to the rights of suffrage. In the Leech Lake reservation a large number of the Indians have participated in the allotments of Government money, which gives them the right of citizenship. The great majority of the Indians of the state, however, are still wards of the Government and the Indian reservations will be practically free from the invasion of the census enumerator. The agents of all the Indian reservations have been asked for a complete statement as to the number of Indians entitled to citizenship.

ABOUT INDIANS AND OTHER PEOPLE

Opening of Crow Indian Lands.

The survey of the ceded portion of the Crow Indian Reservation, which will soon be thrown open to settlement and entry under the homestead, reclamation, town site and mineral acts of congress, is being taken up where the parties left off last fall. Surveying parties of the reclamation bureau are also making the definite location of the Huntley irrigation canal, which will be built by the government. Construction work on this project will commence in a short time. It is expected that it will be completed so that the settlers can obtain water next season. The secretary of the interior has appropriated the sum of \$900,000 for this project. Every detail for the opening of these lands is being arranged. The survey will be completed by August, then will come the approval of the same and the other details preparatory to opening. There are several irrigation projects contemplated by the government, and it is estimated that approximately 400,000 acres will be irrigated by the government works.

There are not many Crows now left, about 1,500. The remnant has shown strong disposition to follow after the ways we call civilized, as to dress, homes, general manner of life. They have an excellent Indian agent, popular with the members of the tribe. As yet not many of the Indians manage their own farms, not feeling competent; instead leasing to the white men. These tenants have shown in many cases what can be done with the land when irrigation is employed, and it seems perfectly safe to prophecy that presently the Crow reservation will blossom like a rose.

The Sioux and Civilization.

Recent reports made by assessors who listed the property of Indians in the Rosebud and Cheyenne reservations shows that the Sioux Indians are possessed of the following luxuries:

- Three hundred and twenty telephones.
- Eighteen automobiles.
- Nine hearses (used as carriages).
- Twenty-eight pianos.
- Sixty organs.

Add to these the forty-seven divorces secured by Indians in the past year, and it cannot be denied that the Sioux have become apt pupils of the white man.

The Cheyennes were greatly interested in the building of the telephones, and when they found out that they could talk through space they were wild to secure instruments for themselves. Now if the ranchmen find the line busy it is usually buzzing with gossips in the original Sioux tongue.

Last summer, when the Rosebud reservation was thrown open for settlement, visitors at Bonesteel were amazed to see Sioux Indians whirl into town in family automobiles, squaw in front seat and redskinned youngsters in the rear. One enterprising red—Black Cloud—made a handsome sum hauling prospective settlers about the reservation in his automobile. Indians have a passion for machines painted in bright colors.

Often when they have received \$2,000 or more for allotted lands the Indians will go to Omaha or Sioux City, see a striking automobile, and spend their entire fortune for one like it.

Why Pipestone is Red.

"The Dakota Indians have conflicting traditions about the formation of the Red Pipestone quarry, where their ancestors met to get material for pipes," said A. H. Gottschall. "One of them is that a great flood once spread over the country and the Indians gathered upon the summit of the quartz bluff hoping to be safe upon its high crest, but the water continued to rise and at length drowned them all, their bodies being changed into red stone. Another tradition declares that many years ago the Sioux and Chippewas had a battle on the spot, and the blood that was shed sank into the ground and became this red stone. Still another asserts that the blood of buffaloes slain by the Great Spirit flowed down upon the rocks and formed stone. The quarry is located in the southwest corner of Minnesota, about six miles east of the Dakota line. The stone is obtained by digging down four to ten feet through soil and slaty red rock. The quarry was ceded by treaty exclusively to the Sioux Indians in 1857. The pipe is an emblem of peace and the quarry was considered a place where war and enmity must not exist. Taking into consideration the many evidences of very ancient excavation, the picture writing on the rocks, the old mounds and remains of fortifications, as well as the vast number of old graves in the vicinity of the quarry, it is evident that the quarry was the meeting place of the Indians for centuries."—Milwaukee Free Press.

The Whiskey Decision a Bad Thing for the Allotted Indian

From the Brooklyn Eagle.

When the United States Court, in a recent decision, declared that an Indian who had received his allotment of land could purchase all the whisky he wanted, it sounded the death knell of the Winnebago Indian tribe in eastern Nebraska, on the Missouri River. Already besotted and degraded by lax morals, and cursed with an unquenchable taste for intoxicants, the Winnebagoes and Omahas were fast going the pace which led them further into debauchery; but the decision of the court, by which the saloons are practically thrown open to them, will, in the opinion of those most familiar with the Indians, accelerate their descent and will, in a few years, lead to the extermination of the of the whole nation.

"It will be but a few years until every able-bodied man on the reservation will drink himself to death," says Superintendent Wilson of the Indian agency. "It means the finish, morally and physically, of this tribe of Indians."

The Winnebagoes and Omahas were the early friends of the pioneers of the trans-Missouri country, and always assisted their white allies in the wars with the Sioux and Cheyennes. For years they were the most powerful tribes, with the exception of the Sioux, in the West, and they absorbed more civilization than any of the other tribes.

But along with the good of civilization, the Winnebagoes and Omahas also acquired a taste for whisky, until any member of the tribe would sell his very soul for a bottle of "forty-rod." The meaner the whisky, the better the Winnebagoes liked it. And this state has descended, with increased strength, to the present day Indian.

For years the reservation of these two tribes has been surrounded by saloons and "bootlegging" has been carried on by numerous parties. The United States Court at Omaha has been burdened for years by numberless cases for selling liquor to Indians, and the penitentiaries are crowded with its convicts.

Years ago, before the love of whisky became a tribal vice with the Indians, the Winnebagoes and Omahas were the most progressive tribes in the West. When their lands were divided into farms and allotted to them, each man receiving a deed to his property,

these tribes (or rather tribe, for the Winnebagoes and Omahas early consolidated into one tribe) were well to do and were pointed to by the Indians Rights Association as an example of what could be done with the red man by kind treatment.

But when the Indians began to receive money for their farm products, the "bootleggers" recognized that their harvest was ripening and small saloons sprung up all around the reserve. It was unlawful to sell an Indian whisky, but the profits were large and the temptation great. The Indians got the whisky and the "bootleggers" became wealthy.

Soon the profits of the whisky were not enough for the "bootleggers" and different schemes were resorted to in order to increase his profits. Indians were supplied with whisky and while under its influence, gotten to sign orders on the Indian agent for cash due them; they were induced to sign deeds to their lands; immense bills of machinery, groceries, dry goods, etc., at fabulous prices, were sold the intoxicated savage, until the tribe was almost destitute.

And as the taste for whisky increased, the moral nature of the red man degenerated. Marriages, even according to the Indian customs, were not considered sacred. Young "bucks" would marry, live with their wives for a few weeks, leave them and marry another squaw without any efforts at securing divorces. Some Indians are said to have married as many as twenty times.

Altogether, the Winnebagoes and Omahas had reached a stage of degeneration rarely found in any people. And then came the order of the United States Supreme Court that any Indian who has received his allotment of land can purchase all the whisky he wants, if he can pay for it. Practical students of the Indians agree with Superintendent Wilson, when he says: "It means the utter annihilation of the tribe."

The Sisseton band of Sioux is another tribe of Indians fast approaching poverty and extermination from the same cause, and the court's order will also hasten the time when this once powerful and wealthy people will be no more.

Ten years ago the Sissetons had nearly

\$2,000,000 on deposit with the Government, in addition to their farms, cattle, stock, implements, etc. Every Indian buck, squaw and papoose had about \$1,000 in cash, beside land and other property. To-day, this tribe is sunk in the mire. The men are drunkards and gamblers, worthless and lazy; the women are no better. Their money is almost gone and from a thrifty, energetic people they have drifted back to irresponsibility and almost savagery, and all because of their taste for whisky—and the "bootleggers."

The best and most intelligent among the Indians see what the effect of the Federal court's decision will be and they will probably appeal to the President to do something to prevent the utter extermination of the Winnebagoes. Unless something of this kind is done, it is only a question of a few years until the tribe will be extinct.

Down to Work Quickly.

South McAlester, I. T., July 8, 1905.

Dear Mr. McCowan:—I reached home safely Sunday morning, but was eight hours late on account of washouts. I am now working in a law office. Very respectfully,

HELEN MITCHELL.

(Helen is a graduate of Chilocco, class 1905.—Ed.)

ANNOUNCEMENT.

To those interested in Indian Handicraft and to lovers of Aboriginal Art, we take this opportunity of announcing to you that THE INDIAN PRINT SHOP is now prepared to supply you, at reasonable prices, genuine native wool, hand-carded, dyed, spun and woven, Navajo Blankets and Rugs collected by our own representative at the looms upon the Navajo reservation in Arizona and New Mexico.

We solicit your patronage, believing that we can please you and that every blanket we sell will mean increased faith and appreciation for the Indian. In this Indian business it is just as important that the white man be educated to understand the Indian and to appreciate the good there is in him, as it is for the Indian to know and understand the white man's ways. A mutual faith is what is needed. Our business is educating and training Indian youth. We want you to see the best there is in him. You can depend on us sending out only such blankets as will reflect credit on the Navajo.

Anticipating an order or inquiry from you at an early date, we anxiously await your pleasure. THE INDIAN PRINT SHOP,
Chilocco, Oklahoma.



A CLASS OF NAVAJO CHILDREN AS THEY ARRIVED AT SCHOOL

II SAID OF THE INDIAN'S WAY

Indians Still Refuse.

From The Cherokee Advocate.

James Muskrat of Vinita, an intelligent fullblood, who has been interpreter for an enrolling party sent out into the hills by the Dawes commission, is at home on a visit with his family. In an interview with a representative of the Vinita Chieftain he says about two hundred Indians have been found who have not filed on land and who are not on the rolls recently made of the tribe. Many names of fullbloods are on the rolls of 1880 and subsequent rolls who have died and their names have not been taken off the rolls.

A great many others refuse to enroll and are opposed to allotment and the dissolution of tribal relations and are opposing the government at every step.

The Night Hawks and Ketoo-wahs are two separate and distinct bands, but both are holding out against everything the Cherokee agreement proposes. There are many sad cases of hardship they are bringing upon themselves. A case is recited of a fullblood who owned a fine farm but refused to file on it. A freedman went to the land office and filed on the place and the fullblood refused to enter a contest and at the expiration of nine months was put in possession of the Indian's home, the Indian police ejecting him, carrying his household goods to a neighboring hillside. The fullblood is now living in a tent with his family while the negro occupies his home.

How One Chief Spent the Fourth of July.

"Quanah Parker, chief of the Kiowas, accompanied by three of his wives, came rolling into town this morning in his royal carriage, drawn by four mules," says the Lawton Democrat. "This carriage formerly did service for Uncle Sam as an army ambulance, but a short time ago the government gave it to Quanah Parker. It is built on the plan of a stage coach with a boot in the front and rear and the driver's seat on top. It was drawn this morning by four spanking good mules with new harness and made a most imposing appearance from an Indian point of view. The coach drew up in front of Cannon's fruit store on Third street, and there Quanah and his wives immediately began investing in watermelons

and loading them into the coach. When asked if he was going to deliver an address anywhere on the Fourth of July, Quanah replied; 'No, I don't like to be made a show for the people to look at. I will go away on that date; maybe into the big pasture to hunt wolves, where I can get away from the people.'"

(The above item about his father was set up by White Parker, son of Chief Quanah Parker, who is learning the printer's trade in The Indian Print Shop at Chilocco. White is a first-class worker.—Ed.)

An Indian Convention.

A great convention of Indians from all parts of the United States is to be held at Devils Lake reservation during the second week of October, 1905. This movement is headed by the Indians of the Congregational and Presbyterian churches at Fort Totten, N. D. The purpose is to establish a closer connection between the different reservations throughout America, also to establish a truer religious feeling. Delegates from almost every Indian reservation in the United States will attend.

