

## Chilocco R.R. Time Table

The trains below stop daily.

SANTA FE ROUTE.—Going north, 11:35 a. m. going south, 9:17 and 11:03 a. m.

Mail is also taken by north-bound trains at 7:05 p. m. and 8:31 a. m., and by south-bound train at 8:00 p. m., not scheduled to stop at Chilocco station.

FRISCO LINE—Station known as Cale, South bound, 7:30 a. m. and 5:02 p. m ; north bound, 12:04 a. m. and 6:38 p. m.

NEW ERA MILLING COMPANY,  
Manufacturers of the Celebrated  
"POLAR BEAR"  
FLOUR.

ARKANSAS CITY, - - KANSAS

## DOANE & JARVIS

Farm machinery Wagons,  
Buggies, Carriages, Field  
and Garden Seed, etc., etc.

109 S. Summit.

ARKANSAS CITY, KAN

## Geo. L. Beard,

Guns, Ammunition and Sporting Goods  
Fishing Tackle and Athletic Goods.

Fine Repairing a Specialty, Arkansas City, Kans.

MILLER'S  
PHOTOS

ARE THE BEST.

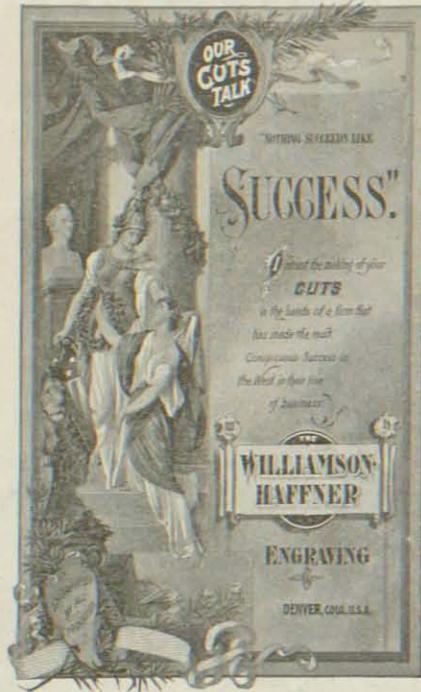
Empire Steam Laundry,

ARKANSAS CITY.

TELEPHONE NO. 25.

C. N. Hunt, Proprietor.

ONE DOOR NORTH OF GLADSTONE HOTEL,



## REMEMBER US

Whenever you want HARNESS  
or a bill of HARDWARE.

## HAMILTON HARDWARE CO

Arkansas City, Kans.

G. S. Hartley, Pres.

N. D. Sanders, Cashier

## The Citizens State Bank

Capital, Fifty Thousand, Fully Paid

A Home Institution.

We Solicit Your Business

## Missouri Pacific Time Table.

Arkansas City, Kans.

No. 810 Passenger, departs ..... 12:30 p. m  
No. 894 local freight, departs ..... 8:00 a. m  
No. 893 local freight, arrives ..... 11:30 a. m  
No. 849 Passenger, arrives ..... 4:00 p. m

No. 810 makes close connection at Dexter with fast train for Coffeyville, Pittsburg, Nevada and St. Louis, and for points on the Iron Mountain route south of Coffeyville. Also with fast express for Colorado and Pacific Coast points.

Local freights carry passengers between Arkansas City and Dexter.

W. A. RUPERT, Agent.

If you "can't go" we'll bring the wilderness to you—If you can we'll tell you HOW, WHEN and WHERE

# FIELD AND STREAM

On Sale on All News Stands—15c

Don't miss HORACE KEPPHART'S series of articles on **Camping and Woodcraft**

nor DWIGHT W. HUNTINGTON'S series of articles (just beginning) on

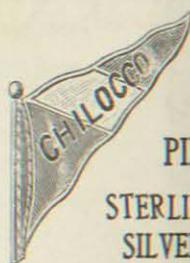
**Game Clubs, Parks and Preserves in America**

covering this important subject in all its newly developing phases as it has never yet been covered. Every sportsman and all who are interested in game and fish preservation will be vitally interested in these articles, written by the author of "Our Feathered Game" and "Our Big Game" especially for **FIELD AND STREAM**.

To all who send \$1.0 for a year's subscription to **FIELD AND STREAM** and mention this magazine we will send, postpaid, a copy of Theodore Roosevelt's book, "Hunting the Grisly and other Sketches." If preferred, we will send, in place of Mr. Roosevelt's book, a copy of "The Sporting Dictionary," or a pair of our famous water color duck-shooting pictures, entitled "Hit and Miss."

**Field and Stream**

35 West 21st Street, New York City



PINS

STERLING SILVER

*Enameled Red, White, Green*

*Price 50c*

STRLI G SILV R SPOONS.

No. 1. \$1.50, 5 o'clock size Oklahoma Handle.

No. 2. \$1.75, Indian figure on flat Handle.

No. 3. \$2.50, Same as No. 2, Gilt and Enameled Bowl.

No. 4. \$2.00, Head on front, Teepee on back of Handle.

No. 5. \$2.15, Size and Style of Illustration.

No. 6. \$2.50, Same as No. 5, Copper and Gilt finish.

No. 7. \$3.25, Like No. 5, Large Heavy Size.

No. 8. \$3.75, Same as No. 7, Copper and Gilt finish.

By Mail Postpaid.

**E. L. McDowell**  
Jeweler

Arkansas City, Kansas.



**ART STUDENT'S MAGAZINE.**

For Students of Pen-and-Ink and Brush Drawing.

Teaches the arts that pay—practical magazine and newspaper illustrating, cartooning, commercial designing, etc.

Over 12 free lessons in every volume; about 50 drawings, by subscribers only, published and criticised each issue. A true helper to the beginner, No. 152 Masonic Temple, Kalamazoo, Michigan

Mention the JOURNAL whenever you write our advertisers.

## Get out of the Habit

of taking a daily dose to *relieve* constipation.  
This means a daily injury to sensitive organs.

**Get to the cause of the trouble**

**Cure your Constipation**

**Chase's**

## Constipation Tablets

Called Velvets by those who know

will cure the worst case of constipation.  
They make your digestive organs do their  
work--regularly--naturally.

**25 Cents.**

In watch shape bottles, fit  
vest pocket. 25 cents.  
Your druggist, or—

CHASE MFG. CO.  
Newburgh, N. Y.

**SPECIAL  
OFFER**

Send 5 stamps to Chase  
Mfg. Co., Newburgh, N. Y.,  
and a full-size 25-cent  
bottle will be mailed to  
you at once. We want to  
prove our word. Write  
to-day.

# The Farmers State Bank

Arkansas City, Kansas.

CAPITAL \$50,000. UNDIVIDED PROFITS, \$25,000.

—DIRECTORS—

WM. E. OTIS,

JNO. L. PARSONS.

J. MACK LOVE,

E. NEFF,

A. H. DENTON.

WM. E. OTIS, PRESIDENT.

A. H. DENTON, CASHIER.

For the biggest assortment of

## Good Gas Goods

at lowest prices

*Gilbert-Sturtz Hdw. Co.*

Everything in Hardware

Arkansas City, Kansas.

T. B. OLDROYD and  
COMPANY,

**FURNITURE AND UNDERTAKING**

Arkansas City, Kansas.

## Badger Lumber Co.

B. W. BOARDMAN, Agent.

Lumber and Building Material

Estimates Cheerfully Given.

Arkansas City, Kan.

## FOR DRUGS, BOOKS,

Fine Stationery and Lowney's  
Chocolates.

CALL AT *Sollitt & Swartz,*

ARKANSAS CITY, KANSAS.

## DR. L. D. MITCHELL,

...DENTIST...

Opposite Farmers' State Bank, in K. P. Block.

## L. D. HODGE

DENTIST,

Over Home National Bank,

ARKANSAS CITY, KANSAS.

## WE SAVE YOU MONEY

On Dry Goods, Clothing and Shoes.

Immense Assortment and the Very Lowest Prices.

No Trouble to Show Goods.

## THE NEWMAN DRY GOODS COMPANY,

ARKANSAS CITY, KANSAS.

Mention the JOURNAL whenever you write our advertisers.

## E. KIRKPATRICK,

(Successor to Furniture Johnson)

FURNITURE, WINDOW SHADES, CARPETS, QUEENSWARE, STOVES.

### Undertaking a Specialty.

*Easy Payments.*

ARKANSAS CITY - - KANSAS.

Subscribe for The  
JOURNAL.

Send in Your 50 cents

GEORGE O. ALLEN,

Wall Paper, Painting,  
Signs.

SATISFACTION GUARANTEED.

A SIGN OF



THE BEST

People in the Indian Service often want private stationery—everyone, anywhere, in any business who is up-to-date, does—Do You? THE INDIAN PRINT SHOP does work for quite a few people in the service. The above trade mark tells the tale. When you wish something printed, tell us about it and we'll talk it over. Samples sent. Address either Superintendent McCowan, Chilocco, or THE INDIAN PRINT SHOP, same place. 🍀 🍀 🍀

## Navajo Blankets A Specialty

I will send to any U. S. Indian Agent or Superintendent a consignment of choice Navajo Blankets and Rugs, subject to approval, to be returned if they do not suit. My prices are RIGHT and my goods the best to be had.

C. C. MANNING,

U. S. Indian Trader,  
Navajo Indian Reservation,

Fort Defiance, Arizona.

J. S. YOUNKIN

Has Best Values in

FOOTWEAR

Arkansas City, Kansas.

EAGLE LOAN CO.

JEWELRY, WATCHES,  
DIAMONDS, BICYCLES,  
SPORTING GOODS,  
BICYCLE SUNDRIES,

Unredeemed Pawn Pledges always on hand  
at a Bargain

Watch and Bicycle Repairing a Specialty

413 S. Sum. St., Syndicate Bldg. Arkansas City, Kans.

BUNKER AND FRETZ

—The New Druggists—

Agents for "Quickheal"

The Family Ointment. Ask for sample box



# Wurlitzer Band Instruments

Drums, Fifes,  
Clarionets, Etc.

☐ If you want drums, trumpets, band or orchestra instruments, pianos, phonographs, etc., for the school, don't fail to write us before purchasing.

## LARGEST ASSORTMENT *To be found in This Country*

☐ You are urgently requested to Consult us before buying Band Instruments and supplies. ☐ Our experience of fifty years places us in a position where we supply right goods at the right prices. ☐ Our Artist's Symphony Band Instruments are the height of perfection, and are used by leading Bands and soloists.

WE CARRY A COMPLETE LINE OF THE FAMOUS Buffet Clarionets, Bassoons, Oboes, Saxophones and the Renowned Duplex Drums

### Our Repair Department

Is equipped with every facility for prompt and first-class repairing. Nothing but skilled labor employed. Prices reasonable.

### Old Instruments Taken in Trade

We are always willing to take old instruments in trade as part pay on New Instruments, or as pay for music of our own publication. ☐ LIBERAL ALLOWANCE MADE.

☐ We Publish Up-to-date Band and Orchestra Music  
Violin Parts of the Orchestra, or Cornet Parts of the Band Music, on application

# The Rudolph Wurlitzer Company

MANUFACTURERS AND IMPORTERS OF BAND INSTRUMENTS

121 East Fourth Street,

Cincinnati, Ohio

Mention the JOURNAL whenever you write our advertisers.

# 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.

## CONTENTS FOR FEBRUARY:

	PAGE
How Indians Live—Views Taken for THE JOURNAL of Four Homes on the Tonkawa Reservation, Oklahoma - - - - -	Frontispiece
Native Music of the North American Indian—By Harold A. Loring - - - - -	9
Crazy Snake's Last Defeat - - - - -	12
A Plea for the Indian Harmonization of all Indian Music - - - - -	14
"Lo" and Other People - - - - -	15
Opportunity—A Poem—By O. H. Lipps - - - - -	17
Ending of An Historical Indian Institution—Illustrated—By M. Eleanor Allen	19
The Passing of the Five Great Indian Nations of Indian Territory - - - - -	20
Broken Bow—A Poem—By Isabel McArthur - - - - -	25
The Fiesta in New Mexico—By C. J. Crandall - - - - -	26
In and Out of the Service - - - - -	28
Official Report of the Indian School Changes for January - - - - -	30
Some Interesting News Gossip From Espanola - - - - -	32
An Ojibway Legend—Poem—Submitted to the JOURNAL by the Author, Elaine Goodale Eastman - - - - -	33
Wampum Money—From Powell's Ethnological Report - - - - -	36
Tulalip Agency and School, Washington—Illustrated—By Dr. Chas. Buchanan	37
Some Indian Testimonials—By W. A. Petzoldt - - - - -	50
Said of the Indian's Way - - - - -	52
Indian Child Life—Descriptive - - - - -	54
A Story of an Indian Battle—Pawnees and Omahas Against the Sioux - - - - -	56
Educational Department—For the Teachers and Others - - - - -	57
A Summer School?—By A Superintendent - - - - -	74
Review of the Books Received - - - - -	75
Official Report of Indian Agency Changes for January - - - - -	76
The News at Chilocco - - - - -	77
Among our Exchanges - - - - -	78

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, SUPT. S. M. McCowan, or E. K. Miller, Business Manager.



THE WAY INDIANS LIVE—VIEWS TAKEN FOR THE JOURNAL OF FOUR INDIAN HOMES ON THE TONKAWA RESERVATION, OKLAHOMA.

---

# The Indian School Journal

---

PUBLISHED EVERY MONTH IN THE INTERESTS OF THE UNITED STATES INDIAN SERVICE

---

VOLUME SIX

FOR FEBRUARY

NUMBER FOUR

---

## NATIVE MUSIC OF THE NORTH AMERICAN INDIAN

BY HAROLD A. LORING

*The first of a series of articles by the author for The Journal*



THE attention, not only of musicians, but of people in general, has been attracted during recent months to the serious efforts being made by the Government to perpetuate the native music of the Indian. Our present Commissioner of Indian Affairs has long been of the opinion that there is much in the Indian which is worthy of preservation, and that such should be retained, rather than crushed out. In his report of the past year to the Secretary of the Interior, the Commissioner says: "It is in pursuance of the general idea of saving instead of crushing what is genuinely characteristic of the Indian and building upon this, that I have taken steps for the perservation, through the schools, of what is best in Indian music. This is a subject which has never been sufficiently studied in the United States. Eminent musicians in all parts of the world express astonishment that our

people should have left so noble a field almost unexplored, particularly in view of the beautiful themes derivable from certain native songs and dances which are rapidly passing into oblivion through the deaths of the old members of the tribe and the mistaken zeal of certain teachers to smother everything distinctively aboriginal in the young.

"As a matter of fact, the last thing that ought to be done with the youth of any people whom we are trying to indoctrinate with notions of self-respect is to teach them to be ashamed of their ancestry. As we Caucasians take not only pleasure but pride in reviving the musical forms in which our fathers clothed their emotions in religion, war, love, industry, conviviality, why should the Indian be discouraged from doing the same thing? Our German-born fellow-citizen makes no less patriotic an American because he clings affectionately to the songs of his fatherland. Why should the Indian, who was here with his music before the white conqueror set foot upon the soil?

"The Indian schools offer us just now our best opportunity to retrieve

past errors, as far as they can be retrieved, on account of the variety of tribal elements assembled there. The children should be instructed in the music of their own race, side by side with ours. To this purpose an experimental start has been made—and signs are already visible that the idea is spreading favorably among the teachers; and its popularity outside of the service is attested by the enthusiastic reception given by mixed audiences to the performance of genuine Indian music by a well-drilled school band, as a change from the conventional airs it has been in the habit of playing.”

I shall endeavor, in a series of articles in this magazine, to show the methods pursued in recording and perpetuating the native songs, and to give illustrations of the songs of the various tribes.

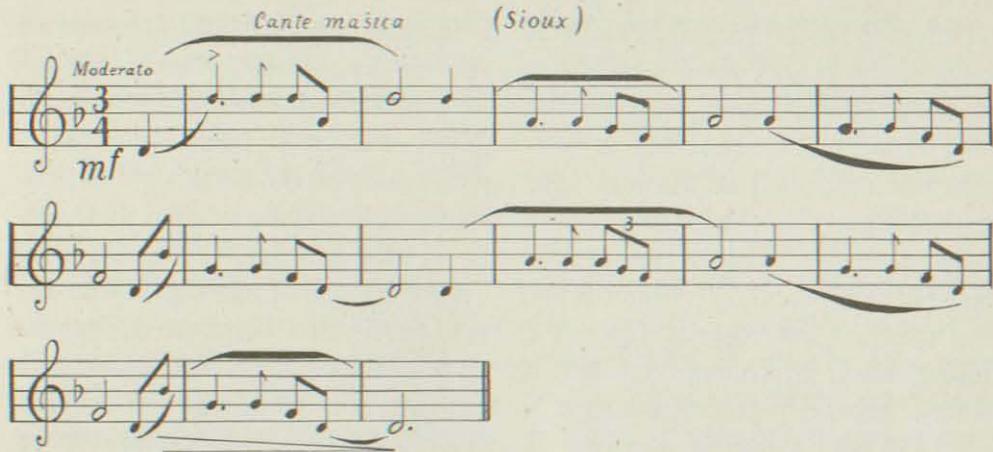
Before the songs can be retained, they must be recorded, and I have followed two methods in doing this. The first is by employing the aid of the phonograph, or talking machine, and the second is by transcribing the songs directly onto paper by musical notation, from hearing them sung.

To depend solely upon phonographic records is not entirely reliable, unless the records are made under the most favorable conditions, and this is not always possible. For example, if one attends an Indian dance such as the Indians of nearly every reservation hold on Fourth of July and similar occasions, expecting to obtain good phonographic records of the songs of the dance, he will meet with disappointment. I once attended an Omaha dance on the Rosebud Sioux Reservation in South Dakota, armed with a good phonograph and some blank records. When the dance had reached its height I set the machine in motion

and took impressions of the music, using about a dozen records altogether. The machine was placed in the most desirable location in the dance tipi, near the so-called choir. I felt certain that I had obtained some records which would be nearly perfect, but when, later on, I reproduced them, I could hardly believe they were the ones I had taken. First, I was sure the machine was out of order, and was turning the cylinder unevenly, but I found on listening closely, that this was caused by the heavy drum-beats at the dance. Next, I noticed that the most prominent vocal sound was not the singing of the choir, but the yelling of the dancers, with the shrill tremolo of the women as they applauded the men who were dancing. Next in prominence came a series of dog-barks, followed by other sounds that I was not at all anxious to have on the records. The real music of the songs of the dance, as sung by the half dozen young men who had constituted the choir, was faintly discernible at times; but not one of the records was really worth preserving, nor was one of them of any assistance in making transcriptions of the songs into musical notation. From this experience I learned that it is useless to attempt to record Indian songs at an Indian dance.

It does not necessarily follow that a phonograph cannot be used to advantage in recording the native Indian songs, for it may be made most useful when employed under proper conditions.

The Indians who are to sing into the machine should be taken into a small room, and should sing directly into the horn of the phonograph. It is hard for an Indian to sing his native songs in their correct tempo unless he has a drum to beat, but as the drum-beats



SOME NATIVE MUSIC RECENTLY TRANSCRIBED BY THE AUTHOR.

make so bad a sound when reproduced, the Indians should be given some dull sounding object to beat on, and only one of them should beat upon it. If this improvised drum is kept much lower than the position of the phonograph, it will make exactly the right impression on the record. When reproduced it will sound distinctly enough to show where the drum-beats should occur without being so prominent as to spoil the whole effect by making it sound as if the machine ran unevenly. The surest, most accurate manner of recording native songs is to transcribe them directly into musical notation upon hearing them sung. In this way no false tones are recorded, and after having a song sung slowly, several times, it is possible to obtain a quite accurate writing of it. Songs taken down by this method should be verified by having other Indians sing the same song and comparing the copies of the music as recorded in each instance. It might seem at first that it would be difficult to get an Indian to patiently sing a song over and over, but most of them take a great interest in having their native music recorded, and they are usually very patient and untiring in giving assistance.

