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THE INDIAN SCHOOL JOURNAL

FOR SEPTEMBER, 1905

The Only Real Capture
of Geronimo

—

Founding of Taos

—

Advance of The Dakota
Tribes

—

The Healing Tree of the
Chippewas

A MONTHLY MAGAZINE



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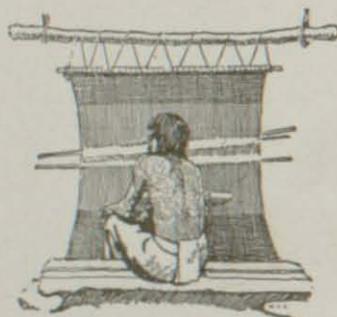
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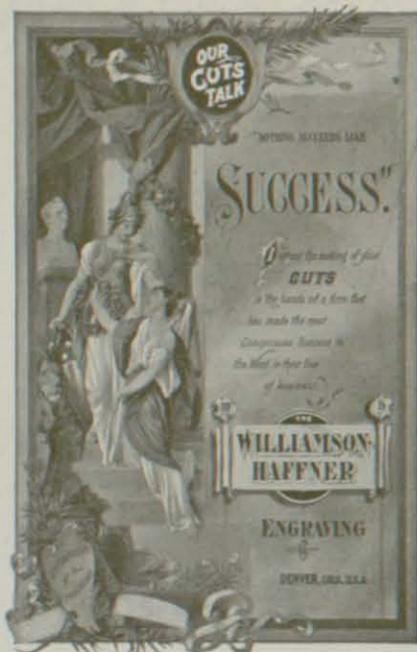


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Chilocco History and Description

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 $4\frac{1}{4}$ 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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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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THE INDIAN SCHOOL JOURNAL is issued from the Chilocco school's printing department, the mechanical work on it being done by students of the school under the direction of the school's Printing Instructor.

THE JOURNAL has a wide circulation, both in and out of the Government Service. See the American Newspaper Directory for bona-fide circulation.

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



GERONIMO

(A Good Picture of Him; by THE JOURNAL Camera.)

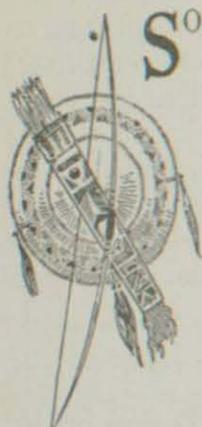
THE INDIAN SCHOOL JOURNAL

VOLUME FIVE

FOR SEPTEMBER,

NUMBER NINE

THE ONLY REAL CAPTURE OF GERONIMO



SOME time ago a stranger came to Fort Sill, a man about 50, his hair tinged with gray.

"Where is old Geronimo?" he asked of an officer.

"There he is, working in his garden," was the reply.

The stranger approached the garden, and the officer, curious, stepped back in the shade to watch them. He saw Geronimo as he looked up at the intruder. He saw the form of the old chieftain straighten almost to its height of years ago. He saw the listless eyes brighten and grow larger and larger in wonderment. The hoe dropped in the furrow.

"I know you! I know you!" Geronimo peated, and then, putting out his trembling hand, he added: "Howdy, Maj. Clum. I no see you thirty years, at Ojo Caliente, I remember."

The stranger was John P. Clum, now a postoffice inspector, but formerly agent of the San Carlos Indian Reservation, New Mexico. He it was who effected the only capture of Geronimo. The renegade surrendered several times, but was captured only once. Mr. Clum spent the afternoon with the old warrior, and in the even-

ing told your correspondent the story of that single capture. As a record of adventure it rivals fantastic fiction.

"I first met Geronimo," said Mr. Clum, "June 4, 1876, at Apache Pass, in the Chiracahua mountains. He and his band of marauders had been killing settlers and pillaging homes along the Rio San Pedro, and the entire southwest country was perturbed. The band took refuge in the mountains, and in May, 1876, I was ordered to proceed to their stronghold and bring the Indians to the San Carlos Reservation, of which I had charge. Accompanied by a small bodyguard I reached the camp of Geronimo without incident and had a long talk with the chiefs, in which they all consented to remove to San Carlos. They asked for a little time in which to bring in their women and children. This was granted.

Becomes a Renegade.

"That very night Geronimo had all the dogs in camp killed, abandoned his surplus camp equipage and provisions and set out for his old home in Mexico. From that date Geronimo was branded as a renegade. General Kautz, commanding the Department of Arizona, was at Fort Bowie at the time. I informed him of Geronimo's movements and requested that the column of cavalry stationed in the

San Simon Valley be ordered to take up the trail of the fleeing Indians and administer proper chastisement to them. Three troops of cavalry and one company of Indian scouts, under Major Morrow, started next day in pursuit of Geronimo, but failed to overtake him. From that time—June, 1876—until April, 1877, this Indian and his followers were constantly depredating through Southeastern Arizona, Southwestern New Mexico and Sonora, Old Mexico.

“The troop and scouts failed to check his career. Stock stolen on these raids were traded off at the small towns on the Rio Grande and the renegades were wealthy and happy. Evidently wearied with military inactivity, Mr. Smith, then Commissioner of Indian Affairs, in Washington, wired me to take my police (Indian) and effect a capture of Geronimo and his outlaws. I was ordered to seize all stolen property and restore it to the rightful owners and lock the thieving renegades in the guardhouse at San Carlos on charges of murder and robbery. I was instructed to call upon the military for aid, should I need it. Here began one of the most exciting and important movements of the Apache campaign.

“In the latter part of March, 1877, I left San Carlos with 120 Indian police, armed with needle guns and a goodly supply of ammunition. Ojo Caliente, where the Indians were supposed to be camping, was 350 miles from San Carlos, and my little army had to make the journey on foot. In New Mexico, General Hatch, department commander, had ordered eight companies into the field to co-operate with me in the protection of settlements should serious trouble occur. All along the route we were informed that the main body of the renegades

were gathered at Ojo Caliente, and that about 400 well-armed desperate Indians were in the mountains in the vicinity of that agency, waiting to greet us in the most enthusiastic manner. This managed to keep up the interest during the march into New Mexico.

“At Fort Bayard I arranged to meet Maj. Wade, commanding the troops in the field at Ojo Caliente. With my police I marched cautiously to within ten miles of the agency and then, selecting a bodyguard of twenty-five, I rode into the agency itself just before sundown on the evening of the day agreed upon with Maj. Wade. To my chagrin I received a dispatch from him stating that he was delayed and that he would not reach the agency until three days later.

Arranging a Plan.

“I determined not to wait for the military and soon learned that Geronimo was camped about three miles to the westward and that his force consisted of about seventy men and a number of boys and old squaws, who, by the way, are much more liable to precipitate a fight than the men. I decided that I must act at once, without reinforcements, if the purpose of my expedition was to be accomplished. To effect the arrest of the renegade, I adopted a bit of strategy which worked so perfectly that I have been proud of it ever since. The renegade had watched my arrival, having learned that some Indian scouts were coming from Arizona for some purpose. They had not discovered the main body of police which I had left ten miles back in the mountains. That they thought my entire force consisted of the bodyguard of twenty-five, who accompanied me to the agency, I felt convinced.

“Accordingly, soon after dark, the

renegades having retired to their camps, I dispatched a messenger to Beauford, my chief of police, who was in charge of the reserve, with orders to march to the agency before daylight the next day. About four o'clock on the morning of April 12, Beauford arrived at the agency with the reserve police, about 100 strong. These were safely quartered in a large vacant commissary building, about 100 yards south of the agency building, and on a line with it.

"Soon after daylight I sent word to Geronimo that I would like to have a talk with him at the agency. He came up at once with his entire force, and a desperate, defiant group they were, adorned with a few feathers, their features hideous with war paint, and equipped 'to the teeth' with needle guns, shotguns, six-shooters, bows and arrows, butcher knives, lances and divers other kinds of weapons. A score of troublesome squaws were tagging on behind this grotesque procession. I collected the renegades on the parade ground, which was directly in front of the supposed vacant commissary building. Every man in my command had his gun loaded and forty rounds of ammunition in his belt. I stood on the porch in front of the agency. The bodyguard of twenty-five I had deployed in skirmish line southward from me to the commissary building and northward to a deep gulch. The police in the commissary building were instructed that upon a given signal the door would open and they were to run out in single file, five-feet apart, and form a skirmish line on the south, east and north of the parade ground, which, with the line already formed by my bodyguard, would completely surround the natives.

Bulldozing the Band.

"The renegades were gathered in a

solid group in front of me, and, as was their custom on such occasions, their worst men—just the men I wanted—were pressed so close to me that I could have touched any of them without moving my position. They knew that the immediate presence of such notoriously desperate characters, fully armed and hideous in war paint, was anything but reassuring to a 'pale-face.' When all was ready I told Geronimo that I had come a long way to have a talk with him and his people; that I had matters of importance to speak of, but if my words were observed with caution no serious harm would result to them. To this he replied—with an indifference that was haughty—to the effect that 'if I observed proper caution, no harm would come to me.'

"The anxious moment had arrived. I wondered what they would do when they saw my reserves file out; whether they would submit peacefully or whether the next moment would witness a hand-to-hand struggle to the death between these reckless renegades and my police, the bravest and best fighters the Apache nation could furnish. On both sides were the most determined of men; the slightest cause might change the history of the day.

"The signal was given; the door of the commissary opened, and one by one my police appeared on the dead run and took a course that led to the indicated skirmish line, with arms ready for instant action. The renegades observed the appearance of the first dozen with an expression which implied that they didn't care for a dozen, more or less. But by the time a score or more had passed the commissary portal, they grew nervous and began to move about, so as to occupy more space and give

more room for action. Then a number moved slowly toward the gulch. They were ordered back, but they did not heed our command. At that moment my chief of police, who was large, powerful and an experienced Indian fighter, threw up his gun and drew a bead on the foremost Indian moving toward the gulch.

"Instead of the report of the rifle we heard one of those terrific yells and saw a heavy squaw spring upon my chief of police, throw her arms around his shoulders and hang on him in such a manner that the muzzle of his gun was drawn nearly to the ground. The brawny scout gave one look of amazement and disgust, then with one sweep of his great right arm he sent the squaw sprawling ten feet from him, and again his gun went up. This time a dozen of the police followed his example, but before a shot was fired one of the leaders of the renegades called out, and the retreating Indians returned. By this time my police were all out of the building, the skirmish line was completed, the renegades were outwitted and outnumbered, and were virtually our prisoners.

"During the moments thus occupied I had not forgotten to observe each expression of Geronimo's face. A trusty six-shooter, concealed in a large pocket, had been held upon the renegade constantly, and in case of open hostilities a shot from the pocket was among surprises I had prepared for the wily outlaw. I then insisted that the chiefs lay aside their arms during our talk. Geronimo objected, but we had the advantage. I took his gun, which is still in my possession—a much prized trophy of that expedition.

"I mustered up all the sarcasm I could command under the circum-

stances, and smiled as I talked to him. I mentioned our former meeting, when he killed all the dogs in camp and made his escape, after promising to come into the reservation at San Carlos. He explained that he meant to come back, but got so far away that he dared not return. I told him that this time, in order to prevent a recurrence of that action, I intended to place him under the watchful care of my police.

Geronimo Surrenders.

"Geronimo was sitting directly in front of me. He looked at me steadily, fiercely, but I did not move. Watching him closely I informed him that he would have to go to the guard-house, and, to further impress him, I added that he would have to go 'immediately.' He sprang to his feet at once and the picture is one that I shall never forget. He stood six feet in his moccasins, erect as a mountain pine, every outline of his graceful and perfect form indicative of the strength and indurance for which he was justly noted. His straight, ebon locks fell to his hips, his high cheek bones, his angular nose, his keen, flashing, black eyes, his proud and graceful posture, made him a model of his race, the most perfect type of Apache I have ever seen. I can scarcely realize that this old gardener is the Geronimo of 1877. There he stood, Geronimo the renegade, a form that commanded attention, a name and character dreaded by all. His eye burned luridly under the excitement of the moment and his form quivered with ill-suppressed anger. He was halting between two purposes; either to draw his knife, his sole remaining weapon, cut right and left and die fighting, or to surrender.

"My police were not slow in dis-

cerning his thoughts. As quickly as thought one of them sprang forward and snatched the knife from the outlaw's belt. At the same instant a half dozen guns were leveled upon him, and the first and only real capture of Geronimo was completed. He was conveyed to the guardhouse and heavily ironed. Seven other renegades were also ironed and the entire

band marched back to San Carlos, where they were still confined in July, 1877, when I resigned my commission. The years have curbed the temper and weakened the arm of the old chieftain. He is now 84 or 85 years old, and must soon go to the 'happy hunting grounds.' But Geronimo will live forever as a figure in American history."



CHANGES IN THE INDIAN SERVICE

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

Appointments.

Nora Smith, Pima, Asst. Matron, 540.
Wm. Donner, Ft. Hall, Engineer, 900.
Eurma P. Wimberly, Greenville, Matron, 540.
Everell A. Johnson, Ft. Mojave, Teacher, 720.
Flavius W. Totten, Pine Ridge, Carpenter and Painter, 720.
Mrs. Chas. (Eva) Eggers, Pembina, Minn., Housekeeper, 300.

Reinstatements.

Tilla Edwards, Great Nemaha, Teacher, \$60 per month.

Transfers.

Marietta Hayes, Seger, Seamstress, 420, to Osage, Asst. Seamstress, 400.
John V. Raush, W. Navajo, Gen. Mechanic, 720, to Santa Fe, Blacksmith, 720.
Edith L. Maddren, Ft. Mojave, Physician, 1000, to Chey. River, Physician, 1000.

Resignations.

Carrie Royer, Ft. Hall, Baker, 500.
Mary Stewart, Navajo, Nurse, 660.
Ada Brewer, Haskell, Teacher, 660.
Adda Roberts, Rosebud, Nurse, 600.
Wm. R. Lewis, Omaha, Farmer, 600.
Chas. E. George, Omaha, Clerk, 900.
Arthur V. Boyne, Salem, Printer, 600.
Carrie E. Latta, Pierre, Teacher, 540.
Emma G. Betts, Yankton, Nurse, 500.
Geo. P. Leet, Ft. Totten, Farmer, 600.
Grace Mortsof, Rosebud, Teacher, 600.
Lillian G. Patrick, Salem, Teacher, 600.
Hugh W. Caton, Rosebud, Teacher, 600.
Ada M. Turner, LaPointe, Teacher, 600.
Amanda Houston, Ft. Yuma, Cook, 540.
Lizzie Sullivan, Rosebud, Laundress, 480.
Beryl Hockersmith, Blackfeet, Cook, 420.

Margaret Terway, Bena, Seamstress, 400.
Minnie A. Carlisle, Ft. Lapwai, Cook, 500.
Minnie Pritchard, Pima, Asst. Matron, 520.
Thos. J. Williams, Yainax, Blacksmith, 660.
Hattie Boucher, Ft. Mojave, Teacher, 720.
Max Bernstein, Santa Fe, Blacksmith, 720.
Georgia Little, Rosebud, Asst. Matron, 520.
Levi A. Crocker, Genoa, Disciplinarian, 600.
Isoaphene A. Wheeler, Blackfeet, Cook, 420.
Adaline Crane, Arapahoe, Seamstress, 400.
Ella C. Coffin, Klamath, Asst. Matron, 480.
Carrie T. Stevens, Leech Lake, Laund., 480.
Mary M. Ballentine, Ft. Lewis, Laund., 520.
Chas. M. Whitsell, Grand Junct. farmer, 780.
Chas. C. McNeill, Mt. Pleasant, Gard., 600.
Hartley Saxton, Pine Ridge day, Teach., 600.
Joe Wittkofaki, Chamberlain, Engineer, 840.
Myrtle J. Williams, Salem, Asst. Cook, 400.
Bessie Stewart, Little Water, Seams., 540.
Clarence L. Brainard, Ft. Hall, Eng., 900.
Chester C. Pidgeon, Ft. Totten, Teach., 600.
Wm. B. Sloan, Great Nemaha, Teacher, \$60
A. W. Smith, Quilleute, Teacher, \$72 mo.
Knuc Johnson, Ft. Lewis, Ind. Teach., 660.
Jeannette Senseney, Carlisle, Music Teacher, 660.
Andrew C. Sorensen, Pine Ridge, Carpenter, 720.
Maggie J. McFadden, Salem, Asst. Matron, 600.
N. C. Chaffin, Kickapoo, Industrial Teacher, 500.
Eurma P. Wimberly, Greenville, Matron, 540.
Laura A. Pierce, Riggs Institute, Asst. Clerk, 600.
Margaret C. Fleming, Osage, Asst. Seamstress, 400.
W. S. Bookwalter, Grand Junction, Engineer, 840.
Myles Sharkey, Ft. Hall, Shoe and Harness-maker, 600.
David L. Shipley, Little Water, Industrial Teacher, 720.
Alvin K. Risser, Haskell, Teacher of Agriculture, 1000.
Wm. F. Jenks, Little Water, Industrial Teacher, 720.
Peter J. Johnson, Ft. Lapwai, Industrial Teacher, 660.
Anna Nertzog, Camp McDowell, Teacher, \$40 per month.

THE INDIAN CONVENTION.

From the Muskogee Phoenix.

The most representative body of Indians ever assembled in the United States was that which met in convention in Hinton Opera House at Muskogee, Aug. 21, 1905, to ask for statehood at the hands of the 59th congress and consider the future of the Indian after the curtain is rung down on the last act of the Governments of the Five Civilized Tribes. Men were there who for the past generation have guided the destinies of each of the five great nations. On the stage were Chief Porter of the Creeks, Chief Rogers of the Cherokees, Chief McCurtain of the Choctaws, Gov. Brown of the Seminoles and Wm. H. Murry representing Gov. Johnson of the Chickasaws. Seated with the delegations from the various recording districts were ex-governors, ex-chiefs, members of the legislatures, national officers and the best brain and blood of the greatest of all the Indian tribes. It was truly an Indian convention controlled by Indians, presided over by Indians and governed by Indian sentiment. No more important meeting of the red men has ever been held than this and for the first time in history he comes voluntarily to petition congress to create a state of the twenty-one million acres of domain over which he has heretofore held full sway. This convention is a history-making epoch in many ways. It is the first time representatives from all sections of all the nations have ever met in general convention. It is the first time the Indians have ever asked congress to build a state Government on the crumbling ruins of their nations. It is the first time the chief executives and the flower of the five tribes have ever said, "We want

to become citizens of the United States in fact as well as in name, and we want to add a new star to the flag, pinned there by the hand of the red man. We want to exchange our government for that of the white man. We want to begin life anew and become a part and parcel of this great union." That the Indian delegates to the convention are sincere in their request for statehood legislation there can be no doubt. That they are duly impressed with the importance of this meeting is apparent. That their desire is to do that which in their judgment will best serve the interest of their race when by treaty stipulations their tribal Governments are dissolved on March 4th, 1906, is equally apparent.

When the statehood fight comes on next winter in Washington, those making it can no longer be met with the argument that the Indian is not ready. That he does not want statehood and that he is opposed to legislation. No more will the philanthropists of the east whose ancestors stole that country from the Indian and who are now trying to do penance by punishing the pioneers of this Territory say: "The poor Indian is down trodden and abused and we must not force statehood upon him. All this argument is answered by this meeting and that answer is, The Indian is ready, the Indian does want it; the Indian has asked for it and it is now only a question of boundary lines and corner stones and that question congress will settle as it deems best.

A Creditable Exhibit.

Speakeing of the Winfield Chautauqua the W. C. T. U paper, "Our Messenger," says The Indian exhibit from the Chilocco school was interesting. Their band is hard to beat. Their evening entertainment did credit to the pupils and school.

MISS REEL'S CAREER.

From "Human Life."

Miss Estelle Reel, who has recently been appointed national superintendent of Indian schools for the third time, was the first woman to be appointed to an office by President Roosevelt, and the only one to be given a place of importance. Miss Reel held this office through the previous administration and has proven her fitness for it.

She is probably the only woman holding office under the national government who carved her way to it by her own political efforts. She is a Wyoming woman, and is considered one of the best politicians in that land of woman voters. She made her way up by the successive steps of teacher, county superintendent, and State superintendent, to the position she now occupies.

She possesses all the qualifications which make a person successful in public life, among them being the geniality and cordiality of her manners, the magnetism of her personality, and her keen memory for names and faces.

Miss Reel also understands perfectly well the value of "standing in" with the press; and while she was State Superintendent of Instruction in Wyoming her pleasant office was the headquarters and lounging place in the Statehouse for the Cheyenne "press gang," and Miss Reel was considered an adept at giving a good story to the boys whenever occasion arose.

However, she has not attained the highest political position ever occupied by an American woman without a solid basis of merit to entitle her to it. She has pushed two branches of work in connection with the 300 government schools maintained for the Indians.