The project marks the advancement of the red man, his rapid approach to the highest civilization. Many of the most noted Indians living will attend. Among them there is the great Mohawk, the supreme ranger of the Independent Foresters, Dr. Oronhyatekha, of Toronto. The meeting will be held under an immense tent. It will be conducted under the ordinary parliamentary rules, dispensing with the old Indian customs. Nevertheless they intend to have a great feast. This affair will be conducted by the Indians throughout, although any one wishing to attend may do so as a visitor.

The Indian Boys' Training.

From the Arkansas City Traveler.

People who listened to the band concerts at the Winfield Chautauqua Assembly last night were impressed by a little act on the part of the Chilocco Indian boys that not only looked well, but at the same time showed that the boys have a good share of patriotism. The Chilocco Indian band played a good concert and was followed by Caman's band, of Winfield. During the concert by Caman's band, the Indian boys sat or laid around on the grass listening to the music. At the end of the concert the band struck up "The Star Spangled Banner." Instantly every Indian boy in hearing was on his feet with hat in hand and remained in that position during the entire selection. It was noticeable that none of the white people showed that respect to the nation's flag.

These Indian boys are trained at Chilocco and every evening they take part in a flag salute and drill.

NOTES ABOUT CHILOCCO'S FARMING

The plan adopted early in the spring of allotting to each boy in the agricultural class one acre of ground upon which to demonstrate his ideas in agriculture has proven a great success. These allotments were made along the main road leading to the school, where they would be viewed by all the visitors coming to the school. Signs were set along the road at the end of each tract showing the name and tribe of each allottee. Each one exercised his own originality in the preparation, fertilization and cultivation of the soil as well as in the selection of the crops planted, correlating what he learned in the classroom with practical experiments on the farm under the direction of the agricultural teacher.

The plan has proven so satisfactory as a means of developing individuality, independence and originality, as well as inculcating a love for agriculture, that it has been adopted as a permanent feature of the agricultural course, and next year the plan will be enlarged and the Juniors given similar allotments.



A HAPPY CHILOCCO FARM FAMILY

Chilocco has 2,500 acres of land under cultivation this year as follows:—Corn, 1200 acres; oats, 250 acres; wheat, 290 acres; cane, 100 acres; alfalfa, 400 acres; navy beans, 20 acres; cow peas, 40 acres; Milo Maize, 40 acres; garden, 100 acres; orchard, 40 acres; vineyard, 20 acres.

The school crops are looking well and promise bountiful returns. Threshing is now in progress and the farm boys are garnering about 1,000 bushels of grain each day. The crews work from daylight till dark each day.

July finds our pastures as green and fresh as June pasture usually is.

Rape is doing just what it always has for us—making rapid growth and a fine lot of hog feed.

The largest percentage of calves and the best all-round lot ever seen on the School Farm.

100 acres of Sorghum, most of it planted in rows and cultivated, is keeping pace with the other crops in growth.

Haying in the 2000-acre meadow of prairie grass commenced on July 1st and some fine baled hay is being stored in the horse-barn.

290 acres of wheat and 250 acres of oats all harvested, with less than one day lost on account of rain and yet there are people who are not satisfied with the weather.

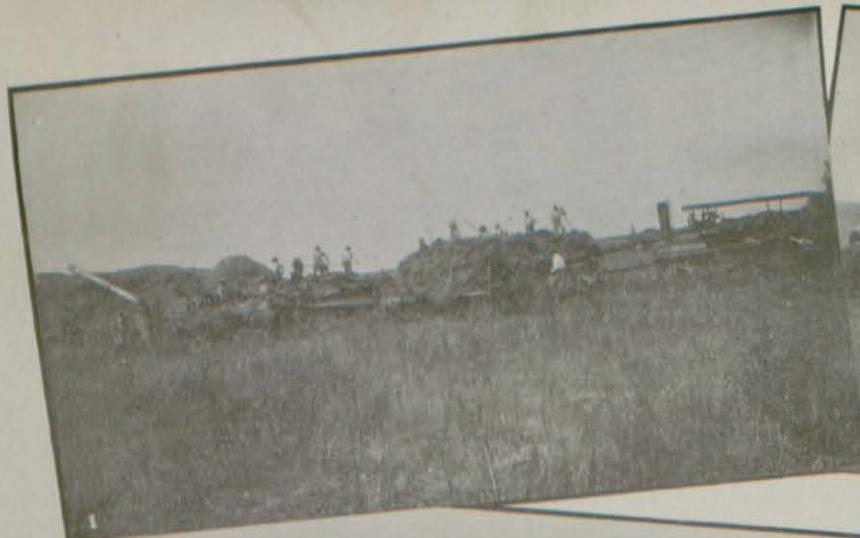
The old Domestic Building will be turned into an Agricultural Hall when vacated. It will be fitted up for use by the Agricultural Teacher and his large class of students.

Our second crop of Alfalfa from which we hoped to get a good crop of seed is pretty nearly eaten up by the web worm. They are also working on our best crops to some extent.

Of the large crop of corn planted on the farm—about 1200 acres—seventy-five percent is in excellent condition and the balance will make fair corn with such favorable conditions as we are now having.

This year we have planted about thirty acres of Milo Maize which is making a fine growth, also about the same number of acres of Cow Peas. They are growing vigorously too. The season being so favorable everything planted since the middle of May has shown almost perfect germination.

Our English blue grass was allowed to stand until the seed ripened, then cut with the mower and stacked. It made two loads to the acre and by the time that was hauled off the ground it was green and ready to turn stock on for pasture. Up to date it is certainly ahead of any grass yet tried in this part of the country.



FOUR CHILOCCO FARM VIEWS—SHOWING THRESHING, CUTTING WHEAT SCENES AND PART OF THE BIG HERD AND DAIRY HERD GRAZING

COMING CONFERENCE AT LAKE MOHONK.

For more than twenty years Lake Mohonk, located in one of the wildest and most picturesque localities in the Catskill region of New York, has been the scene of annual assemblies for the promotion of certain humane and philanthropic interests, which have given the place a world-wide fame and influence. The first of these assemblies, or conferences, as they are called, was held in October, 1883, in the interest of the Indians. These Indian conferences have been held regularly at Lake Mohonk every year since, always in October, bringing together for three days at each session some two hundred men and women carefully chosen from all parts of the country, invited thither and entertained by Mr. Albert K. Smiley, owner of the Mohonk House, because of their expert knowledge of Indian Affairs and their special interest in the promotion of reforms in Indian management.

These conferences grew out of Mr. Albert K. Smiley's personal interests in the welfare of the aborigines, to the promotion of which he has been identified in other ways. He has been a member of the Board of Indian Commissioners since 1879, under appointment from President Hays. He has also been intrusted by the Government with several important commissions connected with the Indian Service. In 1889 he was chairman of a commission charged with the selection of a reservation for the Mission Indians in Southern California. "The conference will be held," Mr. Smiley declared at the first session, "until every Indian has his rights."

One of the first "platforms" adopted by the conference declared in favor of the enlargement of the system of Indian education, including a plan of industrial training; for the principle of self support; the abolishment of the free-rations system and other pauperizing methods; for the division of land in severalty and the ultimate introduction of all Indians into the full rights of American citizenship. In the promotion of such reforms as these, with others that have suggested themselves from year to year, the conference has devoted itself up to the present time, and has had the satisfaction of seeing many of them adopted. The dates for this year's conference are October 18, 19 and 20.

The Fort Sill School Farm.

It will pay any farmer in Comanche county to talk with Superintendent Haddon of the Fort Sill Indian boarding school upon agri-

cultural, horticultural and live stock topics. Mr. Haddon has been here a number of years and familiarized himself with conditions and he combines a goodly amount of horse sense with improved methods of the agricultural colleges and experiment station. The Indian school farm is in excellent cultivation, and what the girls and boys learn of practical farming is the most valuable part of their education.

Superintendent Haddon is as proud of the farm as any man who owns his place and just now he has a great deal to be proud of. He has the barns filled with alfalfa, a field of as fine corn as one would wish to see, a peach orchard that is a dream, and a herd of short horn cattle that carried away the blue ribbons at the Oklahoma City cattle show.—Lawton Constitution.

Was Well Fitted for the Commissionership.

In her address before the Indian Educators' at the Asbury Park meeting, Miss Reel, among other good things, said:

"For twenty years Mr. Leupp's vacations from arduous journalistic work have been given to the study of Indian affairs. Most of his summers have been spent in visiting the Indian reservations and their welfare has seldom been out of his thoughts in the whole period. Since he resumed official responsibility for the Indians last January, he has been rapidly putting into effect the reforms his great experience and fine judgment showed to be immediately necessary for their betterment. We want to thank the President for persuading Mr. Leupp to accept the direction of the Bureau of Indian Affairs, and congratulate ourselves that we have a commissioner who understands and feels strongly on the subject of Indian education, and is anxious to have the best and most practical methods used in the schools from the kindergarten up, in training the Indian children to lead useful and industrious lives."

NO JOURNAL NEXT MONTH.

The boys in the printing office have been faithful during the past year. Their work has been arduous and continual. They have earned a vacation, so when the July issue of the JOURNAL is off the press and mailed, the "devil" and his "ilk" will be given license to go on the farm for 30 days, thus dispensing with the August number. It is to be hoped that none of our readers will begrudge them this little relaxation. The JOURNAL will be around again in September promptly on time, brighter and better than ever.

THE ASBURY PARK MEETING.

THE Department of Indian Education met in annual session at Asbury Park, N. J., July 3-7, in connection with the National Educational Association, in the beach auditorium. A very interesting program covering three meetings had been prepared. Archbishop Ryan, of Philadelphia, opened the meeting. Among the distinguished speakers present were Commissioner of Indian Affairs, Leupp; Bishop Fitzgerald, of Ocean Grove; Hon. John J. Fitzgerald, member of Committee on Indian Affairs, U. S. House of Representatives; Dr. WJ McGee, Ethnological Bureau, Washington, D. C.; John D. Benedict, Superintendent of Schools in Indian Territory; Capt. W. A. Mercer, Superintendent of Carlisle Indian School; H. B. Frissell, Principal Hampton Institute, Va.; Miss Estelle Reel, Superintendent U. S. Indian Schools, Washington, D. C., and various others prominent in Indian Education.

In many respects this meeting was the most interesting and instructive of any yet held. Commissioner Leupp arranged a very interesting exhibit to illustrate the government's method of instilling modern and progressive ideas of education and civilization into the minds of the Indian youth. Mr. Leupp's intimate acquaintance with the needs and requirements of the Indian as he has studied and observed him during the past twenty years on the reservation has enabled him to adopt practical methods from the very beginning of his administration. He believes in simple, direct methods of instruction. The ultimate aim of the Indian schools under his management is to give to the Indian youth a good and elementary English education and at the same time such practical industrial training as will enable the boys on leaving school to make and

support homes for themselves, and the girls to be trained to become good cooks and house-keepers.

The methods of the Indian schools were illustrated in a striking manner at the Asbury Park meeting. The exhibits contained specimens of class-room work of the various grades from the kindergarten up, also samples of the industrial work of the boys and girls in the shops, sewing room, etc. There were exhibited complete sets of harness, made by Indian boys alongside of model houses, miniature wagons and numerous sample products of the forge, the saw and the hammer. There was also a large display of native Indian work and this proved very interesting and attractive to the many visitors.

Altogether the most important and noted address given at the N. E. A. was that delivered on the last day by President Roosevelt. He declared that the only remedy for the evils resulting from the sordid desire for venomous wealth with its attendant disregard for the rights of others lies in the actions of the teachers and educators throughout the land. "Thrice fortunate are you," he said, "to whom it is given to lead lives of resolute endeavor for the achievement of lofty ideals, and, furthermore, to instill, both by your lives and your teachings, these ideals into the minds of those who in the next generation, will as the men and women of that generation, determine the position which this nation will hold in the history of mankind."

Among the officers chosen on the day preceding the adjournment of the association was E. S. Vaught, superintendent of public schools of Oklahoma City, as one of the vice presidents, and John D. Benedict, superintendent of schools in Indian Territory, as one of the directors of the association.



CHILLOCO STUDENTS CULTIVATING CORN.

IN AND OUT OF THE INDIAN SERVICE

Supervisor Conser Marries.