Of the two methods, this latter is

the more satisfactory, but the best way of all is to combine using a phonograph and taking the songs down in musical notation as they are being sung.

There are many efforts which may be made to keep the native music of the Indian from dying out. It is indeed mistaken zeal which causes so many of the employees in the Indian School Service to keep the children from speaking a word of their native language and from singing a measure of their native songs. While the Indian should be encouraged in every way in the constant use of English, it is a mistake to give him the impression that his own language is disgraceful and that he should be ashamed that he is an Indian. There is indeed much in the Indian that is worthy of preservation, and surely his songs are so.

The use of the native music should be encouraged in the day schools; the reservation boarding schools, and in the nonreservation schools. Much has been done toward preserving the old plantation songs of the negro, so why should we not make every effort to preserve the songs of the Indian? Song is to the Indian almost a part of his very existence. He has songs appropriate to every occasion in Indian life,—songs

of war, songs of the hunt, songs of love, songs of the various dances, songs to the Great Spirit, songs for rain, for good crops, etc., etc. It is in non-reservation schools that the most need exists for teaching the Indian children their own music. In the reservation day and boarding schools, I have found that when I undertook to teach the Indian music to Indian children, it generally ended by their teaching it to me. The boys and girls who live in camp and attend the day schools are at home enough to hear so much that they know the songs thoroughly.

The young people who attend the reservation boarding schools are in camp all summer and they, too, know the songs. There is seldom an evening in the larger of the Indian camps when there is not some singing, so it would be strange indeed if the children who lived at home and are at school only during the day did not learn the songs. I find them very reticent at first about singing their songs in school, but after talking with them and explaining the wishes of the

Commissioner, I usually get one or two children to start a song—though with great hesitation at first—and the others will soon follow. I write a native song on the blackboard in musical notation and explain it thoroughly. In the boarding schools there are generally some of the pupils who can read music, and these are always interested to see their own songs written in musical notation. In the non-reservation schools there are many pupils who left their homes when quite young and have forgotten the Indian songs. They are much more like white children than like Indians. To them I teach the songs slowly and carefully, illustrating with blackboard and piano. The teachers also are given illustrative lessons and a few of the bands have already mastered some of the native themes.

It is hoped that during the coming months serious efforts will be made by the teachers along this line of work. In the articles to follow I shall set forth the best methods of teaching the Indian young people the songs of their own race.



## CRAZY SNAKE'S LAST DEFEAT



**C**RAZY SNAKE, chief of a band of 2,000 full-blood Creek Indians, has been told by the President that the Indians of the Creek nation had voted in favor of allotment of lands and severance of tribal relations, and that his particular band would have to comply with the vote of the majority, and the laws of the country. Crazy Snake

has tried hard for many years to maintain the old tribal life of his Indians, and to avoid modern plans. He has fought in Congress and everywhere else to have his way. As a last resort he appealed to the President. He got no satisfaction. Through his interpreter, Silas Jefferson, Crazy Snake told the President that his own band of Indians had not voted on the treaty, and desired to live as their fathers before them had lived. Although greatly disappointed the stoic face of Crazy Snake indicated no change when he left the President after the interview.

As THE JOURNAL has said before in its columns, Crazy Snake has bitterly resisted the innovations of the half-breed and the encroachments of the white man. His failure to induce President Roosevelt to allow the full-bloods to retain their ancient customs shatters his fondest hopes.

Crazy Snake, or, as he is called in his own tongue, Chit-to-hah-jo, was born fifty-five years ago on the Canadian River in the Creek Nation. His paternal grandfather, Oh-poh-ta-ho-la, was a chief, with the dictatorial power of making treaties. He ranks in Creek history among their great national figures. He concluded the treaty of 1832 wherein the United States guaranteed to the Creeks, so they claim, undisturbed enjoyment of their national institutions and tribal form of social government; the treaty that his grandson now insists is ruthlessly broken.

Since boyhood and the troublous times of the sixties his life has been spent on his farm, about thirty miles from Muskogee, I. T., the principal town in the Creek country, named from the Creek Nation, "Muskogee" meaning "creek" or "stream" in the native language.

When the civil war broke out the Creeks divided in their allegiance, those of the southern part of their country joining the seceding States. These sought to force the rest of their tribe to revolt, and when they refused, attacked them. Crazy Snake's father and four uncles, with other Creeks who remained loyal to the Union, assembled with their families and goods and attempted to gain the protection of the Union troops. As they marched northward toward the Kansas line they were repeatedly assailed and scattered by the more numerous rebel Creeks. Each time they gathered themselves together again and pushed onward,

reaching the cover of the Union guns after a toilsome march of 200 miles.

Throughout these perilous days Crazy Snake, not then in his teens, bore himself with the fortitude of a veteran soldier, assisting to the limit of his strength in breaking the burdens and protecting the weak.

When peace came he returned to the farm and took no active part in the public life of his people until about twenty years ago, when he was elected chief of the full-blooded Creeks. Since then he has been the leader of the conservative Indians of every tribe in the Territory, jealous and suspicious of men and things that were not as he had always known them. Especially has he opposed the indiscriminate adoption into the Creek Nation of half-breeds, negroes, and even whites, which has resulted, as he foretold, in the passing of the governing power from the true Creeks into the hands of a motley collection, as he claims, who are bent only on spoiling the rightful heirs of the nation.

When the question of abolition of tribal relation and allotment of lands was raised, Crazy Snake called his full-blood Creeks to a great council and conferred with them as the best legal and peaceable means of preventing its adoption. He made a stirring speech to his countrymen that was construed by the government as seditious and treasonable, whereupon he was arrested and imprisoned for several years. He thinks that the Government should reward him by acquiescing in his plans for the part the loyal Creeks took in the Civil War.

Though silent by nature, Crazy Snake is a finished orator when occasion demands. It was his ability to sway his imperturbable countrymen by his fiery words in the great council that gained him the chieftainship, and makes him now feared by the mixed blood faction of the Creeks.

# A PLEA FOR THE INDIAN HARMONIZATION OF ALL INDIAN SONGS

BY FRANCES DENSMORE

OUR opinion in regard to the proper harmonization of Indian songs must depend upon whether we believe the harmony of any melody is inherent in it, or is something simply adapted to it. True harmonization is more than an accompaniment,—it is a fulfilment of the melody, expressing fully what the melody only suggests.

The subject of Indian music is attracting a great deal of attention which is gratifying to those who have been enthusiasts, while others were skeptical, but we who have been and are now enthusiasts cannot fail to realize the dangers besetting the present hour. There are many popular fallacies as to what constitutes the main characteristics of Indian music.

The Indian race needs a musical guardian until it comes of age, and we rejoice in the appointment of Mr. Harold A. Loring as supervisor of native Indian music.

The work of collecting the songs of the Indian is ours; we may use them if we like, adding to them such harmonies as may please us to adapt them to our purpose, but I believe that the adequate and final harmonization of the best ceremonial songs can only be done by an Indian. For instance, there are Indian melodies that can be harmonized with equal correctness in two different keys, giving a slightly different effect in each, this even extends to an occasional choice between a major and a minor key, either conforming to the rules of harmony; yet if we believe that the original melody unconsciously followed a harmonic line it is impossible that both were in the mind of the singer. In such a case I believe that the choice of harmonization should be left to an educated Indian for decision.

Those familiar with the work of Miss Alice C. Fletcher will remember that Prof. J. C. Fillmore harmonized the songs published in her Monograph, with the assistance of Mr. Frances La Flesche, the son of an Omaha chief. Prof. Fillmore often told me of the splendid co-operation given him by Mr. La Flesche.

Their work required great care and patience. Prof. Fillmore would play the melody on the piano, experimenting with one harmony after another and Mr. La Flesche would say: "That

sounds right to me up to a certain point; there you hear a chord which I do not like." Prof. Fillmore would try another,— "That is better but it is not quite right yet." After a time Prof. Fillmore would find the chord which satisfied the ear of the Indian and it would sometimes prove to be the beginning of a modulation not remotely indicated in the melody. Prof. Fillmore's analysis included Indian songs from tribes extending from the Arctic circle to Central America and from the Atlantic to the Pacific ocean. By the study of hundreds of these songs Prof. Fillmore established the scientific fact that they unconsciously follow harmonic lines. In the simpler songs these are readily discerned, but when the songs express high and noble thoughts the harmonies become more elaborate and are less easily traced. Unfortunate indeed for Indian music that the Great Silence claimed too soon the man who was solving his problems! With all respect to those who are developing Indian music to-day, my own opinion remains that the songs harmonized by Prof. Fillmore and Mr. La Flesche have an artistic atmosphere and a certain element of unity which is lacking in other work. Their songs are *convincing*, while the others have me unsatisfied.

The songs of the Indian possess a reticent dignity. If a superficial impression is received, or if one generalizes and says that Indian music is "wied" or "noisy and discordant," the Indian singer will not attempt to convince him to the contrary, yet beneath these exterior phases lie the passion and fire and dramatic power of elemental man.

Suppose we found a collection of unfinished Indian pottery, the design only partially completed, and suppose we attempted to work out the pattern,—could we give the pottery quite the same finishing touch as the dark fingers that laid it aside? The white man has lived in houses and worn shoes too long to follow with ease the trail of the Indian in the land of Native Art.

Some day a musician will arise from the Indian race who will take the melodies which we are collecting, and who will translate for us their hidden harmonic thought, expressing it in terms of the white man's culture. He will do by intuition that which our most

conscientious work cannot accomplish. Nothing will be hidden from him, and he will develop the thought in tone-color of voice and orchestra, for he will bring to the work a nature like that from which the music sprang.

Our modern system of education aims to preserve the Indian's pride of race, and the best of his native characteristics. This system should eventually produce Indian musicians who shall come into the inheritance of their race, and not only develop the melodies we have collected, but compose the true

Indian music, fully expressing the life of the people, as Russian and Polish composers have done for their nations.

The white man takes a little melody into his studio filled with books, pictures and the instruments we make in factories, but the little melody is too frightened to reveal its true self. Let the white man keep the little song or give it only some simple setting, until from the prairie and the forest and the mountain shall come the child-race, grown to its maturity, ready to claim the songs of its ancestors, making them fully its own.



## *"Lo" and Other People*

For the quarter just ended, Major Jackson, Indian agent at the Sisseton agency, has paid out \$53,000. All but \$16,000 of the amount went to Indians as lease money for the use of Indian lands by white settlers.

Newspaper dispatches say that an Indian, Mozo by name, has been found in the southwest who can run one hundred yards in nine seconds. He has been taken east where he is supposed to "clean up" the professionals.

The lot sale of the townsite of Pawhuska, Osage Nation, will net the rich Osages \$100 more per capita. This is one of the first steps toward transforming that great Indian reservation into a white man's country. There were 1,269 lots sold, aggregating the sum of \$225,000. The lowest price paid for a single lot was \$3; the highest price \$5,000.

H. E. Huntington, of the Southern Pacific Railroad, is preparing to establish a permanent Indian exhibition in southern California. It will have a group of every tribe of Indians in North America permanently quartered there, besides an art gallery containing Indian photographs. The Indians will live in their native dress and will engage in various handicrafts.

Representative Burke of South Dakota has introduced a bill which he says is calculated to meet the demoralizing conditions among the Indians growing out of a recent decision of the supreme court, in which it was held to be lawful to sell liquor to an Indian who holds land under allotment. The bill postpones for twenty-five years the citizenship of Indians

who shall hereafter acquire lands through allotment.

The Indians of the Onieda reservation are now engaged in hauling poplar wood to the local pulp mills. They dispose of hundreds of cords each winter and realize from \$4 to \$4.50 per cord. Notwithstanding that they have followed this practice for a quarter of a century their supply does not seem to diminish. The mills consume all they haul and it is only occasionally that they are overstocked. Poplar wood has been a great source of revenue for the red men of Wisconsin.

The prohibition state committee of South Dakota has completed arrangements for carrying on special work among the Indians of South Dakota, who by reason of taking their allotments of land have acquired the rights of citizenship. The special temperance work first will be taken up among the Indians of the Cheyenne River reservation, and will be carried on by J. G. Innes, who for some time has been connected with the Good Will Indian Mission on that reservation.

Inspector Jenkins thinks that the government will allot the lands in severalty to the 1,900 Osage Indians within the year. They will possibly take 200 acres of land per capita and then there will be left over a million acres of land, which will be sold to white settlers. There are now many white people on the Osage reservation. The Osage nation is one of the richest agricultural sections of the Southwest, well watered and adapted to growing anything that will grow in Kansas, Indian Territory or Oklahoma. It is wonderfully rich in oil, gas and shales and building stone, in addition to its agricultural value. The royalty to the Indians for the present year will amount to \$260,000, which is one-

tenth of the output, with oil selling at 51 cents per barrel. After the first of next April the Indians get their royalty increased from 10 to 12½ per cent of the oil produced.

J. H. Seger, the oldest Indian school teacher in the Southwest, has prepared the manuscript for his experiences among the Indians and, with the aid of Hamlin Garland, the noted novelist, Mr. Seger will have them printed in a book. Mr. Seger is one of the unique characters evolved from the Southwest and the book telling of his experiences in this section of the country will prove a most interesting work. For many years he was Indian agent at Seger, O. T., which was named for him.

Among the Indians on the Winnebago reservation there is a religious organization called the Mescal society. Among the religious rites is the eating of a kind of bean imported from Mexico, and which has a very deleterious effect on the red-skins. The beans convert them in to wild lunatics for a time, and one died recently as a result. The society meets once a week, but the orgies last nearly a week, so as a matter of fact their sessions are almost continuous. It is said that these beans are more injurious than fire-water.

Unable to gather their usual amount of rice or to obtain the regular supply of fish for the winter, many of the Indians of the Leech Lake reservation are threatened with starvation, according to Chief Flat Mouth. It is a pitiful tale of distress, especially among the decrepit reds, that the chief tells. He says the older members of his tribe are wholly destitute and are already suffering the tortures of hunger. The mildness of the weather is all that has prevented death from smiting with a heavy hand the unfortunate patriarchs of the reservation.

Mr. Charles Frohman is reported as preparing to present, next season, a play in which every character is an Indian. It is a drama written by Messrs. W. C. and Cecil De Mille, and will depict Indian life of the old days. All of the actors, fifty in number, will be Indians, there being twelve chief roles. Mr. Frohman will give it an elaborate production in one of the largest New York theaters, and there will be nothing lacking to make it a historical delineation of the west. The Messrs. DeMille will spend several weeks next summer in the West visiting the places where the scenes will be laid and gathering "atmosphere" and stage properties.—Carlisle Arrow.

#### CHIEF PORTER'S EARNEST ADDRESS.

In a recent address, issued to his tribe, General Pleasant Porter, chief of the Creeks, one of the great nations of Indian Territory, said:

"The vitality of our race still persists. We have not lived for naught. We are the original discoverers of this continent and the conquerors of it from the animal kingdom, and on from it first taught the art of peace and war, and first planted the institutions of virtue, truth and liberty. The European nation found us here and were made aware that it was possible for men to exist and subsist here. We have given to the European people on this continent our thought forces. The best blood of our ancestors has been intermingled with their best statesmen and leading citizens. We have ourselves been an indestructible force in their natural history.

"We have shown what they believed to be arid and desert places were habitable and capable of sustaining millions of people. We have led the vanguard of civilization in our conflict with them for tribal existence from ocean to ocean. The race that has rendered this service to the other nations of mankind cannot perish utterly.

"Though our tribal organization is fading away, we will be transformed as a potent factor, an element within the body of Christian civilization. The philosophy of the history of the future shall trace many of the principles of government and institutions so dear to them to those they found among us.

"Now that we have demonstrated that we have the ability to make for ourselves and our children homes, and having the sanction of every law, let us make for ourselves this firm and fixed resolution; let our every act speak it forth; let the elements or forces of nature carry our resolutions to our fellowmen the world over; let them in their sense know and feel it and enter upon the performance of our high mission.

"Many of you have accomplished it already; many have begun it; begin at once and devote all your energies of soul, mind and body to the task set before us, even if it takes years—yes, a lifetime to carry it out.

"When we have thus resolved to make for ourselves and our children homes, we will have indited in and upon ourselves a law for our guidance which divine and human law will protect and sustain us in its maintenance. No statutory law will ever annul it, and we shall then have risen to the place of our high destiny."

# OPPORTUNITY.

(With Apologies to Mr. Ingalls.)

BY O. H. LIPPS.

Leader of human destinies am I!  
Success, wealth and fame follow in my train.  
In town and country alike I wander; I refrain  
From no place, high or low, in passing by,  
But visit hovel, mart and palace. Oft again  
I come and knock unbidden at the gate!  
If feasting, idling, or reveling in swinish sleep,  
Arise! awake! Shake off the lethargy of thy stupid state.  
For just around the corner with a stuffed club I wait;  
And at thy approach, with direful stroke,  
I let fall with one fell blow upon thy sluggish pate.  
Those who rise, recovered from the shock, reach various 'states,  
According as they persevere and follow in my wake.  
Those who hearken not nor heed the blow,  
Are condemned to failure, penury and woe.  
But when hope has flown it is useless to implore,  
Then they seek me in vain, I will return no more.





CHEROKEE NATIONAL FEMALE SEMINARY, TAHLEQUAH, CHEROKEE NATION, I. T.

# THE ENDING OF AN HISTORICAL INDIAN INSTITUTION

BY M. ELEANOR ALLEN

TO THE great mass of Americans who pause long enough in their mad pursuit of pelf and position to read the daily headlines of the doings of Congress, the ceasing of tribal relations March 4th, 1906, is just so many words encumbering the column and blocking the way to the more important item on the *coup d'etat* that secured Senator Burton his mileage, or the latest *bon mot* of Senator Depew.

Not so to the members of the Five Civilized Tribes—not so to the proudest of them all, the Cherokees. Blotting out for eternity the name of a people should arouse sentiment in the most stoical—but more than a name is on that date to be laid upon the sacrificial altar. Common title to a beautiful land endeared to them by the graves of their ancestors, a voice in a government that answered their requirements peculiar to their conditions, a system of free schools for the education of their children, will be surrendered half regretfully, half willingly, in the name of progress.

After that dreaded date there will stand pleading with fortget-fulness the two old Seminaries at Tahlequah, the once capital of the departed Nation.

The Boys' Seminary, somewhat after the Doric style of architecture, is a relic of before-the-war days, having been founded in 1849 with one of similar construction for girls at Park Hill, near Tahlequah. The latter burned in 1887 and was immediately replaced by the beautiful modern structure now occupied. It stands on a small eminence over-looking the little city and the country for miles around.

The Building is steam heated and electric lighted and supplied with water from one of Tahlequah's hundred springs.

On the first floor are found all the school and recitation rooms, laboratory, library, office, dining room, and kitchen. The second and third floors are devoted to music, bed and bath rooms. A suite of six rooms on the third serve as a hospital. The house furnishes ample accommodations for one hundred and eighty girls, besides teachers and other employes.

The school-room work extends from the third grade through the usual four-year high school course, including vocal music and a full course in domestic art. Bead work and basketry are features of the lower grades. The beautiful work in hand sewing, the interest manifested by the girls, and the gratification of the parents, argue strongly in favor of more industrial work in all our schools. Most of our girls make every thing they wear from every day gingham dresses to evening organdies. Many of them have a knowledge of sewing and other house work before they enter our school and make rapid progress and are a help to others not so fortunate.

The idea sometimes gets abroad that the Cherokees are ashamed of work and that they are wealthy enough to hire others to do it for them, etc. We can not speak for all the Cherokees—but the girls who attend the Seminary come from homes unused to servants, and are brought up just as any girl in a family in moderate circumstances elsewhere in the United States might be.