At the conventions of the National Educational Association at Boston and St. Louis there were displays of needlework, mechanical drawing, designing, implement-making, dresses cut and made by the girls, suits, boots and shoes made by the boys, and a great variety of forge work which compared favorably with that of any public school in the country.

Miss Reel wants to encourage the old Indians to preserve the ancient arts, the basket-making and blanket-weaving, which are in danger of dying out. The constant tendency, as the Indians come more and more in contact with the tourist trade, is to make cheap things for quick sale.

But there is still an old squaw here and there, who knows how to make the fine old things—baskets that will hold water and blankets that are almost water-proof—and Miss Reel wants to place them in the school as instructors to the Indian girls. In the first place, this makes the old Indians feel that they are still of some use, and that the whites feel some respect for their native industries; and in the second, it is in line with latest developments in arts and crafts, and as fine in its way as the hand-made books and furniture and tapestries that are now so fashionable.

Besides the government boarding-schools Miss Reel has under her charge all the Pueblo day schools now conducted in the villages of the Pueblo Indians in Arizona and New Mexico. Her field ranges from South Carolina and Pennsylvania on the east to the Pacific Coast on the west, and she travels from one end of it to the other about six times a year. During her first term of office, from 1898 to 1902, she traveled some 75,000 miles, and a portion of that distance was put in by stage coach, horseback, by burro, or on foot.

Fourteen Mistakes of Life.

An English paper is said to have given what are called "the fourteen mistakes of life," as follows:

1. To set up our own standard of right and wrong and judge people accordingly.
2. To expect uniformity of opinion in this world.
3. To measure the enjoyment of others by our own.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. To look for perfections in our own actions.
7. To worry ourselves and others with what can not be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all which needs alleviation.
10. To refuse to make allowances for the infirmities of others.
11. To consider every thing impossible that we can not perform.
12. To believe only what our own finite mind can grasp.
13. To expect to be able to understand everything.
14. To live for a time alone when any moment may launch us into eternity.



A FAMILIAR SCENE AT CHILOCCO DURING JULY AND AUGUST.

PACIFIC COAST INSTITUTE RESOLUTIONS

Following are the resolutions passed by the Pacific Coast Indian Institute, held at Portland, Oregon, August 21 to 26, 1905:

Whereas:—Recognizing that agriculture is the industry, in the pursuit of which the Indians, as a race, must of necessity depend for self-support and progress, and the need of giving correct and systematic instruction in the fundamental principles of the industry:

Resolved: That we employes in the Indian School Service and delegates to the Pacific Coast Indian Teachers' Institute believe that the gatherings of this and kindred organizations could be made to contribute materially to the desired end by having a portion of the time of the meeting devoted to normal work in agriculture.

Resolved: further, That the President and Secretary of this Institute be requested to confer with the Honorable Estelle Reel, Superintendent of Indian Schools, regarding the feasibility of giving such work a place in Institute programs.

Whereas, farming at Indian Schools and in Indian country is largely by irrigation, thus making it important that the latest development in irrigation practices be available to Indian Service employes, be it

Resolved:—That it would be helpful to the cause of Indian education and advancement to have the Indian Service represented at the Irrigation Congresses by duly accredited delegates to the end that this service may be directly benefited thereby.

Resolved:—That we believe that these meetings of Superintendents and employes in the Indian Service are of incalculable benefit both to us and

the Service, therefore we recommend that all persons engaged in Indian school and reservation work be urged to attend such meetings each year.

Resolved:—That we hereby express our hearty appreciation of the administration of Commissioner Francis E. Leupp and assure him of our support of "Improving, not transforming" the Indian and commend his day school policy as outlined in the public press.

Resolved:—That we endorse the policies of the Superintendent of Indian Schools, Miss Estelle Reel, and congratulate the Service upon her reappointment.

Resolved:—That we extend the thanks of the Institute to President E. L. Chalcraft and Secretary J. J. McKoin, for the excellent management of the affairs of the meeting and to the Chemawa band for music furnished.

Resolved:—That we express to the management of the "American Inn" our thanks for many courtesies, not the least of which is the tendering of the parlor of the hotel for the meetings of the Institute.

Resolved:—That copies of these resolutions be sent to the Honorable Commissioner of Indian Affairs, and the Honorable Superintendent of Indian Schools and that they be spread upon the minutes of the Pacific Coast Indian Institute.

(Signed)

C. W. GOODMAN, Supt.,
Phoenix, Arizona.

EDWIN MINOR, Supt.,
Neah Bay, Washington.

CHAS. E. SHELL, Supt.,
Pala, California.

REUBEN E. PERRY, Supt.,
Ft. Defiance, Arizona.

W. P. CAMPBELL, Asst. Supt.,
Chemawa, Oregon.

EVERY INCH A MAN.

She sat on the porch in the sunshine,
 As I went down the street—
 A woman whose hair was silver,
 But whose face was a blossom sweet;
 Making me think of a garden,
 Where in spite of the frost and snow
 Of bleak November weather,
 Late, fragrant lilies blow.

I heard a footstep behind me,
 And the sound of a merry laugh,
 And I knew the heart it came from
 Would be like a comforting staff
 In the time and the hour of trouble;
 Hopeful and brave and strong—
 One of the hearts to lean on,
 When we think all things go wrong.

I turned at the click of the gate latch,
 And met his manly look:
 A face like this gives me pleasure,
 Like the page of a pleasant book.
 It told of a steadfast purpose,
 Of a brave and daring will;
 A face with a promise in it
 That God grant the years fulfill.

He went up the pathway singing,
 I saw the woman's eyes
 Grow bright with a wordless welcome,
 As sunshine warms the skies.
 "Back again, sweetheart mother,"
 He cried, and bent to kiss
 The loving face that was lifted
 For what some mothers miss.

That boy will do to depend on;
 I hold that this is true—
 From lads in love with their mothers
 Our bravest heroes grew.
 Earth's grandest hearts have been loving hearts,
 Since time and earth began;
 And the boy who kisses his mother
 Is every inch a man.

Selected

In Full Dress.

Bacon Rind, a gentleman of much esteem among his fellow Osages, has returned from Washington City where he has been as a delegate for his tribesmen, assisting in the formation of the allotment bill now pending before Congress. Bacon Rind is a full blood and as such feels it incumbent upon himself to wear a full dress suit, a la Osage, consisting of blanket, leggings and a band with a feather in it for a hat. But when he went to the Capitol he did as other Romans do when in Rome,—wore citizen's clothing, including a hat and red neck tie. When he came home he made haste to throw off the garb of civilized men and stalks the streets of Pawhuska clothed in the garb of a denizen of the primeval forest.—Osage Journal.

TWO "WHITE" INDIANS.

A story told by Dr. Carlos Montezuma, an Indian and a graduate of the University of Illinois and of Chicago Medical College, argues forcibly that environment has more to do in making a man, than has heredity, says the American Thresher. He says:

"Three years ago I visited Fort Apache Indian School, Arizona. I had to have an interpreter to talk with my own people, who came to see the 'white Indian.' One morning while talking through an interpreter with a group of Apaches, my attention was caught by the queer appearance of a man approaching us.

"Who is that Indian?" I asked the interpreter, indicating the approaching man.

"That's Mickey."

"Mickey! He must be an Irishman."

"He is," said the interpreter. "He has rich relatives somewhere in Indiana, and they have written often for him to come back to them. But he was captured by the Apaches over thirty years ago and has been living here ever since, and don't want to go back to the whites."

"In a flash my mind went back to my childhood, when I lived here. I remembered Mickey as a boy of whom the Indians were fond on account of his red hair. I spoke of my recollection and the interpreter said, 'That is the same boy.'

"Mickey came up and shook hands with me. I expected a white man's salutation of 'How do you do?' But he gave a grunt. And then he sat down upon the ground. We looked upon each other with mutual curiosity. His long gray hair hung about his shoulders, his face was painted in Indian fashion; he had a band about his head, a string of beads round his neck and a highly colored shawl round his waist. He wore Indian leggings and moccasins, and was more filthy and tattered than the Indian Indians. When he spoke to me it was through the interpreter, for he had entirely forgotten his mother tongue.

"And I—well, I stood there with not a single characteristic in common with my own people. I, too, had forgotten my native tongue. I was more conventionally and better dressed than the white men there, and my ways, thoughts and characteristics were those of a white man.

"In one generation a white man had turned Indian, and an Indian had turned white man, under the influence of environment."

THE FOUNDING OF TAOS

By C. J. Crandall



EARLY tradition informs us that the Pueblos of Taos once lived to the northwest of the present pueblo. That long ago, before the advent of the white man, an epidemic or pestilence broke out among them, which carried off more than one-half their number. The site of this old pueblo is not now known, and can only be conjectured, but from the best information and the Indian traditions, it would seem to have been in northwestern New Mexico, or southern Colorado or Utah. Among those that fell a prey to this deadly pestilence was the cacique. The election of a successor to the cacique became an important factor in the pueblo affairs, as without a cacique, the pueblo could not hope to exist as a unit, and would soon become extinct or merged into some other pueblo. The pueblos at this early date had not become mergers, only by necessity, and it was unanimously decided to elect a cacique by a vote of the council, composed of the living principalies. Many juntas had been held in the estufa, but without results. The cacique's immediate family had all died of the plague and it was found necessary to elect his successor from the council or common people. Such a thing had never occurred in the history of the pueblo, and it is not strange that the council should differ and hesitate to make the selection. A hive of bees cannot long exist without its queen, and an Indian pueblo could no more continue its form of government without its cacique.

One day, as the council composed of the principalies entered the underground estufa, a boy known as Bah-tah-ko, a lad of about twelve years of age, and known in the pueblo as a sort of Simple Simon, entered also, tho the rule of the pueblo prohibited any from entering this sacred chamber on important occasions like this under no less a penalty than death. He took his seat in the council as tho he had a perfect right, and seemed to consider himself one of the council.

The history of Bah-tah-ko was well known to all in the pueblo. His mother, Ah-za-za, when a maiden of perhaps sixteen summers, was sent one day to the pinon forest to gather herbs to be used in dyeing feather robes. After her task was finished, she became weary and sat down under a pinon tree to rest, where she fell asleep. When she awoke her lap was filled with pinon nuts and they were all about her on the ground. In the course of time she gave birth to a son, who was called Bah-tah-ko. He was always a strange child from his infancy, and grew up uninstructed, as he had no father. He was shunned by other children, had no playmates, and outside of his mother, Ah-za-za, had no friends in the pueblo. He often, as he grew older, would wonder into the forest where he would remain whole days. He had been heard talking to himself in a strange language; he had been seen with wild animals and birds, which seemed to like rather than fear him. It was said that he had often been seen in company with a large silver-tip bear, and had been heard conversing with this common enemy. These and many other stories were

told of Bah-tah-ko. He had escaped the plague, in fact had not been ill, tho all the others had been at death's door. Ah-za-za had with others been gathered to the happy trysting ground, where the Navaho could not enter, and where the corn is supposed to continually ripen.

When the council had assembled, sitting in a semi-circle facing the altar of Montezuma, it was discovered that Bah-tah-ko had taken a prominent seat. One of the principalies, whether in jest or otherwise, nominated Bah-tah-ko for cacique. The council assented in the nomination, possibly more in the spirit of levity than in earnest, when Bah-tah-ko rose and addressed the council in words of wisdom, and informing them that he had known of this mission for many days, which had been revealed to him by an eagle, and was supposed to be the same eagle which had carried Montezuma long ago far to the south. The council was astounded at the revelation and at the oratory of this boy, whom they all looked upon as sort of demented. With one accord they proclaimed him cacique, and then adjourned to the open, where from the house-tops, the criers proclaimed the selection of the new cacique much to the astonishment of the common people. A celebration of many days marked the election of this important officer. A new house was built for his caciqueshin; the cacique lands were tilled for him, and a general hunt for the cacique brought him much meat; the finest strings of turquoise and shell beads were given him; he slept on feather robes for the first time in his life; the mothers of the pueblo vied with one another in presenting the charms of their daughters, as it now became necessary for the cacique to select a wife. But this, as many other things in the life of the

pueblos, was done by the council, and after many juntas the daughter of a leading principalie, famed for her beauty, was chosen and the selection proved to be a wise one and the home of the cacique became a happy one.

From this time on the Pueblo prospered. It grew strong in numbers, defeated their enemies, took many captives, who were made to work the fields and bear heavy burdens. New lands were cultivated, and the people prospered. Bah-tah-ko proved to be a wise ruler and cacique.

One day as Bah-tah-ko grew old, he called the council together in the estufa and informed that he had again, while on a hunting trip to the mountains, met and conversed with the same eagle which had informed him that he was to be made cacique some fifty years ago; that the eagle informed him that his people must leave the home of their fathers or they would be entirely destroyed by another pestilence, greater and more destructive than the one which had occurred some fifty years ago. That they were to abandon their pueblo and cultivated fields; that they should wall up the entrance to the houses so that should circumstances make it necessary for them to return in the future, they would still find their homes. They were to travel in an easterly direction till they came to a river (now known to be the Rio del Norte) running in a deep canon on the plain; that a ford would be found above the entrance of a smaller stream on the opposite side; that they should cross at this ford, the sign of which should be an eagle hovering over the opposite bank; from there they were to continue their travels less than two days, when they would come to a crystal stream rushing out of the mountains, and that there would be a beau-

tiful valley surrounded by mountains on three sides; that the valley would be rich in fruit; that the mountains would furnish game, and the streams supply them with fish. Here they were to locate and found a new pueblo which was to be called Taos.

There were some in the council who did not like to leave their homes and abandon the old pueblo; they scoffed at the revelation of the cacique and accused him of fear of the western Indians who annually made war upon the pueblos just after the corn harvest. The dissenters were, however, in the minority, and the order to get ready for the moving was cried from the house-tops. In due time the pueblo set out upon its journey to the east, and in time reached the spot described to the cacique by the eagle. Here they settled and founded the pueblo of

Taos. A few of the dissented were left behind, who upon the approach of the western war-like tribes, also abandoned the pueblo and attempted to follow their people, but having no cacique to guide them, they wandered far to the south where they are supposed to have founded the pueblo of Isleta. (While this is but traditional we do know that the Isleta Pueblo Indians some 150 miles to the south of Taos, belong to the family of Tanos, and speak with a different dialect the same language.)

This is the tradition of the founding of Taos pueblo in northern New Mexico. It has never been published, nor is it generally known, as historical matters of the pueblo are kept among themselves. The information herein was obtained from reliable sources, which cannot be divulged.



GYPSYING

Just you and I, Sweetheart, we'll go today
Over the shadowed hills and far away;
Over the tangled paths we went of old,
Through fields all riotous with autumn's gold,
Where summer's hidden dreams and treasures lie—
Just you and I, Sweetheart—just you and I.

Just you and I, and all the world is mine;
For this one day, no lees to spoil my wine,
But all the hunger of the empty years,
The heartaches and the pains of unshed tears,
Shall like unto a dream forgotten lie,
For you and I, my love, for you and I.

For you and I the birds shall sing their best,
Full-throated, over an empty swinging nest,
Wherein the fullness of the year's glad spring
Their fledgelings fluttered on uncertain wing;
And 'mid the ruins they sing of hours gone by,
Like you and I, dear heart, like you and I.

But best of all the coming-home will be
In the dim twilight, hand-in-hand, care-free,
Glad as God's smile is when the earth's in bloom,
Forgotten strain and strife, for doubt no room;
One perfect day beneath an autumn sky
For you and I, Sweetheart—just you and I.

—BETH SLATER WHITSON, in *The Southwestern's Book*.

HISTORY OF THE CATAWBAS.

Chief David Harris, of the Catawba Indian tribe, writes to "The State" of Columbia, South Carolina, to tell of the troubles of his people. His letter, which is reproduced just as it was written, will be found of much interest:

Will you allow me a space in your paper in regard to my tribe which is known as Catawba tribe. this Space is to those who is true and kind feeling to the Red men in the State of South Carolina who did everything they could do for the white people to be friends and stand right to the fellow men, they have share homes to the white people, and shads Blood in wars not only one wars but many wars. our mens leaves homes wife and little childrens to go in to the war for the white race, and those mens who went to the war. They had not anything for his wife or children live up on. you all may unstand that they had a great feelings to his white Brethern.

Once our tribe was Noble tribe, the Catawbas are now reduced from habits of Indolence and Inebriation to very few, our number does not exceed 130 of every age in the nation and out of the nation in 1905. Some years after the first settlement of Carolina our tribe could once mustered 1,500 fighting men. This would give the population of the nation at that time between 8,000 and 10,000 souls. About the year 1743 the Catawbas could only bring 400 warriors in to the field. Composed Partly of refugees from various smaller tribes who about this time were obliged by the State of affairs to associate with them on account of their Reduced numbers. Among these were the Watteree Chowan, Congaree, Nachee Yamasee and Coosah Indians. At present not 50 men can be number in the list of their warriors.

The remains of this nation now occupy a territory 15 miles square laid out on both sides of Catawba river and including part of york and lancaster districts. This tract imbraces a body of fine lands timbered with oak etc. these lands almost all leased out to white settlers for ninety nine years, renewable at the rate of from \$15 to \$20.00 Per annum for Each plantation of about 300 acres. The annual income from these lands is estimated to amount to about \$50, the Catawbas have two villages one on each side of the river. The largest is newtown situated immediately on the river bank to the other, which is upon oposite side thay given no name, but it is generally called turkeyhead.

Our tribe never did lease Kings bottoms. This bottom was reserve for their children, but our tribe did not keep record of this bottom so the white People got this bottom in their Possession.

In year 1760 our tribe occupy an extent of country on both sides of the river equal to 180 square miles or 115,200 acres, the Catawbas were a Canadian tribe, the Connewayos were their hereditary enemies and with the aid of the french were likely at last to overwhelm them, the Catawbas judging correctly of their perilous condition determined on english settlements thay set out from their ancient homes.

About the year 1650, crossed the st Lawrence, probably near detroit, and bore for the head waters of Kentuck river. The Connewayos all time kept in full pursuit, the fugitives embaraassed with their women and children, saw that their enemies would overtake them, chose a position near the source of the kentuck and there awaited the onset of their more powerful adversaries. Turning therefore, upon their pursuers with the energy desperation sometimes inspires, thay gave them a terrible overthrow. this little nation, after this great victory without Proper regard to policy, Divided into two bands. The one remained on the Kentuck which was called by the hunters the Catawba and were in time absorbed into great families of the Chickasaw and Choctaws. The other band settled in botetourt county, Va., upon a stream afterward called catawba creek. They remained there but few years, their hunters Pressing onto the south Discovered the catawba River in South Carolina.

In year 1735 the nation had in reservation only 30 acres of their large and fertile territory not a foot of which was in cultivation. in history of South Carolina ramsey Solemnly invokes the People of South Carolina to cherish this small Remnannt of a Noble Race, always the friends of the carolinians, and ready to peril all for their safety. Our tribe never have shed a Drop of american Blood nor stolen property to the value of a cents. They have lost everything but their honesty.

Our tribe never has known to one of the members ever been to the penitentiary or never done Enough to be pounishment by the law of the land, those who want to no more about our tribe can write me. Answer all letters and hoping those men of the legislture will consider of our conditun. I will represent my tribe by visit ever town and city in the State of South Carolina befor Legislture meet in year 1906. All those who are friends to the Catawbas would be glad to hear from them.

DAVID A. HARRIS,
Rodney, S. C., Catawba Indians.



John Ross, Chief of the Cherokee for Forty Years

PASSING OF THE CHEROKEE

By Mary Holland, Tahlequah

I THINK I may say truthfully and without boasting that in intellectual gifts and attainments and in all that makes for the higher life, the Cherokee has always been above all the American Indian tribes.

The early white settlers—men of independence, of character and of culture, coming to this country to worship the God denied them in Europe,—found friends and homes among our people; who by nature were so closely allied to them. Buried in Cherokee grave-yards, their names have gone down through generations to thousands of our people today.

The progressive character of the Cherokee is proven by the fact that one-hundred years ago the old form of the governments with the hereditary chief and council gave way to a representative one—patterned somewhat after that of the United States and surrounding states—making wise laws and executing them with the ease and skill of long established nations.

They shortly reduced their laws to writing and in 1817 made their first written Constitution—amending it in 1827 and revising it again in 1829, which, with slight alternations, has come down to our own day.

Their first elected chief was John Ross, who served his people forty-years. He was a man singularly strong and well qualified to lead his people through the trying experiences of a developing nation located within the boundaries of five different states with resultant conflicts in interest, clashes in authority and bitterness of feeling. The many treaties entered into with the United States have always been faithfully adhered to and if ever forced into war they have invariably engaged on the winning side, never having lost homes, and property by the confiscations of more powerful nations.