Mr. Frank M. Conser, Supervisor of Indian Schools, and Miss A. E. Hurley, of Washington, D. C., were married June 14th, at the home of the bride in Washington.

Mr. Conser has been in the Service as Supervisor of Indian Schools and Special Indian Agent for nearly eight years and his many friends throughout the Service extend to him and his bride their congratulations and good wishes for a long and happy life.



SUPERVISOR F. M. CONSER

THE JOURNAL extends to this happy couple greetings and congratulations, and may the echo of love's young dream, "like tears of joy falling into a lake of glory," ever attend them as a gentle reality.

Superintendent of Indian Schools.

Perhaps the most important and one of the most unique positions held in Washington by a woman is that of the Superintendent of Indian Schools. This office is capably filled by Miss Estelle Reel, who has served in this capacity for the past six years. Miss Reel attained this post not through chance or favoritism, but by her obvious suitability for the place.

When the vacant office was applied for by its present holder, President McKinley reviewed her application and paid her the compli-

ment of saying that her represented qualifications and indorsements were among the best of their kind that he had ever had presented and were so convincing to make her appointment inevitable.

It is but a chance that the caller at the office of the Superintendent of Indian Schools will find Miss Reel at her desk in Washington. She spends but a fourth of her time there, the remaining nine months being given to actual superintendence of the large Government boarding schools for the Indians and those within their reservations in the different sections of the United States.—Home Magazine.

Dawes Commission No More.

June thirtieth, as the clock struck twelve, the Commission to the Five Civilized Tribes passed out of existence. The three Commissioners, Maj. C. R. Breckenridge, T. B. Needles and Tams Bixby became private citizens. Mr. Bixby, however, is to remain, and was not a private citizen but for a few moments, and in form only. His commission arrived Friday and he is designated as the Commissioner to the Five Civilized Tribes. He will have charge of the work from now on and wind up the affairs of the tribes.

The commission, which came into existence eight years ago, was the outcome of a plan of Senator Dawes of Massachusetts. The work accomplished by the commission during its existence represents almost the work of a lifetime. Over 90,000 persons have been identified and placed in possession of their allotments. In a nutshell a large estate of 20,000,000 acres has been divided among about 90,000 Indian heirs.

From Oregon's Ex-Governor.

Jefferson, Oreg., June 16, 1905.

S. M. McCOWAN, Esq.,

My dear sir:—I want to thank you for sending me so regularly your very excellent INDIAN SCHOOL JOURNAL, I read it with great interest. I am much interested in the uplifting of our Indian people, and I am pleased to know that so many able and devoted men and women are at present engaged in the Indian Service. Your JOURNAL contains much valuable reading matter, is carefully edited and is, therefore, a credit to you and a blessing to the cause in which you are engaged.

With many thanks, I remain,

Yours truly,

J. H. FLETCHER.



A VIEW IN ZUNI.

Photo from "The Navajo and His Blanket."

BACK TO THE BLANKET

By S. M. McCowan.

CHAPTER XII.



IT took us some weeks to gather up the scattered threads of the Comfort Club. Belle had disappeared utterly so far as human ken went. Lee was in the enemy's camp, though we heard he had deserted his camp squaw.

Kasatch was in high feather. His cunning strategy had triumphed and he gloried. His nature, coarse, vindictive, unforgiving, unalterable, flowered in this its favored season and he grew almost benign. His tribe—the old members thereof—gloried too in his success. His victory over the whites—the common enemy—was cause for revelry and feast. They did not understand that it was a victory over decency, too.

Kasatch was typical of his group, a large one, comprising the great majority of the old Indians of his own and other tribes. He stood for the old days, the old customs, the old virtues, which, under the new dispensation, were sins. He stood for ignorance, for superstition, for elemental processes.

There is no hope of civilizing the old Indian. Why attempt the impossible? The essential element in civilization is change, revolution, and this the Indian resists with all his force. A man cannot be dragged into civilization. For centuries Indians have been dragged into civilized communities, surrounded by civilized people, but without changing in the least the Indian manners, customs, modes of dress or processes of thought. His aspirations were not quickened, his ideals were not changed, his ambitions slumbered on.

Education is civilization's "Big Medicine" and mighty is its corrective influences when taken in proper doses, but it is not particularly efficacious as an element in absent treatment.

But how about Lee and Belle and the others? They all came back to us and the Club. They couldn't stay away. Their power of resistance had been neutralized by educational processes. The allurements of civilization were irresistible. After the shame that reason brought, and which they tried again and again to drown in fiery liquor, came back resistlessly sweet thoughts of other days, of

better ways, of good that brought its days of peace and nights of pure content.

And as we gathered them in one by one they were met by hearty handshake and welcoming words. They made mistakes, that was all; as we all must, being human, and mistakes recognized and rectified are our dead selves over which we climb to higher things.

The Club prospered and grew, as the community expanded, for expand it did. Every young man and woman who returned from eastern schools found a haven in the Club, and many who had never left the reservation's borders cast in their lot with us.

For years, tho, the Club and Community were in a state of siege. The old Indians coaxed and bribed and stole our proteges away. The saloon keepers and their agents, the bootleggers, used their wiles and lures with effect. We were ignored by those in power and our efforts belittled. But as the years passed the buds flowered and the fruit began to come, and it was good.

Lee married Cora and they are happy and prosperous. He has not fallen or sidestepped since and we feel that he never will again, tho we are not over-confident, knowing human nature is prone to wander. But if he does, if any of our community do, we will be there to help, not to condemn. Human nature is fundamentally the same under any sort of covering. To all of us there comes at times the call of the wild, insidiously creeping in from nowhere, invisible but powerful—pleading for the idle, aimless life. Especially strong is this temptation to the Indian because he has been a thrall to all subduing lassitude so long and because he has not advanced far and is in a strange land, among a strange people—a people cold, critical, selfish.

For there is no people comparable to my own race. We must rule or perish.

We regard the Indian as our own pet baby and practice on him peculiar and ever changing methods of training. We are a factional breed and as the factions rise and fall each leaves its impress upon the redman. One faction is rudely practical, eliminating every sentimental emotion, keeping red noses to rasping grindstones forever, and then wonders when semi-barbarous nature rebels. Another endows the Indian with saintly morals and phenomenal mental attainments—

such as no man since the primal year possessed, and then grieves and condemns because results do not meet expectations.

Another preaches the Indian godliness in such ways as this: "I am a man and no matter if I am hungry I can stand it; but it makes my heart like water to see my wife and my old mother suffer for want of food. It was not so when we were free. Then they never cried for meat; my arm was strong and my eye was true, and my family had food."

When everybody, who knows anything worth telling about the subject, knows that the old man's larder in those good old days was generally empty, and that whether empty or otherwise he helped himself to completion before giving a thought to the hunger-pains of mother and wife. The old Indian mother was the most pitiful object in human category as she fulfilled the measure of her days—neglected, unloved, despised.

How little of reason we use where the Indian is concerned! The other day I attended a ball game. An Indian team of students was pitted against a team of white professionals. The Indians were outclassed, but they were doing their very best to win. I heard a bystander say: "The Indians are just fooling 'em. They always run their bluff early in the game. They lead the other fellows on. Wait 'till the last inning or so, then see 'em play."

As a matter of fact the Indians were "all in," but they did make a brilliant play or two in the eighth inning, when the fellow exclaimed, "Didn't I tell you! Didn't I tell you! O, I tell you them Injuns is foxy!" and received the applause of the crowd around.

And this is universally true. All other nations or races are measured by a common standard, but the Indian is vastly superior or infinitely inferior and altogether different.

If he makes love his words form poems, when in fact they are commonplaces, relieved by passionate phrases hot from the seat of sensuality.

When they marry they live the ideal simple life, when, as a matter of fact, the woman toils and the man roams, unattached, unstable, unreliable.

And this seems to be their fate—misunderstanding, misrepresentation.

If we could only realize the Indian's human likeness and treat him as a man instead of a God or a devil; if we would only give him a white man's chance and let him take the white man's chances, how much better everything would be for him and for us!

This story was written with this purpose in

view. All the characters are true to life. I have known them all. The incidents are true. Kasatch is a type; Lee and Belle are types. I believe it is useless to try to civilize the old Indian. We had better content ourselves with efforts to improve his material condition—to be good to him, being not critical of results, easily satisfied.

We can make of the young what we will, by development thro educational channels, but our efforts, instead of decreasing should increase with the close of school life, the beginning of practical work at home.

The critical period begins after graduation.

(CONCLUSION.)

ANOTHER GOOD ONE.

Editor Journal:—In your May number of this year, on page 36, I see a method for finding number of board feet. I submit herewith another "good one" which is perhaps somewhat more simple.

Make factors of every number in your question as to the number of board feet, and divide the whole expression by 12, this way:

Q. How many board feet in 24 pieces of lumber $4 \times 4 \times 16$?

$$\begin{array}{r} 2 \\ A. \quad 24 \times 4 \times 4 \times 16 \\ \hline 12 \\ 1 \end{array} \text{ equals 512 board feet.}$$

Q. How many board feet in 42 pieces of lumber $2 \times 8 \times 14$?

$$\begin{array}{r} 7 \quad 1 \\ A. \quad 42 \times 2 \times 8 \times 14 \\ \hline 12 \\ 6 \\ 1 \end{array} \text{ equals 784 board feet.}$$

Q. How many board feet in 17 pieces of lumber $1 \times 8 \times 14$?

$$\begin{array}{r} 2 \\ A. \quad 17 \times 1 \times 8 \times 14 \\ \hline 12 \\ 3 \end{array} \text{ equals 158\frac{2}{3} board feet.}$$

Sacajawea At Last Honored.

Sacajawea, the Indian bird woman who, bearing on her back her infant child, guided the explorers, Lewis and Clark, through "Old Oregon," received public recognition for her heroic services July sixth, at the Lewis and Clark Exposition, when the handsome bronze statue of the Indian woman and her papoose was unveiled. The unveiling exercises were on an elaborate scale and were attended by an assemblage of several thousand persons.

DOMESTIC SCIENCE.

There are various mixtures under the general head of "ice cream." There is one which is made of pure cream or of cream and milk, with sweetening and flavoring, and another which has a custard as a basis. This custard may be made of milk and eggs plus corn-starch or arrowroot. Arrowroot and the whites of eggs are the most satisfactory of anything of this kind if the cream is to be tinted, as it is clearer. A pure cream ice cream will be smoother if the cream is scalded and the sugar added to the hot cream.

Directions for Freezing Ice Cream. See that the freezer is in good condition, and that all parts are at hand. The more paddles a freezer has, the finer the cream. Scald the tin can, and see that it is in the socket in the bottom. Put the ice into a coarse bag and pound it fine. The cream is more velvety with fine than with coarser ice. Salt of medium coarseness is best because it can be packed more closely. Put the can in place pour the prepared cream into it, put in the flange, cover and put on the crank. See that it

turns easily, and then proceed to pack with salt and ice. First put in a layer of ice, then a layer of salt, using about three times as much ice as salt. May mix them in the pan before packing around the can. When ready to freeze, remove the cover carefully, and put the egg whites into the cream.

The freezer tub should have a hole near the top only, and this should be left open to prevent the salt water running into the cream can. When the cream is frozen carefully remove the cover to prevent bits of ice entering the can, take out the flange, stir the cream down, and replace the cover, fit a cork tightly in the hole at the top, put a cup over this, pound the ice down at the sides, and cover the top with ice.

If the cream is to be moulded, rinse mould with cold water, and as soon as the flange is removed, and the cream well beaten, fill the moulds; pressing down to make sure that the patterns are filled and the cream solid. Moisten a piece of thin, firm paper, put it over and fit the cover tightly. Bind a buttered cloth firmly around the opening to keep the salt water out. then imbed the mould in ice and salt. Individual moulds need to be firmer than large molds. It is well to use a little gelatine in creams for moulding if the day is very warm. Pack individual moulds in a pail, pack the pail and use a larger proportion of salt. When a cream and an ice are moulded together, put the ice above as it is apt to melt more readily than the cream if it touches the plate on which it is placed. To dip the cream out when serving put a spoon in hot water and cut out a cone.