All the lighter house-work is done under careful supervision by the girls. One class of them—mostly full-bloods—work their way through school by setting the tables and washing dishes. The other girls, Seniors and Juniors excepted, are detailed to sweep and dust hall-ways, school-rooms, etc., and do such other work as a large house from time to time demands.

Piano and voice culture are given for \$5.00 per month extra. Five teachers have charge of the music and they, together with eight others in the literary and industrial departments, constitute the faculty. They receive their appointments from the Cherokee Board of Education and Supervisor of Cherokee Schools. Five dollars a month covers every expense of each teacher. Any Seminary teacher will say truthfully that her "lines have fallen in a very pleasant place." There is little of the discipline necessary in public schools encountered here. The girls are no different from

other girls in the world unless it be that they are just a little more obedient, more respectful, more appreciative, and more affectionate than most girls we meet.

Hundreds of the most prominent women of the nation have been "old Seminary girls" and every home in the land, from the humblest to the most pretentious, has come under its uplifting influence, and holds it in high reverence. Its powers for good can scarcely be over-estimated, especially among the full-blood class that needs it most of all.

While all the Cherokees witness the dissolution with sorrow, yet it is with the assurance of material benefit to all but the full-blood. His only hope lies in the line of education and makes one wish that somehow, some way, when the old Seminary emerges from under the auctioneer's hammer, it may still continue its course of beneficence and stand throughout the years to come a monument to a people worthy of remembrance.



## THE PASSING OF THE FIVE GREAT INDIAN NATIONS



**B**EFORE THE JOURNAL goes to press for another issue the time will have passed when the movement toward tribal government will have culminated in the dissipation of all tribal affairs of the Choctaws, Chickasaws, Cherokees, Creeks, and Seminoles,—the five great tribes of Indian Territory.

March 4 the tribal governments of the five civilized tribes of the great Territory will expire, and these great Indian tribes will no longer be recognized as tribes or nations.

The movement to break up their tribal governments began in 1893. But little was accomplished until the passage of the Curtis act in 1898. Under this law and various agreements, rolls of the tribes have been made and most of the lands have been allotted. A bill introduced by Mr. Curtis, and just reported, provides for the final disposition of the affairs of these tribes.

The membership of these tribes is about 80,000. They own 20,000,000 acres of land and possess about \$9,000,000.



THE SOPHOMORE AND JUNIOR CLASSES OF CHEROKEE MAIDENS, 1906—  
CHEROKEE NATIONAL FEMALE SEMINARY, TAHLEQUAH.



THE 1906 CLASS OF CHEROKEE NATIONAL FEMALE SEMINARY—THE LAST CLASS TO GRADUATE  
FROM THIS HISTORICAL INDIAN INSTITUTION.

These conditions made the legislation on their affairs the most important Indian legislation ever enacted by Congress.

These Indians are the most civilized, the richest and the most powerful in this country. They went to the Territory from their Southern homes to get away from the white man, but they had not been in their new country long before they enacted tribal laws admitting white people and held out inducements for the white man to marry into their tribes. Today there are in the neighborhood of 600,000 white people in Indian Territory.

Before the war the Indians owned slaves. In the treaties made with the tribes in 1866, each tribe agreed to make certain provision for their ex-slaves. There are about 20,000 freedmen on the rolls of these tribes.

The Indians conduct their own schools and colleges, at a cost to the tribes of nearly \$500,000 a year. Their lands are rich in minerals and are excellent for farming and grazing. The great oil and gas wells in the Cherokee nation have attracted millions of capital to that country.

Representative Charles Curtis, of Kansas, who is slated to succeed Senator Burton, is the author of more important Indian legislation than any man who has occupied a seat in the House in recent years. He is an authority on all matters pertaining to the Red man, being part Indian himself. His bill providing for the final disposition of the affairs of the Five Tribes has just been unanimously reported to the House from the Committee on Indian Affairs.

In his report on the bill, Mr. Curtis says:

"There have been 66,217 applicants for enrollment as members of the Choctaw and Chickasaw tribes, and all of these applications have been passed

upon except 2,860, of which 1,539 are children, 1,221 of which are dependent upon the determination of a legal proposition which is now before the Department.

"There were 49,464 applicants for enrollment as Cherokees, of which all but 3,779 have been acted upon. Of this number 1,776 are intermarried whites and the question of their right is now pending in the Supreme Court and 2,006 are being held for further information.

"There were 20,120 applicants for enrollment as Creeks, all of which have been passed upon but 3,450, of which 2,410 are children claiming recognition under the act of March 3, 1905.

"The rolls of the Seminoles have been completed with the exception of the applicants of 414 children, who are entitled to enrollment under the above act."

While the tribes will go out of existence as such March 4, the Indians will continue to live where they are and will be a part of the new Territory or State, provided Congress passes the joint Statehood bill, making one great State out of Oklahoma and Indian Territory.

#### FROM A MISSIONARY'S STANDPOINT.

A dissatisfied Indian pupil recently complained that they had told him that this was a high school—"but they don't furnish any clothes at all." A school is a place where clothes are furnished, and every thing else. If a high school is to provide free food and clothes, a college ought to furnish top buggies. And what should a university do! That is a fair sample of an Indian idea of what a school should be. Where did they get that idea? The United States Government has taught it to them. That one idea may be said to sum up all the results of government schooling. It is considered strange therefore that mission schools are finding it very difficult to take even the first step toward creating a proper valuation by requiring some things to be paid for. The mission school announces that its pupils must provide their own clothing, and we look toward the time when the pupils will pay for their food. Mission schools are struggling to make a small beginning in

the development of a true valuation of education. But the government schools persistently oppose the teaching of this most essential lesson. And how can government schools do otherwise under the present self-destructive system. There are more government schools than pupils. Every government superintendent must have his enrollment up to some required impossible number or lose his job. So every superintendent sends forth his teachers to overrun the reservations. Solicitors reservation at a time, bidding against each other and bribing for pupils. Anything in the shape of an Indian will do to make up the enrollment.

The old Indian says to one: "How much will you give me if I let my boy go to your school? That other teacher says he will give me a pair of pants," "How much will you charge for taking my boy to your school," will never be asked as long as the government is in the school business. It is absurd that the United States has no compulsory education law for Indians. The building of too many government schools is a shameful extravagance. And the system of sending forth agents to beg and bribe pupils, till every Indian thinks that white men were specially created to serve worthless Indians, is an abominable crime on the part of our government against civilization, and a pretty sure pre-ventive of any progress towards self-support in the race that our government professes to be educating for citizenship.—F. B. RIGGS, in *The Word Carrier*.

#### PONCA FOLKS AT CHILOCCO.

From the Ponca City *Courier*.

Last Saturday afternoon in accordance with arrangements previously made, the Ponca City basket ball team, accompanied by a number of friends and enthusiastic backers, went up to the Chilocco Indian school for the purpose, as they said, of showing the Chilocco girls how to play the great game of basket ball. But for some reason their plans were not fully carried out, for when the game was over, it was found that the score stood 44 to 7 in favor of the Chilocco team.

Considering the fact, however, that the Ponca girls were playing a team that has been thoroughly trained in their own gymnasium, the opinion of expert players is that they did remarkably well and have no reason to feel despondent over the result.

But the ball game was in fact only an inci-

dent of the occasion and a small one at that, the main feature being the royal entertainment given the Ponca City people by the faculty, employes and students of the Chilocco school. Not content with providing them with the best of the house afforded during the afternoon, they were invited to remain over night, and a dancing party and other amusements were provided for their entertainment during the evening.

The great school with its 800 students, its large body of teachers and small army of employes, its wonderful dairy herds of cattle and fine stock of every kind, together with the magnificent buildings and all in perfect order, was a revelation to the Ponca City folks, who had not visited it before, and they are at loss to find language in which to express their admiration for the institution and their appreciation of the generous hospitality accorded them.

#### Commissioner's Civil Service Report.

Following is the abstract of reports to the civil service commission of changes in the Indian school service for December, 1905:

No. of appointments,	95
No. failed to accept,	30
No. absolute appointments,	4
No. Reinstatements,	7
No. Transfers in this service,	17
No. Transfers from this service,	1
No. Promotions and reductions,	12
No. Temporary appointments,	49
No. Resignations,	37
No. Indian appointments (excepted),	21
No. Indians resigned (excepted),	25
No. Laborers appointed,	6
No. Laborers resigned,	7
No. Marriages,	3

#### Another Flinn Story.

Superintendent John Flinn of the Indian school at Chamberlain, S. D., has at his tongue's end many quaint stories of Indian children.

Anent fatigue he said one day:

"A little redskin, Black Eagle, accompanied me on a tramp of sixteen miles.

"The boy walked well for his age, but the last two or three miles went hard with him. He gave pretty plain evidences of fatigue.

"'Tired?' said I.

"'No,' he answered; 'I am not tired, but I'd be glad if I could only take off my legs and carry them under my arms awhile.'"



## BROKEN BOW.

(How the Nebraska town got its name.)

Written for THE JOURNAL by ISABEL MCARTHUR.

The thistle stood "Attention" in the morning breeze,  
The sunflower turned its face to greet the sun,  
The squirrel played hide and seek mid the branches of the trees,  
With wild hop-vines and ivy, over-run.

All nature seemed to be in tune in that delightful spot,  
Could aught but peace, e'er find a lodgment there?  
But stop—remember Eden, by discontent was sought,  
Its bane still reaches—reaches everywhere.

"Westward the tide of empire takes its way"—  
Don't blame the red man, if he can but see  
In its onward march, a menace to his sway,  
And sullenly lets go his liberty.

Broken Bow! Thy name a tragic story tells,  
Of broken spirit—broken promise—broken heart—  
Of the Indian maiden, lured from her dusky lover's side,  
By flatteries and wiles—the white man's art.

The legend says the lover, when the maiden's heart grew cold—  
Broke his bow in twain, and far the pieces flung,  
But he carried, still, his arrows to keep alive his sorrow,  
And their uselessness, apart, he ever sung.

Broken bow, and arrow, lone,  
So like me—my Star Flower, gone;  
Sun, no more makes warm and light,  
Moon shines pale, through clouds, at night.

Shadows creep along the grass,  
Tall trees whisper as I pass,  
All night long I hear the river—  
Star Flower gone away forever.

We, who've builded "Broken Bow"—  
In our pride have watched it grow,  
From nature's Eden to a busy mart.  
Let us never speak its name,  
Without thinking whence it came,  
And that "Broken Bow," means also, broken heart.



# THE FIESTA IN NEW MEXICO

By C. J. CRANDALL



WAY down East where most of us come from, a Fiesta was unheard of, but we had our County Fair, and our Fourth of July to take its place. The Fiesta is the annual celebration of the community, and as each separate settlement, or plaza, has its own Fiesta, and as the people of New Mexico live in villages, it will be readily seen that Fiestas are common out here. Fiesta may be translated feast, and is primarily a church celebration, in honor of the patron saint of the plaza or village. The church ceremonies take place early, and are followed by sports, games, horse races, chicken pullings, etc. The vender of fruits, dulces, and what-not, are as numerous as at the old County Fair. In addition, games of chance are not infrequent, and the roulette wheel, the monte game, and numerous other devices for getting the peoples' money are on every hand.

Early in the morning one is wakened by wagons and buggies rolling and lumbering by; the church bell peals out in clear tones the signal for early mass. One rises early to watch the processions going to and from church, to behold a greater variety of vehicles than can be seen eslewhere. The lumber wagon, with one spring seat, and chairs behind seem to be in the lead, but there is the surrey, the mountain buggy, the top hack, the old stage coach, the chaise of George Washington's time, and several crosses between a hack and buggy that are of Latin origin, and are almost Moorish in design and equipment.

Not only the people, dark and

swarthy, but their dress, strikes one who has recently come from the East. There is nothing peculiar about the dress of the men, but the women—they cannot help but hold our attention. The matrons are dressed universally in black. They wear a black shawl or mantilla over the head, which falls gracefully down on a black skirt. The señoritas, or young ladies and misses, are dressed in all sorts of fashions, bedecked in all the colors of the rainbow. They wear hats instead of shawls, and those hats are something to be remembered. Where they come from, who the milliner may have been, to what century they belong, are questions that immediately arise in one's mind. But the busy merchant on the plaza could tell if he would.

The plaza is full of people by nine; we have had breakfast and soon mix with the crowd. Mass has been celebrated, and the real Fiesta is on. The stores are all doing a rushing business; the saloons of which there are not a few, are doing equally as well; the venders of pinon nuts, fruits, etc., are busy. A Mexican circus—with real Mexican actors from Chihuahua—is swaying the crowd to one side of the plaza. An enterprising merchant has a wheezy phonograph in his window to draw customers, and the sweet strains of La Paloma call back the musically inclined. The shrill whistle of a small engine reminds us that the merry-go-round has invaded the West. Here the wooden horses are being ridden by the boys, while in the moving carriages the country swain sits beside his señorita, with the madre at a safe distance, watching the performance, while she gently puffs a home-

made cigarette. Young men on horse-back ride in and out the crowd—all is pandemonium; all are happy. The universal language is Mexican, and one rarely hears the English spoken.

Here and there, in and out, darts an Indian in a white or red blanket; they mix with the crowd and enter into the enjoyments of the populace. We are told that an Indian dance has been arranged to take place in the plaza, and that later a pony race, and foot race for Indians also will be among the attractions. We are in time for the Indian dance, while the tourists or tender feet have their cameras ready to shoot on slight provocation.

The dance is held in the plaza, and the crowd form a circle several deep around the Indians, who, to the music, if it may be so called, of the tom-tom, jump, leap, kick and perform monkey antics, but keep fairly good step to the beat of the drum. This may be and probably is an Indian dance. I forget what they call it, a green corn, Omaha, Cheyenne, Arapahoe, or what-not sort of dance.

One thing is certain, these poor heathen dance hard for their money, and it is money they are performing for. The foot race is the next attraction, and the entries include Indians, Mexicans, and one college boy who happened to be in the town on this eventful Fiesta day. The college boy was winner by odds, and the Mexican second, and the Indians bring up the rear. This proves that the Indian has no place in sports competing with white blood.

Thus goes the day. Plaza restaurants feed the hungry crowd. Tourists seek the improvised curio stores conducted by a shrewd American who has gathered a few Navajo blankets and Indian-made goods to interest the tenderfoot. Night approaches with-

out any seeming diminution of the crowd, and we are told the baile or ball will close the eventful day. There are to be no less than six bailes, and we inquire of our landlady which one to attend in order to be in civil if not polite society. We are directed to a baile on the plaza, and by eight o'clock are perched on a wooden bench running around the room, awaiting developments.

The bailedores, or dancers, arrive early; they are the younger element, and the striking hat that first attracted our attention in the morning is in evidence. The musicians are perched upon a raised platform and the leader scrapes strains out of an old violin accompanied by a cornet and guitar, that fairly set the bailedores a-moving and hopping. Away they go in the dance—not a waltz or a two step, not the cotillion or lancers, but a native Mexican dance, which in some respects appeals to me as an improvement on our very own. Little time elapses between dances, and though a silent spectator none enjoy same more than I. Here and there may be seen a disciple of Judah mixing with these natives. They seem to speak the language, and in all respects to be like them except in color.

Thus speeds the night, and by ten o'clock I slip from the ball-room, retire to my quarters and reflect on some of the strangest sights I have ever witnessed.

Fifty Cents Well Spent.

Kansas City, Mo., Jan. 9, 1906.

Enclosed find 50 cents for THE INDIAN SCHOOL JOURNAL—the best 50 cents I ever spent for a publication—of course I may be prejudiced from my Indian sympathies as well as ethnologic and archrologic researches—having a large cliff and mound collection.

Believe my subscription expired in December; anyway be sure and start where you left off and oblige.

Yours truly,

M. C. LONG.

## *In and Out of the Service*

Year by year the noble red man becomes less and less in evidence, and chiefs in their war bonnets are rarely seen except when in exchange for coin of the realm they pose for artists or photographers.

For the establishment of a modern Indian village representing all the existing tribes of North America, Antonio Apache, graduate of Carlisle and Harvard and himself a full blood Indian, is attempting to enlist the co-operation of well known financiers of California.

A late census of the Passamaquoddy Indians of Maine shows the number of Indians to be 462. There have been 11 deaths during the year and 13 births, making the present number on the reservation 460. The general health of the people is reported to be good and there have been no epidemics during the year.

Supt. Nellis, of the Pawnee, Okla., Agency, writes: "As items of news from this Agency I might say that the Government is just completing a new stone office building and two new frame cottages for Agency employees. I am also advised by the Indian Office that early consideration is to be given to the preparation of plans for a boarding school plant."

Thirty years ago this week the Pawnee Indians passed through here on their way from Nebraska to their new reservation in the territory. A straggler of them broke into Sampson Johnson's house three miles north of town. Caught in the act by Mr. Johnson he was soundly beaten with his own rifle and send on his way a sadder and wiser Indian. There were about three thousand of them. They are now reduced to less than seven hundred.—Arkansas City Traveler.

Supt. R. A. Cochran of the Indian school is an up-to-date hustler. In the past year that he has been superintendent, many improvements have been made in the buildings and grounds. New cement walks have been laid about the school, the work being done by Indian pupils. New bridges have been built, and a new greenhouse and cold storage room are almost completed. Bids are at present being received for four new buildings—a new cottage for the superintendent, employes' quarters, a dairy building, and an

industrial building. The latter will contain the shops where the pupils work—the blacksmith, shoe and carpenter shops.—Saginaw (Mich.) Courier-Herald.

Supt. Light, of the Haward, Wis., School, writes THE JOURNAL, as follows: "We have an enrollment and average attendance of 516 pupils, and have refused more than 50 applications for lack of room to accommodate them. Have the most pleasant and in many respects, the most successful school, we have ever had. The entire month of December has been very fine weather, and children have coasted and skated to their hearts' content. We have had practically no sickness."

Ge-zhe-osh, patriarch of the Chippewas, the medicine man and chief, died at Hayward recently, aged 109 years. He was born in 1796, near the head of the lakes and in his younger days participated in the bloody wars between the Chippewas and the Sioux. He took a leading part in the treaty between the Government and the Chippewas and has made three trips to Washington as a member of delegations sent there to recover money due the Indians for their lands. He was a man of temperate habits, using neither liquor nor tobacco.

Pryor school, Mont., is 70 miles west of the agency. It is on the Toluca-Cody branch of the Burlington road. Main building cost \$23,500.00 three years ago; heated by steam, lighted by acetylene gas. Has fine gravity system of waterworks. Capacity, 50 pupils, enrollment 52. School is on the banks of Pryor creek, three miles from Pryor Gap—one of two passes in the Big Horn, Pryor chain of mountains, three miles from Pryor Canon. Good trout fishing the whole year and plenty of ducks, chickens and grouse close by. This school has fine land under irrigation and farm and garden work well cared for with good results.

The new chief of the Nez Perce Indians and the successor of Chief Joseph is Gilbert Williams, who in his tribal costume presents the appearance of a warrior of the olden time. In one respect, however, his appearance differs from that of members of his tribe at the time when it first encountered the French. He wears no ring in his nose, as his ancestors did. It was this custom which led the French to give them their name, Nez Perce, "Pierced Nose." They are the leading tribe of Shap-tain stock and call themselves "Shap-tin," but were known as "Chopunnish" to

some of the neighboring tribes. They formerly roamed over a large section of eastern Washington and Oregon and central Idaho, and the explorers Lewis and Clark, traversed their territory in 1805.

In speaking of Indian women Dr. Eastman, Sioux Indian, author and lecturer, says that they were never bothered by "the servant question." Their wants were simple and they could well care for their "home-made homes." Every stick and article was dear to them, for they were the result of their own patient labor. He claims that the white man's notion that the taking of human scalps was what constituted a "brave," was a mistaken one. Any brave action when danger was risked and victory won, whether on the hunting or battle field, gave a man that title, and in reality very few Indians had ever taken a human life.