As early as 1796 some of them showed themselves opposed to the white man's government, religion, homes, and customs, and

voluntarily moved beyond the domain of the United States into what later became Arkansas. In after years, partly through this and under pressure of the United States authority, the entire nation was led to immigrate thither. Though humiliating to individual, as well as nation, the wisest, who read the future, made every possible effort toward conciliation, resulting in all factions forgetting their differences and uniting as one nation under the Constitution of 1839. Settling in a country that had never been surveyed, with no provisions for roads, without many of the bare necessities of life, they opened up farms, and near the springs that have made the country famous they built many beautiful and permanent homes, conducted their government, and from year to year possessed the land.

Next to the English alphabet in perfection stands the work of the great genius, Sequoyah. What has taken 3,000 years to accomplish on one hand was done in 12 years by this man who could neither speak, read nor write the English language. This language is one easily mastered and in a few months thousands of the Cheokee people were reading and writing their own language. This has created a great desire for education.

Standing at the close of the nation's life looking not only back, but about us, we find a much loved system of education, hundreds of schools running with excellent attention through eight and nine months of the year. The graded schools enroll some 1,500 of the nation's citizenship, which, with the ungraded and high schools, bring the number up to 6,500. Adding to this, mission and other schools, we have a total enrollment of 7,000 Cherokee pupils.

As we look beyond our boundaries to other nations and states we find the percent of enrollment compares very favorably with the most advanced.

The nation early as 1827 established a weekly newspaper conducted at public expense—printed in both Cherokee and English—which was distributed free to all who were not able to pay for it. In the history of the world this free distribution of a newspaper by a government to its citizens is without a parallel.

The Cherokees early forbade polygamy and have used their influence against intemperance from the time intoxicants were first introduced by the white settlers, urging the United States in every treaty to join with them in preventing this great evil. The Cherokees, naturally a home-loving, peace-loving people, are also a religious people and the number of active workers in Sunday school and church is altogether creditable, in many places the school houses serving as a house of worship.



Sequoyah, Inventor of the Cherokee Alphabet

The nation, altho' torn asunder by the civil war, with families broken up, homes destroyed, and farms laid waste; and altho' divided at times by local interests, has under the leadership of its able chiefs and statesmen, bravely struggled on and has made, "the desert blossom as the rose." Its historic old capitol, its classic Seminaries, its beautiful homes for the indigent and incompetent, testify to the ability, generosity and progress of its people. Their qualities together with ready observations and the power of initiative in all things necessary for the country; with independence of character and determination of purpose, it stands today with the new proud record of never having been overcome by adverse circumstances or suppressed by opponents. And now that the nation's boundary lines are to be effaced and its citizens are to assume equality with those of the neighboring states, nowhere can you find a people better qualified for citizenship, whether taken as a whole or in any of its districts; whether full-blood, intermarried, or mixed-blood—

all have come up with such training, through their schools and through their practical experience in government, that they will not enter the Union abreast of their neighbors, but in the van.

It is with genuine sorrow to each of us that we yield our beloved Nation—it is like parting from dear friends to give up our schools, the pride of our country. It will be grief indeed to lay away forever our cherished Constitution and to pronounce for the last time the benediction on our honored Council and to find the executive chair with never again an occupant. Yet we may find solace in the reflection that altho' the glory of the nation has departed the horizon of the individual Cherokee will be widened. He will find no boundary line to his opportunities and influence for good. Legislative halls will open to him, executive chairs will invite, judicial robes will await his putting on, the army and navy will make a place for him, and whether in civil or military life or in the quieter walks of a business career, let him fully realize that only by his noble aspirations and honorable deeds may he perpetuate, thro' the countless generations to come, the nation that we mourn today.

Religious Indians of Oklahoma.

Rev. Dr. J. Bergen, of Holland, Mich., recently occupied the pulpit of the Fourth Avenue Presbyterian Church at Louisville, Ky., and in a talk to the congregation upon the Christian Indians, among other things, said:

"It has been part of my experience now for the past four years to go out to Oklahoma Territory and take part in an annual evangelistic meeting held there each summer—the religious 'round up' of the tribes, so to speak, when hundreds of Indians congregate and listen for days—many of them to three services a day—with the utmost intentness. It is a regular camp meeting; rations, the money for which is largely contributed by Christian Indians, being issued for the meeting, and the services are just such as might be found in any camp meeting elsewhere, except that here we are obliged to avail ourselves of the services of an interpreter, or of several. There are Gospel songs and prayers and a sermon that needs to be direct and simple and logical; and if you could but see one of these gatherings and the readiness with which these people come and the patience with which they sit through the processes of interpretation and then hear from time to time their expressions of approval, you would get a new and, I think, a higher estimate of the character of our American Indians of that section."

II SAID OF THE INDIAN'S WAY

Cherokee Indians Last Confederates to Surrender.

From the Louisville Courier Journal.

Eleven full-blooded Cherokee Indians, a part of the detachment which was in the last skirmish of the Civil War, and who never really surrendered, reached Louisville last night over the Southern railway, coming from North Carolina as representatives of a tribe of 1,300 Cherokees, 400 of whom fought with the South during the war. All eleven of the Indians are real Confederate veterans, members of Yona Guskee Camp, No. 1260. At their head was Bird Salanuta, the chief, who was only recently elected. The former chief, Jesse Reed, was another member of the party. They were in the personal charge of Col. W. W. Stringfield, who was their commanding officer during the war.

The Indians were a part of Thomas' brigade, which belonged to the Sixty-ninth North Carolina infantry. For several weeks prior to Lee's surrender they formed a part of the slender line which held back the Union army, being stationed in the mountains of Virginia. They did not know of Gen. Lee's surrender for more than a month after it took place and on May 10 following the surrender, the last battle of the war, east of the Mississippi river, was fought between the men of Thomas' brigade and the Union soldiers. The Indians took part in this battle. When it was ended word was received that Lee had surrendered, and the Southern soldiers were called on to lay down their arms.

This they refused to do. They thought it was not true and decided that they would fight on, but after several days of discussion they finally agreed to surrender if allowed to keep their sidearms. This was granted, but they were not allowed to keep their artillery and the guns were dumped off a cliff into the river. It was said last night by Col. Stringfield that it was this incident which furnished the theme for the story by Thomas Nelson Page, which he called "The Burial of the Guns."

The following are the Indians who are in Louisville, some of whom cannot speak English: Sou-ate-owl, John Jackson, James Keg, Seven Skitty, Pheasant, John Losser, Jessie Reed, Jess Ann, John O O Sower, Tah Yah Neetah and Bird Salanuta. Regarding the Indians, Col. Stringfield said last night:

"Sou-ate-owl is a grandson of the old Cherokee Chief and warrior Junaluska, who so materially aided Gen. Andrew Jackson at the great battle of the 'Horse Shoe' in Alabama in the summer of 1813 or 1814. He was a Lieutenant in my regiment (69th N. C.), in the Civil War, and was a faithful and fearless soldier of the Confederacy, a Baptist minister and a Democrat. He is also the commander of an Indian camp located in the midst of his tribe, Yon Guskee No. 1260, Cherokee, N. C., and recognized by the Veteran Association five years ago. He is now eighty years of age and a fine character; is also a Baptist minister and a good man. It is quite interesting, as well as a historic fact, that most of these Indians were in the very last surrender, east of the Mississippi river, to-wit, at Waynesville, N. C., May 10, 1865.

The Red Man and Politics.

Chas. Gibson, the writer of Indian Territory, who is himself an Indian, has the following to say about "Poor Lo" as a man of politics:

"The Indian is supposed to be a dull fellow, slow in nature, and is not inclined to be up-to-date on anything except the chase. Some people in the States, for want of knowledge of the Indian, believe him no good for anything except to draw rations and sleep, wrapped in the solitude of a U. S. blanket.

"We admit that he is a good sleeper. As a general thing his conscience is clear and his greed for money is not such that will keep him awake nights planning and scheming how to do his fellow man out of a few or more dollars. But we must say right here that Mr. Indian is a natural-born politician. When he goes in to win he is troublesome; he thinks all is fair in war and politics and governs himself accordingly. The Indian politician will stoop to anything in order to carry his point and allows his opponent the same privilege. There is but one thing besides a polecat or coon hunt that will keep an Indian wide awake, and that is politics. He likes it and will work day and night to defeat a political opponent, nor does he have to talk English to work the people of his blood. He will work harder to down an opponent and win for his friend than he will for money. Of course, there are exceptions. Some like the filthy lucre and will work both sides and come out of the campaign with a dollar to the good. The Indian may be a little dull in most things, but when it comes to

politics he will be found pushing in the front ranks.

"The Indian vote will not count for much in this country after things cool down and we are under a State Government, but it will be found that the red man is up to date in politics. Every man of any consequence has his following, and as the Indian says when the ball is hoisted, he will be heard from. The leaders may not cut a very big swath, but as the Irishman says, "he will be after cutting as big a swath as possible," and the pie eaters had better keep a weather eye on some of these Indian leaders, as every little helps."

Indian Pipes and Their Meanings.

It need scarcely be told that in the pipes of long ago each feather appended to the stem represented an enemy slain. If one doubted the record of the war-eagle feather the warrior then showed the scalps of the enemy, which were kept as a sort of a sacred proof of his word. Such pipes were used only on occasions of peace and war. Speaking roughly, the best pipes of Eastern tribes were in molded clay, the best of the Western tribes in slate pipe-stone taken from the famous quarry west of the Mississippi. Before the great buffalo and antelope hunts, when herds of game were driven into a pond, or an enclosed area of snares, it was customary for the Indians to whiff the incense of propitiation to the spirits of the animals about to be slain, explaining that only the desire for food compelled the Indians to kill, and that the hunt was the will of the Master of Life or "Master of the Roaring Wind," who would compensate the animals in the next world. The pipes used for this ceremony usually show the figure of a man in conference with the figure of an animal. Others show the figure of Indians with locked hands. This typifies a vow of friendship to be terminated only by death. It was usually between men; but sometimes between a man and a woman, in which case the Platonic bound not only precluded but forbade the very possibility of marriage. After that who shall say that the stolid Indian has no vein of sentiment in his nature?

One of the most curious pipes I have seen I bought from a Cree on a reservation east of the refugee Sioux. It is in the shape of a war hatchet, of a metal which I do not know, though I suspect it is galena mixed with clay, the edge being sharp enough, but the back

of the ax being a bowl and the handle a pipe stem. The odd lines in Indian carving and woven work are not without meaning. Fighting Mistah could read a legend where we saw nothing but bizarre markings. There were the circular lines, hollow down, meaning clouds; the cross, meaning the coming of the priest; the tree, a type of peace with its branches overshadowing the nations; the wavy line, signifying water; the arrow, war. The ordinary Indian can read a tribal song or chronicle from obscure drawings on the face of a rock or crazy-colored work on a scraped buffalo skin.—Agnes C. Laut, in *Outing*.

Insanity Among Indians.

Theodore H. Beaulieu in the *St. Paul Dispatch*.

In my experience of twenty-six years residence among the Chippewas of Minnesota I have known only two cases of insanity proper among full-bloods. One of these, a young boy, was insane from birth; the other was a very old woman who became demented over the death of her children three years ago and is now at the hospital for the insane. I have known of about six or more persons of mixed white and Indian blood who were lunatics. And it seems, from my observation, that the more white blood and the more modernized the Indian becomes the more liable he becomes to lunacy or imbecility. This reservation now has three members in the Indian insane hospital; one of them is the old woman cited above, another a mixed-blood about 35 years old who has always been weak mentally and who was unfortunate in marrying a shrew (a being who is capable of driving any man, not excepting an Indian, to insanity); the other subject is a young mixed-blood Indian boy of about 15 years old, who is not a lunatic in the proper sense of the word, but, more properly speaking, an incorrigible being.

I have talked over the subject with several men, some of them old traders, and others who have lived among different tribes of Indians, and the universal verdict seems to be that in the earlier history of the country insanity was not only rare, but was almost unheard of among the Indians, but of recent years it seems to have developed itself in a high degree.

White Parker, son of the famous Comanche chief, Quanah Parker, is one of the Indian lads learning the printer's trade at Chilocco schools. He is said to be a first-class compositor.—*Arkansas City Traveler*.

EXTRACTS FROM ADDRESSES AND PAPERS OF THE ASBURY PARK MEET

AT the meeting of Indian Educators held at Asbury Park the first week of July there were some good papers and addresses. THE JOURNAL, through the kindness of Superintendent Reel, is able to furnish to its many readers the following extracts:

Miss Estelle Reel, superintendent of Indian Schools, Washington, D. C.—I wish to invite your thoughtful attention to some of the policies which have been outlined by the Commissioner of Indian Affairs, Hon. Francis E. Leupp, of whom it has been said: "No commissioner has ever come to the Indian office so well equipped." For twenty years Mr. Leupp's vacation 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 mind in the whole period. Since he assumed 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 necessary for their betterment and he 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. He wishes the schools to preserve and develop along the right line the best of the children's inherited traits and attributes and not attempt to make the Indian over and transform him into a white man, with the idea that this is necessary in order to bring him into harmony with the established order. He wishes us to preserve their natural filial affection and to guide and direct it wisely and tactfully to the development of proper ambition and a strong sense of individual responsibility.

The seeds of self-reliance and self-respect must be judiciously sown and the children taught that the attaining of an independent position in life, sustained by the ability to make themselves self-supporting, must be the goal toward which all their efforts in school shall tend. We all realize that the first and most important step in the training of the young Indian is to teach him to speak English. This is the cornerstone in his education. But in teaching him English—which he must learn—the Commissioner urges us to see that no child shall be forced to drop or forget the language

of his ancestors. The child's natural love for his mother tongue must be respected even while making him recognize the absolute necessity of learning to speak, read and write English as the essential basis of his school training. The Commissioner, from his twenty years' experience, knows that it is not well to hedge the Indian about with too many unnecessary restrictions. He believes that such reasonable regulations as to their haircutting and clothing as may be necessary to preserve proper uniformity in the school, are well enough, but when a boy leaves, he must not be punished because he exercises his own taste as to the costume he shall wear thereafter; for, as the Commissioner so well puts it, look at the illustration of the tadpole, whose tail we do not chop off—nature arranges that, so that the tail drops off of itself when the legs are strong enough to enable the frog to hop and it leaves the water to live in the air for the most part. So the Indian will voluntarily drop his racial oddities as he becomes more thoroughly imbued with our civilization and breathes our atmosphere as a habit.

This illustration is strikingly applicable to the condition of the Indian in his undeveloped state and the necessity of using natural and logical methods in bringing him to the highest fruition of his powers. The Commissioner states as follows: "I wish all that is artistic and original in an Indian child brought out, not smothered. Instead of sweeping aside the child's desire to draw the designs familiar to it in Indian art and giving it American flags and shields and stars to copy, the child should be encouraged to be original—or perhaps I should say aboriginal work if it shows any impulse thereto."

In outlining directions for us to follow he says: "I am now arranging to bring into the schools a novel element in music, namely, the preservation of the Indian music itself, for the bands and for singing. We are in danger of losing themes and motifs of great artistic value because of a stupid notion that everything Indian is a degradation and must be crushed out. We might as well crush out the fine art of ancient Greece and Rome because it was associated with the Pharaoh who played tricks on Moses."

Let me assure all Indian teachers and workers that the Commissioner, whose whole heart is in the work of educating and developing the Indian—not against it, but along the lines of his natural impulses—desires us to preserve and bring out all that is best in him and guide and direct his hereditary instincts of personal pride and racial patriotism, utilizing these in inculcating self-reliance and self-respect which will best second our efforts to mold him into a useful, self-supporting member of our body politic. We must all co-operate heartily and without reserve, remembering always that we are working for a common purpose, and that we can best accomplish good results by carrying out faithfully and intelligently the policies deemed most practical by the head of the Indian service.

Hon. John J. Fitzgerald, member of Committee on Indian Affairs, U. S. House of Representatives:—I am here today to indicate my sympathy with you in your work. I desire to speak words of encouragement and to assure you that there is a strong bond of interest between all who participate in the work of the Indian civilization. Yours is by no means an easy task. Carping critics readily find fault and never suggest improvement in the service of which you are important factors. Their criticisms are often the result of ignorance, sometimes of prejudice—frequently of both, combined with an exaggerated valuation of their own ideas.

During the past six years, as a member of the Committee on Indian Affairs in the U. S. House of Representatives, I have given considerable attention to many phases of the Indian work. At various times I have endeavored to point out, which in my opinion were the errors into which those charged with the duty of devising methods to civilize the brown race had fallen. After considerable investigation and study, I became firmly convinced that the most essential, the most imperative need of the Indian service, was to devise some scheme by which the Indian upon the reservation would be compelled to give up his life of laziness and to take up useful tasks.

During the past few years marked improvement has been noted in the methods followed in the Indian schools, and I desire to congratulate you upon the success that now attends your efforts. The life of a teacher is hard at best. To succeed in the profession, besides the usually admitted qualifications,

the teacher must have that peculiar talent for imparting knowledge which can hardly be over-estimated. Really good teachers often succeed in their work in spite of bad system and improper methods, but when they do it, it is only by the greatest sacrifices of time and of health. With advanced, or I might say up to date, methods the work of the teacher is much simplified, and the successes to be obtained are more numerous and much greater. To follow out a proper system makes the teacher's work a pleasure—the scholar's work a profit. I shall not say that the methods in the Indian schools are perfect, but I do know that they have been immensely improved in recent years, and with the same energetic, systematic, sympathetic and intelligent supervision, they will continue to improve. The object of all the efforts of our Government in this field is to make good American citizens of those placed under your charge. Sometimes it is thought that all of the Indian traits and peculiarities should be emphasized and substantially cultivated. Some good persons believe that all distinctly Indian traits should be completely eliminated. I am one of those who believe that the good in the Indian character should be developed and cultivated and the bad eliminated.

Miss Natalie Curtis, New York City.—The one great avenue to a better understanding of the Indian is a comprehension of his songs, for songs are to the Indian all that books are to us. Songs and ceremonies are the unwritten literature of the race. As in medieval times the deeds of heroes and the chronicles of peace and war were sung by bards and minstrels; so today in the festivals of the Indian the great events of the tribe are told in song. Besides its important part as the expression of the intellectual, moral and spiritual life of the Indian, song often accompanies even the most menial acts of daily toil. Such songs are special songs to fit the task, as for instance, the songs of the Pueblo Indian women while grinding their corn.

I paused one day at the door of a Pueblo house where a woman was singing a flute-like melody to the rhythm of her grinding. "Tell me," I asked her, "what are you singing about?" The woman paused in her work. "Oh," she answered with a smile, "I am singing of the Rainbow Girt who paints the Heavens; of the rain that we long for; of our growing corn." Such songs are gems of poetic and melodic beauty that would be

valuable indeed in our American literature and culture. European musicians on hearing the Indian songs exclaimed, "And you Americans are allowing all this to perish? You are stamping out music unlike any other in the world—why?" Why, indeed, for this music belongs to our own land. Happily the prejudice against the Indian songs, as against all things Indian, is waning. Yet if we are to retain the peculiar talents of this people the schools must foster in the little ones the gifts inherited. The Indian will not work less but more for encouragement of the natural song impulse within him. And such encouragement will help to make him what we want him to be—that for which our young Republic stands—the workman with ideals.

Miss Mabelle Biggart, New York City.—The Navajo and Hopi tribes are probably descended from the ancient Aztecs. The Hopi homes are emancipated; that is, they build their own houses of stone and sand and water, and own them. The Navajoes have many delightful characteristics.

John D. Benedict, superintendent of schools in Indian Territory.—The greatest need of Indian education to-day is a corps of teachers trained to understand Indian life and environment, its habits of thought, its possibilities, its prejudices, its peculiarities and its tendencies; trained in the kind of knowledge which the Indian needs to know; trained to do the things which the Indian should learn to do, and trained in methods of imparting needed knowledge in such a manner as will appeal to the mind of the Indian child. We hear much nowadays of nature study and miniature gardens in connection with public school work. If such knowledge and training are of worth to the city-bred child, how much more important is a practical knowledge of nature and agriculture to the Indian child, the child of nature. He is in close touch and sympathy with nature. Instead of educating him away from his home life, the school should train him to a better appreciation of his home advantages and should inculcate in him a desire to improve, to beautify, to elevate and enjoy his home. To carry out this work successfully it would not be necessary to build and maintain separate normal schools, but normal departments might be established in one or more of the Indian boarding schools, not too far from the reservation. Besides furnishing a normal course for teachers it might be ad-

visable to establish training classes for prospective matrons, nurses, seamstresses, cooks, and possibly for farmers and horticulturists. These professional courses would attract many of our bright Indian boys and girls, giving them an opportunity to specially qualify themselves for positions of usefulness among their own people.

The following are among the reasons for establishing normal schools to train teachers for the specific purpose of instructing Indian children:—1st. The Indian child needs to be studied and understood. He is not a white child with a copper-colored skin and straight hair, but a child of quite another and a different mental foundation. 2nd. The inherited tendencies of the Indian child, his aspirations, his motives for action, all are so different from the white child that his teacher should have a training in a special school where all these peculiarities can be studied and made the subjectmatter of teaching. 3rd. The Indian race is an old race, a nature race, a race of fixed habits—a race that has fossilized. These things should be understood by those who are to be their teachers, that their teaching may be fitted to those to be taught. 4th. Because all Indians are land owners it goes without saying that along these lines their teachers should have a special training, which no normal, or other school within my knowledge, now gives. This alone is an entirely sufficient argument for the establishment of Indian normal schools.