Plain Ice Cream.--One quart



A LESSON IN PIE MAKING.

of cream of medium thickness. Heat the cream scalding hot, and dissolve one cup of sugar in it. When cold, add two teaspoonfuls of vanilla and the same amount of lemon extract. Put in egg whites as directed above. Cream should not be frozen too rapidly as it is apt to be coarse. Twenty to twenty-five minutes is a good length of time for three quarts or less.

Chocolate Ice Cream.—Prepare the cream and sweeten as for plain ice cream. Put two tablespoonfuls of cocoa in a sauce pan and add enough cold water to make it thin batter. Stir over the fire until cooked then stir into the hot cream. When cold flavor with one tablespoonful of extract of vanilla, put in the egg white after packing and just before beginning to turn as before.

Strawberry Mousse.—Have double cream very cold in an earthen bowl, beat and drain. The bowl, cream and whip should be cold, when not cold the cream will make butter. Mix with cream enough strawberry syrup to flavor it, put into a mould, pack in salt and ice, and let stand for several

hours. The syrup both sweetens and flavors the cream.

Pineapple Sherbet.—One pint of water and one pint of sugar, cooked together into syrup, one can of pineapple unsweetened or one fresh pineapple shredded, juice of two lemons, one egg white, beaten stiff. Mix the syrup, pineapple and lemon juice, put into the freezer, freeze until it begins to get white and looks like snow and water mixed together, then add the egg white, and freeze until it looks snow white and creamy. It should swell one-third or more.

Frozen Rice Pudding.—One-half cup of rice, six cups of whole milk, three-fourths of a cup of sugar. Wash the rice, put to cook in the milk, set on the back of the range where it will cook slowly until the rice is soft. Then strain through a sieve. Add the sugar and stir well. Then add one-fourth as much cream as there is of the strained rice, flavor and finish as plain ice cream. The milk should be evaporated to the consistency of cream when the rice is strained.

CORA F. PETERS.



OPPORTUNITY.

“Master of human destinies am I!
 Fame, love and fortune on my footsteps wait.
 Cities and fields I walk; I penetrate
 Deserts and seas remote, and passing by
 Hovel and mart and palace, soon or late
 I knock unbidden once at every gate!
 If sleeping, wake; if feasting, rise before
 I turn away. It is the hour of fate,
 And they who follow me reach every state
 Mortals desire, and conquer every foe
 Save Death; but those who doubt or hesitate,
 Condemned to failure, penury and woe,
 Seek me in vain and uselessly implore.
 I answer not, and I return no more!”

J. J. Ingalls, in Exchange.

SHOULD WE HAVE NORMAL SCHOOLS FOR INDIAN TEACHERS?

By S. M. McCowan.

“SHOULD Normal Schools to train Teachers for the specific purpose of instructing Indian children be established?”

In my opinion Yes! And again Yes!

Because (1) Indian youth are born and reared close to Nature and like her ways; (2) because they have land and should be taught to cultivate it with a view to making a living thereby; (3) because they will not hold their land and work it unless taught to love the work and to make a profit from their toil; (4) because the vast majority of our teachers know nothing about farming in any of its branches and care less, thereby consciously or unconsciously instilling a dislike for the farm in the highly impressionable minds of their pupils, thus defeating manifest destiny.

It is true a pedagogical axiom that a child should be educated along the line of his prejudices or genius. The chief educational function is to prepare for complete living. The Indian likes the land. He loves the smell of the soil. He gets his living from his garden largely. He is partial to horses and loves the out-door life. His mind is eager to grasp nature's hidden secrets. He detests the irksome labor of poring over abstract theories in books. He is a good observer; his senses are keen to detect and his mind to grasp and retain.

Every child of any race hungers for knowledge. He glories in the acquisition of self-found information.

But when he goes to school, in 99 cases out of 100, his whole nature is warped, his ambition is crippled, his hopes frustrated. His mind is either starved by feeding on cold facts, or imagination and theory jostle and crowd out observation and the practical.

Instead of doing the things he likes and does best, instead of developing his brightest talents, he is made to do the things he detests, and endeavor is persistent in striving to develop talents possessed in the smallest measure.

Why? Why, when a child loves the farm should he be made to study law? Why? Why, when a child finds its chiefest joy in the fields should he be trained to live in town?

The fault lies with the teachers. We all

agree that Indians should be taught to make good livings right from the land they own, and yet we send them to teachers who don't know the difference between a section of land and a section house.

The result is, in most cases, a bit of amorphous humanity, incompetent, discontented, a failure.

Our Indian schools are happily arranged on the half school, half work basis. Now, give us teachers in our classrooms who by precept and practice will stimulate the children's natural talents and bring them to proper fruition and we will find them eager and successful toilers on their own farms.

A teacher properly trained will rejoice in her school garden. She will be able to open Nature's sealed books and translate her hieroglyphics into beautiful stories more fascinating than *Æsop's Fables* or *Arabian Nights*. She will be able to explain the *why* and the *wherefore*. And her teaching will promote wisdom, industry, judgment, skill, self-reliance. The boys will go back to their farms knowing how to do, what to do and why. Girls will glory and expand in knowledge, instead of shivering and sniveling and retiring in superstition.

If a Normal be established that will prepare teachers to impart to their pupils in a way easily assimilated by them the beautiful and profitable truths of growing things—who can inspire and stimulate a love for the garden, the farm, horticulture, animal husbandry, then, it seems to me, there will be nothing left in the educational world to be desired.

I do not mean in all this that every boy should be a farmer, but I do mean that the education that should be given boys who are to be farmers will make the best kind of foundation upon which to rear the structure of any calling or profession—a great deal better than the crumbling bones of dead languages.

The kind of teachers we want and must have are those who can gather the class about her, as a hen her brood, and interest them in the conception, the growth and the fruiting of things. This is the study of life. It is revelation—life revealed. It is mastering step

by step God's creative processes in the sweetest, simplest manner. It begins at the Genesis of things, when the world was young, and follows by easy, enthralling stages the series of evolutionary actions in the making of the world. It is a continuous performance of living, moving pictures.

When a child is through, he is master of Nature's secrets, and being master of Nature he is master of himself.

This is no pipe dream. Its truth has been demonstrated. Even as Edison has hung leech-like on the trail of Science, snatching laurels from her brow while she slept, so Burbank, the California wizard, has courted the Three Sisters, lured by their charming graces, until Flora has thrown him bouquets, Pomona filled his baskets with luscious fruits, sweet and rare, and Ceres poured her golden grain in floods into his bins.

Our Indian schools lead all others in practical work today. And this is well. The Government should point the way. Now let us pioneer a Normal system based on Nature study. We cannot be the first in the world in this grand work, because other countries are already at work along this line, but we can be the first in our own land and this will be glory enough.

In France a feature of the normal schools is a course in gardening and horticulture. Men are taught gardening and agriculture, women gardening and horticulture, and graduates take this knowledge and experience with them to their rural schools. These courses were adopted in 1882.

In one province in Southern Russia 257 of the 504 rural schools possess small model gardens divided into sections for grain, vegetables and fruits. Some of these schools possess nurseries and bee colonies.

Switzerland has had school gardens in connection with both normal and rural schools for more than twenty years.

Belgium makes the study of horticulture in her schools compulsory. A royal decree of 1897 called special attention to the necessity of instruction in the cultivation of vegetables. All public elementary schools in Belgium have gardens, and the Government grants annually 6000 francs as prizes among pupils who excel in this study.

Sweden leads in the matter of school gardens, having established them in 1869.

Austria, Germany and a few other foreign countries, insist upon instruction being given in gardening and prepare teachers in their normal schools for this work.

A normal school for the special training of teachers for the Indian Service should be established. I believe this department should be established at one of our non-reservation schools. I believe too that this department should be for both Indians and whites; that all teachers in Indian schools should be required to take the course, and that the course should be so thorough and the work so satisfying that diplomas would admit of teaching without Civil Service examinations.

Read With Interest by University Students.

Cotner University,

Bethany, Nebr., July 3, 1905.

Dear Mr. McCowan:—I have followed with much interest the work of your school during the past year through the medium of the INDIAN SCHOOL JOURNAL by the latest number of which I see that three of my World's Fair young friends, Agnes Oliver, Grace Miller, and Esther Parker are graduates of this year's class. I offer them my congratulations and best wishes, and to you I offer my congratulations on the good work which I see the school is doing under your superintendency.

The INDIAN SCHOOL JOURNAL is received by our college reading room and I wish to tell you that your story, "Back to the Blanket" is read with great interest by our students.

Do you know of any of your students who have completed the courses of your school and desire to pursue further study? Whether they have financial resources or not, I should like to hear from them. We can help them if they wish to help themselves and improve their condition.

With kindest personal regards and best wishes, I am

Your friend,

MELVIN R. GILMORE.

Indians Voting by Ballot.

THE JOURNAL'S correspondent at Valley Center, Cali., writes:

"The Lajolla Indians of Palomar Mountains, in San Diego County, took a step forward June 24, when they held their annual election for Captain and Judge. They used the ballot to determine their choice. The returned students wrote their own ballots, the old men were assisted by the teacher present. Soterio Amays, Sefrewno Majado, Jose Gomez and Jose Albinas, leading men in the tribe, were influential in accomplishing this advancement."

TUSCALOOSA.

From Memories of Maubilla.*

On the banks of the Alabamo, (1)
 Where the shadows come and go,
 And the soft whispering winds
 Chant a requiem among the pines;
 Where the laden perfume bower
 Of the yellow jessamine flower,
 With its threads of gold and green
 Nodding in its springtime dream,
 To the heather underneath,
 With its purple violet wreath.
 Where the honey-suckles bloom,
 Bathed in all its sweet perfume,
 And the wild bird's gently note,
 Bursting from its trembling throat,
 Filled the world with harmony,
 As it pours its tuneful lay.
 And the clear murmuring stream
 With its bright and silvery gleam;
 There it eddies, now it dances
 With a whirl as it advances,
 Bearing on its mirrored face
 Beams of sunshine to retrace.
 Now it steals silently by,
 And in wild word says good-bye.
 Here all nature seemed to be
 Dressed in realms of fantasie;
 Decked in garlands pure and bright,
 Blended with the mellow light.
 And the shadows come and go
 O'er the vale of Alabamo.
 Here Maubilla, in days of yore (2)
 With its legendery lore,
 Reared the wigwam of its race;
 Here Tuscaloosa with grace
 Of Emperor, manor born,
 Ruled the tribes of Agrion. (3)
 And the council fires to burn,
 When the leaves of autumn turn,
 Taught the valient men of wars,
 'Neath a canopy of the stars.
 Told the tales of battle won,
 And the deeds of each brave son,
 'Till the stars dimly burn
 In the crimson of the moon.
 Here the lovers side by side,
 Walked in shades of eventide;
 And the youth, with manly pride,
 Won the hand of his fair bride.
 Here mothers, when day was done,
 Bound with thongs her youngest son;
 Or showed him how the bow to bend
 And the arrows true to send;
 Taught him silence under pain,
 And traditions of the fame
 Or conquests their fathers won;

Told each story one by one.
 But the dream of peace was o'er,
 The white man is upon their shore,
 And Maubilla sack and burn.
 The conquered tribes wearily turn
 Their faces toward the setting sun--
 Gone are the hosts of Agrion.

DR. G. L. B. ROUNSEVILLE.

*DeSoto's capture of the Indian town in 1614.

1 Alabama.

2 Mobile, 3 Wild.

Charles F. Meserve and His School.

Perhaps no other man in the South is doing more in the way of giving the Negro a thorough education and scientific-training than is Dr. Charles F. Meserve, president of Shaw University at Raleigh, North Carolina.

Dr. Meserve was for a number of years Superintendent of Haskell Institute, the large Indian Industrial Training School at Lawrence, Kansas, and his many years of experience have well fitted him for the management of an institution for the education and training of the Negro youth of the South.

Shaw University is one of the most successful schools of its kind in the country. It has departments in industrial training as well as schools of medicine, theology and pharmacy. The pupils are taught to work with their hands. The school has already sent out a great many graduates who are reflecting the character of their alma mater in the splendid work they are doing among their own people.