Mr. W. M. Peterson, formerly assistant superintendent at Chilocco, and for the last two years superintendent of the Fort Lewis school, Colorado, has recently resigned and Mr. J. S. Spear, Supt. at Fort Yuma, Arizona, has been appointed to the superintendency at Fort Lewis. It is greatly to be regretted that Mr. Peterson thought it best to leave the Service. He is one of the best men in the Service, thoroughly reliable, conscientious, a splendid worker and always interested in the welfare of every student in his school. Whatever Mr. Peterson attempts now or wherever he goes, THE JOURNAL wishes him all good fortune.

The Episcopal Indians at the Cheyenne agency a few days ago gave the white members of churches a sample of what can be done in the way of raising church funds. A basket social was arranged and the baskets auctioned off. The auctioneer announced that he would not accept a bid at less than \$5, and when the cash was counted they found that they had raised \$335 for their church fund in one evening's fun. If the ladies of the average church among the whites could be assured of that amount for several days of hard work and considerable expense at a church fair they would think they had done wonderful work for their church.

The Crow Reservation is located in the south central portion of Montana. At present it contains about 3,700,000 acres. 1,200,000 acres will be open for settlement in a few months. There are 60,000 acres of land under irrigation and the wheat yield this year was

large, and the steam flouring mills will turn out about 300,000 lbs. of flour. The hay crop was very large and brought from \$5 to \$7 in the stack. Grazing permits yielded a revenue of about \$45,000.00. No rations have been issued this year but irregular labor is provided for able-bodied Indians. \$23,000.00 provided for this purpose last year. The money was used for building Indian houses and irrigation ditches.

In their studies of American Indians, ethnologists have found nothing more significant than the designs and patterns used in aboriginal decorative art. These things are symbolical in their nature, and throw light upon the psychology of the Indian. It has generally been assumed, says Youth's Companion, that all primitive decorative designs are executed with the consciousness on the part of the artists that they symbolize some definite object or relation found in nature, but the question is raised whether this is invariably the case. Among the American Indians the rule appears to be the more abstract the underlying idea is, the simpler and more purely geometric the designs become. In this way similar symbols may come to have different meanings among different tribes.

According to Mr. Loring, supervisor of native Indian music, it is not his duty to encourage Indians in their songs, as such would arouse warlike feelings. He merely records the songs as he hears them, that they may be preserved, along with the Indian folk lore and other things collected by the department and the Smithsonian Institute. At first he attempted to use a phonograph, but found it insufficient because the pandemonium of the war songs was too much for the machine. Since then he has personally recorded the songs as they have been sung, and when his labors are finished he will have a collection of all the principal Indian songs of the country. Since commencing his work he has composed an overture from some half dozen or more typical songs, and this overture will be played by the various Indian school bands of the country.

---

If the world's a wilderness,  
 Go build houses in it!  
 Will it help your loneliness  
 On the winds to din it?  
 Raise a hut, however slight;  
 Weeds and brambles smother;  
 And to roof and meal invite  
 Some forlorn brother.—Exchange.

## OFFICIAL REPORT FOR INDIAN SCHOOL CHANGES FOR DECEMBER.

### Appointments.

- John Beck, tailor, Salem, 780.
- Emma Dull, nurse, Rosebud, 600.
- Jessie B. Zook, cook, Rosebud, 480.
- Alice Guest, nurse, Ft. Mojave, 720.
- Cordelia Gallier, cook, Klamath, 500.
- Carrie C. Cole, laundress, Morris, 480.
- Frank Davis, farmer, Pine Ridge, 600.
- Edward Greene, farmer, Yankton, 600.
- Carl A. Gossett, teacher, Rosebud, 600.
- Mary C. Jorgensen, nurse, Chilocco, 600.
- Frank E. Slater, physician, Salem, 1900.
- J. Grant Bell, ind. teacher, Chilocco, 600.
- Frauces J. Boyd, asst. matron, Oneida, 400.
- Augusta Muhmel, laundress, Rosebud, 480.
- Matilda G. Ewing, matron, Red Lake, 520.
- Philip T. Lonergan, teacher, Navajo, 600.
- Emma I. Edgerton, asst. cook, Osage, 400.
- Frank J. Heda, tailor, Riggs Institute, 660.
- Ellen Alexander, teacher, Pine Point, 540.
- Nick Conner, teacher, Pine Ridge day, 600.
- Hans Klingenberg, teacher, White Earth, 600.
- Mary L. Whisnant, teacher, Mescale-ro, 540.
- Lillian Stubbs, assistant teacher, Tulalip, 540.
- Geo. F. Barnhart, industrial teacher, Moqui, 720.
- Arena T. Brown, kindergartner, Rosebud, 600.
- Chester C. Pidgeon, teacher, Ft. Totten, 540.
- Sidney D. Purviance, farmer, Wittenberg, 600.
- Frank E. Umbreit, engineer, Vermillion Lake, 720.
- Nancy R. Seneca, (Indian) nurse, Albuquerque, 600.
- James H. Martin, teacher, Neah Bay day, 72 per month.
- Thomas C. Ivins, industrial teacher, Greenville, 600.
- Lavantia I. Washburn, assistant matron, Pine Ridge, 480.
- Michael J. Gumbriell, assistant carpenter, Carlisle, 720.
- Alexander Wray, teacher, Great Nema-na, 60 per month.
- Edwin F. Banning, shoe and harness-maker, Salem, 660.
- Claud R. Whitlock, teacher, Cheyenne River, 60 per month.

### Resignations.

- John R. Cox, farmer, Klamath, 600.
- Mary E. Cox, matron, Klamath, 520.
- Geo. H. Alway, teacher, Salem, 600.
- Jennie T. Love, laundress, Kaw, 400.
- Ida A. Stebbins, matron, Morris, 600.
- Louis L. Hagen, tailor, Phoenix, 750.
- Jennie M. Hetrick, cook, Morris, 500.
- Josephine Tupper, cook, Seneca, 540.
- Wm. Pierce, gardener, Ft. Shaw, 660.
- Edwin C. Godwin, clerk, Carson, 1000.

- Bertha J. Dryer, teacher, Tomah, 600.
- Mattie Boileau, laundress, Morris, 480.
- Nora Y. Granger, seamstress, Otoe, 500.
- Emma Flake, teacher, Grand River, 600.
- Maud R. Brackney, teacher, Morris, 600.
- W. W. Cochrane, engineer, Shoshone, 900.
- Lou Goenawein, laundress, Ft. Mojave, 500.
- Matie A. Cobb, kindergartner, Tomah, 600.
- Nellie M. Miller, teacher, Arapahoe, 660.
- Geo. S. Fitzpatrick, teacher, Yainax, 660.
- Dona J. Gordon, matron, Little Water, 600.
- Ada M. Brink, kindergartner, Ft. Peck, 600.
- Augusta Schweers, matron, White Earth, 600.
- Recie Henderson, assistant matron, Navajo, 500.
- Nina F. Sargent, assistant teacher, Tulalip, 540.
- Elmer Gardner, assistant engineer, Phoenix, 720.
- Jessie Ranson, assistant matron, Phoenix, 540.
- M. Myrtle Smith, matron, Sac and Fox, Iowa, 500.
- William S. Ezelle, housekeeper, Sherman, 500.
- Harriet Green, laundress, Sac and Fox, Okla., 420.
- Media C. Tredo, assistant matron, Tongue River, 420.
- Margaret A. Shanley matron, Grand River, 600.
- Minnie S. Benson, assistant matron, Ft. Totten, 500.
- Chas. M. Trubody, industrial teacher, Greenville, 600.
- Celia H. Bailey, teacher, Fort Apache, 600. Deceased.
- Horace E. Wilson, assistant superintendent, Ft. Berthold, 1000.
- Orville J. Green, assistant superintendent, Sac and Fox, Okla., 840.

### Appointments—Excepted and Excluded Positions.

- Harry Wilson, farmer, Klamath, 600.
- Rose Aubrey, teacher, Blackfeet, 480.
- Stella Hall, assistant cook, Osage, 400.
- Ella Gravelle, teacher, White Earth, 600.
- Mary Gossett, housekeeper, Rosebud, 300.
- Lucinda Hood, assistant matron, Yainax, 480.
- Wm. H. Balmer, disciplinarian, Haskell, 600.
- Robert Depoe, industrial teacher, Siletz, 600.
- Louis C. Tyner, clerk, Western Navajo, 720.
- Grace A. Warren, matron, White Earth, 600.
- Hugh Woodall, nightwatchman, Chilocco, 400.
- Martha R. Wilson, laundress, Mescale-ro, 500.
- Nancy R. Seneca, seamstress, Cantonment, 400.
- Peter A. Venne, disciplinarian, Ft. Mojave, 720.
- Andrew Knife, nightwatchman, Pine Ridge, 400.

✓ Maria Berger, (white), housekeeper, San Xavier, 300.

✓ Julia E. Conner, (white), housekeeper, Pine Ridge, 300.

✓ William Wounds the Enemy, carpenter, Cheyenne River, 540.

✓ Josephina Two Bears, housekeeper, Cannon Ball, 30 per month.

✓ Lilla Miller Martin, (white), housekeeper, Neah Bay, 30 per month.

✓ M. Gertrude Whitlock, (white) housekeeper, Cheyenne River day, 30 per month.

#### Resignations—Excepted and Excluded Positions.

✓ Guy Jones, laborer, Santee, 420.

✓ Geo. Hill, farmer, Lower Brule, 480.

✓ Willie Redford, laborer, Umatilla, 480.

✓ Mary Christjohn, baker, Wittenberg, 360.

✓ Luzena E. Tibbetts, teacher, Carlisle, 480.

✓ Samuel J. Baskin, farmer, Yankton, 600.

✓ Florence Hurr, teacher, Pine Point, 540.

✓ Ella Gravelle, teacher, White Earth, 600.

✓ Lucinda Hood, assistant matron, Yainax, 480.

✓ Mary Saxton, housekeeper, Pine Ridge, 300.

✓ Omer Gravelle, teacher, White Earth, 600.

✓ Magdalene Boyer, laundress, Rosebud, 480.

✓ Ernest W. Tredo, teacher, Tongue River, 500.

✓ Asa Little Crow, nightwatchman, Chillico, 400.

✓ Clementine McLane, housekeeper, Rosebud, 300.

✓ Hugh Woodall, industrial teacher, Chillico, 600.

✓ Rob Mechakin, disciplinarian, Ft. Mojave, 720.

✓ Nancy R. Seneca, seamstress, Cantonment, 400.

✓ Harry Wilson, industrial teacher, Klamath, 600.

✓ James F. Galligo, nightwatchman, Pine Ridge, 400.

✓ Adolph Farrow, shoe and harnessmaker, Salem, 660.

✓ Ellen A. Bearss, financial clerk, Western Navajo, 720.

✓ Drusilla McCaulley, assistant matron, Red Lake, 400.

✓ Harry F. C. Woods, disciplinarian, Cheyenne River, 600.

✓ Jennie Markishtum, housekeeper, Neah Bay, 30 per month.

#### Appointments—Unclassified Service.

✓ Fritz Cook, laborer, San Juan, 480.

✓ W. A. Davis, laborer, Kickapoo, 480.

✓ Robert Van Wert, laborer, Bena, 500.

✓ Frank Flanigan, laborer, Kickapoo, 480.

✓ Omar Gravelle, laborer, Cross Lake, 500.

✓ Louis R. Caswell, laborer, Cass Lake, 500.

#### Resignations—Unclassified Service.

✓ Custer Sims, laborer, San Juan, 480.

✓ Jas. B. Van Wert, laborer, Bena, 500.

✓ Robert B. Julian, laborer, Ft. Sill, 480.

✓ Frank Flanigan, laborer, Kickapoo, 480.

✓ Joseph Lumber, laborer, Cass Lake, 500.

✓ George Blakely, laborer, Cross Lake, 500.

✓ Bruce R. Stannard, laborer, Sisseton, 600.

#### Transfers.

✓ Martha Bennett, seamstress, Seger, 420, to seamstress, Otoe, 500.

✓ Elsie O. Ewing, teacher, Rapid City, 720, to school clerk, LaPoint, 840.

✓ Agnes A. Hopper, seamstress, Santee, 420, to matron, Kickapoo, 500.

✓ Carrie E. Beers, teacher, Cross Lake, 480, to teacher, Yankton, 660.

✓ Lorena B. Adamson, teacher, Phoenix, 660, to teacher, Santa Fe, 720.

✓ Eva M. Venne, assistant clerk, Genoa, 600, to teacher, Ft. Mojave, 600.

✓ Anna M. Schaffer, matron, Kickapoo, 500, to matron, Grand Junction, 600.

✓ Frank P. Lee, industrial teacher, Ft. Bidwell, 600, to farmer, Phoenix, 750.

✓ E. S. Hart, physician, Winnebago Agency, 1000, to physician, Ft. Bidwell, 900.

✓ Elizabeth P. Keown, teacher, Mescalero, 540, to teacher, Riverside, Okla., 600.

✓ Nettie H. Lewis, housekeeper, Neah Bay, 30 per month, to teacher, Moqui, 600.

✓ Ethel E. Whitaker, teacher, Second Mesa, 54 per month, to teacher, Moqui, 600.

✓ Lucien M. Lewis, teacher, Neah Bay, 72 per month, to disciplinarian, Moqui, 600.

✓ Sigel H. Gallier, industrial teacher, Siletz, 600, to industrial teacher, Klamath, 600.

✓ Mary E. Balmer, housekeeper, Crow Creek, 400, to assistant matron, Pine Ridge, 500.

✓ Fred E. Roberson, teacher, San Felipe, 72 per month, to industrial teacher, Little Water, 720.

✓ Rose H. Roberson, assistant teacher, San Felipe, 48 per month, to matron, Little Water, 600.

#### Reinstatements.

✓ Mildred B. Collins, teacher, Tomah, 600.

✓ Myra L. Grout, teacher, Grand River, 600.

✓ Elsie E. Brown, seamstress, Tongue River, 500.

✓ Bessie M. Bamber, seamstress, Yakima, 500.

✓ Frances F. Paine, seamstress, Round Valley, 500.

✓ Ida H. Bonga, assistant matron, Red Lake, 400.

✓ Ella C. Coffin, assistant matron, Cheyenne River, 500.

#### Transfers from Indian Service.

✓ Lewis W. Hess, from clerk, Ft. Shaw, 900,

to copyist, Indian Office, Interior Department, 900.

### SOME INTERESTING NEWS GOSSIP FROM ESPANOLA.

Espanola, N. M., Dec. 19, 1905.

If I could transfer to you with the Navajo bracelet I am sending its connection with a piece of New Mexico scenery where I came into possession of the trinket, you would have a unique Christmas. I am sorry I cannot send to you the mountains, the pines, the noisy little stream, the old silversmith plying his art in the camp, the sunshine and the fragrant air, which I hope the bracelet will suggest.

I am writing to the music of tom-toms. The Indians are having dress rehearsals of the Christmas dance. A sentinel strolls up and down on the roof over my head to see that I make no attempt to see the performance until the appointed time. He thoughtfully borrowed my gun before dark. This is a time of religious activity and political agitation. The new governor is to be chosen the last day of the year. The election promises to be a Hearst-McClellan affair. The old governor brought the administration into disrespect by staking seventy-five cents of community funds on the wrong card. Exposures and reform are abroad in the land and Santa Clara is up to date.

A part of my vacation I expect to spend up in the snowy mountains with a good old Indian daddy and his wife for guides. I have never killed anything larger than a wild turkey, but I have hopes of at least finding the tracks of a bear the Indians have located. I have a new broncho I am anxious to try on a hard trip and a new camera of which I expect much. I shall try to see Mrs. —, the teacher of Cochiti Day School, near Thornton, because I think a great deal of her. We exchanged calls via pony express in vacation. Cochiti is something like sixty miles from Santa Clara. There is no road between the two pueblos except a seldom-used burro trail in the canon of the Rio Grande. I do not know that any other white people have passed over the little path since the days of Spanish invasion. I made the journey on a moonlight night with good old Aniceto for a guide and a charming blue-stocking woman for a companion-in-arms. The walls of the canon are very high, which gave the sky the appearance of being within reach and the river was at our feet. Part of the time we were in the edge of the water. I do not re-

call a more delightful experience than this trip afforded.

We are busy with preparations for our Christmas tree. I have just finished filling sixty candy bags. Christmas brings plenty of work, but the game is worth the labor after all. The shine in half-a-hundred pairs of big black eyes pays for much and truant feet turn schoolward for a long time before and after the rise and fall of the Christmas tree. I wish it were so we day school teachers could have a little Christmas gift of money from the U. S. Treasury to help to bring the cheer we cannot refrain from supplying our tiny red men and women. I happen to have Mrs. —'s order on the table as I write and I think I shall enclose it for you to have some idea of the soft spot she has in her heart for her pupils. I am sending the list to my father's old firm in order to get wholesale rates for her. Miss Hoyt of San Ildefonso never fails to remember her boys and girls generously. I believe most of the day school folks have warm hearts.

Writing about "hearts" makes me remember the romance going on in my Pueblo at present. Three Brooklyn spinsters are here trying to induce an Indian man to wear the conjugal yoke along with one of the number. She says she knew and loved him in a previous existence but the man's memory is not so good apparently. The ladies do not come to see me as we had some spirited correspondence prior to the visit. They resented my frank expressions about the proposed marriage. The man is a hulking, lazy fellow, dirty and ignorant. He speaks no English. If the poor woman marries him, the present comedy will prove a tragedy. At a meeting of the old men a few evenings ago I explained this to the tribal council and secured their promises to prevent a successful termination of the lady's courtship. She will not thank me if she ever hears of it, though she should and she would I am sure if she could see through the glamour with which she surrounds her hero.

I am at work on a reply to your very kind official letter about topics for discussion at the Institutes and the weak points of the day school system. Years ago I could have told you all about the Indian and his needs, but time has weakened my confidence in my wisdom and I cannot decisively settle the Indian question to my satisfaction as I could when I first met my red brother just after the Battle of Wounded Knee.



## AN OJIBWAY LEGEND.

BY ELAINE GOODALE EASTMAN.

RICE LAKE—a watery harvest-field, thick sown with native grain—  
Nestles among the waving woods that dress the northern plain;  
And here, two hundred years ago, the Ojibway village stood  
Whose chieftain's totem was the Wolf, that speaks of alien blood;  
For, though these tribes are enemies from immemorial days,  
And dye the border with their blood, in never-ending frays,  
Yet once a proud Dakota chief, one of the wild Wolf clan—  
A stern, unbending warrior, yet none the less a man—  
Loved an Objibway maiden, and, for her gentle sake,  
Dwelt, for a little time of peace, beside this pleasant lake;  
And ere the truce was broken and the wild warrior gone,  
The tender wife he soon forsook had clasped her infant son!

Two-Nations was he called, who sprung from this divided pair;  
His grandsire held a chieftain's rank—the boy became his heir;  
Among the fierce Dakotas, who wrought his mother's grief,  
He owned three tall half-brothers, and each of them a chief.  
Once every year, in friendly state, the stranger-brothers met—  
An Indian deems the tie of blood dishonor to forget!  
His loyalty to kith and kin no tribal feud can shake—  
Hence every summer saw the four beside that peaceful lake.  
And while among the various clans—the Objibway and the Sioux—  
The murdered call for vengeance, and the bow is strung anew,  
And the yells of rage and triumph, and the war-songs seldom cease—  
Those clans whose totem is the Wolf, preserve unbroken peace.

How pleasant, in the autumn sun, the Ojibway village lies—  
The wild rice ripening in the sheaf, beneath those mellow skies—  
The wild ducks feeding on the lake—and what a noisy rout  
When all among their flocks the boats glide smoothly in and out!  
In green July the grain was bound, and now, with cheerful din,  
The crop by kindly Nature sown is safely gathered in.  
The women are the harvesters; they go forth two by two,—  
A hailstorm from the laden ears strikes on the light canoe!  
Success attends the daily hunt—the men no forays make—  
And plenty reigns in every lodge, beside the northern lake.