Susan B. Sipe, Normal School, Washington, D. C.—The Indian question of the future is an agricultural one. The problem will be: How to teach him better methods of agriculture, of stockraising, and the utilization of the natural advantages which he possesses. In his last report to the Secretary of Agriculture the Chief of the Bureau of Plant Industry, Dr. B. T. Galloway, says:—"The great interest now being manifested in nature study has prompted the Bureau to encourage the movement by such means as might legitimately be within its power."

Efforts should be made in our educational system to bring early to the mind of the child the facts which will be of value in emphasizing the importance and necessity of agricultural work. There is no better way to do this than through a well managed and well conducted system of school garden training. More and more evident it is becoming, in all lines of its work, that publications are not sufficient to arouse that interest in agri-

cultural advancement which the necessities of the times demand. An active demonstration of the superiority of certain crops and certain methods over others is always a striking object lesson. Realizing that the progress of this work must necessarily be slow from the fact that public school teachers have no practical training in agriculture and horticulture, the Bureau is urging the establishment of elementary courses in these lines in all normal schools. No set rules can be made for the management of a school garden. It rests with you to find what is valuable for your own school and adapt that to it.

The whole garden has given material for practical arithmetic. Pupils have calculated the part of an acre they are cultivating; what part of the whole garden each boy has; the cost of fertilizing; the amount of fertilizer needed to cover the entire area an inch deep; the cost of the fence; the cost of each boy's plot and the cost to the Department of the entire experiment. After a heavy storm the rainfall to the square inch was gotten from the daily paper and a calculation made of the amount that fell on each boy's plot and how many times he would have carried the three-gallon watering pot to put the same amount on.

Reuben Perry, superintendent, Navajo Indian School, Ft. Defiance, Arizona.—Giving Indian pupils a good command of English is the foundation upon which all further training is based. Enough English to enable the child to conduct the affairs of ordinary business life and to give him some responsibility and independence, when placed in the world to shift for himself, is absolutely essential to success. The natural method of giving a child English lies in a presentation of objects and the English names to represent them. This should be done in a manner to command the interest and attention. Just as he becomes acquainted with the object he should become acquainted with the English words that represent and describe it, and while he is making his observations and gaining his ideas he should be led into the oral expression of these ideas. The names of the objects and the simple sentences given by the child should be repeatedly written on the board until a correct mental picture of the written word or sentence is formed. Beginning first with the names of things, as ball, we proceed to short sentences, as "Roll the ball, Throw the ball," etc., illustrating in each case by having the children perform the actions enumerated.

When the idea is thoroughly grasped have them repeat the words in concert and single giving particular attention to clear, distinct enunciation. The rule should be in this work, as well as in all other-class room work with Indian beginners, short lessons and repeat, review, repeat and review. The articles used in the industrial departments, farm, garden, etc., furnish excellent materials for the lessons in English. Children should be required to give the names of things in the dining room, kitchen, etc., such as table, chair, knife, fork, spoon, plate. As pupils give the names the teacher writes them on the board where they are allowed to remain in the sight of the class until the next day's lesson. Then the pupils are encouraged to make simple sentences containing these words.

I have found it a great help to make kitchen, dining room, sewing room, laundry, farm and shop charts, as suggested by Superintendent Reel. During the evening hour conversational work was indulged in and some familiar subject connected with the child's home life or school life selected for exercise. The subject was generally illustrated by the object itself or by a picture. Each child is encouraged to contribute his quota to the general fund of conversation. One child was encouraged to ask questions and the other children to answer.

J. J. Duncan, Day School Inspector, Pine Ridge Agency, S. D.—To give the Indian youth a plain, common English education and teach him to do the common, ordinary duties of life is now the most popular policy. This is declared to be the policy of the present Commissioner. The Department of Indian Affairs is determined to put the Indian to work, and the kind of schools that will help the Indian to do his best, and so prepare him to find his own work, should not only be increased in number, but should also be given a reasonable expenditure for their better equipment.

Of the three kinds of government Indian schools, there is one, which if properly equipped and manned, would come the nearest to fulfilling this mission. They are now the largest in number and the least known. These schools are known as day schools. They are common country schools as in the white settlements, and yet they are more too. Of the inestimable value of the district schools to the white settlements I need scarcely speak, but the Indian day schools have even a greater mission. Many of the day schools (and they

all should be) are neatly kept, model Christian homes, equipped to do a work for both children and parents that no other school can possibly do. Some of these good things are as follows:

Bath houses, with weekly baths; practical home cooking, laundry work and sewing; children going back and forth to school cleanly clad; the well cooked noonday luncheon, the Lord's Prayer, patriotic songs, the sound of the school bell, and the daily floating of the flag; evening entertainments at the school, and visiting of the teachers and the housekeepers at the homes of the parents; the distribution of simple medicines, and the opportunity to give advice; individual contact with the children and their homes—these and many others might be mentioned as mighty but silent influences, unconsciously but abtrusively drawing children and parents together nearer to civilization, and removing prejudice and opposition to education.

In this natural process the Indian homes are not being broken up, and parent ties are not being severed. The children are being educated in the midst of the environments in which at least 95 per cent. will be better off to live.

In the day schools should be placed the best Christian teachers and housekeepers, and of these much should be required. The buildings should be kept well painted. Play grounds should be well provided so that the children below school age will look with longing eye to enter, as they do at some schools now. Small irrigation plants should be put in where needed, as at Rosebud and Pine Ridge, S. D. Fruit trees, plants and shrubbery, suitable to the climate, should be planted. A few cows pigs, chickens, etc., should be allowed in order to create a love for the domestic fowls and animals.

C. J. Crandall, superintendent, Santa Fe Indian School, New Mexico.—The education of the Indian is no longer a question to be disparaged, as it has proven the correct and human way of settling the "Indian question." As the little red schoolhouse is the foundation of our great school system in the U. S., so should the day schools for the Indian be the foundation for the system of Indian schools. We too often forget that the Indian parent loves his child with a love that is akin to worship. Through his love for the child we should work to improve and change the condition of the Indian. This can best be done thro the day school. The best blood and the best

children are the last to leave the reservation as a rule. Then why not try to reach them thro the local or day school?

There is a need for more and better equipped day schools. Too often this school consists of a single schoolroom. The teacher's quarters may consist of one or two rooms, and the roofs may keep out the sunshine but not the snow and rain. There should be in addition to the regular schoolroom, a sewing room, a work-shop for the boys, a dinning room and kitchen, the teacher should be provided with comfortable quarters, the school should have its bath-house and wash room. There should be a school garden, the grounds should be fenced, and flower gardens and lawns should take the place of unkept and untidy yards. Some poultry, and a cow and horse will add to the school. In addition to the regular teacher, there should be a housekeeper, and there may be a matron and industrial teacher. The Indian parent should at all times be made welcome at the school, and thus will he take an interest in the school and what is being done for his child. The noonday luncheon is important. Above all, the employees in the day school must have an interest in their work and the Indian. The day school will thus become a feeder and a help to the more advanced Indian schools.

Bridget C. Quinn, teacher, Pryor Creek Indian School, Montana.—At the opening of the Pryor Creek school, two years ago, a few pupils spoke a little English, the others had never been to school. The phonetic method was employed, pointing to or showing an object, telling its name, having the children repeat it in concert, then individually, writing the word with the letters marked, teaching the sounds of the letters, and then the word from the sounds. The action of an object was shown, taught and written. After a short time a small vocabulary was in the possession of each child and when the pupils could explain the meaning of a word and tell something about it, a fair start had been secured. The words thus taught were used as a spelling lesson, the words being written, then an oral review of all the words of the week was had on Friday.

When all the new words in a lesson had been learned, the points bearing on surroundings or environment were brought out and comparisons made. To tell the story of a lesson in their own words was then required. Children who in two years have mastered enough English to make known their wants,

to answer questions asked them, to tell intelligently what they read, and to write their ideas with a fair degree of correctness, have in some measure proved the value of the phonetic method.

Henry J. Phillips, superintendent, Lac du Flambeau Indian School, Wisconsin.—The direction that the Indian child must travel is from the government schools to the districts schools. The shortest route then would seem to be by way of the government day school, which most nearly resembles the district school.

As most of the reservations of the United States are already allotted, and it is only a

ful facts, not only among the pupils of the school, but among the older Indians as well as a well appointed, properly conducted day or reservation school.

One of the strongest arguments in favor of day schools is the indirect benefit to the older Indians. In some instances this influence is remarkable. The day school quarters therefore, should be equipped with all the ordinary conveniences, both for the comfort of the employees and as a standing object lesson for the older Indians and the pupils of the school. The faithful teacher, with the cooperation of a zealous and well qualified housekeeper, will make the day school a success, and will cause a great aid in preparing the In-

present, and if so it goes without question that they should be better equipped—as well equipped, in fact, as it is possible to make them.

Indian Doctor Laws.

A recent despatch sent to the city papers from Muskogee, I. T., contains the following:

Simon Billy, whose Indian name is Folloppa Harjo, and whose home is the Indian Eufaula town, was in town today. His house burned a few nights ago and he came here to get money to rebuild.

Billy is an Indian doctor famous among his tribesmen and not unknown as a physician among the whites. He is noted for his knowledge of herbs and their extracts and has a reputation for knowing what to give to cure a certain ill. In the old days the Indian ball-players took his medicines to give them strength and endurance. He would give them an emetic and make them fast for a certain time and give the proper amount of food to put them in fighting trim. Crude, perhaps, but not unlike a modern training master.

Many white people have been benefitted and cured of chronic ills by use of his potions. He never makes a stipulated charge for his services, but when his patient recovers he pays the old Indian whatever he thinks is right, and if he don't pay anything nothing is said. If a patient dies there is no bill. This was an old Indian law recognized among medicine men.

equipped day school in charge of a competent Christian teacher and housekeeper, improve the moral condition of the camp where the school is situated, and by the example of the garden shows the advantages to be derived from agricultural pursuit. In following the plan for individual gardens, as given in the course of study for the Indian Schools, the pupil becomes interested in his garden at school. He talks it over at home in the evening, the Indian parents become interested and it is a common occurrence to see the pupil bring the result of his labors to school to show them with pride. From these individual gardens the pupil is allowed to take home at least half of the produce, which not only increases the interest of the pupil, but by its influence has caused the parents to enlarge their garden at home. Not only along the line of gardening can the homes be reached, but other lines of industrial work, such as cooking, sewing, etc. This dual plan of educating the parents as well as the child makes the properly equipped day school one of the most efficient factors in the Indian work.

L. A. Wright, superintendent, San Jacinto Indian School, California.—We must largely attribute the present very satisfactory condition of the Indians to the splendid system of government schools. Purely literary training is of little value. There is no better method of disseminating common knowledge and

SOME BIRDS THAT ARE USEFUL TO THE FARMER

J. E. Davis in Hampton Leaflet

IT has been said that "if all the birds were to die, the insects, unchecked, would in ten years eat every green thing off the earth." This statement can readily be believed by one who has seen the ravages of the seventeen-year-locusts in Western grain fields, or even the desolation of potato fields, attacked by the potato beetle.

Comparatively few farmers realize how much certain birds assist them in securing their crops. An exception is the Georgia fruit-grower who, says Neltje Blanchan in "How to Attract the Birds," entered some years ago into a systematic, business-like understanding with a number of birds whose special appetites for special insect pests make them invaluable partners. From poles twenty or thirty feet high scattered through his orchard he swung gourds for purple martins, which have a fondness for the curculio beetle, so destructive to fruit trees. Besides the martins and the owner of the orchard, the other members of this firm are barn swallows, chimney swifts, bluebirds, and wrens, all of whom destroy thousands of harmful insects and thus protect the peach crop.

The farmer who has learned that birds will be useful to him, invites barn swallows to nest in his barn by making an opening in the gable, and he is careful not to disturb the cliff swallows' nests he finds under the eaves.

The number of mosquitoes, flying-ants and beetles destroyed by swallows and swifts is almost beyond imagination. The beautiful bluebirds who stay all winter as far North as Virginia, will nest in houses that can be built by any farmer's boy, and these birds

should be encouraged in every possible way to nest on the farm, for they eat quantities of harmful insects, especially in August and September, when, according to Professor Beal of the United States Biological Survey, grasshoppers form more than 60 per cent of their diet. It is true that bluebirds have been known to eat cultivated berries to some extent, but they prefer wild ones when they can be found. In fact, an excellent method of protecting cherry orchards and berry patches is to plant near them such wild fruits as the Russian mulberry, poke-berry, and chokeberry. Even robins, catbirds, and cedar waxwings, which are often troublesome in cherry orchards, may be retained for the good they do in destroying insects, if care is taken to plant the wild fruits that all of them prefer. The wrens, the remaining members of the Georgia firm of fruit-growers, are entirely beneficial to the farmer. They are industrious, cheerful little birds who make themselves at home in hollow logs, boxes, tin cans, or empty jars, and raise large broods. Both parent birds and nestlings feed almost exclusively on insects. It is hardly possible to have too many of them about the house or in the orchard.

Among the most useful orchard birds are the little, brilliantly colored warblers that are never still for an instant as they seek their food among the upper branches of the trees. The following illustration of the character of their work is given by an observer in the United States Department of Agriculture: "In the month of May, 1900, when the apple trees had just expanded rosettes of small leave and flow-



A much maligned ally of the farmer—the Red-shouldered Hawk

er buds, a multitude of warblers of several species were seen going through an orchard examining these rosettes, and apparently pecking something from each. An investigation of the trees not yet reached by the warblers showed that each rosette contained from one to a dozen large plant lice, while a similar investigation of the

trees explored by the birds revealed few of these insects." Vireos, the little greenish birds, which are so inconspicuous on the trees, do a work similar to that of the warblers. The larger insects, such as tent caterpillars, canker worms, fall webworms, tussock and codling moths, which are among the worst enemies of the fruit grower,



THE HAIRY WOODPECKER AT BREAKFAST.

are disposed of by the cuckoos. An examination of the stomachs of 155 cuckoos showed the presence of 2771 caterpillars of various kinds, and a single stomach contained 250 tent caterpillars. The cuckoo seems to prefer the hairy ones which are avoided by most birds, and the black-billed variety has a special fondness for the destructive gypsy moth. It is an interesting and astonishing sight to see a pair of cuckoos at their breakfast. The farmer has no better allies.

Turning from the orchard to the farmer's grain fields, we find the meadow larks (if they have not been shot for the market, as is the atrocious custom in many parts of the South) busily at work eating the crickets and grasshoppers that do so much harm to the growing crops. These form 69 per

cent of the meadow lark's food in August. Beetles form 21 per cent of his food and fully two-thirds of these are harmful ones. Caterpillars are also eaten and in May he devours the dreaded cut-worm by thousands. This bird is said to pull sprouting grain, but none was found in the stomachs examined by the Biological Survey. It eats a little grain in the winter and early spring, chiefly waste kernels, amounting in all to but 14 per cent. On the whole, therefore, the meadow lark may be considered one of the farmer's most useful friends and should not be shot.

All of our native sparrows are most helpful to the farmer as weed destroyers. Chipping sparrows have been seen destroying the seeds of crab grass that was choking truck crops. Each



A PAIR OF FARMERS' ALLIES.

variety of native sparrow renders the farmer good service, and when any particular insect threatens to become a pest the sparrows are very apt to leave their usual food and unite against the intruder. It is known that in this way

two plagues, one of leaf-mining beetles and the other of May-flies, were prevented from doing as much damage as would have been done otherwise. Only the English cousins of the sparrow family are utterly condemned as

grain stealers. They not only damage the ripening oat and wheat crops, but break down the stalks and join the crows in their attack on corn in the milk. The pretty yellow and black goldfinch is also a weed destroyer, eating so many seeds of the thistle as to be called the "thistle bird."

The mocking-bird and cardinal grosbeak, the finest of our Southern birds, are useful as well as ornamental, the cardinal assisting in destroying weeds and harmful insects, and the mocking-bird helping on the war against the cotton-boll weevil by feeding it to his young in large quantities. The Baltimore oriole is also not wholly esthetic in his black and gold livery, for he eats the destructive chick beetles and their larvae, the wire-worms. The rose-breasted grosbeak, sometimes called the "potato-bug bird," has often been known to exterminate the beetles in a potato field by feeding them to his nestlings. These would seem ample compensation for the few peas that he is said to steal.

Besides the scores of willing helpers already mentioned there is an army of birds always waging war on the insects that attack the bark of trees. In the vanguard are the woodpeckers with their effective weapons—the barbed spear that also serves as a tongue, and the chisel and mallet formed by the bill. With these the woodpeckers search out boring beetles, tree-boring caterpillars and timber ants that fancy themselves securely hidden under the bark. Everyone must remember watching the downy or the hairy woodpecker as he presses his body against the trunk of a tree, and throwing back his head with its scarlet patch on top, gives a resounding blow that cannot fail to startle the borer hidden away in the dark. As no other bird can reach these pests, the woodpecker should be

carefully protected. The only member of the family that is harmful to trees is the yellow-bellied sapsucker, which takes the sap and also eats the woody tissue between the hardwood and the bark, sometimes killing trees in two years. Helpful, bright, cheerful assistants of the woodpeckers are the nuthatches that walk head-first down the tree trunk, creepers that circle about it, and the black-capped chickadees that perform all sorts of acrobatic feats among the leaves of the trees, loving nothing so much as to swing from the cones of evergreens. It is said that no bird compares with the chickadee in destroying cankerworms and their eggs. An ornithologist computes that this little bird will eat 138,750 eggs in the twenty-five days that it takes the canker-worm moth to crawl up the trees.

It is clear, then, that it will pay the farmer to feed chickadees in winter for the sake of the work they will do for him.

There remains the farmer's poultry yard and apiary. Hawks and owls have always been considered the inveterate foes of the poultry yard. As a rule no discrimination is made and the farmer's boy shoots any hawk or owl he sees. As a matter of fact, Doctor Fisher of the Biological Survey, after an exhaustive investigation, has proved that only 6 of the 73 species of these birds may be classed as harmful. Of these, only two hawks—Cooper's and the sharp-shinned—and one owl, the "great-horned"—are at all common in the South. Even this owl, although he has been called the "lord high executioner of the owl tribe," is probably the most useful agent in holding in check the cottontail rabbits, which are such a pest in young orchards that in one nursery as many as 3,000 trees were girdled by them and destroyed

in a single winter. The great bulk of the food of these birds of prey consists of the rodents which are so injurious to grain. The barnyard owl does not eat poultry and is probably the most valuable rat and mouse catcher in the United States. The indiscriminate slaughter of hawks and owls has often been followed by the wholesale destruction of crops by mice and rats. It therefore behooves the farmer to become acquainted with the birds of prey that will destroy his poultry and to let the others live. The kingbird, the largest of the fly-catchers, if encouraged

to nest near a poultry yard, will help in driving away hawks and crows, for he has a natural antipathy for them. The chief complaint against the kingbird is that he lives largely upon honey-bees, but it has been proved that he eats very few indeed and on the contrary does eat robber flies, which prey upon honey-bees. Since this is true, and the kingbird eats also injurious insects and wild fruits, he is certainly entitled to an honorable place among the desirable birds for garden or orchard.



ADVANCE OF THE DAKOTA TRIBES

By Rev. C. L. Hall, North Dakota

DR. L. B. SPERRY writes me that he met last fall in the depot at St. Paul a young Indian who, with his companion, was waiting to take a train home after having disposed of three carloads of cattle. He was well pleased with the prices he got. The doctor, as United States Indian Agent under Grant's peace policy, had, more than twenty-five years before, issued the first head of cattle to the tribe of which the young man was a member. Then, huddled in a native village, surrounded by Sioux, ignorant of anything but the vices of white men, it was almost impossible for any one of them to keep cattle. This season a number of carloads have been sold by different members of the three tribes at Fort Bertold. In addition there have been a good many horses disposed of to white neighbors, for the Indians are now possessors of many large, strong work-horses. Lately some parties from Winnipeg have bought a number of horses from our people. They find themselves owners of fine stock ranches along the Missouri River, with good water and timber. Individually they own from five to twenty-five head of cattle and some horses, not to mention a lot of the old breed of scrubby Indian ponies, some of which, however, are in use by each one for herding.