"The Workers" is the name of the school magazine published by the Shaw University. It is a neat, well printed and finely illustrated magazine and its general literary make-up and contents is very creditable to the institution and management. It is a very interesting publication and should have a large circulation.

Dr. Meserve is one of the leading educators of the country and all old Indian Service people are very proud of the fact that they can connect his name with the Indian school service and all who have known him remember him as a man of character and a very fine gentleman.

Are You Going East?

In making your arrangements for your vacation this summer it would be well to consider convenience and saving of time. The Wabash with its own rails to St. Louis, Detroit, Toledo, Pittsburg, and Buffalo is the shortest line, makes the best time and furnishes the best accommodations. Through service to New York and Boston.

Ask your local ticket Agent for tickets over the WABASH, they all sell them.

SUPERVISOR WRIGHT DIES.

From the North-Western Mail, Madison, Wis.

Albert O. Wright, aged 63, died Monday evening June 19, at his home, 21 East Wilson street, after a long illness. Mr. Wright leaves the record of being one of Wisconsin's most prominent educators and philanthropists. During his prolonged illness he was a patient sufferer. He served in the civil war.

Albert Orville Wright was born in Rome, N. Y., June 23, 1842. He was the eldest son of Albert Dann Wright, who was a teacher. His family came from Saybrooke, Conn., at the close of the Revolutionary war and settled in the town of Durham in the Catskill mountains.

In 1874 he was married to Mrs. Sarah Dephine (McWhorter) Carpenter and leaves two children, Albert O., Jr., and Robert Langdon.



THE LATE A. O. WRIGHT.

Mr. Wright has been connected with many institutions of this state, was president of the Wisconsin Female College at Fox Lake, an active member of the Wisconsin Conference of Charities, vice president of the Soldier's Home, Moderator of Congregationalists, secretary of the National Children's Home Society, established the Midland School of Journalism, and after establishing the Midland Publishing Co. published many books, and revised editions of this state and the United States Constitution.

He is also the author of several pamphlets and of many papers in the proceedings of the National Conference of Charities and Correc-

tions. He had two papers in the proceedings of the International Congress of Christians held at Chicago in 1893.

In 1898 he was appointed Supervisor and Inspector of Indian schools.

The funeral was attended on Wednesday. Delegations from Milwaukee-Downer College board of trustees of which the deceased had been an active member for thirty years; from the Wisconsin Children's Home Society of which Mr. Wright had been president for several years, besides others who had been associated with him in charitable work, were present.

Mr. Wright was in touch with not a few philanthropic agencies. As superintendent of Indian schools his influence was felt across the continent. He was untiring in his work. He loved to help the helpless, the lower down in the scale of need the more interest he felt and the more earnest to render assistance. He was an intelligent Christian socialist, a man who studied the needs of society and sought for its highest good. The church, the school and the cause of philanthropy have lost in Mr. Wright an earnest worker whose place it will be hard to fill.

THE NEW SAN JUAN SCHOOL.

Superintendent Shelton, of the Navajo Indians at Shiprock, N. M., is busy building his new school for the Navajos, and thinks by hustling he will have it finished by next year, ready for pupils.

The buildings will consist of two dormitories, one for the boys and one for the girls, with a capacity of fifty children each. These buildings will be of stone and two stories with a basement.

Another building of three stories will be the mess hall and employes' quarters. These buildings are all to be made in modern style, equipped with baths, hot and cold water throughout.

In addition to the large buildings mentioned above, there will be constructed a boiler house, electric light house and laundry with all modern equipments. A stone barn with complete water system, is another feature of the work to be done.

Superintendent Shelton has put out 16,000 trees and vines this spring, and is working a large force of men building ditches, making roads, cleaning and preparing new lands. He is at work on a ditch now that will bring about 400 acres of new land into cultivation this year near the school.

CHANGES IN THE INDIAN SERVICE

Following are the official changes made in the Indian School Service during the month of May, and so certified to the Civil Service Commission by Commissioner Leupp:

Resignations

Emma H. Weeks, Crow, cook, 500.
 Lydia Fielder, Uintah, teacher, 600.
 Edith R. Tyner, Moqui, matron, 660.
 Jas. Iliff, Moqui, financial clerk, 840.
 Lenna T. Oliver, Carson, teacher, 540.
 Edw. D. Godwin, farmer, Uintah, 600.
 Marie Johnson, Wittenberg, clerk, 720.
 Roneata J. Locke, Ouray, Matron, 540.
 Maggie Mackey, Shawnee, matron, 600.
 Grace S. Bishop, teacher, Jicarilla, 600.
 Jessie E. Emery, Tomah, laundress, 480.
 Jackson Nutter, carpenter, Jicarilla, 720.
 William Allely, La Pointe, engineer, 720.
 Maude A. White, cook, Winnebago, 420.
 Kate DeNayer, Ft. Totten, teacher, 600.
 A. C. Jones, Cheyenne, seamstress, 500.
 Hester F. Coberly, Ft. Apache, cook, 540.
 Anna M. Wilson, Omaha, seamstress, 420.
 Sophia Anderson, Shawnee, laundress, 450.
 Mary L. Liesenfeld, Pine Point, cook, 400.
 Annie L. Davis, White Earth, laundress, 520.
 Joseph, Ft. Lewis, industrial teacher, 660.
 Albert R. Jolley, Pine Ridge, teacher, 600.
 James F. Bond, Ft. Shaw, blacksmith, 660.
 Mary E. Mulcaren, Arapahoe, teacher, 480.
 F. A. Richter, Salem, asst. engineer, 500.
 Laura E. Curtis, Grand Junction, nurse, 600.
 Edward Greene, White Earth, farmer, 600.
 Emma S. Fletcher; Morris, seamstress, 540.
 Lillie Simonson, seamstress, Wittenberg, 480.
 Amelia Rabinovitch, San Carlos, teacher, 540.
 Ella O. Dyer, teacher, Neah Bay, 60 per mo.
 Harriet C. McKibben, Truxton, matron, 600.
 Albert G. Hunter, Round Valley, gardener, 600.
 Nelly B. Smelser, Sac & Fox, Oklahoma, cook, 420.
 Mabel V. Van Brunt, Grand Junction, cook, 500.
 Walter C. Lowdermilk, Arapahoe, engineer, 720.
 Lottie E. Poindexter, Ft. Lapwai, laundress, 420.
 Emma Robinson, Round Valley, seamstress, 500.
 North H. Foreman, teacher, Ft. Mojave, 720.
 Ella L. Patterson, Capitan Grande, teacher, 72 per mo.
 Bertha Commons, Fort Yuma, seamstress, 500.
 Elvie Coddington, Colorado River, seamstress, 600.
 Grace A. Flinn, Chamberlain, assistant matron, 500.
 Josephine H. Jackson, Crow Creek, house-keeper, 400.

H. H. Ainsworth, Chilocco, assistant carpenter, 500.
 Lillie B. Deroin, Winnebago, assistant matron, 420.
 Laura McDonour, Pawnee, assistant matron, 400.
 Oliver A. Roscoe, Ft. Mojave, assistant matron, 500.
 Minnie Rhutasel, Ft. Lewis, assistant matron, 500.
 Esther M. Amonson, Lemhi, assistant teacher, 480.
 Mayme F. Bennett, Nevada, assistant teacher, 400.
 Oren E. Johnson, Little Water, industrial teacher, 720.
 Chas. Weyland, Riverside, Cal., band instructor, 600.
 George W. Draper, Santee, industrial teacher, 600.
 Charles H. Rogers, Cantonment, industrial teacher, 600.
 Julia E. Hyde, Grande Ronde, assistant teacher, 480.
 Clara M. Smith, Albuquerque, assistant seamstress, 480.
 Emma G. Dwyre, assistant seamstress, Albuquerque, 480.
 Clarence C. Dunbar, Colorado River, industrial teacher, 720.

Appointments.

J. Etta Hicks, matron, Ouray, 540.
 John C. Foley, teacher, Siletz, 600.
 Sarah J. McAllister, cook, Crow, 500.
 Ambrosia Admas, cook, Pine Point, 400.
 Olga O. Ault, laundress, Mescalero, 500.
 Clay L. Doyle, gardener, Hayward, 600.
 Grace M. Bailey, teacher, Klamath, 600.
 Mona L. Johnson, teacher, Jicarilla, 600.
 Frances M. Fisher, teacher, Carson, 540.
 W. P. Ryan, engineer, White Earth, 800.
 Anna M. Barfknecht, cook, Rosebud, 480.
 Carrie E. Beers, teacher, Cross Lake, 540.
 Tacy A. Collett, seamstress, Omaha, 420.
 Estella B. Gregg, teacher, San Carlos, 540.
 Charlie D. Barnett, carpenter, Jicarilla, 720.
 Lillian Malaby, cook, Cheyenne River, 500.
 Susie Aspaas, seamstress, Ft. Lewis, 520.
 Mary C. Parker, cook, Grand Junction, 500.
 Ann E. Burkhart, seamstress, Round Valley, 500.
 Clarence D. Fulkerson, physician, Rosebud, 1000.
 Mary E. Balmer, house-keeper, Crow Creek, 400.
 Arthur D. Van Tessel, engineer, La Pointe, 720.
 Candace A. Skeen, assistant matron, Winnebago, 420.
 Edward W. Kent, band instructor, Riverside, Cal., 600.
 Cloy Montgomery, kindergartner, Sac and Fox, Okla., 600.
 Charles W. Wells, industrial teacher, Colorado River, 720.
 Margaret C. Fleming, assistant seamstress, Osage, 400.
 Joanna Hope, seamstress and assistant matron, Red Lake, 500.

Reinstatements.

M. J. Pleas, clerk, Wittenberg, 720.
 Emma C. Hoff, teacher, Haskell, 540.
 Charlotte Schultz, matron, Klamath, 520.
 Lydia H. Sullivan, cook, Ft. Apache, 540.
 Lucien M. Lewis, teacher, Neah Bay, 60.
 per mo.
 Frank J. Gehringer, Ind. teacher, Cantonment, 600.
 Sallie E. St. Jacque, assistant matron, Ft. Shaw, 500.
 Mary B. McKee, asst. seamstress, Albuquerque, 480.

Carrie McBride Dillon, assistant matron, Chamberlain, 500.

Transfers.

Anna Hauck, assistant matron, Osage, 520. to matron, Moqui, 660.
 Horace G. Wilson, supt., Winnebago, 1200. to superintendent at Klamath, 1400.
 Bertha McCandless, seamstress, Ft. Lewis, 520, to seamstress at Colorado River, 600.
 Frank St. Jacque, Ind. teacher, Albuquerque, 720, to disciplinarian, Ft. Shaw, 720.

CHANGES AT U. S. INDIAN AGENCIES

Following will be found the official list of changes occurring during the month of May:

Probational Appointments.

Willis E. Dunn, San Carlos, farmer, 720.
 Carl M. Martin, Fort Belknap, blacksmith, 720.
 Patrick Gunn, Pine Ridge, blacksmith and wheelwright, 840.
 Iris Ennis, Shoshone, issue clerk and stenographer, 840.

Absolute Appointments.

Charles F. Wells, Sac and Fox, clerk, 800.
 Albert F. Haycock, Cheyenne River, farmer, 720.
 Clifford I. Lane, Canton Insane Asylum, nightwatch, 480.

Transfers.

J. W. Wilson, Seneca as disciplinarian at 720, to Round Valley as clerk at 900.
 William I. Barclay, Winnebago as additional farmer 720, to Klamath as stockman at 720.
 Michael H. Brown, Pottawatomie as wheelwright at 720, to Pawnee as blacksmith at 720.
 William C. Dieckman, Standing Rock as physician at 1,000, to Jicarilla as physician at 1,200.
 Peter Stauffer, Moqui school as general mechanic at 840, to Moqui as general mechanic at 900.
 Herman Westphal, Yakima School as physician at 1,000, to Yakima as physician at 1,000.
 John E. Jones, Cheyenne River as issue clerk at 820, to San Carlos as issue clerk at 1,000.
 Michael H. Brown, Pottawatomie as blacksmith at 720, to Pottawatomie as wheelwright at 720.
 Chester T. Smythe, Cheyenne River as assistant clerk at 900, to Union as assistant clerk at 1,000.