Three little boys have wandered out upon the beach to play—  
Three pigmy warriors, fully decked in savage trappings gay;  
One is Two Nation's only child, and bravely he is dressed  
In doe-skin thick with fringes, and richly 'broidered vest.  
His long, black locks are plaited by a mother's careful hand,  
With costly furs and wampum bound in every glistening strand;  
His dark eyes, roving eagerly, their prey instinctive seek,  
And one round spot of scarlet glows on either olive cheek.

The tall woods hide them from the camp—the tall rice from the lake:  
 And, all unwatched, how earnestly their pretty sport they take!  
 In the clean sand a basin round they scoop with anxious care,  
 And fill a mimic pond, and clear its mimic outlet there,  
 And heap the musk-rat's fancied homes—is all the village blind?  
 Will no one see those dusky forms that steal so close behind?  
 Hark! Hark! what shrill and childish screams of anguish cleave the air—  
 Fill every mother's heart with rage and horror and despair—  
 No laughter echoes from the lake—no shouts the forests know—  
 But frantic women on the beach run crying to and fro!  
 The Sioux have fled—the deed is done—the cruel deed they planned—  
 Three piteous, baby corpses lie on the trampled sand!

Woe to the pleasant village upon the peaceful plain!  
 The women gash their flesh with stones; sing death-songs for the slain!  
 Woe to you, absent fathers, who love those little ones—  
 Ye must return at eve to gaze upon your murdered sons!  
 The chief with steadfast eye surveyed that wounded head forlorn,  
 From which the black and glossy braids a ruthless hand had torn;  
 The father's heart in silent grief received the cruel stroke—  
 He bowed his head upon his breast, but not a word he spoke.  
 He called not on his people to avenge the sacred dead,  
 But followed to their lofty bier with firm and manly tread;  
 Then slipped its moorings from the bank, and entered his canoe,  
 And glided lonely down the stream to seek the hostile Sioux!

High on the grassy river-bank, with clustering lodges crowned,  
 The fierce Dakotas' triumph swells into savage sound.  
 A wandering band of youthful braves—a daring little band—  
 Have filched three bloody trophies from the Ojibway land!  
 Three children's scalps—let all rejoice! since, were it not for these,  
 Three full-grown warriors had there been—a menace to our peace!  
 Each scalp floats from a painted pole—in woman's hand it waves—  
 In dizzy circle following, 'round swing the plumed braves;  
 Loudly exult those wrinkled crones—they sing out shrill and high:  
 "Bold as you are, Ojibways, our youth can make you cry!"

Look—look! a solitary bark is slipping down the tide—  
 It pauses in mid-current; It swings to touch the side!  
 All eyes are on the stranger—a tragic shape to meet—  
 A figure daubed with mourning paint, coal-black from head to feet!  
 No word he deigns to utter—no sound or sign to make—  
 But his brothers know Two-Nations, the chieftain of the lake!

Three stately men and tall are they; in silence they draw near  
 And gaze on that ill-omened bark with sorrow and with fear;  
 By that black paint and stricken look, the grievous truth is guessed—  
 How the arrow meant for strangers has pierced a kinsman's breast,  
 Then each man's voice is lifted up in weeping long and loud;  
 In bitter lamentations join the late exultant crowd;  
 The painted dancers melt away, the noisy drum has ceased,  
 And in universal mourning ends the scalp-dance and the feast!

Now from the water's edge the bark is borne by willing hands,  
 And placed before the council lodge, where quite apart it stands,  
 And on the ground the finest robes are spread in royal state  
 That he may tread upon them, to whom honors come too late;

For what is empty pageant to the father's soul bereft,  
And who can comfort him that knows no child of his is left?

At last Two-Nations lifts his head—his words are strange and wild  
"Brothers—no so—but do to me as you did to my child!"  
On this at once their tears and groans burst freely forth anew—  
Was ever pity like to this shown by the ruthless Sioux?  
How hardly they persuaded him their eloquence to hear,  
And cover with the gifts they brought that little grave so dear;  
How for three days he tarried there, until this hour is told  
In many an Ojibway lodge, by lips of young and old;  
And lastly, how the warlike chief returned, but not alone—  
He bore with him a handsome boy—a boy so like his own!  
The father's heart is comforted, and, for the stranger's sake,  
Again the village is at peace—the village by the lake.

—Selected from *Everywhere*.



### WAMPUM MONEY.

Wampum has been used among the Indians east of the Rocky Mountains since the whites first had dealings with them. Among the eastern Indians it was found to be made of the white and purple parts of clam shells. These shells were carefully cut into small pieces by means of sharp-edged stone knives, and a hole was bored through the pieces, making them like little tubes.

The white and the dark-colored beads were threaded and carefully arranged into patterns when belts or other woven pieces of ornaments were made. The threads were either of vegetable fiber or of deer sinews, and long strings were sometimes made of the bark of the slippery-elm tree. Dark colored parts of the shells from which the beads were made were called black, but they were really dark shades of purple. White beads meant peace. Dark beads were woven into the belt either in square or diamond patterns, or in some more irregular shape.

The wampum belt used in the treaty between William Penn and the Indians is now in the rooms of the Pennsylvania Historical Society. It was given to this society by a great-grandson of William Penn. This wampum belt was given to its first white owner as a solemn token that they would keep their pledge. History has shown how faithfully these red men kept their pledge with the Quakers.

This famous belt is an unusually wide one, having eighteen rows of wampum and nearly three thousand beads, which is proof that it

was an important token. The center of the belt is of white wampum with two figures of men wrought in dark beads. The figures are pictured as clasping each other's hands. One man pictured on the belt wears a hat, while the other does not; this shows that one was a white man, the other an Indian.

This belt was kept in the Penn family and treasured with as much care as the chain and medal given to William Penn by the English Parliament; indeed, the medal and the wampum belt each served a like purpose—they were the remainders of the promises of a nation.

Wampum belts of great historic value are kept by the Onondago Indians; the finest of these is called the George Washington belt. It is believed by those who have had charge of it to be a pledge relating to a treaty between the early government of the United States and the Six Nations. Fifteen men are pictured on this belt. These may mean the original thirteen colonies and the people who were the speakers at the time of the treaty.

Such use of the belts of wampum were common among the different tribes of Indians. Smaller belts were woven for chiefs to wear, and the women made themselves bracelets and neck chains of the beads.

It was necessary for the whites in the very early times to have this Indian money ready when they wished to purchase furs or other supplies of their wild neighbors. The beads had a certain value according to the number of strings. This value never changed.

It is told by the people who wrote back to England in those early days that the Indians

could not be made to understand why they should pay more wampum for anything when it was scarce than when it was plentiful. They were used to having one price for things they wished to buy and never have the price changed. For this reason the early settlers were able to buy many valuable things at a very small price.

The chiefs of the Iroquois, while mourning a chief's death, wore strings of black wampum. Other strings of different lengths or colors meant various things to the owners and those about them. The wearing of wampum in any quantity meant wealth and position.

It is told of the famous Chief Logan that he saved a captive white by rushing through the circle of Indians who were tormenting him, and throwing a string of wampum about the captive's neck. From that minute he belonged to Chief Logan.

Wampum has been made by machinery since 1670 and sold to the Indians. Old belts and strings of beads, so slowly made by hand, are very valuable. The white and colored glass beads now used are worth but little compared with the wampum of early days.—From Powell's Report to the Bureau of Ethnology.

#### Is Civilization Fatal to the Indian?

That civilization has its disadvantages as well as its advantages is being proved in the case of the North American Indian. Students of sociology claim that citizenship is becoming the Indian's ruin.

This is proven by the case of the Winnebagoes, in Nebraska, who were twenty years ago a thrifty and hard-working tribe, inspired with a hope that the red man might be raised up to a place of usefulness. The experiment of allotting their land was tried, and the Dawes bill gave them citizenship. This made the opportunity for the shrewd whites along the reservation borders, who leased or bought the lands. The Indians ceased to work and during the past three years since the order was issued that the heirship of the land could be sold, the Winnebagoes have fallen into such a state of debauchery and crime that there is little hope of them ever regaining the place they occupied under the old ration system. A recent census shows only four Indians, male or female, of any considerable age, on the whole reservation, who are not addicted to the use of intoxicating liquor. Scores of border traders have taken advantage of this perpetual debauchery and have grown rich

from the millions of dollars which have come to the Indians in the last five years from the government, which holds an immense trust fund for them.

The history of the Winnebagoes is duplicated in nearly every Indian reservation, and the disgust which thoroughly civilized people feel and express when they learn that the aborigines are fast returning to their primitive state of barbarism, would be materially lessened if a knowledge of the true reason for the degradation could be had.

If men who are centuries removed from barbarism by heredity are prone to fall into the most heathenish and uncivilized ways, how, then, can this nation expect the Indians, who have not even accomplished the feat of crossing the borderland of civilization, to become law-abiding and responsible citizens, if the protection of this government, whose wards these people are, is refused and they are allowed to use their complete freedom as their undeveloped judgment dictates?

The United States has not yet solved her Indian problem. If civilization means anything, it should be strong enough to lift this people completely out of barbarism into the full light of cultivation. A wise and judicious paternal surveillance is still necessary and should be furnished until the Indian is amply able to care for himself.—Columbus, (Ohio) Press-Post.

#### An Indian's Caprice.

About 35 miles west of Albuquerque, near Mount Taylor, lives a Navajo Indian named Juan Jose Miguel Aranda. He is now about 50 years old. When a young man he was renowned as being the swiftest racer of all the Indians of this section. No one could outrun him. He boasted of his fleetness and counted himself one of the greatest men of his tribe. But the fates were against him. Exposure brought on rheumatism, which located in one of his ankles and crippled him. He bore the pain for many months and applied every remedy known to the Indians, but found no relief. One day, while suffering severely, he went away from his "hogan" with an ax in his hands. Soon after his friends found him near a log in an unconscious condition. He had placed his foot upon the log and deliberately chopped it off. Strange to say he recovered. He has made for himself a wooden leg, and can be seen any day stubbing about his little farm caring for his field of corn and melons.—Albuquerque Indian.

# TULALIP AGENCY AND SCHOOL WASHINGTON

*By Dr. Chas. Buchanan.*



THE Tulalip Indian Agency consists of five reservations, four of which are directly upon the tidewaters of Puget Sound and the fifth slightly inland but adjacent thereto. These reservations

are as follows:

**TULALIP:** Centrally located on the center of the eastern shore line of Puget Sound and across Port Gardner from Everett, and directly adjacent to the town of Marysville. This reservation is the largest of the five in both acreage and population. It is headquarters for the agency and its schools and possesses a boarding school of limited capacity.

**LUMMI:** Directly across Bellingham Bay from the town of Bellingham and about 8 miles distant therefrom.

**SWINOMISH:** The southeastern peninsula of Fidalgo Island, directly across Swinomish Slough from the town of La Conner.

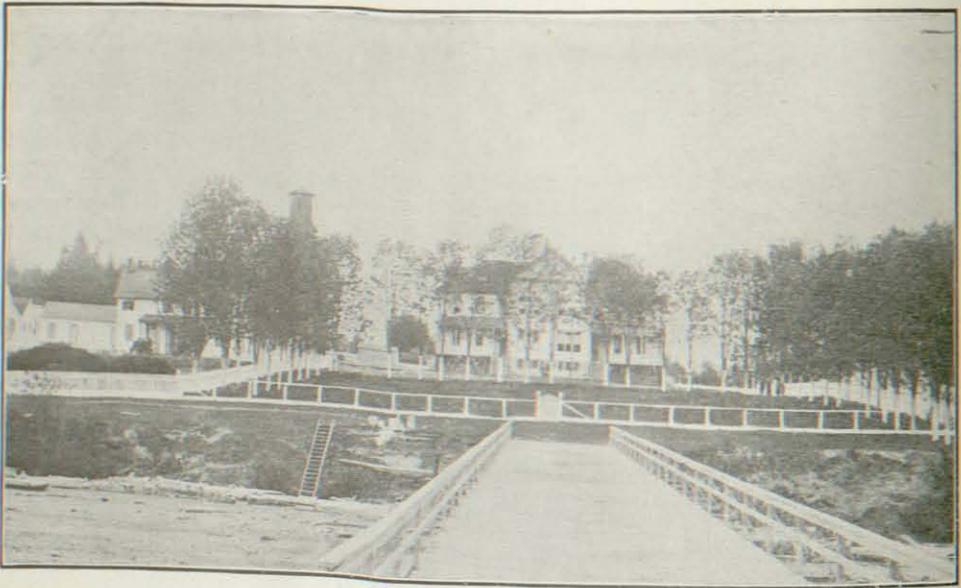
**PORT MADISON:** On the west shore of Puget Sound about 8 miles north and west of the city of Seattle. It is here that old Chief Seattle lived, died and is buried. The city of Seattle has erected a handsome monument over the grave of the old chief. The nearest living descendants of the old chief (who died in 1866) are his grandchildren, and their children are pupils in the Tulalip Indian Training School.

**MUCKLESHOOT:** About twenty-five miles south and east of the city of Seattle and about ten or twelve miles from the city of Tacoma. This reservation is located in the valley along the White River.

The range of territory, or rather the range of jurisdiction, is large, stretching from the Lummi reservation on the north (about twenty miles from the international boundary line

between Canada and the United States) to Muckleshoot on the south, not more than ten miles from Tacoma and the Puyallup Indian Reservation. The distance between these two extremes is not far from one hundred and fifty miles. Many of the Indians of these reservations are, nominally at least, Roman Catholics and the chief missionary work done among them has been by the Roman Catholic church. For that reason Muckleshoot, which belongs geographically to Puyallup, belongs ecclesiastically to Tulalip. The scattering distribution of these five reservations creates necessarily a wide range of territory to cover in travel to and fro between them. All, save Muckleshoot, which is slightly inland, are scattered on and about the shores of Puget Sound. While they can all be reached, they are not what might be termed readily accessible by the ordinary routes and methods of travel. Four of them are readily accessible by steamer or launch from Everett and would be directly accessible by water from Tulalip, (Agency headquarters.) But with proper facilities, such as a launch, four of the five reservations would become of ready access.

The Indians of the Tulalip Agency are, with very few exceptions, fisher folk. They plow the seas rather than the land, having had no industrial training yet. They live chiefly upon such bounty as the sea and the sound bring to them—salmon, both fresh and dried; and sometimes salted; flounders and other fish; crabs, clams, mussels, etc., as well as the berries which they obtain from the woods and which are



TULALIP INDIAN TRAINING SCHOOL, TULALIP, WASHINGTON, AS SEEN FROM THE SCHOOL WHARF AND WATER APPROACH FROM PUGET SOUND.

potential sources of food whether in the recent or in the dried condition. They have never been trained to living upon land for the purpose of cultivating it, consequently they do not do so to any great extent. They have not in the past been accustomed to depending upon Mother Earth for sustenance; for the adjacent waters rendered them at one time, before the days of the white man's fish traps, practically self-supporting. That condition, however, does not exist to such an extent today. Much of the land is heavily wooded. To prepare some of it for cultivation, including slashing, clearing, grubbing, etc., would necessitate an expenditure of from one hundred to one hundred and fifty or two hundred dollars per acre, and after clearing and burning and preparing such land it is not always worth that sum. At Muckleshoot there is some good bottom land and also on the Lummi reservation. On the Swinomish reservation there is an appreciable area, comparatively of the tide flat land, which, when properly diked and prepared, would and does make most excellent land for the growing of oat

and barley crops, but the proportion of this land to the total reservation is not high. Such land will produce 150 bushels of oats per acre. Therefore it is the rule that the older Indians devote their time chiefly to fishing, and the younger ones, if they work, to various duties in and around the numerous logging camps. These means are disappearing and the ultimate dependence must be upon the allotment.

The Indian women almost universally knit woolen socks, and like modern Madames de Farge, wherever they go there also goes the ubiquitous knitting. Most of the families possess a few sheep which run at large and feed themselves as well as care for themselves. The women shear the sheep, wash the wool, card it, spin it into yarn and from this knit heavy woolen socks which find more or less ready sale among loggers and others whose work demands such footgear. Otherwise they are able to dispose of these socks to the merchants of nearby towns, taking their pay in trade, but receiving only 25 cents per pair. Of late years the women have been able

to add to the family income, since the fad of collecting Indian baskets began, by fabricating articles of basketry. But the work is laborious, tedious, time-consuming and poorly compensated when one is familiar with the processes of basket-making on Puget Sound, and commercial basketry is hardly to be encouraged.

order (President Grant), November 22, 1873, as follows:

"It is hereby ordered that the following tract of country in Washington Territory be withdrawn from sale and set apart for the use and occupation of the D'Wamish and other allied tribes of Indians, viz.: Commencing at the eastern mouth of Lummi River; thence up said river to the point where it is intersected by the line between sections 7 and 8 of town-



TAMBOURINE DRILL, SIXTEEN LARGE GIRLS, IN ORIENTAL COSTUME, TULALIP SCHOOL.

The treaty with these Indians was that made with the D'Wamish and allied tribes at Mukilteo, January 22, 1855.

#### *Lummi Reservation.*

This is the northern-most of the five reservations constituting the Tulalip Agency. Its population, according to the census for the last fiscal year, is 385. It was established by executive

ship 38 north, range 2 east of the Willamette meridian; thence due north on the said section line to the township line between townships 38 and 39; thence west along said township line to low-water mark on the shore of the Gulf of Georgia; then southerly and easterly along the said shore, with the meanders thereof, across the western mouth of the Lummi River, and around Point Francis; thence northeasterly to the place of beginning; so much thereof as lies south of the west fork of the Lummi River being a part of the island already set apart by the second article of the treaty with

the D'Wamish and other allied tribes of Indians, made and concluded January 22, 1855. (Stats. at Large, Vol. 12, p. 928.)"

The reservation contains 12,312 acres of land, of which all or nearly all, are allotted. It is in rank, the second reservation in both point of size and in population, among the reservations of the Agency, being only exceeded in these particulars by the Tulalip reservation.

Lummi is well known from litigation arising from the obstruction of the Nooksack River at its mouth and adjacent to the reservation because of the accumulation at that point of an extensive jam of logs and drift. (The Nooksack River is the same river as the Lummi River of the executing order creating the reservation.) The jam is due to the driving of piles and the formation of a "boom" at the mouth of the Nooksack River many years ago by individuals or companies interested in logging. The jam not only closed the river to navigation but also caused material damage to the reservation. The jam deflected the

river from its natural channels, causing it to overflow and wash away a portion of the reservation with every freshet, and at one time even swept away huts constituting a portion of an Indian village, but over which site the waters of the Nooksack now roll restlessly along. The jam was an old and increasing one. It has been the cause of much contention and strife and gave rise to much futile litigation and many apparently fruitless efforts for its removal. The inroads of the river have caused movings of the school-house and adjacent buildings several times. The jam has just recently been removed, however. The Lummi Reservation is seven or eight miles distant from the city of Bellingham on Bellingham Bay. A road extends from Bellingham to within three-quarters of a mile of the banks of the Nooksack River on the west side of which the reservation is located.

The Lummi Indians are the chief occupants of the reservation, together with some few of the Nooksack tribe and a scattering few from the various



TINY INDIAN TOTS IN HOOP DRILL, TULALIP TRAINING SCHOOL.

other tribes of Puget Sound. There have also been some attempts made by British Columbia Indians at various times to settle upon and claim land upon the Lummi Reservation.

#### *Swinomish Reservation.*

Population, census of 1904, was 283.