The Government has stopped giving rations to all but the old and the sick. This, coupled

with an offer to work to those who need it, to be paid for in supplies at wholesale prices, is a good move if properly carried out by a competent agent. Though living will be from hand to mouth, and hard work for awhile, yet the Indians may be said to be well on the road to self-support by civilized methods. Young men under twenty-five cannot remember having seen a buffalo. Of the old ways incident to a hunting life they know only what the old men tell them. It is past history. So with the old costumes. Commissioner Jones's orders about blankets and hair have no bearing upon them; they long ago found that they could not hold a blanket on while they were handling a plow or feeding cattle. So, also the braided and plastered hair did not go with work. Only some of the aged men partly keep up the old costumes. As some of the younger ones say, it seems to suit them best; let them alone. I remember a good deacon in a city church who wore his blue coat and brass buttons long after Revolutionary days.

Intellectually there has been progress also. It was hard to find an intelligent interpreter twenty-five years ago. Now most of the men under thirty can talk a little English and nearly all the young people and children under twenty understand readily what one has to say about every-day affairs. Many have seen the white people's world. The people find them-

selves led by, and depending on, a young, educated class of their own number, who have been away at schools among white people and have reached a high intellectual plane. Defective as the system of education has been, the result has been by no means a failure. Commissioner Jones's own statistics show that proportionally the Indians have done as well as a similar grade of whites under like conditions. There have been many failures, as in every white school; but the total result is not a failure. This winter we are having some debates on subjects of common interest. Those who have had schooling naturally take the lead; but it is gratifying to see the readiness of speech and the quickness of repartee and the flashes of wit shown by the older men.

Ethically and religiously there has been, perhaps, the most marked advance. Twenty-five years ago the old Indian community was like Sodom; now the Indians live decently on the allotments with their wives and none of them have more than one. There is vice to fight, but only as in every white community. A certain class of white neighbors are, furthermore, the cause of the greatest conflict. It is necessary to add, also, that the administration of Indian affairs by politicians reminds one of the dream-image that was part iron and part clay. Ethically, neither Indian nor white are up to the mark yet; all we can say is what the colored lad said of his race, "we're risin'."

Religiously the phenomena of growth are seen here as elsewhere. Form and ritual are in sight and are adopted before the inner power is felt. The old beliefs have largely passed away from the younger generation. The Christian teaching answering to all that was of higher aspiration and better living in the old religions, has saved them from infidelity and won their intellectual faith. They have divided on denominational lines for the same reason that whites do. It comes more from social than from mental or moral differences. The church is more a social center to them than a spiritual. There are some old ones who cling to the old religion yet, but they do it more for the money in it than for any downright belief, I think. There is yet much lingering superstition, such as the New England forefathers displayed some two hundred years ago, even in the professedly Christian Indians, which is successfully appealed to in sickness. This is a source of revenue to the Indian Dowie or Eddy.

So we have been divided into Congregationalists, Catholics and a few Episcopalians. Before we are through there may be other denominations represented. It is needless to say

that none of them are yet well represented. The great gain is that a whole community has started out on a new social and ethical basis; that there is a husk that encloses the kernel of a true spiritual life. We find this result after twenty-five years: An implanted growing faith in Jesus Christ. It will not die.

The old problem of how to conquer a heathen faith is now solved. The new problem after these years is identical with that before every Christian disciple in our land—it is how to put a true life within the form of godliness. We have all degrees of church members, as in other communities. Some are good Fourth of July and Christmas members; some are good social helpers; the few are found at the spiritual gatherings. Some like the praise of men for the good they do, as when one holds up his contribution before putting it into the box so that it may be seen of all first, or when one tells me what a fine present his wife is going to put on the Christmas tree for my little daughter. Some show self-denial to help others, as when a very old man drops one of the few nickels he has into the Thanksgiving offering for white orphans. Some are seldom seen at church, like one whom I had to admonish by telling him that if he wished to be known as a church member he would have to attend meetings. His defense was, "I do not wish to leave the church. I have always followed your teaching. When there was a funeral of a member I have always worked hard to help dig the grave." Others, like our beloved Poor Wolfe, though eighty-two years old, are constant in attendance and devoted in their lives.

The old man was feeling the burden of the souls of his people during a week of prayer. He said to me: "I keep on living one season more. Feel my wrist. Do you think I can last much longer? The young men do not come into the way of God; they do not listen to me; they are so fond of the old dance and follies. I shall be passing away soon; I cannot go about as I did, calling them to meeting, now that I am nearly blind. Tell me how is it to be?"

"My friend," I said, "You are the best helper I have yet. God will spare you till some young man will come forward with your spirit." Then "let thy servant depart in peace, for mine eyes have seen thy salvation." Poor Wolfe and Simeon! They belong to the same fellowship, and such as they, here and elsewhere.

These results for twenty-five years! There is nothing extraordinary about it. No; it is the ordinary work of ordinary workers. Thank God that spiritual fruits grow under ordinary culture everywhere, if we keep at it constantly.

CHANGES AT U. S. INDIAN AGENCIES

Following will be found the official list of changes occurring at the U. S. Indian Agencies during the month of June:

Probational Appointments

Victor H. Ellis, Osage, constable, 720.
 Jessie R. Slater, Kaw, stenographer, 600.
 Edward J. Hoarse, Albuquerque, assistant clerk, 840.
 John J. Beah, Hoopa Valley, blacksmith, 720.
 Len L. Culp, Standing Rock, physician, 1,000.
 Jno. F. Warner, Ponca, stenographer and typewriter, 720.

Absolute Appointments.

Eli Guardipui, Blackfeet, farmer, 500.
 Carl B. Boyd, San Carlos, physician, 1,200.
 Milton E. Bennett, Yankton, assistant clerk, 720.
 Walter E. Atwood, Fort Mojave, blacksmith, 720.
 Richard Sanderville, Blackfeet, assistant farmer, 360.

Transfers.

Horace J. Jennerson, Ponca as teacher at 540, to Ponca as clerk at 840.
 W. C. Garrett, Sac and Fox as teacher at 660, to Pawnee as clerk at 1,000.
 J. W. Wilson, Seneca as disciplinarian at 720, to Round Valley as clerk at 900.
 James R. Jenson, Blackfeet as clerk at 1,200, to Indian Office as copyist at 900.
 Jerome C. Bennett, San Juan as blacksmith at 720, to Pawnee as blacksmith at 720.
 Haus Nylander, Klamath as blacksmith at 720, to Devil's Lake as blacksmith at 720.
 Clarence W. Jenkins, Ft. Mojave as farmer at 720, to Ft. Mojave as farmer at 720.
 John Hilburn, Colville as assistant engineer at 720, to Coeur d'Alene as assistant engineer at 720.
 Basil LaFleur, Colville as blacksmith at 720, to Coeur d'Alene as sawyer and miller at 720.
 Margaret Ironside, Shawnee school as stenographer at 720, to Shawnee Agency as stenographer at 720.
 George Allen, Tulalip as carpenter and blacksmith at 720, to Tulalip as blacksmith and wheelwright at 720.

Promotions.

Dana H. Kelsey, Union as clerk at 1,800, to Union as agent at 3,000.

Temporary Appointments.

C. I. Johnson, Round Valley, clerk, 900.
 Mary Johnson, Round Valley, clerk, 900.
 H. C. Parmer, Round Valley, clerk, 900.
 Harry D. Turner, Kiowa, asst. clerk, 600.
 Albert Heidelberg, Round Valley, clerk, 900.
 David J. Ripley, Ft. Berthold, farmer, 720.

Charlie D. Barnes, Jicarilla, carpenter, 720.
 Otto Scherzer, White Earth, carpenter, 720.
 H. M. Gunderson, Devil's Lake, blacksmith, 720.

L. D. Heastand, San Carlos, engineer and sawyer, 840.

Joel W. Tyndall, Omaha, assistant clerk and acting interpreter, 500.

Wm. H. Beck, Brig. Gen'l. U. S. A., retired, Omaha Agency, Special Supervisor, 150 per month and \$3 per diem, for 3 months.

Failure to Accept Appointment.

Henry Vestreade, Klamath, blacksmith, 20.
 Arthur L. Higgins, Cheyenne River, assistant clerk, 900.

Excepted Positions—Appointments.

Lizzie Charette, White Earth, cook, 480.
 Grows Flying, Ft. Belknap, line rider, 360.
 Benj. Mossman, Union, financial clerk, 1,800.
 Jas. B. Given, Ponca, financial clerk, 1,200.
 Fielder D. Fare, Blackfeet, financial clerk, 1,200.
 Wm. Thompson, White Earth, carpenter, 480.
 James Spotted Eagle, Blackfeet, stableman, 500.
 Fred H. Seelye, Cheyenne River, stableman, 480.

Robert L. Reick, Flathead, assistant farmer, 65 per month.

Simon First Shoot, Ft. Belknap, stockman, 55 per month.

Carl W. Maynard, Winnebago, assistant farmer, 65 per month.

Unclassified Service—Appointments.

Ben. Loons, Leech Lake, laborer, 360.
 Edw. H. Johnson, Leech Lake, laborer, 360.
 Joe Round Head, Crow Creek, laborer, 360.

Must Move Their Cattle.

The millionaire cattlemen of the Southwest, who have leases on the Kiowa-Comanche Indian 480,000-acre pasture reserve of Southwest Oklahoma, have before them the great task of moving more than 300,000 head of cattle from these lands before the expiration of the present year.

This will be the largest movement of cattle that has taken place in the Southwest country in late years. Previous to the opening of the Kiowa-Comanche country in 1901 most of the cattle were herded from immense reservations to lands reserved for settlement. They must now be moved into other States for pasturage.

The pasture will be leased by the Secretary of the Interior for agricultural purposes in December and will provide homes for nearly 3,000 families.

THE HEALING TREE OF THE CHIPPEWAS

An Indian Story of the Pine Woods

By W. R. Watson.

THE flickering blaze of the great fireplace where the hemlock crackled, lit up the fine old face of the host. A hush fell over the group about the fire, for the cabin contained a choice company of hunters who had been regaling each other with ghost stories of very thrilling variety. Something about Old Man Davenport's countenance now seemed to "throw them all in the shade without the assistance of the story," as one of them expressed it afterwards.

"You know I used to be in the lumber business up here," continued Davenport after a pause. "The government decided to open the timber lands which are marked by countless stumps today not far below here. There wasn't a finer piece of white timber in northern Wisconsin and there was something of a scamper for the prize. My friends and I got our share, but we won't say anything about that"—and he smiled a queer sort of a smile, which died quickly as if it were not in harmony with the story.

"It required some diplomacy to prevent the Chippewas from making a fuss about it. You see, I'd lived here in the woods a long time and they picked on me as the likely diplomat. I knew Eagle Feather well—he was the main squeeze at Sissebagamo and he wouldn't talk to any of the lumber men like he did with me, I reckon. The first thing he said to me after I explained that the Indians would be paid for the land and the trees was 'White brother made good trade, but Eagle Feather knows children must do what white man says, anyway; Eagle Feather think about it first.'

"Of course I knew that Eagle Feather would settle it with the whole tribe, and a little hard cash went a long way with the Indians in those days. And it was good diplomacy to make the Indians think it was really a trade and not the policy of the government to herd the poor fellows closer and closer to their reservation, partly because of the precious timber which was in great demand. Next day or two I met the chief again, and he had with him a weakened, wrinkled old man, whom he presented with great ceremony. He was the senior medicine man of the tribe and he had nothing to say to me at

all, leaving the talking to Eagle Feather, who said:

"Eagle Feather will trade with the white man on one condition. The healing tree must not be cut down."

"All right Chief," I replied, "where is the tree?" With great minuteness he described to me that he would send a guide to point it out. This tree had long been regarded as the dwelling place of the Good Spirit, who had performed many miracles there. The pine branches were supposed to have healing power and the superstitious Chippewa had traveled many a time a hundred miles to secure a piece of its wood to rescue a sick brave from the Evil Spirit. The old medicine man had seen its wonders for a hundred years, so Eagle Feather said, and he feared for the result if the tree were cut down.

"His old companion spoke for the first time. 'Eagle Feather speak truth,' said he. 'Great Spirit there. And when the tree falls old White Deer will die.' The old fellow mumbled other things in his Indian jargon, which I only half understood, he spoke so low.

"I determined to keep faith with these Indians, and I pitied them as I stood there under their own pine tree comprehending how a little thing they asked of us white invaders. A stone's throw from that magnificent pine which reared itself twenty feet above the forest growth, was buried in the waters of Chetac a whole band of Sioux who had come to fight the Chippewas and were slaughtered in the nick of time by reinforcements from Lake Superior. The 'lone pine,' we used to call it. It reached out over the lake like a sentry on guard, and as I saw it time and again I half understood how it impressed the Indians with its magnificent spread of branches away up sixty feet or more.

"I marked the tree myself, and on a chart described the Healing Tree. In my instructions to our superintendent I told him that not under any circumstances to permit it to be injured in any way. There was a lot of fine timber there and it kept the gang busy a long time. Occasionally we had trouble with the men going on a spree, sometimes even a foreman falling a victim to the temptation in that wilderness, far from civilized men. We were

making scads of money and I was feeling mighty good, having moved to Duluth to enjoy myself in a real luxurious home. One night when I was sitting in front of the fire, just like this, I received a telegram on some business matters from a foreman who was running things while the superintendent was away. At the end of the dispatch were the words: 'The Healing Tree cut down by mistake.'

"I felt queer; something like a murderer would, I think, if the law had the dead-open-and-shut on him. It was nearly midnight, but I hustled into my heavy coat and caught the train by a scratch. Reaching Chetac I got a sled and was drawn to the lumber camp. I won't tell you what happened there, excepting to say at least one foreman was fired. Quicker'n lightning I got another team and set off for another forty-mile drive through the half woods and stumps with the mercury twenty-five below and the howlingest wind you ever heard. The fellow who drove me got a hundred-dollar bill at the finish. It was just noon when we reached the reservation. I hastened to Eagle Feather, but he was so grouchy I knew that he had heard the news and then I understood why a bunch of Indians had remained near the lumber camp so faithfully. I explained as best I could and promised all sorts of reparation. Eagle Feather was convinced of my earnestness and just about as I was to leave, the same weazened old doctor came in while the chills ran up and down my back. But I was glad to see him alive for I expected he would be dead as he promised about two years before when he said that his life would end when the healing tree fell, but I shall never forget the uncanny look of suspicion on his face as his glassy but still keen eyes seemed to pierce through me. I left abruptly and was soon speeding away over the snow. Suddenly the guide pulled up: 'An Injun is running after us,' he said and then I heard a cry behind. A little young Indian, breathless and pale, flew up to my side and exclaimed:

"'Old White Reindeer dead! Healing tree gone and White Reindeer dead,' he wailed.

"The accusing face of the Old medicine man seemed to look out of his. I felt hot in spite of the arctic weather. I know the Indian saw me cringe. I did not go back, but all along the way I could almost see the old man's face looking out from the trees. Men I never had anything effect me so queerly. You should know the Indian and then you would understand."

They all sat for several minutes in silence.

The door opened noiselessly and a rough figure slipped in.

His stolid face was expressionless as he said: "I come to tell the white brother Eagle Feather dying. He send for you."

Davenport started and grew pale. "Excuse me, gentlemen. I must go for a few minutes."

One of the men insisted on going with him. It was bitter cold and raw. A half hour later they stood together in the shack beside the noble old chief. Davenport's companion saw him slip a piece of wood out of his pocket into the hands of the nerveless dying red man. The old fellow slowly opened his eyes and the ghost of a smile flitted over his pallid face, while he looked his friendship to the white brother who leaned over him. He eyed the piece of wood with almost an amused expression and a tender look came over his face as he whispered: "Healing Tree no good. Eagle Feather know it. White man's God is Eagle Feather's. White Reindeer's tree never heal. White man need not feel no—feel—bad." The Indian closed his eyes and fell asleep. Eagle Feather was dead. Davenport grasped the dead man's hand and tears rained down his face. In a few minutes he released it and it was with distinct relief that he sighed and said to his companion: "Gorman, old man, that Indian has lifted a thousand tons off my heart. Could you hear what he said about the 'Healing Tree?'"

A Kiowa Ball Dress.

Mr. L. C. Reisner of Lancaster, Pa., is the owner of an Indian woman's buckskin dress trimmed with elk teeth, which is believed to be one of the most valuable garments of this sort now in existence. Over 1,500 elk tusks cover this squaw dress, and most of them are good specimens. They represent, of course, the death of not less than 750 bull elks. It is not known where all the elks were obtained. The garment was finished in 1874 and was used as a state robe for the wife of Little Boy, chief of the Kiowa tribe. It became one of the state robes of that people and after the death of the chief's wife, was worn by Kiowa Annie, a reigning belle of the tribe. It was lost by the Kiowas in a skirmish with another tribe. Chief Lone Wolf, its next owner, gave it to his niece, Ida Lone Wolf, who sold it three years ago to an Indian collector, who in turn sold it to Mr. Reisner. There is perhaps no ball dress of America which has a longer and more authentic history, nor is there any ball dress of a white woman which has more value than this savage woman's robe, come down from another day.—Field and Stream.

CHANGES AT U. S. INDIAN AGENCIES

Following will be found the official list of changes occurring at the Indian Agencies in the Service during the month of July:

Probational Appointments.

Calvin G. Spicher, Navajo, farmer, 720.
 Fred J. Russell, White Earth, assistant clerk, 900.
 Earl E. Eisenhart, Cheyenne River, asst. clerk, 900.
 David E. Wynkoop, Western Navajo, farmer, 720.
 Clarence L. Brainerd, Coeur d'Alene, engineer, 720.
 John M. Kline, Fort Peck, stenographer and typewriter, 720.

Absolute Appointments.

Howard S. Brooks, Santee, clerk, 900.
 Silas F. Keith, Canton Asylum, attendant, 480.
 Hannah Mickelson, Canton Asylum, cook, 480.
 Wm. A. McDaniel, Blackfeet, blacksmith, 720.
 Herman E. Westphal, Yakima, physician, 1,000.
 Julia Johnson, Canton Asylum, dining room girl, 360.
 George Luther, Canton Asylum, janitor and engineer, 720.

Reinstatements.

Frank P. Burnett, Crow Creek, lease clerk, 840.
 Susie E. Hines, Cheyenne River, issue clerk, 820.

Transfers.

James P. Sherman, Lemhi as teacher at 720, to Lemhi as clerk at 720.
 Hattie F. Eaton, Rosebud as asst. clerk at 900, to Rosebud as clerk at 900.
 Richard A. Throssell, Crow as issue clerk at 720, to Crow as asst. clerk at 720.
 Marion F. Loosley, Klamath as carpenter at 720, to Klamath as sawyer at 900.
 Charles E. Roblin, Yakima as clerk at 1,000, to Yakima as lease clerk at 1,200.
 George W. Hawkins, Klamath as physician at 1,000, to Siletz as physician at 1,000.
 Walter A. Van Voorhis, Puyallup as teacher at 720, to Puyallup as clerk at 900.
 Charles W. Phelps, Shoshone as blacksmith at 720, to Yakima as blacksmith at 720.
 John Lewis, Crow as superintendent of irrigation at 1,200, to Crow as irrigation engineer at 1,200.
 John W. Ijams, Fort Belknap as farmer at 720, to Fort Belknap as assistant farmer at 60 per month.
 Isaac A. Rich, Hoopa Valley as carpenter

at 720, to Cheyenne and Arapahoe as carpenter at 720.

John Hilburn, Coeur d'Alene as assistant engineer at 720, to Coeur d'Alene as sawyer and miller at 720.

Joseph A. Garber, Klamath as industrial teacher at 600, to Klamath as additional farmer at 60 per month.

Basil La Fleur, Coeur d'Alene as sawyer and miller at 720, to Coeur d'Alene as assistant engineer at 720.

Promotions and Reductions.

Charles W. Rastall, Siletz as clerk at 900, to clerk at 1,000.
 Frank B. Farwell, Kiowa as farmer at 600, to farmer at 720.
 William M. Crawford, Union as clerk at 1,200, to clerk at 1,500.
 Robert A. Lovegrove, Carson as farmer at 800, to farmer at 900.
 Wallace Stark, Uintah as carpenter at 720, to carpenter at 900.
 G. H. Phillips, Pawnee as physician at 1,000, to physician at 1,200.
 Elza H. Wagner, Yakima as assistant clerk at 720, to clerk at 900.
 Robert D. McNeil, Mescalero as physician at 1,000, to physician at 1,200.
 John Matthias, Chicago Warehouse as clerk at 1,200, to clerk at 900.
 Effie M. Noble, Ponca as financial clerk at 840, to financial clerk at 1,200.
 George N. Quinn, Fort Apache as carpenter at 720, to carpenter at 800.
 Rolla S. Carter, Navajo as assistant clerk at 720, to assistant clerk at 840.
 E. G. Commons, Jicarilla as financial clerk at 1,000, to financial clerk at 1,200.
 Charles C. Van Kirk, Fort Mojave as physician at 900, to physician at 1,000.
 Toler R. White, Colorado River as physician at 1,200, to physician at 1,000.
 Robert M. Wigglesworth, Navajo as physician at 1,100, to physician at 1,200.
 William Towner, Siletz as additional farmer at 50 per month, to additional farmer at 60 per month.
 Scott L. Fesler, Uintah as stenographer and typewriter at 900, to stenographer and typewriter at 1,000.
 John W. McCabe, Devil's Lake as additional farmer at 65 per month, to additional at 60 per month.
 D. E. Jacobs, La Pointe as additional farmer at 75 per month, to additional farmer at 60 per month.
 William S. Wright, La Point as additional farmer at 60 per month, to additional farmer at 65 per month.
 Percy S. Crewe, Devil's Lake as additional farmer at 60 per month, to additional farmer at 65 per month.