John R. Eddy, Interior Department, Indian Office as copyist at 900, with General Supervisor of Reservations as clerk at 1,000.

Temporary Appointments.

Onie F. Hicks, Osage, constable, 720.
 Mary A. Allen, Albuquerque, assistant clerk, 840.
 A. J. Thels, Cheyenne and Arapahoe, carpenter, 720.
 Frank Redstone, Fort Peck, assistant farmer, 400.

Failure to Accept Appointment.

Ed. C. Bramlage, Hoopa Valley, blacksmith, 720.
 Maurice O. Connor, Lemhi, blacksmith and carpenter, 840.

Excepted Positions—Appointments.

Joe Arhi, Uintah, herder, 400.
 George Phillips, San Carlos, aff bearer, 360.
 Tom Spencer, Southern Ute, teamster, 360.
 O. C. Applegate, Klamath, stockman, 720.
 Effie M. Noble, Ponca, financial clerk, 840.
 Peter Little, Devil's Lake, additional farmer, 360.
 Edward Slaughter, San Juan, blacksmith, 360.
 Arthur Saxon, Hoopa Valley, blacksmith, 720.
 Alex Kaquatosh, Green Bay, wagon-maker, 450.
 W. H. Maryiott, Winnebago, additional farmer, 780.
 Thaddeus Bullowl, Tongue River, additional farmer, 720.
 Edward E. Jones, Devil's Lake, additional farmer, 900.
 James Morgan, Fort Belknap, additional farmer, 720.

Unclassified Service—Appointments.

Wm. Harrison, Winnebago, laborer, 360.
 Oliver Lamere, Winnebago, laborer, 360.
 Frank Redstone, Fort Peck, laborer, 400.
 Robert A. Blakely, Leech Lake, laborer, 360.
 Charles A. Tourtillotte, Green Bay, laborer, 400.

ABOUT CHILOCCO AND HER PEOPLE

Miss Dunlap is attending Summer School at Pittsburg, Kansas.

Miss Harrison and Miss Peters will spend their vacations in Minnesota.

Chilocco will spend \$10,000 this summer in general improvements and repairs.

Mr. Beaulieu has gone to White Earth, Minn., to spend his vacation with his home folks.

A new 20-Horse Power electric pump has been received for the new well at the pump station.

Mr. Kelly and his detail of boys are kept busy these days caring for the lawns and flower beds.

Mr. Beaulieu and Miss Underwood, assistant clerks, have received an increase in salary for this year.

Peter Collins, assistant engineer, has left for his home in Minnesota, where he will spend his vacation.

Miss Phillips, matron of Home Three, has gone to Birmingham, Ala., to spend her vacation with her sister.

Lucy Snyder, Chemihuevi and Daisy Korams, Mojave, left for their homes in western Arizona last week.

The new Domestic Building is now receiving its finishing touches and will be ready to move into in a few days.

A local telephone system is soon to be installed at Chilocco. This will be very convenient to all departments.

Two new wells have been completed by contractor Hopper, which will add much to the water supply of the school.

Plans and specifications have been completed and approved for the new stone cottage for the assistant superintendent.

Miss Scott, Miss Sharp and Mrs. Simmons are attending the Summer School at the Kansas State Normal at Emporia.

Mr. Buntin has been transferred and promoted to be industrial teacher in charge of the school at Shawnee, Oklahoma.

The Apache children of Geronimo's band left last week for their home at Fort Sill, Oklahoma, where they will spend their vacations.

The band left July 1st on their eastern tour. Their first week's engagement was in Indianapolis. They will return to Chilocco about September 1st.

Several pupils whose time expired at the end of the school year have gone home to spend their vacations. Nearly all of them will return for school in the fall.

Mrs. McCowan, mother of Superintendent McCowan, who has been visiting at Chilocco for the past two months, returned to her home at Peoria, Ill., last week.

Painter Hutto and detail have commenced their annual rejuvenating in consequence of which Home 1 is already beginning to smile through a new and brighter countenance.

Fine, broad cement sidewalks are now being put down by Mr. Morton, taking the place of the narrow stone flagging walks. This will add much to the general appearance of the school grounds.

Chilocco now has about 75 Navajo pupils. All of these are in good health and are doing well in school. The Navajo is a great worker and in the industrial classes he easily stands up in the front rank.

The new street entrance to Haworth Hall adds much to the appearance and convenience of the school building. Mr. Morton has done an excellent job of cement work and the design is also quite beautiful.

Extensive repairs will be made on the old building known as Home 2 this summer. New doors, windows, floors, plastering and a large new porch are some of the improvements to be made. Home 1 will also receive new floors and plastering.

Preston Johnson, one of the farm boys, went to town to take in the 4th, and instead of spending all of his money for fire-crackers he used part of it to buy some pretty blue tassels to ornament the bridles of his team. Preston has a high regard for the horses he works and likes to see them looking neat and stylish.

With the watermelons smiling on the vines and the red and golden apples weighing down the branches of the trees, to say nothing of the plums, apricots, grapes, etc., Chilocco at this season of the year is surely the paradise of the small boy with his intuitive and rapacious appetite for consuming whatsoever things are luscious and palatable.

Some eastern capitalists visited Chilocco a few days ago to look over the route of the proposed interurban electric railway connecting Arkansas City and Chilocco. It would seem that Chilocco is to have an electric car line to Arkansas City, Winfield and Wichita after all.

Chilocco will burn natural gas this year. It is now being piped out from Arkansas City. There will be no more handling of dirty coal and the annoyance from the smoke. Gas will be used in the boilers at the power house and for general heating and cooking purposes. The contract for furnishing same has already been let at a saving of \$5,000 per annum in fuel over 1905.

One of Chilocco's graduates, class 1905, got a job wheeling sand and mortar in a wheelbarrow the day after he received his diploma. Some boys think that was a very hard and dirty job for a graduate to take, especially since he had a diploma; but mark it down—you can keep your eye on that fellow. If he keeps on at that rate you will hear from him one of these days, and he will not be shoving a wheelbarrow either. Keep your eye on Willie.

John Teeple, a Chippewa Indian who came to Chilocco last winter to review his studies, recently took the Civil Service examination for clerk and he has just been informed that he passed with an average of 88, grading 100 on spelling. He has accepted a position as bill clerk with The Ranney-Davis Mercantile Company of Arkansas City, Kansas, and his employers say that he is one of the best clerks they have ever had in their employe. Since writing the above John has been offered and accepted a position as clerk at Flandreau school at \$600.

Joe Pricket, class 1905, has decided to remain at Chilocco another year for the practical experience he will be able to get in stenography and typewriting working in the offices of the school. He works onehalf a day in the assistant superintendent's office and the other half in the JOURNAL office. Joe's ambition is to be a first-class stenographer and typewriter before he leaves school and he is going about it in the right way. He recently refused a position paying forty dollars per month because he thought he was not quite ready for it. Not many boys would have done this. But watch Joe, he will be holding a fine position one of these days if he holds to this idea.

Chilocco's Annual Drill Contest.

The different companies competing were as follows: Companies A, B, C, D, E and F. Upon averaging the grades of the three judges it was found that Company E was the winner, receiving a grade of 90 per cent. Company D was but a little behind with 89 per cent. Company B was third with 88½ per cent. Company F ranked fourth, Company C fifth and Company A sixth. In justice to Company A it should be stated that a number of the members were new recruits who had had but little training. The banner has now been won by Home Three for three consecutive years and will remain there permanently.

Indians on Chautauqua Platform.

In writing up the Winfield Chautauqua for his paper, the staff correspondent for the Wichita Daily Eagle says: "In the opinion of nearly every one the best entertainment that has yet been seen on this season's platform was that of the cantata, 'Old School Days,' which the pupils of the Chilocco Indian school gave Wednesday night. Though the plot or nucleus of the little play did not amount to much, each character entered into his part with such zest and spirit that the exceedingly large crowd of interested spectators listened eagerly for every word and thoroughly enjoyed the antics of the 'deestriest skule' children. The opening number of the entertainment was a selection from 'Bohemian Girl' by the Chilocco orchestra. It gave a fine rendition of this popular favorite."

As Many Another is Doing.

Annie Jose, a full-blood Pima girl, recently left Chilocco for a vacation at her home in Arizona. As all bright Indians do, Annie took in everything that was to be seen from her car window. In a letter to the superintendent, in which she tells of her trip, among other things she says: "The funiest thing we saw on our way was this: "There was an old Indian man plowing his farm and a young girl was riding on that donkey he was plowing with. When the train whistle, and the donkey was frightened that he throw the girl down and run over her and the girl wasn't hurt at all. I thought to myself that the girl ought to be in school instead of riding on that donkey why he is working. She was just wasting her time that she should have learn to spell cat or rat."

And Annie spoke the truth.



The Swastika—"a symbol of prehistoric origin, emblematic of a beneficent Deity, eternal life, benediction, and blessing, good wishes and good augury"—is much used by the Navajo Indian Blanket weavers and Silversmiths. It is sometimes called "The Navajo Indian Cross." The Swastika has been adopted as the trade mark of The Indian Print Shop and its history given below is reprinted from "Maxwell's Talisman," Chicago:

The history of this remarkable symbol, which has come down to us from prehistoric age, is collated and given in most interesting form in the volume entitled:

"The Swastika, the earliest known symbol, and its Migrations; with observations on the migration of certain industries in pre-historic times. By Thomas Wilson, Curator, Department of Prehistoric Anthropology, U. S. National Museum. From the Report of the U. S. National Museum for 1894, page 707-1011, with plates 1-25 and figures 1-374."

From this work we epitomize the following facts giving the history and meaning of the Swastika:

As we trace backwards through the centuries the evolution of the thoughts of the human race, we find that far back in the dim and shadowy past, in times so remote that history throws no light into the darkness, there were certain symbols used to designate primitive mental conceptions, and among them conceptions of the Deity—a supreme power from whence came all the benefits conferred by Nature on Man.

Our primitive ancestors were Nature Worshipers because in Nature—in the sun, the Lightning, the rain—in Fire and Water—they saw the manifestations of that supreme power which created or destroyed life.

They personified these manifestations and hence conceived the idea of Separate Gods to represent them, as Zeus, the descendant of Dyaus, the Sky God; Agni, the fire; Sulya, the Sun; and Indra, the Rain God.

And the primitive conception of a Beneficent Deity, embodying the instinctive idea of immortality, found expression in the mystic cross, which in time came to be called, in Sanskrit, the Swastika—a symbol, as Waring says, of "Deity and sanctity, eternal life and blessing."

Cartailhac says of the Swastika:

"It was surely a religious emblem in use in India fifteen centuries before the Christian era, and thence it spread to every part. In Europe it appeared about the middle of the civilization of the bronze age, and we find it pure or transformed into a cross, on a mass of objects in metal or pottery, during the first age of iron."

And strange as it may seem, the sign was in use among the early Mound Builders of America. Five perfect Swastika Crosses of hammered copper were found in the Hopewell Mound near Chillicothe, Ohio, when excavated by Professor Moorehead in 1891-2. One of these may be seen in the collection from this Mound in the Field Museum at Chicago.

A more natural evolution could hardly be imagined than that in the minds of the early Aryan Nature Worshipers, a sign emblematic of the blessings of the deity—of life and immortality—should come to be closely connected in their thoughts with the one element which brought life out of death on the parched plains of Asia and made human life possible in arid regions where otherwise its destruction was certain—water, the rain, the one thing typifying the greatest blessing that came from the Heavens to Man.

And so we find this mystic cross—a symbol "indicating a supreme being filled with goodness toward man"—to have been "the symbol or ordinary device of Indra (the Rain God) as well as of Zeus."

"A mystic symbol, peculiar to some deity or other, bearing a special signification, and generally believed to have some connection with one of the elements—water."—Waring.

"An early Aryan atmospheric device or symbol indicative of both rain and lightning, phenomena appertaining to the god Indra."—Greg.

Waring "points out its constant use in relation to water or rain."