This reservation occupies the south-eastern peninsula of Fidalgo Island and is separated from the town of La Conner by the Swinomish Slough. It was created under the name of the Swinomish Reserve (Perry's Island) by an executive order of President Grant and bearing the date of September 9, 1873, as follows:

"Agreeable to the within request of the Acting Secretary of the Interior, it is hereby ordered that the northern boundary of the Swinomish Reservation in the Territory of Washington, shall be as follows, to wit: Beginning at low water mark on the shore of Similk Bay at a point where the same is intersected by the north and south line bounding the east side of the surveyed fraction of 9.30 acres, or lot No. 1, in the northwest corner of section 10 in township 34 north, range 2 east; thence north on said line between sections 3 and 10 in said township and range; thence east on said section line to the southeast corner of said section 3 to a point where the same intersects low-water mark on the western shore of Padilla Bay."

The reservation contains 7,170 acres of which all, or nearly all, are allotted.

Along the shore of the Swinomish Slough there are some valuable tide flat lands which only need diking and proper cultivation to become of value to their Indian occupants. This has been done in some instances. Upon these lands the stand and yield of oats is something enormous, almost beyond belief.

The Lummi Reservation is seventy or eighty miles from Agency headquarters at Tulalip and Lummi. The Swinomish Reservation is about halfway between Tulalip and Lummi. Swinomish is occupied chiefly by the

Swinomish tribe, together with some of the Skagit tribe, the Kikiallis tribe, and other tribes in, around and adjacent to the deltas of the Skagit River.

There is upon this reservation an excellent day school in active operation. It was established April 26, 1897.

#### *Muckleshoot Reservation.*

The population, census of 1904, was 153.

This reservation is located in the valley of the White River along its bottom lands, about twenty-five miles south of Seattle and about sixty-five or seventy miles from Tulalip. The nearest railroad (it is the only inland reservation of the five reservations of the Agency) is Asburn, about twenty-two miles south of Seattle and nearly midway between Seattle and Tacoma, on the northern Pacific Railway. The reservation boundaries are not more than three miles from Auburn, but the reservation court house is perhaps eight miles from the town of Auburn. The reservation is a very small one, but a portion is very fertile. An executive order of January 20, 1857, created a "new location, Muckleshoot Prairie, where there is a military station that is about to be abandoned." The Muckleshoot Reserve was created by an executive order of President Grant, bearing date April 9, 1874 and reading as follows:

"It is hereby ordered that the following tracts of land in Washington Territory, viz: Sections 2 and 12 of township 20 north, range 5 east, and sections 24, 28 and 34, of township 21 north, range 5 east, Willamette meridian, be withdrawn from sale or other disposition, and set apart as the Muckleshoot Indian Reservation, for the exclusive use of the Indians in that locality, the same being supplemental to the action of the Department approved by the President January 20, 1857."

The reservation contains 3,367 acres, practically all of which is allotted. Some of the land is rich bottom land,



MARTHA McLEAN, TULALIP SCHOOL, AS "MINNEHAHA."

upon which abundant crops of potatoes and of hops are raised by some of the Indians.

The tribes occupying the reservation (there are only about thirty families) are chiefly the Muckleshoot Indians and those of the White River.

*Port Madison Reservation.*

The population, census of 1904, was 165.

The land comprising this reservation appears to have been withdrawn from sale and settlement by order of the Secretary of the Interior, October 21, 1864. Whether or not an executive order was issued to that effect does not appear, but the treaty with the D'Wamish and other allied tribes provided for the creation of a reservation at this point.

The reservation consist chiefly of

timbered lands. There is no great amount of farming land on the place.

The Reservation contains one school, a day school, established October 1st, 1900.

The reservation was chiefly occupied by remnants of the Dwahmps, Suhkwahmps and Skay-whahmps tribes. It was more commonly termed "Old Man House," by which name the place is widely known to-day. Remnants of the huge communal tribal house still stand upon the sands of the beach near the great shell heaps which are the only relics of aboriginal feasts long-forgotten. The winter tides and winds have levelled these heaps till they are one with the sands of the beach now.

Here lived, died and was buried old chief Seat-tluh after whom the town of Seattle was named. His monument

is a prominent object in the neat little cemetery of the reservation.

*Tulalip Reservation.*

The population, census of 1904, was 464.

The Tulalip, or Snohomish, Indian Reserve was created by executive order bearing date December 23, 1873 and reading as follows:

"It is hereby ordered that the boundaries of the Snohomish or Tulalip Indian Reservation, in the Territory of Washington, provided for in the third article in the treaty with the D'Wamish and other allied tribes of Indians, concluded at Point Elliot, January 22, 1855 (Stats. at large, Vol. 12, p. 928), shall be as follows, to wit: Beginning at low-water mark on the north shore of Steamboat Slough at a point where the section line between sections 32 and 33 of township 30 north, range 5 east, intersects the same; thence north on the line between sections 32 and 33, 28 and 29, 20 and 21, 16 and 17, 8 and 9, and 4 and 5, to the township line between townships 30 and 31; thence west on said township line to low-water mark on the shore of Port Sousan; thence southeasterly with the line of low-water mark along said shore and the shores of Tulalip Bay and Port Gardener, with all the meanders thereof, and across the mouth of Ebey's Slough to the place of beginning."

along said shore and the shores of Tulalip Bay and Port Gardener, with all the meanders thereof, and across the mouth of Ebey's Slough to the place of beginning."

The reservation contains 20,490 acres, of which nearly all have been allotted. There is some good available farming land, and a great deal of timber land here. Most of these reservations were chosen, or desired, by the Indians not always because of fitness for farming pursuits but because of their nearness to the mouths of the several large rivers which empty into Puget Sound. The idea was a fitness and a convenience for fishing rather than for farming.

It is often both difficult and expensive to clear such land to prepare it for agricultural pursuits, except with a donkey engine outfit. Unless he

have training and intelligence there is little inducement for the Indian to become much of a farmer in the face of natural obstacles. But with proper facilities and training, much is possible.

There was upon the reservation a day school which was established February 13, 1899. This was also discontinued July 1, 1901.

There was also a Roman Catholic mission school, the Mission of Saint Ann, conducted by the Sisters of Charity of the House of Providence but established by Father Chirouse, the first missionary to come among these Indians. This was discontinued July 1, 1901.

The coming of this good old Father marks quite an era in the history of the Indian tribes of Puget Sound—so much so that nowadays the Indian is prone to fix the approximate date of any important event by its being before or after the coming of Father Chirouse. There is nothing which inspires more admiration than to see a person consecrating his whole life and endeavor to the elevation and the salvation of his fellow beings, regardless of theology or the theological aspects of the case. Father Chirouse came among these Indians, to live with them, to know them, to be one of them, to win their love and confidence. He learned their tongue and preached to them in it. He taught the young, and prayerfully and earnestly sowed the seeds of salvation in their ignorant hearts. Father Chirouse established his first mission among the Chemnapanis near the mouth of the Yakima River in September, 1847. He remained there until the Indian uprising of 1855-56 when he was forced to take refuge at Olympia, where was located the mother house of the Oblate Fathers, of whom he was one, and which was

the first mission upon Puget Sound.

In September, 1857, Fathers Chirouse and Durieu left Olympia and came to Tulalip. Here they started a mission school in an Indian lodge with eleven pupils—six boys and five girls. In the spring of 1858 they moved to Priest Point, where they taught seventeen pupils in another lodge. The mission was here at Priest Point for six years, during which time there was an average attendance of twenty-five pupils, who were partly supported by the Fathers and partly by their own exertions. In the spring of 1864 the mission school was removed from Priest Point to its present site upon Tulalip Bay, where it maintained an active existence until its discontinuance July 1, 1901.

The Indians occupying the reserva-

tion are remnants of more than a dozen different tribes and sub-tribes, such as the Skagit, Kikiallis, Sdohobsh, Sdoqualbhu, Skay-whahmpsh, Tkwayl-bubsh, Stuk-tah-le-jum, Sdohobsh, Sto-luk-whahmpsh and many others. The predominant tribes are the Sdohobsh (commonly but incorrectly called the Snohomish) and the Sdoqualbu. The Sdoqualbu are, according to legendary lore, of celestial origin and came from the moon—Sdoqualb being their word for moon. There is not and never was a Tulalip tribe of Indians, therefore the terms Tulalips and Tulalip Indians are not strictly correct. The Indian word Duh-hlay-lup (of which Tulalip is an approximate English corruption) refers to the shape of the so called Tulalip Bay and signifies an almost



THE OLD SAW MILL AT TULALIP AGENCY—NOW OPERATED BY INDIANS  
ERECTED IN 1853 AND STILL IN ACTIVE USE.

landlocked bay. The same is applied to a similar body of water on Hood's Canal of Puget Sound and relates not to the people about the bay but to the shape and nature of the bay itself. In the same manner the Sdoqualbhu tribe of Indians is commonly called the Snoqualmie tribe.

In Washington, at Mukilteo, or Point Elliot, on January 22, 1855, was held a notable gathering, — just half a century ago. Mukilteo is a near neighbor of Everett, Wash. It was here that a vast assembly of the Puget Sound tribesmen gathered on the date mentioned to treat with Governor Isaac I. Stevens. And here, on this day and date, they made the treaty with the D'Wamish and other allied tribes and bands of Indians and by which the agency and sub-agencies of Tulalip were created, designated and established. By that treaty the Indian title to an empire was extinguished, as set forth in Article 1.

"Article I. The said tribes and bands of Indians hereby cede, relinquish and convey to the United States all their right, title, and interest in and to the lands and country occupied by them, bounded and described as follows: Commencing at a point on the eastern side of Admiralty Inlet, known as Point Pully, about midway between Commencement and Elliott bays; thence eastwardly, running along the north line of lands heretofore ceded to the United States by the Nisqually, Puyallup and other Indians, to the summit of the Cascade range of mountains; thence northwardly, following the summit of said range to the 49th parallel of north latitude; thence west, along said parallel to the middle of the gulf of Georgia; thence through the middle of said gulf and the main channel through the Canal de Arro the straits of Fuca, and crossing the same through the middle of Admiralty inlet to Suquamish Head; thence south-westerly, through the peninsula, and following the divide between Hood's canal and Admiralty inlet to the portage known as Wilkes' portage; thence northeastwardly, and following the lines of lands heretofore ceded as aforesaid to Point Southworth, on the western side of Admiralty inlet, and thence round the foot of

Vashon's island eastwardly and southeastwardly to the place of beginning, including all the right, title, and interest of the said tribes and bands to any lands within the territory of the United States."

The land yielded, ceded, and relinquished above is the demesne of a principality and includes within its bounds all of the large towns and cities, including Seattle, Everett, Bellington, La Conner, Stanwood, and others.

The second article of the treaty establishes and designates four certain reservations of the five now beneath the jurisdiction of Tulalip.

The third article of the treaty sets aside and designates what now comprises the Tulalip Reservation "for the purpose of establishing thereon an agricultural and industrial school," etc., as follows:

"Article III. There is also reserved from out of the land hereby ceded the amount of thirty-six sections, or one township of land, on the northeastern shore of Port Gardner, and north of the mouth of Snohomish river, including Tulalip bay and the before mentioned Kwiltseh-da creek, for the purpose of establishing thereon an agricultural and industrial school, as hereinafter mentioned and agreed, and with a view of ultimately drawing thereto and settling thereon all the Indians living west of the Cascade Mountains in said Territory; provided, however, that the President may establish the central agency and general reservation at such other point as he may deem for the benefit of the Indians."

It is perfectly obvious from the above article of the treaty that a reservation, the Tulalip Reservation, was set aside for a specific and designated purpose—"for the purpose of establishing thereon an agricultural and industrial school" for the Indians in the State of Washington living West of the Cascade mountains (See Articles III and XIV). It expressly stipulates and designates Tulalip, both by name and geographical description.

The school pledged half a century ago has never yet been built, though

the President has established the central agency and reservation at Tulalip and Congress has consented thereto. This article of the treaty, together with Article XIV, pledges school facilities for a scholastic population of about one thousand Indian school children.

"Article XIV. The United States further agrees to establish at the general agency for the district of Puget Sound, within one year from the ratification thereof, and to support for a period of twenty years, an agricultural and industrial school, to be free to the children of the said district in common with those of the other tribes of said district, and to provide the said school with suitable instructor or instructors, and also to provide a smithy and carpenter's shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer, for the like term of twenty years to instruct the Indians in their respective occupations. And the United States finally agrees to employ a physician to reside at the said central agency, who shall furnish medicine and advice to their sick, and shall vaccinate them; the expenses of said school, shops, persons employed, and medical attendance to be defrayed by the United States, and not deducted from the annuities."

Tulalip has still reserved for school purposes 325 acres of land immediately on the water front of Tulalip Bay. This amount is ample for all possible contingencies and will easily take care of any school contemplated or promised, without putting the Government to the expense of one cent of expenditure for the securing of a site. A single glance at the map, at Tulalip's commanding central location on Puget Sound, midway from either extreme, located directly on the waters of Puget Sound, directly accessible either by land or by water, at the mouth of one of the greatest estuaries of the Sound—a single such glance should convince and will convince anyone as to the admirable and peculiarly advantageous location of Tulalip for carrying into effect the treaty provisions for the school thereby pledged. Further-

more, Tulalip possesses a splendid wharf and excellent wharfage facilities. This fact was doubtless borne in mind in the original location of the Tulalip Reservation.

In 1853 was made, at Tulalip, the first white settlement of and degree permanence in the present Snohomish County. Tulalip, therefore, though not the father of the country, is at least the father of Snohomish County. Here settled a few stout-hearted pioneers (among them John Gould, lately deceased at Coupeville) who built an old saw mill, operated by a splendid water power. This was done before the reservation had been set aside or the treaty made—before an agency had been established. After the signing of the treaty the Government condemned the holdings of the white settlers and paid them for the same at an appraised valuation. The old mill, thus became and now is Government property. It is still in active operation—slow, cumbersome, and awkward—one of the greatest curiosities to be seen anywhere in the shape of a saw mill, doing good but very slow work for the agency and school. It is operated entirely by Indian employes. It is said to be one of the oldest saw mills on the Pacific Slope still in active service.

In the year 1901-02 a small school was opened in the old mission plant. This was destroyed by fire early in the spring of 1902 and the school had to close. When the Government rebuilt the school it abandoned the old mission site and erected the new building at the agency site—a site incomparably better, fitter, and more beautiful. School opened in the new building January 23, 1905—exactly fifty years after the signing of the treaty!

The present employes of the school are Superintendent, Matron, Assistant Matron, Principal Teacher, Assist-

ant Teacher, Industrial Teacher, Gardener and Dairyman, Laundress, Seamstress, Cook, Engineer, Laborer, Night Watchman.

It is thought that the observance of the treaty pledges with regard to the establishment of the treaty-pledged school will remove one of the last of the large and serious obstacles in the way of opening up a reservation. But first of all, the treaty pledges must be completed and kept.

No Indian in the country has been as patient and as long-suffering as the Indian of Puget Sound—and particularly at Tulalip. Never, tribally, has the Tulalip Indian shed white man's blood. Never has he participated in any Indian uprising. Never has he been rebellious to the authority of the Government. No Indian has been more loyal. No Indian has had more parsimonious treatment in return for his peaceableness and law-abidingness. No Indian has cost the Government less or given the Government more. There is a common impression in Everett and elsewhere that the Government feeds, supports, and pays money to the Tulalip Indians. There never was a greater mistake. The Tulalip Indian has never been subsisted—he has always been self-supporting and the Government does not and has not issued rations to him as it has done for years to the plains and other Indians. Aside from the school the Government is doing nothing whatsoever for the Tulalip Indian—there is therefore all the more reason why the Government can be and should and can afford to be generous with them in giving them educational facilities. It is all that is left to do. His reservations are ridiculously small and entirely inadequate for carrying out the land promise made. All that the Government can now give is the school which

it promised half a hundred years ago. We cannot, we must not, permit him to grow up an ignorant pauper. Our only choice is to give and maintain a proper school—not jails, not almshouses—but schools, the very best and the most profitable investment ever made by the Government in all of its various Indian policies.

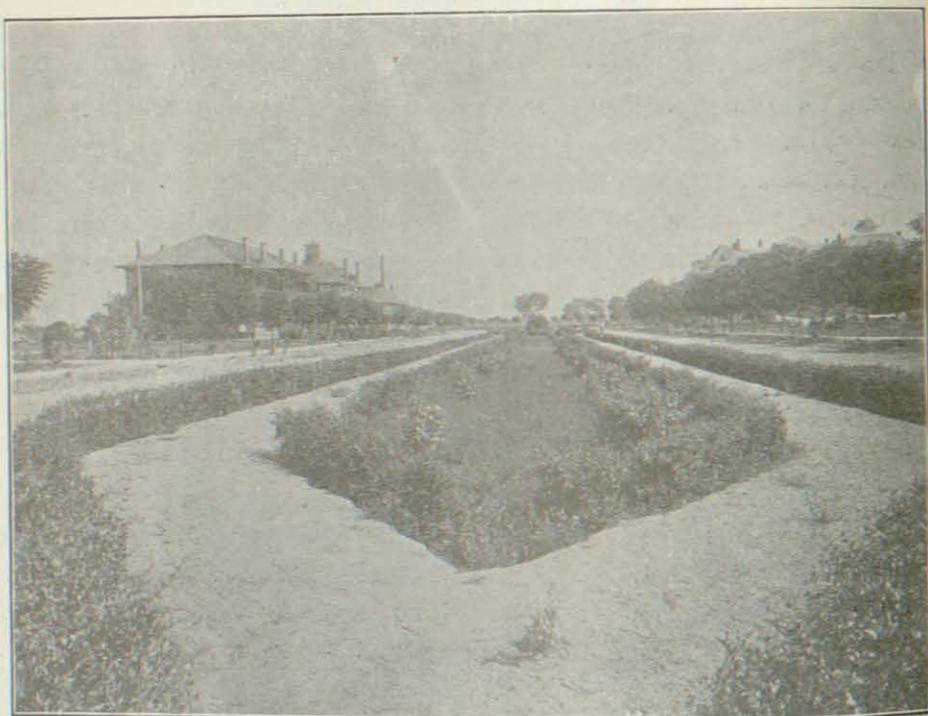
### An Indian Choir.

From the Grand Rapids Herald.

One of the most unique organizations ever gathered together to sing the praises of God, is embodied this week at the Sha-sko-ge-shick camp meeting in the large Indian choir, composed entirely of Ottawas and Chippewas, who have joined in spirit and deed to sing the praises of their great and good Gitche Manitou. "Tune our lips to sing thy praise" chant the choir plaintively, and sincerely the invitation is accepted by the massed congregation, who rise with bowed and humbled heads and repeat the petition to their God of earth and sky, until in transports of bliss, hands, hearts and voices are raised in unison and time, place, joy, grief, life and death are forgotten in transports of unalloyed joy.

There is no race upon God's footstool so completely wrapped up in the simple harmonies of sound as the Indians. During the services at almost any moment, whether opportune or otherwise, a sudden voice starts up in an overwhelming rush of joy, singing in a peculiar blending of words, like the chants of ancient orgies, some familiar hymn, which is caught up by a hundred voices and the inspiration thus received brings the repentant forcibly into his deficiencies.

The price of THE JOURNAL will soon be made \$1.00. Get in now for 50c.



TWIN AVENUES—A SCENE AT THE PHOENIX, ARIZONA, INDIAN SCHOOL.



THE LAGOON AT THE PHOENIX INDIAN SCHOOL, PHOENIX, ARIZONA.

## A LEGEND OF LOUISIANA.

From the New Orleans States.

Lake Ca-ta-ou-la, the sacred lake of the Indians, lies ensconced, as it were in the deep solitude of the forest which skirts the Attakapas prairie on the east side of the Teche at about nine miles from the town of St. Martinville. The beauty of the scenery and its picturesque landscapes have probably no equal in the state. Its waters have the transparency of crystal, and its depth averages from 90 to 100 feet.

The word Ca-ta-ou-la means the lake of sacrifice. The following legend as dramatic and tragical as the biblical narrative of the death of Jephtha's daughter, gives us the origin of that name.