Temporary Appointments.

James Merrill, Navajo, farmer, 720.
 Ermine Freeland, Uintah, clerk, 900.
 Vyola Berry, Pawnee, messenger, 480.
 John A. Palmer, Uintah, carpenter, 720.
 Thomas Parker, Siletz, physician, 1,000.

O. C. Walker, San Juan, carpenter, 720.
 Sophies Jensen, San Juan, blacksmith, 720.
 John Merkley, Uintah, wheelwright, 720.
 Louise M. Baker, Sisseton, lease clerk, 720.
 Charley Morgan, Klamath, blacksmith, 720.
 David Grant, Fort Mojave, blacksmith, 720.
 George Bellew, Flathead, assistant clerk, 1,080.
 Albert A. Gorset, Lower Brule, carpenter, 720.
 Omer Gravelle, White Earth, assistant clerk, 900.
 Susie E. Hines, Cheyenne River, assistant clerk, 900.
 Carroll H. Cushman, Yakima, assistant clerk, 720.
 Susie E. Hines, Cheyenne River, issue clerk, 820.
 Thompson Alford, Kiowa, assistant clerk, 600.
 Martin J. Rolette, Kiowa, assistant clerk, 600.
 Andrew J. Dempsey, Colorado River, engineer, 900.
 David J. Ripley, Fort Berthold, assistant farmer, 600.

Failure to Accept Appointment.

Elimar C. Elsner, San Juan, carpenter, 720.
 William T. Parker, San Carlos, engineer and sawyer, 840.

Excepted Positions—Appointments.

Fritz Cook, San Juan, teamster, 400.
 Che-be-ga, San Juan, stableman, 360.
 John W. Way, Osage, physician, 600.
 J. A. G. Tongue, Kiowa, physician, 720.
 E. E. Hart, Cantonment, physician, 600.
 E. R. Lamb, Fort Lewis, physician, 500.
 Alex L. McLeod, Flathead, teamster, 420.
 Frank E. Condert, Santa Fe, physician, 400.
 Joseph Evans, Blackfeet, stableman, 500.
 Edward Slaughter, San Juan, teamster, 400.
 James B. Given, Ponca, financial clerk, 1,200.
 Wm. Thunder Hawk, Rosebud, teamster, 360.
 George J. Berry, White Earth, teamster, 400.
 Henry Weaver, Southern Ute, teamster, 360.
 Jacob Thongustsie, Shoshoni, teamster, 360.
 Charles F. Zimmerman, Rosebud, physician, 720.
 A. W. Robbins, Southern Ute, physician, 600.
 Thomas P. Martin, Santa Fe, physician, 300.
 Martin S. Murphy, Santa Fe, physician, 400.
 Judson Liftchild, Round Valley, physician, 720.
 William A. T. Robertson, Ponca, physician, 720.
 T. La Forge, Crow, superintendent of work, 480.

Guy G. Bailey, Coeur d'Alene, physician, 720.
 Thomas L. Birchard, Pawnee, financial clerk, 900.
 Bit-ce-de-cho-she-be-yaz, San Juan, blacksmith, 360.
 James Bowman, Pawnee, assistant mechanic, 480.
 Benjamin Mossman, Union, financial clerk, 1,800.
 Thomas Ball, Fort Belknap, stockman, 55 per month.
 Percy Bull Child, Blackfeet, assistant mechanic, 360.
 Richard Rondin, Blackfeet, assistant mechanic, 360.
 John Erickson, Rosebud, additional farmer, 60 per month.
 George Willis, Rosebud, additional farmer, 60 per month.
 George W. Wilkinson, Cheyenne River, financial clerk, 1,200.
 William J. Egbert, La Pointe, additional farmer, 75 per month.
 Jasper B. C. Taylor, Klamath, additional farmer, 60 per month.
 William McCluskey, Tulalip, additional farmer, 40 per month.
 Julius G. Glashoff, Winnebago, additional farmer, 65 per month.
 George J. Willis, Rosebud, additional farmer, 60 per month.
 Jacob B. Frey, Western Navajo, additional farmer, 60 per month.

Unclassified Service—Appointments.

Under Bear, Blackfeet, laborer, 360.
 Henry Spybuck, Seneca, laborer, 420.
 John Morgan, Blackfeet, laborer, 360.
 William Goss, Blackfeet, laborer, 360.
 Thomas H. Kitto, Santee, laborer, 600.
 Burris N. Barnes, Pawnee, laborer, 480.
 Axtel Larson, Leach Lake, laborer, 360.
 Dan Lone Chief, Blackfeet, laborer, 360.
 Philip Blakely, Leach Lake, laborer, 360.
 Billy Smith, Western Shoshoni, laborer, 360.

Chief Parker Wants a Republic.

It is reported in Newspaper dispatches that Quanah Parker, chief of the remnant of the once powerful tribe of Comanches, has suggested to his people that tribal relations be dissolved and that a miniature Republic be formed, in which the chief executive shall be elected.

He argues that his people are learning so much of civilization and Christianity that it is time they should be taught the ideas of self-government.

Parker promises to give out his detailed plans at an early date. He desires to dictate the organization, but will not accept a nomination for either president or member of council. He believes, and says that the majority of the Comanches will take hold of the proposition readily.

ABOUT INDIANS AND OTHER PEOPLE

Fixes Rights of Indians.

Judge Garland of the United States court at Sioux Falls, S. D., has handed down a decision which is of far-reaching importance as defining the rights of full-blood and mixed-blood Indians.

The decision was rendered in the case of Mrs. Jane E. Waldron versus The United States, Black Tomahawk and Ira A. Hatch, as United States Indian agent at the Cheyenne River Agency. A valuable tract of land adjoining the Fort Pierre townsite was directly involved in the case, which has been pending through all the various land departments of the United States since February 10, 1890.

Mrs. Waldron, who is a highly educated mixed-blood Indian woman, is a member of what is known as the Two Kettle band of Indians, living on the Cheyenne River reservation, and established her residence on the land in controversy in July 1889. Since that time she has resided on the land with her family.

She was residing upon the tract at the time 9,000,000 acres of the Great Sioux reservation were opened to settlement on Feb. 10, 1890. Subsequently Black Tomahawk, who is a full-blood Sioux Indian, claimed the tract as his allotment. It was charged that he was induced to claim the land by some townsite "boomers," who were desirous of securing the land through him, so it could be divided into town lots and placed upon the market. Judge Garland, in this connection, decides that Black Tomahawk's settlement on the land was "not in good faith, but in the interest of others."

Black Tomahawk in due time applied for a patent (title) to the land, and after the case had been fought through the local and general land offices, and to the secretary of the interior, he was granted a trust patent to the disputed tract. This patent was approved by the secretary of the interior on Dec. 10, 1898. The patent was issued to him on the ground that Mrs. Waldron was not an Indian in the full meaning of the term.

Subsequently United States Indian Agent Hatch was called upon to remove Mrs. Waldron and her family from the land. She then instituted the suit, which has just been decided by Judge Garland, and which has resulted in an overwhelming victory for Mrs. Waldron.

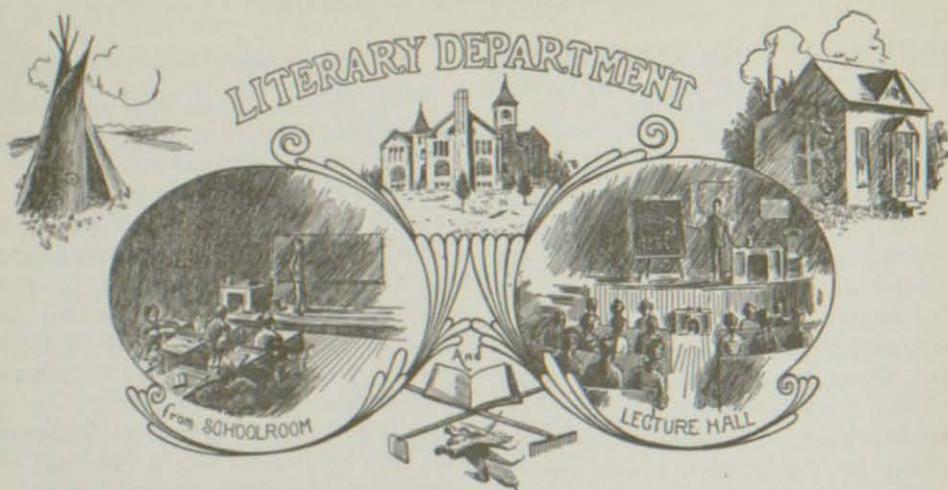
The Creeks and Snakes Will Move to Mexico.

From 5,000 to 6,000 Creek and Snake Indians are preparing to remove to Mexico, which country a committee will visit shortly to negotiate with President Diaz for the purchase of land. This project has been under consideration for some time, but no decisive step was taken till a few days since, when a meeting was held at Okmulgee by the Berryhill Colonization Co., of which D. L. Berryhill, a prominent Creek, is president and M. L. Checotah is secretary.

A committee consisting of President Berryhill, L. C. Parryman, Thomas Long and Nokus Fixico was appointed to go to Mexico and negotiate with President Diaz for a tract of land ample to accommodate 5,000 or 6,000 people. This committee will arrange with the Mexican government for a land grant, in addition to which the committee will purchase several thousand acres. The committee will remain in Mexico about three months, during which time it will visit several places and make a selection for the colony at some point in Southern Mexico. A petition will be presented to Congress at the next session for removal of restrictions so the lands owned by the Indians in I. T., may be sold. These lands will bring from \$10 to \$50 an acre, while land can be purchased in Mexico at prices ranging from 22 cents to \$2 an acre. In the section of country where the Indians will probably locate there is an abundance of fruit, fish and game, and the red man will be able to return to his former manner of living.—Muskogee, I. T., Phoenix.

Looks at the Right Side.

Supervisor Coppock of the Cherokee nation is not a pessimist. Exactly the contrary, he is a man who looks at the right side of things. During the convention of school superintendents and supervisors some of the pedagogues were disposed to take an exceedingly gloomy view of the coming situation with regard to the school when tribal governments cease and it becomes necessary to change to a state government. Mr. Coppock thought otherwise and set the convention on the right track at the start by reminding the members that the Anglo-Saxon people had never yet grappled with a problem they had not solved. The fact that much of our country land is exempt from taxation presents a serious question of finance, but organized effort will certainly devise ways and means of overcoming the difficulty.—South McAlester News.



Following THE JOURNAL presents some excellent ideas that will prove of benefit to many teachers of Indian children. These expressions are from papers read at the July meeting: are prompted by actual experience and come from teachers who are in close touch with the work of teaching the pupil how to understand and talk English:

H. J. Hancock, principal teacher, Pawnee Indian School, Oklahoma.—Everyone who has reared children knows that they learn to speak a language as they hear it spoken. In teaching the little Indian people, associate names with the objects represented. Stories told and retold fix themselves in the mind and may be repeated from memory over and over again. Catchy little songs are never failing sources of pleasure and interest and conversations about familiar topics aid the children to acquire unconsciously an easy use of elementary English.

While the children grasp with some readiness the use of the easier forms of our language, the early rate of progress does not hold when they are older and are brought to face the real complexities of speech. Fear of ridicule appears to be even more stronger with the older Indian children than with the white of like age, and is much more dreaded than the teacher's sharp, reproving tongue. Consequently they display a disinclination to attempt the use of advanced English in the presence of classmates who might laugh at mistakes. Class-room work should be designed to lead them largely to verbal as well as written expression of their thoughts. Interesting stories re-written from memory or discussed in class are of use.

In spite of the many difficulties to be overcome, success may finally be attained by continued and persistent drills, both spoken and

written. The teacher will find many useful helps from the devices used by other teachers of experience in accomplishing the required result, namely, teaching the Indian children to speak English.

Rev. Father Martin Kenel, superintendent Agricultural Boarding School, Standing Rock Agency, North Dakota.—Every human being naturally clings to the mother tongue. If therefore the Indian child shall be taught another tongue it is important that the heart of the child and his confidence be gained from the very beginning, so that the heart and mind are ready and willing to accept the new teaching, as language is the expression of thought and feelings which come from the mind and the heart. Translation, interpretation and comparison of the two languages are very helpful, where the teacher is acquainted with the Indian idiom, to be used of course in proper measure and with prudence.

All the different ways of object teaching are useful—sand tables and other appliances. The regular, well-regulated kindergarten for pupils of kindergarten age is the quickest way to open the hearts of the children, to make them feel at home and express themselves freely. Make every lesson, work and exercise as much as possible a language lesson. As soon as the children have learned a considerable number of words in the new language, let them use certain words in sentences, make them use all the words they know in conversation also in the school room, encourage those farther advanced to help the smaller ones, to answer them in English, even when the latter talk in Indian, and always to address them in English.

J. W. Lewis, teacher, Pechanga Day School, California.—Nothing is more impor-

tant than teaching the Indian child the ready command of the English language and the correct expression of thought. The recitation of a class of Indian pupils to whom little attention and trouble has been given is dull, timid and hesitating. The recitation of another class properly trained in English is clear, distinct and confident in tone. The difference of the two classes is the result of the different methods of teaching. One class has been taught to think and how to express their thoughts in English, while the other class has simply been made to memorize the pronunciation of English words, their spelling and meaning.

Make each member of the class use every word separately in forming sentences in his own way and away from the thought and the use of the word in the lesson. This causes him to think, slowly at first, but he soon gets familiar with the different uses of the words in expressing his own thoughts. Also turn the number work into talking exercises. After a child does an example rapidly in abstract form then require him to apply the same practically in his talk.

He should put into practice while at school all the English he knows and give preference to English in all of his intercourse with his fellows. A most desirable step forward will have been taken when, on his way to and from school, on the playground at school, and within the precincts of his home, the Indian pupil shall be found working his small stock of English for all it is worth.

Mrs. Emma DeVore, superintendent Little Water Indian School, Arizona.—We teach names of objects and write the names on the blackboard. Have the child draw a picture of the object then write the sentence, "I see the word house; I see the picture of a house." Use other words in the same manner, varying the construction of the sentence. Our lessons the first six months are all language lessons. During the evening session, to aid the new ones, the older pupils who know English stand before the school and tell something about their work or play during the day. This helps to overcome the timidity which is such a drawback to English speaking. I have had pupils hear the classes recite, which helps them to overcome their shyness. Teachers are on the playground to aid them in speaking English. We send the children with verbal messages to different ones in the school or neighborhood. They may not be able to remember the first time,

but let them return and be told again and again, if necessary. Do not get impatient with the child, for it is no easy task. This not only teaches English, but helps to cultivate the memory.

Hon. Charles J. Baxter, superintendent of Public Instruction, New Jersey.—The child, whether red, white or black, should acquire in the school not only habits of industry, but also learn that all useful labor is honorable. You teachers of the nation's wards placed industrial education on an even footing with academic at the inception of your work and we of the older states are just beginning to appreciate its importance. The addition of manual training to the courses of study usually pursued in our public schools was a good long step forward, and both its practical and its educational value have been conclusively demonstrated.

The soil is the chief source of the world's support and the basis of its wealth. The cultivation of fruits and vegetables about the school will create a love for rural life. A few of our districts have established school gardens and results have proved most satisfactory. The assignment of individual plots has stimulated independent thought, pride of ownership and resulted in individual initiative. The interest aroused has been such that the plot at school has been frequently duplicated a home. The individual plot will prove an important factor in preparing the Indians for the advantages offered through the provisions of the land-in-severalty bill. Only those who cultivate their allotments of land instead of leasing them to others will reap substantial benefit from the said enactment. Winning a subsistence from the soil creates a sense of dependence upon it, stimulates a love of locality and results in home making, along with its anchoring influences of home interests, home comforts, home attachments and home pride. Through your efforts our red brother is beginning to realize the wisdom of the Divine decree—"In the sweat of thy brow thou shalt eat bread," to experience the uplift and independence of industry and to learn that charity ennobles only those who give.

We published in this department last year a good many practical problems in farm and business arithmetic. The field was not by any means exhausted and we know many of our readers could give us lists of good ones that they use. Will you not send in something of this kind occasionally?

FIRST LESSONS IN ENGLISH FOR INDIAN CHILDREN.

BY G. H. MARSHALL.

How to teach children in the public schools to speak correct English is a much discussed subject and many methods, both good and bad, are advanced. This paper, however, will deal solely with the question suggested by its subject—How may Indian children be taught to speak English, correct English if possible, but by all means enough English for practical purposes.

The first thing that a teacher of Indian children must do is to gain the good will of those whom he is to teach. These children of nature are shy and every effort must be made to overcome this timidity and make them feel at ease. Try to find something to laugh at. They will understand a laugh, while a great many things that you do will be incomprehensible to them.

Children are children the world around and the little redskin is not different from his pale-face brother in his liking for pretty pictures and interesting objects and you must base your lessons on these things for many weeks. If you draw well you are fortunate and can place pictures of well known objects on the board, printing and writing their names near them.

Pronounce these names repeatedly, giving each sound separately, then the syllables and finally, the entire word. Be sure that you allow the pupils to see the movements of the vocal organs so far as possible and you will find that you have excellent, though somewhat bashful imitators. It is well to let them pronounce each word in unison many times, but if you notice one less timid than the rest ask him to say it alone. He will do it with a little coaxing. If he says it well, appear pleased, but if he makes a mistake and the children laugh, which they will do, you must laugh, too. Then ask him to give you the Indian name of the object and endeavor to pronounce it. This will give him a chance to laugh at you, but that is just what is wanted as it makes you both feel better acquainted. Keep pronouncing the word, however, until you get it fairly well and then indicate that you wish them to do the same with its English equivalent.

Daily drills on the ordinary sounds of the letters are necessary if good enunciation is to be obtained. The pronunciation of each other's names and the names of the various objects in the room is another excellent ex-

ercise which, with variations, can be made of much use.

From the very first some work should be done in sentence making. Short sentences should be selected which can be acted out by the pupils or illustrated, as: "Shut the door," "Get the book," "A knife cuts." Many variations of the methods and devices mentioned will occur to the wide-awake teacher and they can be used to advantage.

A few things are absolutely essential to success and should be kept in mind. In the first place you must consider that your pupils most probably have no knowledge of English and all that you say and much that you do will be incomprehensible to them. You must remember, too, that the child will receive neither aid nor encouragement at home and is, therefore, entirely dependent upon you. And, most important of all, you must repeat. Make some progress each day, but remember that in teaching Indians to speak English, repetition is necessary if you would be successful.

Garnett, Kansas.

Leaving out all consideration of increased capacity for doing good derived from reading the best teachers' journals, we believe it is an excellent investment financially. The inspiration, help and better methods acquired are worth money and you will soon be able to command a better salary as a result.

A Chicago principal is quoted by an exchange as saying that he pays no attention to the teaching of writing and permits his teachers to handle it just as they please or pay no attention to it whatever, giving as his reason that the typewriter has superseded the pen and that business men no longer care for good writing. We should like to know whether our readers agree with him. Is good writing of no value? Do business men who desire assistants want them to write good hands or not? Has the typewriter superseded the pen? Is there less longhand used than formerly? We would like to know.

Here are some interesting and thought-provoking questions for your geography class: Why are there more large cities on the Atlantic coast in the United States than on the Pacific? What is meant by the balance of trade between nations? Account for the buildings of large cities at Chicago, New Orleans and St. Louis. Make a map of the

United States showing the principal manufacturing centers. To this map add the locations of coal fields and raw products such as lumber, iron, live stock, etc. Do you see any relation between these? What is tariff? Reciprocity? Free Trade? How do the rivers of New England affect her manufacturing industries? Why are there not more factories in the West?

To our many teacher friends we extend our best wishes for a happy and successful year. We are all feeling refreshed and ready to pull together to make this the best year the Indian Service has seen.

This department of THE JOURNAL has tried to be of use to you in the past and will continue to present helpful articles on methods of teaching. Our desire is to be of use; to be helpful; to be practical. To carry out this policy we need your cooperation.

We desire to secure from various teachers throughout the service and from the public school as well, articles describing methods of teaching arithmetic, English, writing, agriculture, morals and all the other essential branches that make up a good every day education. There are among our readers hundreds that could in a very few minutes write up some favorite way of presenting some study. We all have good ideas of our own. Let us make this department an exchange for good teaching ideas. Let us hear from you. If you do not desire to write, ask questions and we will endeavor to have some good teacher answer them. Mark your communications "For the Literary department."

Town Where Uncle Sam Owns Everything.

From the New York American.