Ohnefalsch-Richter attributed to it "the signification of rain, storm, lightning, sun, light, seasons."

In "Archæologia," XLIII., Pt. 2, pp. 324-325, Greg gives it as his theory that the Swastika "was a device suggested by the forked lightning as the chief weapon of the air god."

Burton says: "The Swastika spread far and wide, everywhere assuming some fresh mythological and mysterious significance. In the north of Europe it became the Fylfot or Crutched Cross."

And under "Fylfot" it will be found described in the Century Dictionary.

Greg "considers it to have been, in the first instance, exclusively of early Aryan origin and use, and that down to about 600 B. C. it was the emblem or symbol of the Supreme Aryan god; that it so continued down through the various steps of descent until it became the device and symbol of Brahma and finally of Buddha. Later still it was adopted even by the early Christians as a suitable variety of their cross, and became variously modified in form and was used as a charm."

Wilson says:

"Zmigrodzki, commenting on the frequency of the Swastika on the objects found by Dr. Schliemann at Hissarlik, gives it as his opinion that these representations of the Swastika have relation to a human cult indicating a supreme being filled with goodness toward man.

* * * * * The Swastika sign on funeral vases indicates to him a belief in a divine spirit in man which lives after death, and hence he concludes that the people of Hissarlik, in the "Burnt City" (the third of Schliemann), adored a supreme being, the god of light and of life, and believed in the immortality of the soul."

The Swastika was used as a sacred symbol by the Buddhists, specially by the sect known as the Jains, and also with a religious significance by the early Christians.

It is no longer symbolic of any religious idea, except as its sacred character may be retained by the Buddhists. It is used as a talisman or amulet or charm, being a sign or symbol for benediction, blessing, good health, long life, good fortune, or prosperity.

Quoting again from Wilson:

"What seems to have been at all times an attribute of the Swastika is its character as a charm or amulet, as a sign of benediction, blessing, long life, good fortune, good luck. This character has continued into modern times, and while the Swastika is recognized as a holy and sacred symbol by at least one Buddhist religious sect, it is still used by the common people of India, China and Japan as a sign of long life, good wishes and good fortune."

And again:

"Thus was shown that in far as well as near countries, in modern as well as ancient times, this sign stood for blessing, good wishes, and by a slight extension, for good luck."

But when it is further considered that the Swastika "began before history" and is believed to have been the oldest Aryan symbol; that it symbolized belief in a Supreme and Beneficent Deity; that it is carved upon "the solid rock of the mountain of India," and has been found in the Catacomb of Rome; that it was engraved on objects excavated by Dr. Schliemann at Hissarlik, and has been dug up out of the Mounds of the Ohio Valley; that it is used among the Navajo and Pueblo Indians, the ancient irrigators of America, as well as among the ancient irrigators of India and China and Japan; that in the minds of our prehistoric Aryan ancestors on the arid plains of Asia, it was emblematic of the blessings of rain and the life giving properties of water—may not this mystic cross well be adopted as a symbol of the Oneness of the Human race—of the Universal Brotherhood of Man—of a Supreme Deity from whom all blessings flow, not the least of which, in our own arid region, are water and the rain—and of peace, good will and good wishes to all men, as well as of good health, good fortune, and prosperity.

CHILOCCO JUNE WEDDINGS.

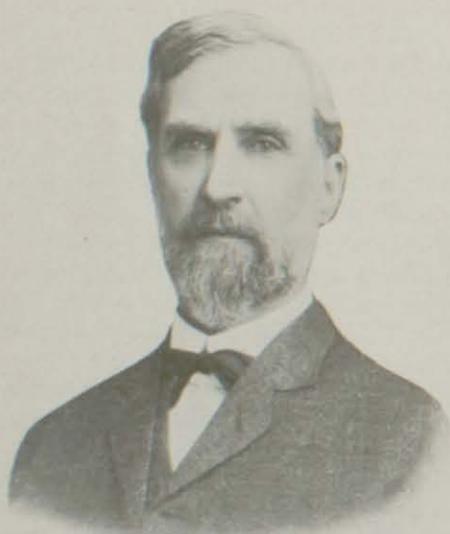
On the evening of June sixth, Mr. Andres Moya, assistant disciplinarian at Chilocco, was married to Miss Mary Selby, the ceremony taking place in the parlor of Home Four. The decorations for the occasion were simple and very pretty. Rev. Father Sevens officiated and gave the young couple some very practical advice. When the many beautiful presents had been sufficiently admired the guests were accompanied to Haworth Hall by the happy young husband and wife, where the remainder of the evening was devoted to social amusements. The best wishes of THE JOURNAL are extended to Mr. and Mrs. Moya.

Two of Chilocco graduates, being of one mind about the matter, were married at the superintendent's cottage at 5:00 o'clock on Sunday (the 11th June) afternoon. Etta Loafman, the sweet little bride, is now Mrs. Peter Martinez, and hereafter the two will reside at Pawhuska where the groom is the Indian school baker. Rev. W. T. Harding, of Arkansas City, officiated. Some twenty-five of the couple's intimate friends attended. Both bride and groom are extremely popular with fellow students and teachers and have the love and best wishes of all. After the wedding the new pair took dinner at the home of Mr. and Mrs. Kelly and then departed for their new home. May God be with them and bless them abundantly.

THE CHEROKEE NORMAL.

Last month the 6th Annual Session of the Normal School for the teachers of the Cherokee Nation was held at the Cherokee National Female Seminary, Tahlequah, I. T., under the supervision of Supervisor Benj. S. Coppock. Nearly 300 teachers were enrolled, about 190 of whom were Cherokee Indians, which is nearly three times as many Indian teachers as are employed in all the other Indian schools of the United States.

This speaks well for the Cherokees. They maintain some excellent schools in their nation, the principal one of which is the



BENJAMIN S. COPPOCK

National Female Seminary at Tahlequah, I. T., which was opened in 1851 in charge of teachers from Mary Lyon's famous school at Mount Holyoke. Before this school was interrupted by the Civil War there were graduated from it 42 young ladies, most of whom are still living and are leading lights throughout the Nation.

Benj. S. Coppock, Supervisor of Schools for the Cherokee Nation, has had a wide and varied experience in the Indian School Service, extending through a period of nearly twenty years. He was for 6 years superintendent of White's Institute of Manual Labor in Indiana, an institution founded by the Friends' Church of America for the training of Indian youth. He was superintendent of the Chillico Indian Training School from December 1, 1889 to December 5, 1894, during which time the Cherokee Strip, in which the school is located, was opened to settle-

ment. He was placed in charge of all the troops sent to the "Strip" to maintain order and upon him devolved the weighty responsibility of protecting the Government's interests in that memorable mad race for land.

During the Chicago World's Fair, he had charge of the Government's Indian Exhibit there and took a party of pupils from Chillico who participated in same.

He was appointed supervisor of schools for the Cherokee Nation in 1899, and under his supervision the Cherokee schools have attained their present high standard of excellence. Under his charge there are, in addition to the four boarding schools established as high schools, over 200 neighborhood schools scattered throughout the Nation, and the Cherokee Insane Asylum.

Mr. Coppock has an enviable record as an Indian educator and is regarded as one of the leading school men in the Indian Service.

O. H. LIPPS.

Indians Are Good Politicians.

From the Kansas City Journal.

The effect of education upon the Indian has been to revolutionize politics, and the Indian has taken to the white man's method; the campaign committee has taken the place of the barbecue, and campaign literature the place of the stump speech. The Indian takes to politics like a mosquito to a swamp. He can tell the effect of a policy upon his people quicker than a white man, and an Indian politician, if one can get him to tell the truth, can make an accurate estimate of the result of an election long before it takes place. The Choctaws, while they do not show so much progressiveness in other lines as the Cherokees, are the best politicians of the Five Tribes.

The Choctaw Indians have dropped the old Indian campaign, and now the winning party wins on a basis that would do credit to any political machine in the United States. A regular campaign committee is appointed. It has plenty of money. From the time it is appointed until the campaign is over it devotes its entire time to the campaign. The greater part of its work is compiling and distributing campaign literature. Every issue that is involved in the election is gone over thoroughly and every argument is answered. This literature is printed in English and Choctaw. The party that has adopted the new method has won every election in the Choctaw Nation. The party that clings to the old Indian method is defeated.

THE COTTON FOOT



IT is known that much has been written of the West, its beauties; its people and their peculiarities, and nearly all has come from the pen of the eastern writer. The West is annually visited by tourists without number so to speak; they come from anywhere east of the Mississippi, for those born on the western slope of the Father of Waters are rightfully known as westerners. The middle west, of which Santa Fe is the centre, has a peculiar attraction for the tourist, and the newness of the old appeals so suddenly to him or her that immediately, if of a literary turn of mind, our tourist sets to writing an article, which interests the reader if it does not instruct him. The instruction, however, is on a par with much that we get from foreign lands and people; we believe it to be true, which amounts to about the same thing. No sucker ever swallowed a bait so greedily as these tender feet take in the stories told them of the West. They want the sensational, and they get it. It reminds me of my boyhood days when the preacher from the vantage of the pulpit thundered forth his sermon mingled with fire and brimstone; the people wanted just that sort of preaching, and they got it. The tourist wants the sensational and he gets it; nor is he wise enough to separate the truth from the fiction. The hack drivers, the curio dealers, the hotel clerks, and all who come in contact with the tourist, know just what sort of food he is thirsting for and deal it out in unstinted doses. The easterner is treated to some strange stories of the Rocky Mountain cow-boy, daring hold ups, the cruelty of the bloody Apache, the cunning tricks of the wily Navajo, and the wisdom of the plodding Pueblo. The fact is, these tourists—sometimes known as cotton feet—are buncoed from right to left from the time they enter the train at Kansas City and come in contact with that wise sleek young man who points out the objects of interest along the route; he shows the people the prairie dog towns in western Kansas and tells them how the dogs dig to water; how they occupy the same burrow with owls and rattlesnakes. He points out Simpson's rest, and recites the attack

made on Simpson and his family by the Comanches. He points out at Trinidad the first adobe houses and Mexicans; from here he is a busy man, and his oft-told stories become a reality to him and he in turn begins to believe them himself.

Here in old Santa Fe, where the ancient vies with the modern, the tourists discover a new world. Old San Miguel church often becomes two thousand years old instead of three hundred; at other times it was built by Montezuma himself. The old sexton, who for many years regaled the tourists with the history of San Miguel is dead—peace be to his ashes—but if St. Peter should be in need of an advertiser, one to extol the merits of the heavenly, all who knew the old sexton would know where to look for him. The old palace, historical as it is, becomes more so. The tourists wonder at the story that Ben Hur once lived here, and are shown the identical room occupied by this historical character; the tourist is mystified but credulous and takes it all in, making notes from time to time as he travels on the heels of his guide. The plaza and its monuments, narrow San Francisco street, and Old Ft. Marcey are all points of interest and worth seeing, and the cotton foot gets more notes, more information. He is taken to the historical rooms in the Old Palace where he is confronted with evidences of Spanish occupation and Indian lore.

The Pueblos from the near-by villages that are daily seen on the streets of Old Santa Fe are the object of attraction; they wear blankets and the women have that peculiar dress, the white buckskin boots being unlike those of any other tribe. The kodak is brought to bear on these natives, who at once enter an objection, which only a coin will remove. The curio dealer of Santa Fe is of a higher order than to be found anywhere in the West; he has been here so long that he himself is an object of curiosity; he knows the history of the American Indian, his art, religion, ambition, skill; where he came from and where he is going. He can give you the history of the West from the time of the early Spanish Conquestadores to the present, and strange to say, he is often right. He will take delight in showing his wares, and will make a special price to you, but you must not mention it to your friends. In justice to the curio craft it should be said, however, that prices

at Santa Fe are lower than on the main line, and again a better and more genuine curio may be had here than elsewhere.

The sightseer is driven out to the Pueblo of Tesuque where some one hundred Pueblos live in there primitive style; they immediately encircle the tourist who is under fire for dimes and nickles until he leaves the Pueblo.