The Tetimetchec Indians, being threatened with dire calamity, the nature of which we know not, their prayermen consulted their oracles, and were informed that to propitiate the great Manitou and to avert calamity a fair maiden of the tribe was to be sacrificed to the cruel god and her soul drowned in the placid waters of lake Ca-ta-ou-la.

The beautiful At-ta-la, the fair daughter of the chief, offered herself as a willing victim to propitiate the Great Spirit.

Dressed in all the finery and picturesqueness of apparel of an Indian princess, she repaired to the lake in whose waters she was to find a watery grave, followed by the weeping maidens and by the stern warriors of the tribe.

She glided in her light canoe on the waters of the lake until she had reached the middle of the stream, and with eyes upraised and hands extended toward the heavenly mansion of the great Manitou, she offered him her youth and her life blood as a sacrifice to propitiate him and to avert the calamity that threatened her people.

With radiant smile she then turned toward the shore of the lake where knelt the weeping maidens. She waved her hand gently to them, bidding them an eternal adieu, and plunged into its waters, to be seen no more.

Superstitious persons assert that even to this day in times of great calamity and misfortune, when the moon spans the sky and shines serene in the high heavens, streaking with silvery fringe the gentle ripples of the lake, a shadowy form is seen gliding on its waters in a light canoe, with hands extended heavenward, and they say that all at once, uttering a wild and unearthly shriek, the shadowy form plunges headlong into the waters and disappears while the terror-stricken

denizens of the forest answer the shrieks with howls and lugubrious hootings.

From that time lake Ca-ta-ou-la became the sacred lake of the Indians, and every year they repaired to this spot to propitiate the great Manitou with their offerings and sacrifices. Into its crystalline waters they plunged themselves to get cleansed of their moral and physical impurities; into its sacred waters they dipped their amulets and arrows to avert approaching calamities and to protect themselves against the devices of the evil spirit. He who could not make this yearly pilgrimage felt despondent and unhappy and his inability to follow the others in the saintly journey boded him good.

If while performing his immersion in the lake one should happen to drown, his memory was execrated, and his death was considered the judgment to the great Manitou as an atonement for the crimes committed by him.

The lake is still called Ca-ta-ou-la, the lake of sacrifice, but the great Manitou, like his Indian worshippers, is now a thing of the past.

## Queer Indian Words.

"Apache" and "Navajo" have the same origin, both are related to the Tennay. "Cayuga" means the people of the marsh. "Cayuse," applied to small bucking ponies of the west, but formerly from the Cayuse Indians of the northern Rocky Mountains. "Dakota" means united. "Estufa" a circular room used by Pueblo Indians of New Mexico, and the "kiva" a square room of the Moquis of Arizona, are from the Spanish and mean secret. "Hiawatha," applied to a wonderful personage much honored by the Iroquois. "Kacluge" in Navajo language, is the same as ghost, or spirit lodge from the English. "Manitou" also a spirit; all created beings were thought by the Indians to have their manitou. "Mesa" from the Spanish meaning table. "Mohawks" from the tribe of that name in their language means bears. "Moquis," same as peaceable. "Nokomis" a Chippewa word, meaning grandmother. "Olla" from Spanish meaning earthen jar. "Pueblo" in Spanish, meaning village. "Sioux" from French meaning treacherous. "Succotash" corn and beans cooked together. "Tepee" an Indian house made of poles covered with skins or cloth. "Wigwam" an Indian house covered with bark. "Wickiup" an Indian house made of poles covered with brush or grass, later with cloth.—Albuquerque Indian.

# SOME INDIAN TESTIMONIALS

By W. A. Petzoldt.

**T**HE following are characteristic verbatim reports of statements made by Arapahoe converts at the Blanket Indian Association meeting held at Watonga. The reports are by a missionary and are taken from the Home Mission Monthly, New York.

**CHIEF HAIL.**—I ask missionaries to excuse me if I make mistakes in my remarks. Since mission built among Arapahoes I help a great deal. Time and time again missionary ask why I don't come into Jesus road, and I say "I'm thinking all the time." I knew I was going to come, but I wanted to think. I love my people, men and women. I heard the Word of God at St. Louis (I was a delegate) and when I came back I told most of Arapahoes all I heard. I told them I now made up my mind to go into white man's road. I can feel my heart get big when I hear Jesus words. The other night when I come front I saw my people come too (this was when the Arapahoes came forward in decision for Christ) and I couldn't help but cry, I was so glad. I am not strong, and half sick most of the time. If I live only little while I want to show my people the good road.

**ERNEST LEFT HAND.**—Since the camp meeting took place it make me look back and think of time I went to school and heard the gospel. When I lost my mother and children I think I ought to come back to Jesus road. When I come back home from school, no church, I was like a lost sheep, no encouragement, tempted away; older now, I think again; got family now, I will walk in Jesus road now so when I die I go to heaven.

**LONE MAN.**—Four years ago since I think about Jesus. Asked Jesus to give me good heart. When I heard about camp meeting come to front to show people I want to live right and join the church. Now I take Jesus as my Master, give my heart to Jesus, long as I live follow Jesus road and do what Jesus wants me to do. I love my family and all the Arapahoes; want all my people to come into Jesus road.

**OTTER ROBE.**—Two years ago my mother died, short time after two cousins died. Try to think good deal about Jesus since that time.

Want to see my mother up in heaven. Want missionaries to help me 'cause I'm new beginner.

**RIDGE BEAR.**—Long time ago Indian tell about God when I was a boy. Been thinking God all my life. Because I been thinking about God I been trying to do right things. Never forget it. Although I'm an Indian I think I'll be just as good a Christain as the white brethren. Fifteen years ago since I've been thinking about coming into Jesus road. Old Indian in prayer used to mention God's name, now it is good to follow the Jesus road. Getting old, feel like I ought join church and live Christian life. Lost all my family 'cept one boy. Join church to live as Christians do. Pretty old, don't want hair cut, want to leave it long. Want missionary to pray for me so I can walk straight in Jesus road.

**BLACK HORSE.**—Don't know what time of day it is, but I come to come to Jesus. I have no bad habits, all Indians know that. I saw others come, I come too. A spider bit me and I nearly died, so I thought I better come, so I come if any thing happens I be safe. All my people died long time ago. If I die I want to go to heaven to see my people.

**JAMES HUTCHINSON.**—To-day good many people here, some Christians, some not Christians. I want to show people I'm not afraid to come front, want to show them I'm going to take Jesus for my Master. Thirteen months since I been studying 'bout this and made up my mind last month. Finally made up my mind. I persuaded my wife and girl to come so I can have Christian home. Want to be baptized and go to church regularly with family.

**BIRD CHIEF, SR.**—I ask missionaries, Kiowas and other Indians to pray for me so I can walk in Jesus way. These men and women here recognize me as head man. My heart feels like crying to see my people come into Jesus road. Been thinking good deal; very few Arapahoe Christians; they were in dark and don't know way. If I come those still in dark I can lead out and show the way. Just month before Christmas I went to church, that was time Jesus touched my heart; since that time I think 'bout all this. I feel like Jesus talked to me then and since that time I want to step in Jesus steps in trail so I can come out on Jesus road. I'm goin' to leave

all my bad things and thoughts, try to be kind and think 'bout Jesus from now on.

MINNIE LONE MAN.—Two years ago since I made up my mind to join the church. I told Missionary King when camp meeting going to take place I'm going to come in. Now thirty years old; while young before I get old I want to love Jesus and live in his way. Want to love Jesus all my lifetime. My father very old, pray for him, God pity my father. Other night when missionary told people to step front I was first to come forward. Going to throw all bad things out of my heart and live right in Jesus life. Pray for me so I always follow Jesus road.

JULIA THUNDER.—Glad to see so many people attend the camp meeting. When my little boy lay at the point of death I decided to think 'bout Jesus road. Want to be good Christian woman, want to follow Jesus and throw all bad things away. Want to be baptized.

WOMAN GOING AHEAD.—Made up my mind to join the church today. Want to live right. Want to walk in Jesus road. I feel Jesus in my heart.

RAMBLING WOLF.—I'm sick good deal. Some day die. Here is chance to come into Jesus road and join church. If I come on Jesus road he give me long life with friends. Want to be baptized so all bad things can be washed away.

PHOEBE WAR PATH.—By joining church only way to live right. I feel Jesus in my heart and willing to walk in way Bible teaches. Will follow Jesus' way, not mine.

MAY HUTCHINSON.—Want to follow Jesus. I have Jesus in my heart; want to be baptized with my father and mother. Am sick and weak and want Jesus to help me.

ELLA CAMPBELL.—My mother says my father says I must be baptized so I can have Jesus in my heart. I want to come myself. I feel I have Jesus in my heart.

MRS. RABBIT RUN.—Sunday is God's day. My son join church when in school. He died. He told me to join church, so I come to-day. My son tells me and my daughter to join the church so we can be Christians. He was going to heaven in a few days and he wanted us to go that way too. Glad I come. Want to be baptized and join Arapahoe church. Jesus is in heart.

MRS. HUTCHINSON; "Ugly Woman."—Glad I come to Jesus way. Come in to join church with my daughter who is sick, so God may spare her long life. Want to be baptized so as to live the Christain life, so when I'm called away I can go where Jesus is.

CHEYENNE WOMAN.—Four years ago since I began thinking about the Jesus road. I made up my mind that when the campmeeting came I would join church. Widow and poor. Want to pray for parents. Felt like I didn't have no heart when missionary says give new heart. I want new heart and live a Christian. Feel now that I have new heart.

SINGING AFTER, wife of Charley Campbell.—I heard so much about Jesus road I come in with my little girl. Want to have Christian children and walk in Jesus road. I want good heart; want Jesus to help me. Feel as though Jesus is in my heart. I want to go to church regular. I don't want to be baptized now.

KILLING ACROSS (Hail's wife).—I went to Rainy Mountain last year; made up mind to follow Jesus while listening to preaching at Rainy Mountain. Jesus took bad things out of my heart. I made up my mind to join the church here. Glad when campmeeting comes because I come into Jesus way. I want missionaries to pray for me so I walk in Jesus's way. At Rainy Mountain Jesus took all bad things out of my heart and now I think about Jesus all the time.

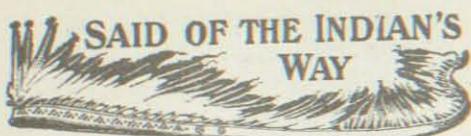
STRIKING AT NIGHT (MRS. BALD HEAD).—Three years ago I made up my mind to join church. I attended Bro. Clouse's church and now I want to join here at camp meeting. Not strong. I want missionaries to pray for me so I live longer. I think about Jesus every day and night since camp-meeting began. Feel Jesus is in my heart; want to throw all bad things out and walk in Jesus way.

THURSA MOUNTAIN.—I feel that Jesus is in my heart. Thirteen years old. Want to go into Jesus road all my life. I want to be baptized.

#### Not A Monument; A Tablet.

In the December issue of THE JOURNAL we published a list of monuments erected by Americans and American societies to the memories of Indian Chiefs. We are in receipt of the following letter on the subject:

"In the December number of your magazine it was said that there was no monument to the memory of Pontiac. This is incorrect for in the Southern Hotel, St. Louis, Mo., is a bronze tablet erected in the memory of the great chief of the Ottawas, Pontiac. This memorial was contributed by the Daughters of the American Revolution. The body of the great chieftian is supposed to have been buried on the present site of the Southern Hotel by Governor St. Ange, whom Pontiac visited shortly before his assassination." J. S.



#### The Indian in His Native State.

Says Charles Gibson in his Indian Journal: "The Indian in his native state knows no more about the Ten Commandments than the coyote does about pie, and the theory of earning bread by the sweat of his brow is a new idea to him. Some 300 years ago he knew nothing of bread and his habits and customs did not allow him to support bread. He followed the chase for his living, and lived without bread. He took his sweat in his tee-pee, superintended by his medicine man.

"In order to wash away the human odor from him so as to get up to his game without his game sniffing the air and detecting his whereabouts, he also drank his nicco-hoyah nectar to cleanse his stomach and strengthen his eyesight. Not that he was a fire worshiper, but he called fire his grandfather and for his relation the campfire always got a share of the Indian hunter's kill before the hunter tested his kill; for instance, a deer. The end of a tongue was placed in the center of a campfire as a gift and sacrifice to the grandfather fire. The campfire was always built by the medicine man with a great deal of pomp and ceremony. The spleen or melt of a deer was the hunter's first mess on account of this part of the deer's anatomy being its vital parts.

"Some curious things about the medicine man of the Creeks. He will not eat anything scorched in cooking; in treating a gun- or arrow-shot wound, he as well as the patient will fast four days, only drinking a little gruel. He will not allow a woman to look at his patient until he is well or dead. If his patient dies the medicine man takes a lot of medicine himself in order to cleanse himself from the fumes or odor of the dead. The pallbearers as we might call those assisting in the burial, also take the same cleansing process. And again when an Indian committed murder, even in self-defense, he went to the medicine man and took the cleansing remedy, claiming the remedy appeased the crime and the trouble to his mind. The medicine man had a horror of women, keeping out of their company as much as possible. At the full of each moon it was the custom of the bucks to drink medicine made by the medicine man which caused vomiting and to cleanse their system. In camp the Indian killed nothing which was not eatable."

#### Disliked His Own Race.

In the railroad shops at Albuquerque he had found employment as blacksmith's helper. The boss had little use for Indians, and the fact that Lucero was a good blacksmith dawned slowly upon his biased judgment. But corporations seldom allow race prejudice to interfere with business, and it was not long before Lucero's superior ability was recognized, both by his employers and his fellow-workmen, and he was elevated to the position of blacksmith. He was a ready man, quick to grasp an idea and to put it into execution. His good work was the admiration of the master mechanic, who pushed him ahead when opportunities presented. The result was that three years' labor found Lucero in the drafting office, an unheard-of position for an Indian to occupy. The teachers at the Indian school spoke of him in glowing terms and held him up as an example for their students to emulate.

But success had left its stamp, and Sam of the drafting office had lost many of the sterling qualities of Lucero the Indian. The visits to the Pueblo became less and less frequent. Finally the Corn Dance was over, the Christmas festival and the spring foot races had come and gone, and Lucero was not among his people. He believed he was Americanized.

He pitied his poor countrymen who lolled about the rail-road station wrapped in their blankets and regarded the marvels of the mechanic's art with stolid indifference. He pitied them with a lofty pity which only new converts can have.—From the September Metropolitan Magazine.

#### The Haida Indians and Their Totem Poles.

The Haida Indians are divided into two groups of families, the Raven people and the Eagle people. It is forbidden for a man of the Raven group to marry a woman of the same group, and for a man in the Eagle group to marry in his group. Each of these groups is subdivided into a number of families. Most of these families bear the names of certain localities and were originally village communities, but are considered as relatives; therefore, marriage is not allowed among them. Each family has a number of crests, most of which illustrate certain traditions of the family.

These Indians are in the habit of erecting in front of their houses carved poles—"totem poles"—on which the crests of the families of both husband and wife are represented. The dead are buried in or on similar poles, while others are erected in memory of deceased chiefs of the tribes.



A CLASS OF PIMA INDIAN CHILDREN—SACATON SCHOOL, ARIZONA.

### INDIAN CHILD LIFE.

Given a reasonable chance for life, the Indian child is as happy, hopeful, ambitious and playful as is the white child born under much happier circumstances, says the Los Angeles Times. He is, too, quite as imitative, and, like his white cousin, he apes the ways and manners of his elders and mimics their occupations in his play.

The infant Indian possesses rather more dignity than the ordinary white child. This is chiefly owing to the care he receives rather than to inherited sedateness. In his infancy he is strapped to a board or securely packed in an elongated basket woven for that purpose, where he can neither kick nor squirm. He cries less than his white cousins, because he early learns that it is an unprofitable occupation.

The Indian mother is very accommodating. If her infant wishes to cry she lets him do so. She does not, like the white mother, rush to the child when he begins to howl and try to pacify him. She lets him howl till he tires of it and ceases of his own accord. It is because crying brings them attention that most children cry. The young Indian does not get the attention, so he soon cuts out crying entirely. With crying, kicking and squirming eliminated there is really nothing left for him to do but to remain calm and look dignified. That is what he does, as a rule.

The Indian baby's wardrobe is a very simple affair. It generally consists of a single cloth or skin, as the case may be, wrapped around and around the small one. It is about two minutes' work for the red mamma to dress her child and bind it to the board or basket which serves as a crib. The board or basket is then stood upright in a corner of the dwelling, if her work is in the house, or against a convenient bank or bowlder, if the work is in the field, or, if it is in the forest, the cradle may be suspended from the bough of a tree.

The care of the child is as simple as its dress. It receives little attention outside of the giving of nourishment at stated intervals. Occasionally, once a week, or once in every two or three weeks, as may be most convenient, several of the Indian mothers make up little bathing parties and go to some pool or stream and give the babies a bath. There are none of the little luxuries of the bath of the white baby, such as scented soap, soothing powders and the like. The little ones are loosened from their bonds, their wrap is removed,

and they are laid in the shallow water of the pool or stream to kick and splash and disport to their hearts' content, while their mothers chat upon the bank near by. After a season they are removed and dried.

Are they tenderly wiped with soft, clean linen? No, indeed. About the middle of each grown baby is tied a piece of cloth, and they are hung by this cloth from the bough of some convenient tree to dry in the air and sunshine, while their mothers continue their briefly interrupted gossip. Later the human fruit is plucked from the branches, and the little ones are wrapped and cradled, when they then ride upon the backs of their mothers to their rude homes.

It has been frequently remarked that Indian children all seem strong, healthy and well formed. There is a reason for this in a number of the tribes. It has been the practice with most western tribes to refuse life to weakly or deformed infants born to them. In the case of albino children, which are by no means uncommon, the child is left to perish of neglect and starvation, for the Indians believe that these children are marks of displeasure on the part of the Great Spirit, and they cannot be induced to meddle with the child, either to put it out of the way by drowning or suffocation, as is their practice with deformed children, or to give it nourishment, that it may have a chance to live.

When a child is old enough to begin walking the board or basket cradle is discarded, and the next few years of the child's life are years of freedom. He gambols about the paternal dwelling, inside and out, as do the puppies which are his companions. He is naked usually unless he needs protection from the cold, and he can stand much colder weather than ordinary white children.

Children of from six to sixteen find a great delight in active games and athletic sports—wrestling, racing and such games as deer and hounds, mimic battle, follow the leader, throw the spear, hide and seek and many other games, some of which are similar to those played by white children.

The fondest desire of the heart of the Indian parent is that the child shall be brave and self-reliant. The child is never whipped, for that tends to break his spirit and make a coward of him. Nevertheless Indian children are respectful, obedient and retiring. They keep their corner in the home and do not mingle in the conversation of their elders.

The Indian father tells his sons stories of

prowess as they gather around the open fire in the middle of the lodge or before the door of the dwelling for the purpose of encouraging them to bravery and reliance. The mother schools them to endurance and patience under suffering. No pains are spared to inculcate in them those qualities so admired by the red men.

The education of the child is brought about principally by observation and by listening to the conversation of the elders. He learns the history and traditions of the tribe as they are related about the hearthstone of the tepee in in the evening. There, too, he hears stories of the chase, or war, or prowess, and he is quick to catch the subtil points of the tale and to learn the secrets of stalking the game or ambushing the enemy. The daughter learns her mother's art, as does the white girl, by practical attempts under the mother's supervision. The arts and occupations of both sexes are few, and the process of acquiring an education is not a long or difficult one.

#### PUT UP A BRAVE DEFENCE.

A detachment of six men were carrying dispatches from a command near Red River to Camp Supply. Of the six two were scouts, Amos Chapman and William Dixon. The others were cavalrymen. Far from any refuge, they were surrounded by nearly two hundred Indians. They sought shelter in a buffalo wallow and prepared to hold their ground. The attack came at 6 o'clock in the morning, and the long, long day stretched before them. In the first rush four of these six men were wounded, Private Smith mortally. The others' hurts were severe.