In general, people living even so near as Washington have only a misty conception of this government town. Here there has been in operation since 1890 a proving station for the testing of the navy's guns, powder, armor plate and other naval ordinance. The naval smokeless powder factory is also located at this place. This "factory" comprises a group of thirty or more buildings, the manufacture of smokeless powder being a somewhat complicated operation.

All strangers who come to Indian Head are viewed with suspicion, and only such as are able to present the necessary "passports" are allowed to land at the station wharf. A newspaper man in particular is an unwelcome visitor, as was evidenced in the experience of

three Washington correspondents who visited Indian Head on the morning after the big magazine explosion in October, 1900. They were forbidden to go further than the wharf, and, needless to say, collected very little news for their papers.

The dwellings in the village number about thirty, all of those on the reservation being owned by the government. Many of these government houses are lighted by electricity, furnished with bathrooms, a water and sewer system, and otherwise supplied with the usual appliances common to city houses.

There are no convenient railroad facilities for reaching the outside world, the nearest railway station being La Plata, the county seat, about fifteen miles away. The only means of transportation is by river steamers, but these facilities are not ample.

Appreciates Our Journal and Our Work.

Hospital of the Good Shepherd,
Fort Defiance, Arizona, July 24, 1905.

My Dear Mr. Lipps:—I hasten to acknowledge the safe receipt of the two packages of booklets and the copies of your JOURNAL.

Your article on the Navajo is most interesting. My copies of the JOURNAL go to distant friends who know little of the U. S. Indian School Service and the good it is accomplishing for the Indians.

With the ex-Governor of Oregon, I fully agree that your JOURNAL "contains much valuable reading matter." I shall take great pleasure in introducing the JOURNAL to those among my friends who will appreciate it fully.

I am delighted with the booklets. This form is a great improvement on my idea; I can easily find envelopes to match. I thank you so much for all your kind interest in the Hospital. Please express to your Indian Print Shop my appreciation of their beautiful work. I certainly did not expect to receive so many booklets without charge; please express my thanks; it was very kind.

With kind regards, I am,

Very sincerely,

ELIZA W. THACKARA.

A Position to Exchange.

To exchange, a chief clerkship in Arizona at \$1,000 per annum, for a similar position in Oklahoma or Indian Territory. Will accept an assistant clerkship at a smaller salary. Best of reasons for desiring an exchange. Do you want a promotion, increase in salary and better position? If interested write

C. D. ARCORDS, Mohave City, Ariz.

IN AND OUT OF THE INDIAN SERVICE

Schools For White Children.

The sixth annual report of the board of Indian commissioners, just issued, calls attention in no unmistakable terms to the poor school facilities furnished the white children of Indian Territory, and expresses the opinion that the entrance of the territory upon intelligent statehood must very largely depend upon the legislation by which the old tribal governments are broken up and the social and civic foundations for the new state shaped. The board commends the vigilant care for the rights and the welfare of the Indians which marks the administration of the interior department and has characterized most of the legislation by Congress for Indian Territory. "The establishment of townsites and the building up of a system of taxation in towns has made possible the establishment of a system of grammar schools and high schools in centers of population," says the report, "yet the great mass of white settlers in Indian Territory have been and still are without schools for their children. White children have been shut out of the schools supported by the tribal funds of the Indians. The whole system of tribal schools is doomed to disappear entirely with the discontinuance of the five tribal governments March 4, 1906. Unless the country schools that have been supported by the Indian tribes can be reorganized and made the basis of a local district school system for both whites and Indians throughout the territory outside the townsites, the condition of the rural population of the territory will be pitiable in their lack of schools."

The board refers to the appropriation of \$100,000 last year and \$150,000 this year by Congress for the purpose of assisting in maintaining schools for white children. This, it is pointed out, is a helpful beginning and if Congress will take up the matter this winter and provide for an adequate school system it is believed the educational famine threatening the rural districts of Indian Territory may be averted.

The Way One School Cut its Wheat.

A Horton, Kans., paper tells in the following paragraph how one Indian School Superintendent cut his wheat without expense to the school or Uncle Sam:

There is going to be a cradling contest at the Kickapoo Indian Mission near Horton June

28 or 29. The contestants are: Superintendent Edwards, Clerk Arthur Love and Teacher D. W. Gilliland. The grain to be cut is the 20 acres of wheat belonging to the mission. Gilliland claims to be a champion cradler. Superintendent Edwards says he is from Missouri. Mr. Love is also a Missourian but says little. Mr. Gilliland, being the tallest man, has some advantage over his opponents. Mr. Chaffin, the farmer, has selected the cradles and ground the scythes and adjusted all parts of the instruments.

Superintendent Edwards leads in the first round with Mr. Love last and Mr. Gilliland in the middle. Mr. Gilliland leads in the second round. A water boy is to be at each corner of the field and each contestant is to have a drink and be allowed five minutes to whet his scythe: The contest is to continue until the grain is all cut. J. M. Spence, Harry Gordon and Mr. Cotton are mentioned as referees in the contest. J. V. Brown is to bind the grain.

Resolutions Adopted at the Asbury Park Meeting.

Resolved, That we hereby tender our thanks to the President for persuading Hon. Francis E. Leupp to accept the direction of the Bureau of Indian Affairs and that we feel under his able guidance a great step forward will be taken in advancing the cause of the Indian.

Resolved, That we hereby tender to the Secretary of the Interior our sincere thanks for the cordial support he has given us in our efforts on behalf of the Indian children and that we are in hearty sympathy with the reforms the Commissioner of Indian Affairs is introducing in the Indian school service. We commend the work done by the Superintendent of Indian Schools and extend our thanks for the helpful suggestions tending to better the Indian. We thank the Vice-President of the Department, Mr. R. A. Cochran, for the able and impartial manner in which he has presided over our meetings.

Resolved, That we commend the care exercised and the efforts put forth by the Civil Service Commission to keep up the standard of efficiency in the Indian field service.

Resolved, That our thanks are due and tendered hereby to the officials and people of Asbury Park and Ocean Grove for the cordial welcome extended to us and the many courtesies we have received from them. We also sincerely thank the local press for their reports of our proceedings and helpful notices, and the Carlisle Indian Band for supplying the music.

CHANGES IN THE INDIAN SERVICE

Following will be found the official list of changes in the Indian School Service occurring during month of July:

Appointments.

Carl Kaselo, tailor, Carson, 600.
 John E. Lacy, farmer, Ft. Hall, 720.
 Rose S. Williams, cook, Ft. Yuma, 540.
 Owen Hamill, engineer, Arapahoe, 720.
 Harris W. Leaman, florist, Carlisle, 720.
 Chas. A. Green, engineer, Yankton, 720.
 Martha Bennett, seamstress, Seger, 420.
 Robert H. Clark, farmer, Red Moon, 600.
 A. R. Bridgen, farmer, White Earth, 600.
 Ellen C. Pierce, seamstress, Ft. Yuma, 500.
 Willis M. Gillett, farmer, Ft. Mojave, 720.
 Florence G. Whistler, teacher, La Pointe, 600.
 George B. Perse, industrial teacher, San-tee, 600.
 Carl A. Pedersen, gardener, Mt. Pleasant, 600.
 J. C. Isaac Leskard, farmer, Grand Junction, 800.
 Stella S. Bullard, nurse, Grand Junction, 600.
 Eurma P. Wimberly, matron, Greenville, 540.
 Sally B. Mason, seamstress, Cheyenne, Okla., 500.
 John J. Guyer, industrial teacher, Lower Brule, 600.
 Chas. S. Bennett, industrial teacher, Ft. Belknap, 600.
 Theodore W. Brandt, industrial teacher, Ft. Lewis, 660.
 Wm. A. Hamilton, industrial teacher, Leech Lake, 600.
 Helen M. Hutchinson, matron and assistant teacher, Cass Lake, 500.

Reinstatements.

Emily C. Shawk, cook, Ft. Bidwell, 500.
 Geo. W. Brewer, gardener, Morris, 600.
 Mary A. Cogan, assistant matron, Ft. Lewis, 500.

Transfers.

Geo. P. Love, teacher, Zuni, 720, to teacher, Kaw, 660.
 Elmira R. Greason, teacher, Kaw, 660, to teacher, Zuni, 720.
 Elizabeth Ramsey, cook, Ft. Hall, 500, to cook, Tulalip, 500.
 Rose Haller, asst. matron, 480, to asst. matron, Ft. Hall, 500.
 Jas. G. Iiiff, financial clerk, Moqui, 840, to gardener, Phoenix, 840.
 Arthur B. Commons, clerk, Ft. Yuma, 900, to clerk, Ft. Lewis, 1,000.
 Kate Anderson, assistant teacher, Rosebud, 540, to teacher, Pierre, 540.
 Ellen Paetow, matron, Round Valley, 540, to laundress, Warm Spring, 480.

Chas. H. Schaffner, band leader, Phoenix, 720, to band leader, Haskell, 720.

Chas. W. Buntin, teacher, Chilocco, 660, to industrial teacher, Shawnee, 720.

Albert B. Reagan, teacher, Lummi, to teacher, Quilleute, 72 per month.

Roger W. Bishoff, industrial teacher, Seger, 600, to disciplinarian, Seneca, 720.

Wm. W. Ewing, superintendent, Uintah, 1,000, to teacher, Ft. Mojave, 600.

Jas. W. Reynolds, disciplinarian, Ft. Mojave, 720, to clerk, Moqui, 840.

Elmore Little Chief, disciplinarian, Ft. Hall, 600, to disciplinarian, Lemhi, 600.

Wm. J. Snowden, teacher, Western Navajo, 660, to teacher, Pine Ridge day, 600.

Frank Gibbs, teacher, Pine Ridge Boarding, 720, to teacher, Pine Ridge Day, 600.

S. A. M. Young, superintendent, Sisseton, 1,000, to superintendent, Wittenberg, 1,300.

Chas. O. Worley, engineer, Coeur d'Alene, 720, to superintendent, Coeur d'Alene, 1,200.

Lillian E. Kendrick, assistant matron, Rapid City, 500, to assistant matron, Ft. Hall, 500.

Mary A. Wynkoop, field matron, Pima Agency, 720, to matron, Western Navajo, 600.

August F. Duclos, superintendent industries, Phoenix, 1,000, to superintendent, Lemhi, 1,200.

Andrew H. Viets, principal teacher, Oraibi, 84 per month, to Moqui, day school inspector, 1,200.

Resignations.

Effie Lee, cook, Tulalip, 500.
 Mary A. Shaw, nurse, Seger, 600.
 Anna R. Funk, cook, Ft. Peck, 540.
 Kate Anderson, teacher, Pierre, 540.
 Mary A. Weber, teacher, Crow, 600.
 Florence A. Bailey, cook, Pierre, 500.
 Lillian V. McDonnell, cook, Siletz, 500.
 Alice Dillon, cook, Warm Springs, 500.
 Bertha Hagen, laundress, Phoenix, 840.
 Bessie Rees, laundress, Ft. Lapwai, 420.
 Harris W. Leaman, florist, Carlisle, 720.
 Elmore Welsh, carpenter, Ft. Shaw, 660.
 Robert H. Clark, farmer, Red Moon, 600.
 Peter B. Nevins, farmer, Red Moon, 600.
 Allieson F. Donn, gardener, Phoenix, 840.
 Wm. H. Fleece, teacher, Pine Ridge, 600.
 Chas. A. Bumgarner, farmer, Ft. Hall, 720.
 Charles Lee, assistant engineer, Genoa, 600.
 Aurilla O. Warner, cook, Pryor Creek, 500.
 Ray T. Martin, asst. engineer, Chilocco, 600.
 Ray S. Guthrie, engineer, Ft. Apache, 1,000.
 Walter B. Randall, clerk, Ft. Lewis, 1,000.
 Edith DePriest, seamstress, Klamath, 500.
 Grove Sanders, gardener, Mt. Pleasant, 600.
 Andrew J. Batchelor, engineer, Salem, 1,000.
 Robert A. McIlvaine, teacher, Shoshone, 660.
 Laura M. Tilton, teacher, Truxton Canon, 600.
 Ruby Campbell, laundress, Warm Springs, 480.
 Clarence W. Benner, engineer, Ft. Yuma, 720.
 Fannie L. Case, assistant teacher, Seger, 500.

Alma E. Westgor, seamstress, Pine Point, 420.

Wilson H. Cox, teacher, San Juan, 72 per month.

George Trudell, industrial teacher, Santee, 600.

Martin A. Crouse, industrial teacher, Moqui, 720.

David J. Maxwell, farmer, Pottawatomie, 600.

Frances F. Paine, seamstress, Ft. Totton, 540.

James O. Milligan, wagonmaker, Haskell, 720.

Peter Holenbeck, farmer, Grand Junction, 780.

Clara J. Whitehead, teacher, Grand Junction, 540.

Mabel V. VanBrunt, nurse, Grand Junction, 600.

Chas. M. Whitsell, farmer, Grand Junction, 800.

Owen A. Hiatt, industrial teacher, Pipestone, 720.

F. G. Mattoon, superintendent, Ft. Lapwai, 1,600.

Walter K. Hilton, shoe and harnessmaker, Pierre, 600.

Annette Aspaas, assistant matron, Fort Lewis, 500.

Mabel Egeler, teacher, Coahuila, Cal., 72 per month.

Axel Jacobson, superintendent, Wittenberg, 1,300.

Benj. D. Fenstamacher, industrial teacher, Yankton, 600.

James E. Kirk, superintendent, Warm Springs, 1,400.

Mary B. Leech, assistant matron, Sac and Fox, Okla., 420.

Hubbard W. Stengel, industrial teacher, Leech Lake, 600.

Laura M. Armstrong, housekeeper, Sherman Institute, 500.

Frances Posegate, assistant teacher, Sac and Fox, Iowa, 420.

Marcia DeViny, female industrial teacher, Cheyenne River, 600.

Eunice A. Warner, female industrial teacher, Cheyenne River, 600.

Edmund S. Weatherby, teacher, 60 per month, Standing Rock Day.

A Peculiar Indian.

During the coldest night of the winter John Stink, a full-blood Osage, was induced to sleep in the office of the Capital Hotel at Pawhuska. It is perhaps the first night he has spent a night under the roof of a hotel or dwelling house for many years. It is certain that it is the first this winter, despite the exceeding cold. This Indian is a peculiar

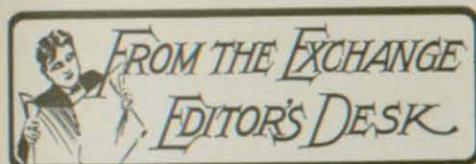
character and therefore the reason for his living out of doors.

As an Osage he is possessed of considerable wealth, yet he is the poorest person in the world. He is nearly fifty years old and has no relatives. He is an outcast among his tribe. He is supposed by his tribesmen to be possessed of an evil spirit and for this every Indian shuns him as a viper. This antipathy has existed for years and as the story goes has arisen from a burial of John for dead and his coming back to life again. After an illness that lasted for a long time his tribesmen thought him dead and he was buried according to the primitive customs of the Osages. This was to cover the body with stones to a sufficient depth to prevent the wolves from getting to it. He was placed on top of a hill used for a burying ground and the stones piled over him. But he was not dead. His strength returned and he was able to wiggle out from under the stones and eventually recovered. Since that time no Indian will have anything to do with him. He beats about in the country surrounding Pawhuska camping under nooks about town when he is here, but refusing always to sleep under a roof. The night when he was induced to sleep in the hotel office it was bitter cold. The old Indian had wandered about until he was almost frozen when some white men almost forced him to go into the hotel and stay. The night before he slept out of doors under a big tree. He had a big fire and only a little clothing. He seems able to endure a wonderful amount of exposure. This old Indian seems to have no aim in life, no hope, no pleasure. He is simply existing until the end, with all the stoicism of his race.—Osage Journal.

No Place in the World Like Yellowstone National Park.

It is a glorious Wonderland. 4,000 hot pools and springs, lakes, and mud volcanoes, and other natural novelties. 100 geysers. Excellent train service to the Park, including thru standard Pullman sleeping cars to and from Gardiner, the official entrance, via Northern Pacific Railway.

Definite information on request furnished by D. B. GARDINER, D. P. A., 210 Commercial Bldg., St. Louis. Send six cents for Wonderland 1905, thirty-five cents for Panoramic Park Picture and fifty cents for book of pressed Wild Flowers from Yellowstone Park, to A. M. Cleland, General Passenger Agent, St Paul, Minn.



On the Maricopa reservation in Arizona the Indians are mourning over the death of Juan Jose, the aged chief of the Maricopas. His age is unknown, but he was already an old man when most of the present old men were boys. He was a steadfast friend of the whites. His fighting abilities were shown in the historic slaughter of the Apaches in the Superstition mountains.

The Chemawa American prints the following: During vacation the greater number of boys at the Chemawa Indian School will arrive at the fair and pitch their tents for a two weeks' encampment on the Exposition grounds. During this encampment the boys will be under the strictest discipline. Nearly every Indian tribe in the Pacific Northwest is represented at Chemawa.

Counsel for the Oneida Indians who settled near London, Ont., 64 years ago, has received word from Washington that the tribe has been awarded \$300,000 in payment for the lands in New York State which were taken from them by Federal authority. At the time they were offered an equivalent of lands in Kansas, but the Oneidas, perhaps with wisdom, refused this and emigrated to Canada. Their claim has been pending ever since.

The following is from a writer in *Everybody's*: "A Cree Indian and his son, fishing in the northwest some years ago, during the winter season, traveled on snowshoes across the plains, thinking they carried what is called the 'Book of Heaven' in their pack. When they reached a hunting ground, however, 140 miles distant from the fishery, they found the book had been left behind. It is a fact that one of them went back on his tracks, walking in four days 280 miles through the wild, bear-infested forests to regain that Bible.

The farm produce raised by the Indians in all the provinces of Canada during the past year was well over \$1,000,000 in value, of which the tribes in the Northwest Territories, Manitoba and British Columbia, stood for not far from \$750,000. The total value of the products of their hunting and fishing exceeded \$1,250,000, of which the Indians west of Ontario took over \$1,000,000. They earned wages aggregating close onto \$1,500,000, of which the

tribes in Ontario received over \$642,000; in Quebec, \$377,000; in Manitoba, the Northwest Territories and British Columbia, \$653,000.

The Mitchell, So. D., Gazette, had the following to say of the Pierre school's commencement. "The closing exercises of the Pierre Indian school drew a large crowd of residents of the city to see what progress is being made by the wards of the government. Under the care of Superintendent Levensgood more progress is being made than for many years prior to his management, and the work of the closing exercises shows this in every way. The school has been kept not only in its limit, but in fact has been crowded, and the new buildings under construction will be needed at the opening of the next school year. About twenty-five pupils have completed the course which is required of them and left for their homes at different places over the northwest."

Mr. Petzoldt, a missionary from Wolf Mountain, Montana, visited Haskell on Wednesday of last week. He was accompanied by White Arm and Bread, two Crow Indians. They had been attending a Baptist convention in St. Louis and stopped here to visit the Montana children. Both White Arm and Bread are fine looking Indians and the former is especially progressive. When the missionary first went to that field he had trouble finding a site for the mission. White Arm gave up his desirable allotment for that purpose. He afterwards insisted that the missionary family should occupy his comfortable log house until their home was ready, while he lived in a tepee. Not many white men would have been as self-sacrificing and generous.—Indian Leader.

A press dispatch in speaking of the sensational train marriage of an Indian girl to an "eastern swell," says she is a graduate of Carlisle and speaks English, German, French, and Italian fluently. Carlisle's course of study is certainly a good one. By the way, the only conviction secured in the recent term of federal court at Sioux Falls was that of Spotted Bull a "Carlisle graduate" for horse stealing. The press reporter has not forgotten how to attach the term, "Carlisle graduate" whenever it is necessary to speak of the Indian of to-day. We will gladly present a copy of *THE REVIEW*, as published, for one year to any one proving either Spotted Bull or "Indian Princess" to have been in attendance at Carlisle at any time and we will make the subscription for life if either ever graduated.—Flandreau Weekly Review.

PERTAINING TO UNCLE SAM AND "LO"

A Pottawatomie Indian Fair.

"The Pottawatomie Indian Fair" is advertised in matter sent THE JOURNAL. It is to be held at the Pottawatomie Agency, Nadeau, Kansas, September 19 and 20. This is an annual thing with Agent Williams and his Indians. He believes in having his family all get together at least once a year for a good time. Of course, Kack-Kack, the "silver-tongued orator," is there in all his paint, feathers, etc. What would such a gathering be at Pottawatomie without this celebrated Indian? Mr. Williams offers suitable prizes for displays of stock and agricultural exhibits and in other ways encourages his Indians toward better development in following the white man's way. Of course, all the Indian sports and contests are held, from the foot race to the barbecue. Every Indian on the reservation looks forward to this yearly event, which the present agent has turned to such good use—the encouragement of better civilization.

May Go to Europe Next Year.