But with all this, the wise are not duped,

it is only the over-curious that are buncoed. Santa Fe is perhaps the most attractive point on the route to California, but being off the main line of the A. T. & S. F. few tourists comparatively visit it; they rush on to the Grand Canon and really miss a side trip equal to a vist to Rome, Venice, or Jerusalem.

C. J. C.



As Commjssioner Leupp Sees It.

The subject of Indians and the various Indian tribes becomes an interesting one when discussed by the new Commissioner of Indian Affairs, Francis E. Leupp. In the course of a talk with the Washington correspondent of the Newark Evening News

of eight children, for instance, each draws its share regardless of age. So that if each Osage Indian receives \$250 interest money and \$100 rent money, in all \$350, a family of ten would receive an income of \$3,500."

000 to their credit with the United States Government. This is the proceeds of land they have sold, and the money is earning 5 per cent interest, or in round numbers, \$450,000 per year. This gives each of the Osages \$250 per year. If the principal of their tribal fund were allotted to them as individuals it will be seen that each Indian would have some \$5,000 in cash.

"In addition to this the Osages have more than 1,500,000 acres of land, or roughly, about 1,000 acres each. This land is very valuable and would easily average, I should say, \$20 per acre. Each member of the Osage tribe then may be said to own land that is worth \$20,000, making a total of about \$25,000 worth of actual property for each member of the Osage tribe.

"In addition to the \$250 income from interest each Indian of this tribe receives about \$100 per year from the rentals of land for stock-raising purposes. Within recent years rich deposits of oil have been discovered on the Osage Reservation and the tribe is now getting a large income from this source. They get one-tenth of the oil pumped.

"If a baby is born in the tribe on the day the interest payment is made, the infant begins to draw its share immediately. If the child dies, its parents or executors get the next payment after death. If there is a family

of eight children, for instance, each draws its

share regardless of age. So that if each Osage

Indian receives \$250 interest money and \$100 rent money, in all \$350, a family of ten would receive an income of \$3,500."

It is difficult to get a census of Indians.

The safest guide for getting at the population is the pay table. They always show heads when their money is due.

"The Indians are disappearing by merger with the white race rather than by any other way. The white race brings into the blood the ancestral idea of the care of children. The death rate among the children of the Indians has always been large. They do not know how to care for their children properly. But they love their children and cannot be contented when separated from them. This makes it difficult to get their children to attend school satisfactorily.

"The unprecedented per capita wealth of the Osages comes to them by inheritance and not because of any effort on their part. As it happened, their land was choice and well located. Their good fortune may be said to be an accident. Some people might call it 'luck.' This does not alter the fact, however, that the Osages have many deserving business men among them who are prosperous aside from their inheritance.

"Probably the most wretched of any of the tribes are the Mohaves. They have always been nomads. The Moquis and the Pueblo Indians generally—those who live in little villages—excel in the matter of thrift. They have been given instructions in agriculture by teachers sent to them, but often they them-

selves prove so clever that it turns out that they know more than their instructors. For instance, they know how to raise corn and peaches in their own country better than any white man can teach them. They have never been 'ration Indians,' but the Government has helped them at times when they were in distress for reasons over which they had no control. They work early and late and are peaceable.

"The Pima Indians of Arizona are very poor, but deserving. They were always friendly with the white man. They have furnished scouts to the army and have in many ways shown their good will toward us. The white man who came in long after these Indians were settled on little farms took up the land above their reservation, appropriated all the water and cut their farms off from the supply. These Indians now eke out a living in any way they can. They have gone along supporting themselves, unwilling to accept help from the Government if they could avoid it. The Government has now undertaken to sink wells and to put up pumps for them, so that they may irrigate their land. The Senate put up an appropriation of more than \$500,000 in the present Indian bill with which to restore their water. This is the only hope of this unfortunate tribe. Their Reservation comprises 500,000 acres of land and there are 4,400 Indians to the tribe. They have no income whatever.

"The Pima Indians are a sturdy people, naturally bright and industrious. They can be set down in the very front rank for industry and sobriety.

"The property of the tribe, as a tribe, does not promote the advancement as individuals. Whatever advancement any individual in a tribe may make is by virtue of his own efforts in spite of the handicap of riches. Some of the finest traits are brought out in Indians, as in white men, by the hard lines in their career. The need of struggling does one or two things for the Indian, as it does for the white man—it either discourages him and lays him out, or it spurs him to overcome all obstacles.

"The relative wealth of the different Indian tribes is, of course, not to be attributed to their efforts and industry in the same way that it would be in the different communities of the white race. The rich Indians are those who were fortunate in getting high prices for their lands. If an Indian is very hungry he will probably give his horse, saddle and bridle for a meal, but after he has filled his stomach you could not get him to part with a brass

trinket around his neck if you offered him a \$1,000 Government bond for it. I am speaking of course, of the less educated tribes.

"There are about 270,000 Indians in the United States, and it has been estimated that the increase in population for some time has been about one-fifth of one per cent. The permanent increase is greater the farther you get away from the pure Indian blood."

The Indian and Almighty Dollar.

From the New York World.

The magic power of silver's glitter over the mind of the American Indian, cleverly employed at the psychological moment by Indian Commissioner Leupp, of the United States Government, has just smoothed over trouble that was brewing on the Rosebud Reservation and trouble which, if old Chief Hollowhorn Bear had kept his pledge, might have resulted in the flowing of blood and in diplomatic battles over the settlement of the purchase from the redmen of the 416,000 acres of Rosebud land given away by Uncle Sam in the land lottery of last summer.

Chief Hollowhorn Bear, the rigid ruler of the Rosebud Sioux, at whose command the Indians would do or die, became provoked with the Government after three trips to Washington in regard to the first payment to the Indians for their lands. On the final visit Commissioner Leupp in the Interior building recognized the Sioux Chief. He held forth his hand, but Hollowhorn Bear stoically grunted and wrapped his hands in his blanket.

He returned to the Rosebud, called a council of his tribe and said to them:

"We will take no money from the United States. Instead we will demand our land back, and the first Indian who takes a dollar from the Government I shall kill."

This word reached Washington and Commissioner Leupp immediately started Westward. He drove overland to the little station of Rosebud, where a council was arranged. He made the Indians a speech and closed with his offer of the first payment of \$25 each. To Hollowhorn Bear he first made this offer. He piled twenty-five brand-new, glittering silver dollars in one stack before the eyes of the big Sioux brave. Hollowhorn Bear looked long and curiously at the stack of silver. Then slowly and shrinkingly he reached forth and clutched the pile. He walked out of the building, remained half an hour, and at the end of that time, having fingered his bright new dollars to his heart's content, even though they had caused him to break his resolution, returned, walked over to Commissioner Leupp, put forth his hand and warmly shook that of the Federal official.

PERTAINING TO UNCLE SAM AND "LO"

Give the Indian a Chance.

A New York View of Conditions.

Rochester, N. Y., Post-Express.

The new commissioner of Indian affairs, Francis E. Leupp, writing in "The Outlook," gives an outline of the policy he believes the government should adopt toward its Indian wards. It is a policy of individualization. He would make the Indian a man by severing all tribal ties.

This is a radical policy, and, if carried out consistently, would affect more than 270,000 Indians who are maintaining tribal relations and living as "wards of the government." Commissioner Leupp believes that the Indian should become a breadwinner and assume the same social obligations that are imposed on the white man. He would have the red man independent of the government, independent in pecuniary affairs, and independent in labor. Whatever money he may receive by the sale of tribal lands should be given to him as an individual.

Commissioner Leupp's plan has much to commend it, but is too ideally radical, if the phrase be permitted, to put into practice at once. The Indian cannot be changed in a year or a generation. He is a child, and to burden his shoulders with the responsibilities of manhood would be doing him a grievous wrong. His sole protection to-day is the fact that he is a "ward of the government" and maintains tribal relations. Sell his lands and give him money and he will become the prey of swindlers and unscrupulous whites. The government has not been able in the past to protect him from dishonest traders and predatory settlers, and it is not reasonable to predicate that it can properly guard him as an individual. It is not fair to assume that he will learn by experience, as everybody else learns. He has no reason to regard the white man and his friend, or the government as his guide. He has been tricked and cheated so many times that he is suspicious. He does not like the whites and he does not like their ways. He prefers his own ways and holds them to be better than ours. Commissioner Leupp will make a mistake if he attempts to put his individualizing ideas into immediate practice. It is better to go slow in this matter. The adult Indian will not change, and the young Indian is not likely to be influenced by the commissioner's ideal of independence. The best results will come from education. The next generation of Indians will be more plastic.

"Some of the laws passed by Congress for the express purpose of protecting the full-blooded Indians of our Territory act more harm than to their advantage," remarked Mr. Robert Lee Owen, of Muskogee, I. T., one of the leading men of his section, at the Riggs house.

"The legislation, for instance, that forbids the Indian to alienate his land until after the lapse of five years works to his injury in this way: A keen and not over scrupulous white man will approach a full-blood and offer him \$7 an acre for his place, which is easily worth twice that figure. The Indian knows that he can't make a valid title and is aware that the intending purchaser is also fully informed as to the law. This, indeed, is the excuse given by the latter for not paying the full value of the property. But he gets possession of it, all the same. After having the owner sign all sorts of iron-clad notes and chattel mortgages, and knowing that there is not one chance in a thousand that the Indian will welch on the bargain or go into court of law to try to regain possession.

"Now, everyone who understands conditions as they exist among the Five Civilized Tribes knows that the intent of the law is easily frustrated in just this way, and that if the Indians had been allowed to handle their property unconditionally, they would be able to dispose of it at a much better advantage than by allowing them to get into the hands of sharpers."—Muskogee Phoenix.

Mrs. A. B. Davis, a Seminole woman who is assisting the Government enrolling party at Wewoka to enroll Seminole babies, is one of the most influential women of the tribe and her advice and counsel is heeded by them almost as sacredly as is that of her brother, John Brown, who was recently elected governor of the nation. She is a highly educated woman and has keen business judgment. Her home is at Sasawka and she has two little sons who are natural musicians.—Tahlequah Arrow.

Phelama Harjo, a son of Chitto Harjo, or Crazy Snake, the leader of the Snake band of Indians, was in the city Monday. He appeared in the Creek land office to find out where his allotment was located. This is the first time Phelama has ever appeared in one of the government offices. He is twenty-two years of age, is a full-blood and cannot speak English. His home is at Burney, Creek Nation.—Muskogee Phoenix.



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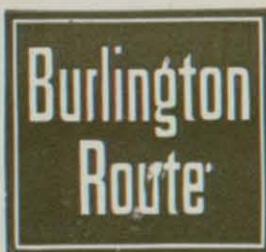
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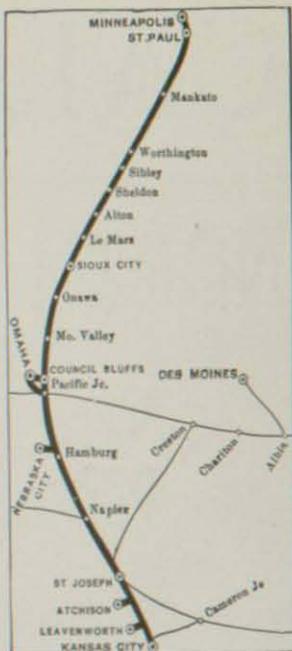
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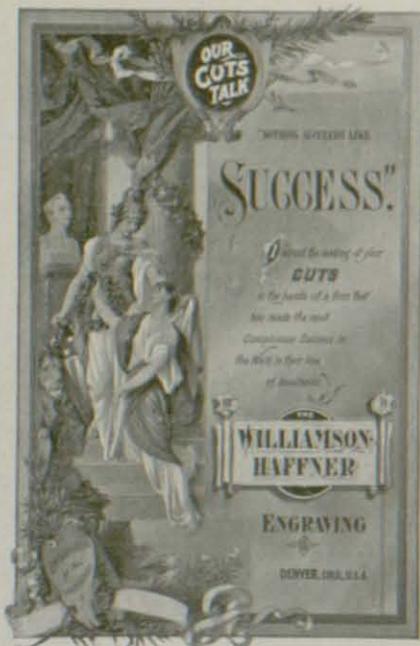
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