From the Toledo, Ohio, Blade.

For the first time in history an Indian band may make a tour of Europe next year. The band to make the trip is the government Indian organization that is playing at the Farm this week, and the tour of the parks now being made is in the nature of an experiment to judge whether the trip contemplated will be a success.

So great has been the success of the Chilocco band this summer that there now remains little doubt that the European trip will become a reality and the preliminary preparations are already being made for the voyage across the Atlantic.

The band was at the St. Louis Exposition last year and from its experience there the idea of the present tour was suggested. At the end of this season reports will be made to the Commissioner of Indian Affairs and on the criticisms of the work done and the effect the summer engagements have had on the boys in the band will depend the plans of the leader.

Choctaw Indians Have Fared Badly.

The families of the indigent Mississippi Choctaw Indians, brought from Mississippi to the territory two years ago at the expense of the federal government by the Dawes Com-

mission and held in camp near Atoka until they could be placed upon their allotments, are said to be in an unhappy condition. They have been unable to make a fair beginning as farmers because of their poverty, and many are in want. The total number of these Choctaws is about 300. Their allotments were selected in the southeastern part of the Choctaw nation. Much of the land is heavily timbered. Before crops could be grown successfully it was necessary to clear the land, and in the interval the Indians have fared badly.—Arrow, Tahlequah, I. T.

Another View of the Apache Release.

Geronimo and his Apache tribe, now held in captivity at Fort Sill, have found a friend in the Tucson Star, a paper published in Arizona. The Star thinks it will do the Indians in that locality good to permit the return of the captive Apache Indians; that it will be of benefit to the Arizona Indians morally and otherwise, as the captives can act as school teachers and tell their brethren of the wonderful things seen during captivity. Besides, the Star declares, it will be an act of mercy to permit them to return to their former homes and look again upon the graves of their ancestors.—Rush Springs Landmark.

Oneida Indians are rapidly disposing of their property on the reservation and indications are that it will be only a matter of time when many will be forced to join the ranks of the wanderers. The largest number of warranty deeds transferring Indian lands ever recorded at one time was brought to the Outagamie register of deed's office recently, when 415 acres of land were sold at a combined value of \$6,000. Most of the land was purchased by two persons, C. G. Wilcox of Depere securing 281 acres, and Jacob Falk of Depere securing 134 acres. Whites are buying up all the valuable land on the reservation and many of the redskin sellers are living on the money and have no income.—Milwaukee Sentinel.

The Indian Office has annulled the allotments to the Chippewas, as made under the Steenerson bill, by Agent Michelet last spring. The action of the department according to instructions received by Agent Michelet is caused and prompted by the reports of special agents who have reported to their chiefs that the allotment was not on the square and that the Indians were not treated in an impartial manner. The Indians, with some exceptions, are satisfied with the allotment as made by Agent Michelet.

TWO NOBLE INDIAN GIRLS.

From "Out West," Los Angeles, Calif.

Among the good things that have recently happened to the distressed Campo Indians—thanks to the public interest of Southern California—is the placing of a little squad of field matrons at Campo. The government is paying a part of the salary, and private contributions from the East are eking this out. The American matron, Miss Robinson, has seen service before and is meeting all expectations, with her two noble Indian women, Frances Lachappa (daughter of that fine old type Narcisso, at Mesa Grande) and Rosalie Nejo. The latter is not included in government aid, but is essential to the work, and the Sequoya League has undertaken to give her \$5 a month for the next twelve months as a slight assistance. It would be glad to double this amount if the funds are forthcoming.

Both of these Indian girls are educated, refined, of high character, and of clear intelligence, and they are doing enormous good among their people. Naturally, they add very greatly to the efficiency of the white matron. They are located at Campo and are to be provided with a team so that they may make the rounds of all five reservations—a pretty serious mountain trip in any weather. There could hardly be a worthier assistance than any given to these two devoted girls.

Miss Lachappa is 24 years old. Her mother died at her birth and she has been brought up by her grandfather at Mesa Grande. She went to the Mesa Grande school, thence to the Perris boarding school. Coming back on vacation and finding her grandfather living on acorn meals only, she secured a place to do housework and sent home her earnings. Then she was matron of the Mesa Grande school; and afterwards went to the Phoenix, Arizona, boarding school, paying much attention to cooking and music. Thence she went as assistant in an Episcopal Mission among the Paiutes near Reno, Nevada, for two years. By her own earnings she has built a comfortable wooden house for her grandfather and furnished it. Last December she entered this important but self-sacrificing work at Campo.

Miss Nejo's mother died when she was twelve. Rosalia, in her child years from eight to twelve, walked to school four or five miles every day. At twelve she was sent to the San Diego Mission school, and was there, off and on, for eight years—sometimes with

intermissions to earn money by housework. She was matron of the Mesa Grande school for two years; and then without pay, assistant to Mrs. Mary B. Watkins, the devoted woman who has done so much for the Mesa Grande Indians, and who had broken down in health. Rosalia then spent two years in San Mateo, California, working her way through a course in Mission work. She saved enough from her wages to build her father a good wooden house, which she furnished and decorated. Several oil paintings of her own execution adorn the walls.

At Campo, with Miss Robinson, these Indian girls are conducting a little school—which is sadly hampered for want of books and materials. For blackboards they are using planks covered with black cloth. They not only teach the children, but are carrying helpfulness to the families, teaching the women to sew, make over clothing, cook, and so on.

All that these devoted young women ask is a poor living. There ought to be no doubt that in Southern California there will be many glad to give them that—and more. And contributions for this purpose can be sent to the Sequoya League.

CHILCOCCO'S BAND ABROAD.

Pittsburgh, Pa., July 22nd, 1905.

Mr. S. M. McCowan, Supt.,
Government Indian School,
Chilocco, Oklahoma.

Dear Sir:—We take great pleasure in reporting to you on a visit which the band from your school (now playing at Luna Park, Pittsburgh) made to our factory yesterday, during which short time they favored us with a concert in the auditorium that was most highly appreciated by all our employees. In this connection we wish to speak a word in regard to the quiet, refined and gentlemanly demeanor of the members of the band, all of which impressed us most wonderfully with the result of the work you are doing in their behalf.

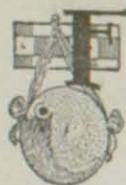
We feel like expressing our appreciation of their visit in some material way and herewith enclose our check for \$25.00, part of which we hope may be of some assistance to the young men in preparing themselves for their life work.

With every kindest wish and hope for the success of your work and that of the young men under you, we remain,

Yours very truly,
H. J. HEINZ COMPANY,
Per HOWARD HEINZ.

THE PAWNEE PEOPLE

M. R. Gilmore in Cotner Collegian



OR all native Nebraskans a great deal of interest must naturally attach to the people commonly called Pawnees, but who called themselves Charix-e-charix, i. e., "the people," for they were our predecessors, occupying the main part of what is now Nebraska. Indeed the name of the state comes from what they called the principal river of the country, Ne-paras-ka, i. e., "broad river."

There is every evidence that the Pawnees occupied the region between the Niobrara on the north and the Republican on the south, and from the Elkhorn on the east to a line from north to south which would cross the Platte somewhere above the junction of its two branches. One proof of this is the specialization of the words signifying directions. O-kut-ut literally means "up stream" and O-ku-kat means "down stream." Their villages were usually along the banks of the streams just mentioned, whose course is from west to east. Thus O-kut-ut has acquired the meaning of "west" and O-ku-kat "east." In the same way puk-tis-tu means "towards the Omahas," and kiri-ku-ruks-tu means "towards the Wichitas;" they now mean respectively "north" and "south," yet in historic times the Omahas have lived not north but east of the Pawnees, though long ago they did live north of them.

The evidence of tradition, place-names, linguistic relationship and the cultivation of maize, beans, squashes and tobacco point to a southern origin of the Pawnees. Their traditions relate that their ancestors came from the south-west across two ranges of

mountains, eastward as far as the Mississippi river and then northward to the Nebraska country.

The stock to which the Pawnees belong is called the Caddoan, from one of the tribes, the Caddo. The main group of the stock is the Pawnee na-



Caroline Murie, a typical Pawnee.
A Chillico Student.

tion, comprising the four confederated tribes, the Pita-hawi-rat, the Chawi, the Kit-ke-hah-ki, and the Skidi.

On the northeastward journey from their place of origin in Mexico it would seem that first the Lipans dropped away and became a separate tribe remaining in northern Mexico; then at other points along the way the Heucos or Wacos, the Caddos, the Keechies, Tawaconies, Tonkaways and Wichitas remained behind. At a very early time the Skidi seem to have pushed on northward as far as the country of the Platte and Loup rivers. This latter river received its name from them,



AN OLD-TIME PAWNEE CEREMONIAL MUD LODGE.

as they were called the Wolf people, and French voyageurs consequently gave that name, Loup, French for "wolf" to the river along which they lived. At some time after the Skidi came to this country and before they were rejoined by the other three tribes they had left in Oklahoma or Arkansas, they themselves suffered another separation, a band going off far to the north upon the upper Missouri river and becoming the tribe known as the Arikaree. Finally the other three tribes of the main Pawnee stock, who had from the first remained together throughout their wanderings, caught up to the Skidi in this northward migration, found them to be their long-lost relatives, made treaty of peace with them and lived as friends and allies to them; but jealousies and rivalries broke out, and the Skidi made war upon the other three tribes. For this act the allied tribes made severe reprisal upon the Skidi, conquered them and incorporated them into the Pawnee nation, which ever since has consisted of these four tribes, always encamped,

when together, in the following order: First at the east the Pita-hawi-rat, then at short intervals the Chawi, the Kit-ke-hah-ki, and then at the interval of about a mile to the west the Skidi. The head chief of the nation was chosen from the Chawi. This tribe ranked first in point of numbers, influence and intelligence.

The Pawnees subsisted partly by their crops of maize, beans, and squashes; partly by gathering certain wild roots and berries and other fruits; and partly by the rewards of the chase. The principal game was the buffalo. Two great hunts were made each year, in the summer after planting and in winter after the harvest. The buffalo furnished them flesh for food, skins for clothing, sinew for thread and bow-strings, and from the shoulder-blades they made the hoes with which the ground was tilled.

The architecture of the Pawnees and of their relatives to the southward, the Wichitas, of similar form but different material. The house of the Wichitas a conical

structure formed of a thatch of prairie grass laid over a framework of poles, the whole being supported by a circle of heavy pillars. A circle of upright poles frame the wall, smaller branches laid against these and over all a layer of earth. Ventilation and light were secured by means of a circular opening in the dome. The smoke of the fire-place, which was in the center of the floor, escaped through this opening, the draft being regulated by a skin or blanket to the windward rigged on three sticks upon the roof. Both Wichitas and Pawnees constructed temporary lodges of poles and brush.

The entrance to a Pawnee house is at the east side, and at the opposite side of the house, in the most retired position, farthest removed from the ordinary passing of the inmates, was the family altar. Near the altar stood the sacred drum and on the wall above it hung the sacred bundle, while upon the altar rested the skull of a buffalo. In the early morning when the entrance was opened the rising sun shone in across the fireplace and lighted up the altar. Children were taught to pass reverently and not to play near the altar.

The Pawnees were a very religious people, worshiping the Supreme God under the name Tirawa, The Ruler, to whom they devoutly prayed and made offerings of the first-fruits. Their religious ceremonies contained many beautiful symbolic rites.

Differs With Mr. Curtis.

From the Guthrie Capital.

Most assuredly there are grafters in the Indian Territory. Yet that is no reason why that country should remain under the interior department, as Wm. E. Curtis, recommends "for the protection of the Indian." The people of the Territory who are on the grounds and are for this reason more familiar with

conditions, could better protect Poor Lo under statehood than can Secretary Hitchcock now. Grafters, a plenty connected with the interior department, have been discovered in the north-west yet no one could advance this as a reason for doing away with the interior department. Neither should Mr. Curtis argue that because of the few grafters in the Indian Territory statehood should not be granted. Regardless of the grafters in either the Indian Territory or the interior department, statehood for the Indian Territory with Oklahoma means more for the prosperity and development of that section and for the conservation of the proper interests of the Indian, the white man and the negro, than does the administration of the interior department to the prosperity of the United States.

Secretary Hitchcock is a noble, upright man, and has done much to guard the Indian. He has doubtless made mistakes, but on the whole he has done excellent work. Perhaps no one could have done better. But the fact is patent that the administration of the affairs of the Indian Territory from Washington is not a success. The great body of people of the Indian Territory are intelligent, refined, progressive, and just as capable of running a state Government, not more capable, than is cosmopolitan New York with its large foreign population, its Tammany and its naturalization certificate frauds at every election. Autonomy is the proper thing for New York. It is the proper thing for the Indian Territory, even though one considers only the people composing the population of each.

In no place in the United States are conditions ideal. For Mr. Curtis to hold up a very small element of the Indian Territory as furnishing a "powerful argument against statehood" is evidence that he has failed to bring that broadness of mind into play that should characterize a writer of his reputation and influence. He was in the Indian Territory only three days and only in a limited portion. The task was too large even for him, and he further permitted his overzealousness for the defense of Secretary Hitchcock, who, though he has made mistakes has the confidence of the people of the two territories, to becloud his better judgment, and lead him into a biased and distorted statement of the facts.

Good Service to New York.

Observation and Cafe Cars are in service on the Wabash between Kansas City and St. Louis both directions. Also on No. 8, the fast train to New York.

ITEMS OF INTEREST WE SHOULD KNOW

Dr. P. W. Roberts, who some years ago was assistant Indian Commissioner, recently died in Washington.

Miss Mae Glace, a teacher at Phoenix Indian School, married one of her pupils this summer at Los Angeles, California.

The Interior Department recently lost an old employee in the demise of Joseph T. Bender, who had been in that department for 36 years.

There is a growing sentiment in New York State in favor of making citizens of the Iroquois Indians, who are prosperous, and many well educated.

Buyers recently bought and shipped 1,300 head of cattle from the Indians on the Flathead reservation in Montana. The pony business is also good, they being shipped to Minneapolis.

Moosedung, chief of the Indians on the Red Lake (Minn.) Reservation, died recently. Moosedung was fifty years of age and was highly honored and respected by the members of the tribe.

We do not hear so much about the non-payment of the tribal tax in Indian Territory. It is because the merchants have decided it is best to pay it, for the courts have decided it must be paid.

Mary Yellow Calf, of Cody, Wyo., a full blooded Crow squaw, is suing for divorce, because, as she alleges, her husband, Charlie Smallman, wants her to wear a corset and high-heeled shoes and she won't do it.

The report comes from Everett, Wash., of the death of Doctor Jim, a noted Indian medicine man, at the advanced age of 106 years. Doctor Jim did not die of disease, or old age, or of his own medicine; he died from a gunshot wound.

H. E. Wadsworth, United States Indian Agent on the Shoshone reservation, is authority for the statement that not later than next year the Government will begin work on the construction of a mammoth irrigation system on the Wind River reservation to reclaim 400,000 acres of land on that portion of the reserve to be thrown open to settlement on June 15th, 1906.

About 25,800 acres of land in the Grand Ronde Reservation are to be sold by the Gov-

ernment by sealed bids. This reservation lies in the southwest of Yamhill County, Oregon. There seems no maximum limit of the acreage to be offered for in one bid, but the minimum is stated at one section, 640 acres. The sales are to be for cash, and the proceeds to be distributed among the various tribes on the reservation. Bids to be delivered at the land office at Portland between the 3rd and the 10th of October next.

The Flathead Indian reservation will be opened for settlement this fall. There are approximately 1,500,000 acres of land in the entire reservation, of which probably half, deducting the amount allotted to the Indian residents, will be thrown open to homestead entry. The reservation is in the northwest part of the state and lies to the south and west of Flathead lake, one of the largest and prettiest bodies of inland water in the entire northwest. The reservation is largely prairie and valley land, and there is no land more productive in the state.

In a communication to Acting Indian Commissioner Larrabee, Acting Secretary of the Interior, Judge Ryan, states definitely that the tribal schools of Indian Territory will close March 4, 1906, as all appropriations for the maintenance of tribal schools will be discontinued after March 4, 1906, unless Congress meets the situation with new legislation. Mr. Ryan realizes that the territory is facing the danger of losing its already insufficient educational facilities, but finds that the responsibility for remedying the threatened evil lies with Congress, and not with the Interior Department.

Commissioner of Indian Affairs, Francis E. Leupp, has been a busy man this summer. From April 13th to August 15th he was only in his office two days. In the four months he was away the Commissioner has supervised the opening of bids for supplies at the Indian warehouses in St. Louis, Chicago, New York and San Francisco and has attended to many other matters relating to Uncle Sam's Indian wards. In addition to supervising the opening of bids for Indian supplies, the Indian Commissioner visited nine Indian reservations, in each instance calling together the tribal council and discussing local conditions and needs at first hand. Many Indian Schools were also visited by Mr. Leupp on his trip West and North, it being his first appearance at most of these schools. During his absence he kept in close touch with affairs of the Indian Office.

NEWSY ITEMS FROM EVERYWHERE

Another Indian physician has been added to the ranks. Eugene Smith, an Oneida, Hampton 1899, has just been graduated from the Medical college of Milwaukee, Wis.

The Chilocco World's Fair Indian band was a great drawing card the last half of the session. The music of this band is wonderfully well selected and executed.—Winfield Chautauqua News.

A Ponca Indian at Red Rock was boasting of his daughter's graduation from the Chilocco school, and said: "My girl she heap smart; write letter that go to Chicago or San Francisco, just same as to Ponca City."—Ponca City Courier.

Harold A. Loring, of Portland, Me., has received an appointment from the secretary of the Interior as supervisor of native Indian music. Mr. Loring has passed some time among the Sioux Indians of the Rosebud Indian reservation in South Dakota, becoming much interested in the Indians and their music. His new duties will take him among the various reservation Indians.

By the time this issue reaches its subscribers it is expected that Chilocco will be using natural gas, piped from Arkansas City, Kansas, for fuel. These pipes are laid to the school and nothing is needed except the burners for the boilers. The burning of gas will be a fine thing for the school in many ways and means a saving to the Government of more than \$5,000 yearly.

The Delawares have received their last pay from Uncle Sam. There are approximately 2,157 Delawares who participate in the payment and they got \$150,000, or about \$70 per capita. The roll was made from the Dawes Commission roll. This is the last payment the Delawares will ever receive. It is their final settlement with the Government. They are but the remnant of a once great tribe, and occupy but a small section of the northern part of the Cherokee Nation. They receive the same allotments as do the Cherokees.

The Cherokee National Female Seminary, of Tahlequah, I. T., has just issued a handsome brochure of that historical institution. The Indian Print Shop executed the work. The book contains a historical sketch of the Seminary, its pupils and the people connected with it, beginning from its establishment. It

it beautifully illustrated with photographic views and is to be distributed as an historical souvenir of the Seminary, which ceases to exist at the end of tribal relations, in March, 1906. The brochure can be had by addressing Miss M. E. Allen, Cherokee Seminary, Tahlequah, I. T., and will cost you fifty cents in Strathmore cover. In limp leather, \$1.50.

A curious candle is made by the Indians on the Pacific coast of British Columbia. It is a little fish called "Enlanchon" or "candle-fish." In length it is no longer than one inch, and looks like a smelt. In fatty material it is the richest of all fishes, and from this it becomes an excellent substitute for candles. The Indians dry it, and then it will burn with a bright flame. Sometimes they light it simply at the tail, but often they run a wick of woolen threads through the body of the fish. Dried and smoked, this fish makes a delicious food for winter use—at least the Indians say so,—and the oil is used in place of butter by the squaws.

Down in the Cherokee Nation they are laughing at an Indiana school teacher who is reported to have invaded the Nighthawk settlement in search of a blanket Indian. This instructor of youth wanted to go back home with information, to be imparted to his pupils, about the ways of old-fashioned Indians who abide in wigwams and make their living with bow-and-arrow and tomahawk. Amazed to find himself surrounded at the railroad station by Nighthawks, mild-looking fellows wearing the garb of civilization, he took the first train home convinced that the days of the noble red man in the forest are no more; that there is not a blanket Indian in the Territory.—St. Louis Republic.

From 10 to 15 Arapaho Indians of Cantonment are working with team and scrapers for Contractor Coffin in grading the Kansas City, Mexico & Orient Railroad between the South and North Canadian Rivers. The Indians get \$3.00 per day and get paid every evening in "spot cash," according to agreement made with the Contractor before starting to work for him. This remark was made to one of the Indians: "This is better than even freighting for Uncle Sam, who only pays at the end of the quarter." "Yes," said the Indian, "We get paid very evening and the work is easy, but we have to keep moving all the time." Mr. Coffin is well pleased with the work of the Indians.

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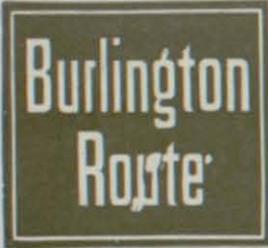
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