They were hemmed in on all sides on an open plain, and were outnumbered almost twenty to one. One of the scouts, while a severe fire was being poured in at them at close range, succeeded in throwing up a scanty intrenchment with his bowie knife and his bare hands. His comrades held the Kiowas and Comanches off until this little help was ready as a refuge and they moved into the trench, the wounded walking with brave and painful efforts.

Although Private Smith was wounded unto death, he sat upright in the trench to conceal his crippled condition from the foe. From early morning until night this handful of five men was under an almost constant fire, often at such short range that they could bring their pistols into play. Thus they fought for

their own lives and defended their dying comrade without food or drink excepting a little muddy rain water mixed with their own blood. They killed more than a dozen Indians and wounded about a score more.

Relief came that night, but it was thirty-six hours after the first attack before medical aid and food could be given them at the nearest post. Private Smith died before camp was reached. Every man was wounded, Scout Chapman severely and Scout Dixon several times, but not dangerously. This band of four soldiers and two scouts were of those who had been fighting and marching for weeks amid the most dreadful privations. They were worn to skin and bone, but their souls were as "big as all outdoors" and they flinched at no odds under heaven. And by such men as these was this nation made.—Outing.

#### Sample of the Strenuous Life of 1777.

In 1777, while Harrisburg, Ky., was so beset with Indians that the inhabitants were in straits for daily bread, a young man, only sixteen years old, made himself extremely useful by venturing out of the fort before daybreak and returning with a load of game after nightfall. This intrepid youth was James Ray, afterward General Ray.

One day in the year just mentioned Ray and another young man were shooting at a mark near the fort, when the second man was suddenly shot down by the Indians. Ray looked in the direction whence the shot had come, saw the enemy and was on the point of raising his rifle when he was set upon by another band, who had crept near him unseen.

He took to his heels, and, being a quick runner, reached the fort amid a shower of bullets; but the gates were shut, and the men inside were so frightened that they dared not open them. Finding himself shut out, Ray threw himself flat on the ground in the rear of a stump, and here, perhaps seven steps from the fort and within sight of his mother, he lay for four hours, while the bullets of the Indians tore up the ground on either side of him. At last he grew impatient and called out to the garrison:

"For heaven's sake, dig a hole under the cabin wall and take me in!"

The men inside set to work immediately, and the brave young hunter was soon safe inside the fort.

SENTIMENT would keep our Indians as they are—fleas on the mastiff's back.

# A STORY OF AN INDIAN BATTLE

## Pawnees and Omahas Against Sioux

ONE of the fiercest Indian battles that took place during the early days of the settlement of the west was that between the Pawnees, Omahas and Sioux upon the Loup river, in the western part of the then territory of Nebraska. It was back in the '50s when the battle occurred. Arrayed on one side were the Pawnees and Omahas and on the other the Sioux—the Omahas and Pawnees having joined forces to drive, if possible, the Sioux away from their mutual hunting grounds. The Omahas and Pawnees had their camps fifty miles from the disputed hunting grounds, occupying different valleys, and it was from there the warriors went forth to give battle to their ancient enemy.

Living with the Pawnees at the time was a young half-breed, Nim Longman, now an old man, residing on a ranch in South Dakota, and it was he who recently described the battle. "We had been troubled by the Sioux for several years," related Longman, "and it was decided that we would drive them out of our territory and back to the north where they belonged. The Omahas had as much trouble as the Pawnees and thus it came about that the two tribes buried all local differences and banded for self-protection, placing the command of the expedition under the direction of an old chief of the Pawnees, named White Smoke. The fall the battle took place the buffalo were very plentiful and thousands often went about in one herd. Then there were elk, deer and antelope in plenty, some of which the Indians desired for their winter supply of meat.

"The day after the council of war the Pawnees and Omahas took up their march for the Loup river valley and the camps were pitched in sight of each other. We found a few small herds of buffalo and killed several, which we left for the squaws to skin, after which they were to slice the meat up and dry it in the sun. Chief White Smoke gathered his forces and the warriors, having their faces streaked in a hideous manner and carrying bows and arrows, old carbines and a few muskets that shot powder and ball, rode away to kill more game if we could, but to fight, if we found opportunity. Leaving the valley the party went upon the table land, where a good view could be had of the surrounding country, and then a course due west was taken, which was kept up for fifty miles

the first day, when we went into camp on the brow of a hill. The scouts soon came in and reported that they had seen many buffalo, but what interested us more were the reports of various trails they had passed back to the north, which they said had been made by Sioux.

"There was little sleep in camp that night and all fires were put out at dark. About dawn two of the scouts who had been posted about camp to give alarm, came in and said they had seen strange figures creeping near. Then other scouts came and made the same report. In a few minutes the whole camp had been aroused and was ready for action. Then Chief White Smoke consulted with other chiefs and they hurried away to get everything in readiness for the conflict we knew was to come. The sun had just begun to tint the east and the mist that hung over the valley and extended up on the table land, lifted, and there before us, not over half a mile way, where several thousand Sioux warriors, mounted and ready to charge. Then came the order and the charge was on—two great armies of red men facing each other, each bent on destruction. The Omahas and Pawnees were as anxious as the Sioux for a battle and raced their horses forward at terrific speed, yelling and giving vent to war whoops as they went, which were answered by the Sioux.

"The main bodies met on an open plain and the slaughter began, many hand-to-hand conflicts taking place, the riders being thrown from their ponies by the hundreds as the two forces met. No quarter was shown any one and among the first to fall was Chief White Smoke, who was struck in the side with an arrow and then clubbed to death. It was cut and slash everywhere, until the ground was strewn with dead Indians. But such battles cannot last always, and in an hour this one was over and the hated Sioux were victorious. Then came the retreat, with the Sioux harrassing us at every possible point. The Omahas and Pawnees had lost heart and were completely routed. For twenty miles the Sioux followed and then suddenly they began to drop off and before we had gone five miles farther, we were alone. Had they known that the Omaha and Pawnee squaws and papposes were in camp down by the river, doubtless they would have followed us there and perhaps killed all who were unable to get away."

# Educational Department



EVERY EMPLOYEE IN THE SERVICE IS INVITED TO CONTRIBUTE PAPERS TO THIS DEPARTMENT

## HOW TO SELECT SEED CORN.

For the benefit of those who may be practically interested in the matter of corn growing and who may desire a full exposition of the principles and methods involved, we give below a detailed explanation of the same as practiced at Chilocco.

If an acre of ground is planted with the rows three and one-half feet each way, with two stalks to the hill, and each stalk bears an ear weighing eight-tenths of a pound, the yield will be seventy bushels of corn per acre. A good deal of the ground under cultivation is planted in this way, but such a large yield is not general, because a good many of the seed do not come up and, from those that do, a great many give stalks that are barren or that are weak and produce only small ears. Every farmer can recall times in the spring when his corn did not come up as soon as he expected, and he would go into the field to see what the kernels were doing in the ground. Let us suppose he had planted three kernels in the hill. When he digs down to examine them he will often find that one kernel has a good, long, healthy sprout in it, and is just about ready to break through the surface. Another has sprouted, but the shoot is not so far developed as the first one; while the third has not sprouted yet, but has just commenced to swell. A little later, when the time comes to cultivate the crop, he will find one good thrifty plant, another not quite so large, and the third far behind the other two. When the time comes to harvest the corn, there is one large stalk bearing a large ear, a smaller stalk with an ear not so large as the first, and the third stalk with either no ear at all or perhaps a small one three or four inches long. Now why not let us have all large stalks, bearing large ears and eliminate the smaller, weaker plants? This can easily be done with careful selection, and by making a germinating test of all the ears to be used for seed. We see that our low yields are due to two causes, viz:

1. To a poor stand, occasioned by using "dead" seed.

2. To the presence of small, weak plants that will not bear large ears, due to a poor quality of seed used.

The method for overcoming these conditions is as follows:

Select the seed carefully, using only those ears that come nearest to the ideal of a particular type. This should be done in the winter, when there is ample time at our disposal and more care can be exercised. It is desirable to get a long ear, say ten inches long, and proportionately large in circumference, as near cylindrical as possible, rows close together, and a deep grain. It is very important to notice the depth of grain. The weight of the grain should be as near to the weight of the ear as possible, and this depends largely upon the depth of the grain. It is desirable to have the ear well filled out at the butt and tip, but this is largely due to season.

After the ears have been selected, lay them out on the barn floor in rows of one hundred ears each, driving a spike at each end, and every ten ears putting in another spike. This holds the ears in place and helps to locate any numbered ear we may want, beginning with No. 1 at the left of the row, with the butts out, and running to the right up to one hundred. In this way it is not necessary to label the ears. Now, with a jackknife, remove kernels from different parts of the ear, six is sufficient, and lay them at the butt of the ear, from which they come. To remove the kernels, take the ear in the left hand and, with the knife in the right hand, remove one kernel about an inch from the butt; turn the ear slightly, so as not to get the kernel from the same row, and take out a kernel near the middle. Turn the ear a little more and take out a kernel near the tip. Turn the ear over and take out three kernels from the opposite side in the same manner. This gives a representative sample of six grains from each ear, and whatever the properties of these kernels may be, we so judge the remainder of the kernels on that ear. In taking these kernels a blunt-pointed knife should be used and care should be taken not to injure the germ which is always on the side of the grain next to the

tip. Having removed the kernels from each ear and laid them at the butt of their respective ears, let us now turn our attention to the germinating box. The sawdust box is clean, quick and convenient for the germinating seed. Place a quantity of sawdust, preferably old sawdust, because it is likely to be free from turpentine, in a burlap sack, and set it in a tub of hot water; letting it stand about an hour in order to become thoroughly moist. Then place about two inches of this moist sawdust in a box about two feet by three feet and six or eight inches deep. A soap or cracker box may be used for this purpose. Spread the sawdust out evenly and tamp it down well. Now take a piece of muslin the size of the box and lay it down on the floor, and, with a lath and lead pencil, rule into squares about an inch and a half each way, numbering each square, from one to one hundred. Lay this sheet of muslin flat on the sawdust bed, tacking it at each corner to hold it in place. Then take the kernels from ear No. 1 and place in square No. 1, the kernels from No. 2 and place in No. 2, and so on until all the kernels are in the box, taking care to have the germ side of the kernel up, as this will make it easier for future examination. Now lay another piece of muslin over the grains; cover this with a piece of burlap, and fill in about three inches more of the moist sawdust on top. Place this box in a warm room, a room where flowers are kept will be suitable, taking care not to let the temperature get too

low at night, and leave it for one week. At the end of that time take the box to the barn, remove the upper layer of sawdust, carefully remove the upper layer of muslin, so as not to disarrange the grains, and there we have a map of what our selected ears would do if planted in the field. All ears whose kernels have not sprouted, or have sprouted weakly, should be thrown out, for if they will not grow here they will not grow when planted in the field. Let us suppose that Nos. 1 and 2 have strong healthy sprouts. Those are good ears, and we want to keep them. No. 3 has not sprouted at all. It should be rejected. Then, perhaps, all the ears will be desirable up to No. 9, which has very short, weak sprouts. It should be rejected. By the time that we have gone through the whole hundred ears we will find that on an average twenty-five or thirty ears have been rejected. This may look like a big undertaking, but one man can prepare the samples from enough ears in one day to plant from forty to fifty acres, and when we think of the increased yields that have been gotten in the West by this method alone, we are well prepaid for the time spent in doing it. Nor is the increased yield all the benefit to be derived. We can also do away with corn thinning, a very laborious work, which is practiced in many parts of the state. As we take up the good ears from the barn floor let us divide them, according to the size of the kernels, into large, medium and small divisions, having a separate



SHOWING GERMINATING BOX WITH KERNELS OF CORN IN POSITION.

box or bag for each class. Then, when the ears are shelled, we can test our corn planter for each class of kernels, using a different set of plates for each size. If the edge-drop planter, which is most desirable, is used, we can regulate the drop by filling the plate until it will drop at least ninety-five times in a hundred, the number of kernels desired. Then plant only as many kernels as we want stalks in the hill, for having tested it we know that all our seed corn has good vitality.

It will be found to be a good plan to select enough of our very best and largest ears to plant several acres, and plant them on the south or west side of the field, so that there will be little pollenation from the rest of the field in summer. In the summer go through and detassel all weak and barren stalks. Then, when the corn is ripe, select the seed corn for the following year, cutting and shocking to themselves the stalks bearing the best ears. When this corn is husked it may be put in sacks and hung up in the barn, so as to thoroughly dry out before cold weather comes. If corn is not thoroughly dry before cold weather sets in, the water freezes and bursts the germ, thereby destroying its vitality.

#### DOMESTIC ECONOMY.

##### THE FAMILY SEWING.

When you are in your own home, the head of a family, you will need all you have learned about sewing while in school, and more too. To one who likes to sew, the making of the clothing and the many other little things necessary for family use, sewing will be a pleasant task.

While work may grow monotonous at times, still we can make any work pleasant if we will. Any problem is easy when we once have mastered it; so it is with sewing.

The one important point in sewing for a family is to have some system in planning the work. I will first suggest what is needed in order that the sewing may be easier and more pleasant. Many heads of families plan no conveniences whatever for the sewing. The room selected for a sewing-room should be well lighted. Do not attempt to sew in a dimly lighted room. It should receive plenty of sunshine. A little sunshine will make you happier while sewing.

As to the furnishing, I would suggest a cutting table of some kind. This will not cost much, and will certainly be much better than to spread your cloth on the floor, or

some place entirely too small for the article you wish to cut. The scissors must be selected of a good quality and size to correspond with the material to be cut. Care must be exercised in the selection of needles and thread; these should be according to material used. No workman can do good work without good tools, neither can a seamstress do good sewing without good material, and she must learn to select that which is good. Buy a good sewing machine, clean and oil it often, once or twice a week, if in constant use.

There are many useful articles that can be easily made to be used in the family sewing room, such as work bags, bags for buttons, cushions for needles and pins, etc. These may be made ornamental or plain as you like. Some of the ornamental stitches you are now learning may be used in this way.

In doing family sewing it is necessary to make garments of various sizes. You cannot always depend on the same pattern to do this. You must learn to measure the person to be fitted. The patterns may be made larger or smaller as required. There are many good dressmakers who have not learned to use a chart or system of cutting, and yet they make a perfect-fitting garment. But my advice to all girls is to learn a good system of cutting, make your own patterns, and if you do this carefully you must have good fitting garments.

After a garment is cut and fitted, the sewing must be well done in order to make it perfect. It is necessary to learn how much material each garment requires, then the cost of this must be considered, too. Select goods suitable for the occasion on which it is to be worn. For your work clothes select some good strong material. Make them in a neat plain style. You may select good plain material, then in making the clothing use some of the ornamental stitches, and at slight cost you will have neat pretty garments.

I like some sewing done by hand, there are so many small pieces which if the sewing is done by machine, the work will appear clumsy and heavy. A few stitches done by hand will give a softening effect.

I spoke once of the cost of materials used in the family. We all must learn some lessons in economy. It is well to make use of the remnants left from cutting. There are many ways in which they may be used. They may be used to repair garments, and made to do service in various other ways. Save your remnants from cutting.

The repairing of clothing comes in with the family sewing, and all should know how to do this. Look over your clothing and your household linen and keep everything in repair. Mending is not such a disagreeable task if not neglected. Even the much disliked darning is not so bad to the needleworker. Weaving in new threads is interesting.

I have mentioned some ways in which the sewing may be a pleasure instead of a hard task. Another thing I will suggest that you do is to read journals on needlework. Study the descriptions of garments and how they are made. This will certainly make the sewing easier. I am sure girls enjoy planning how to make their own dresses. So it should be when you do sewing for others. While in school is the time to study garment making, the kinds of materials used, the cost, quality, texture, etc.

There is much more to be said on the subject of sewing, but you may find something in what I have said that will help you in your homes and that will cause you to think of sewing as a pleasure and not as a disagreeable task.

MINNIE DUNLAP.

#### PROPER INOCULATION OF LEGUMES.

K. L. Kellerman in *Farmers Bulletin* 240.

The method of distributing practically pure cultures of nitrogen-fixing bacteria dried on cotton has not proved entirely satisfactory, owing to varying conditions of air during transit in the mails and to certain matters connected with laboratory technique. While the number of unsuccessful attempts to secure inoculation by users of cotton cultures sent out by the Department of Agriculture is small, it has been recognized that the methods of preparing the organisms and distributing them were open to improvements. Investigations have been under way for some time with a view to improving the methods followed. As a result the department is now prepared to send out bacteriologically pure cultures in small tubes hermetically sealed.

The experiments carried on by the Department of Agriculture have demonstrated the fact that by the proper use of practically pure cultures the nodule-forming bacteria are actually carried into the soil. These bacteria are able to form root nodules, and where other conditions are favorable the inoculation thus brought about makes possible the growth of a legume in soils where it had failed previously from lack of bacteria. The original cultures used, however, must be prepared

with the utmost care and with a view to preserving or increasing their natural power of nitrogen fixation rather than merely to make them grow under favorable conditions.

#### *Directions for Using Cultures.*

The following directions will accompany the packages distributed under this new plan:

Put 1 gallon of clean water (preferably luke-warm rain water) in a clean bucket or jar and add 3 heaping tea-spoonfuls of granulated or brown sugar; then add the tablet contained in the small envelope No. 1. Allow all to dissolve, stirring with a clean rod or spoon if necessary.

Carefully open package No. 2, breaking off the top of the glass tube, being careful not to spill the liquid, and pour the contents into the solution. Cover the bucket with a paper or moist cloth to protect from dust, and set aside in a warm place for twenty-four hours. About 70 degrees F. is the best temperature. Do not heat the solution or you will kill the bacteria; it should never be as warm as blood heat.

After twenty-four hours add the tablet in envelope No. 3 and allow the mixture to stand another twenty-four hours. The liquid should now be faintly cloudy and ready for use. If sufficient growth has not taken place to bring about this cloudiness, further time should be given, not to exceed two days.

#### *To Inoculate Seed.*

Take just enough of the solution to moisten the seed (1 gallon will moisten 2 bushels of seed). Stir thoroughly, so that all the seeds will be touched by the solution. Spread out the seeds in a shady place, rake over occasionally until dry, and plant just as you would untreated seed. If bad weather should prevent planting at once, the inoculated seed, thoroughly dried and properly stored, may usually be kept without deterioration for several weeks.

#### *To Inoculate Soil.*

Take enough dry soil so that the solution will merely moisten in. Mix thoroughly, to moisten every particle, and mix this with four or five times as much—say half a wagon-load. Spread this inoculated soil thinly and evenly over the prepared ground exactly as if spreading fertilizer. The inoculated soil should be harrowed in immediately.

Either of the above methods may be used as convenient.

#### *Information for Users of Inoculate Material.*

This inclosed package, marked "No. 2,"

contains a pure liquid culture of bacteria. This culture treated according to directions will produce a liquid culture, which, if associated with the proper plants, is capable of rendering available to these plants the free nitrogen of the air. This is accomplished through the formation of root nodules.

The bacteria are capable of making up for a deficiency of soil nitrogen, but when other elements, such as potash and phosphoric acid, are lacking, inoculation will not do away with the necessity for fertilizers containing these substances. Mineral fertilizers, however, should never be applied so as to come into direct contact with inoculated seed. The action of concentrated fertilizers drilled with inoculated seeds is injurious; this is especially true if the seeds should be still moist after treating with liquid culture. Floors used for drying inoculated seeds should be thoroughly scrubbed and rinsed, especially if the same floor space has served for mixing fertilizers. The liquid on the seeds is able to dissolve chemicals contained in the fertilizers, and the effect might be disastrous alike to seeds and bacteria. Moistened seeds should never be dried by mixing with pulverized fertilizers; if it seems desirable to hasten drying, clean sand or dirt is the best material to use. Fertilizers should be spread and mixed with the soil or drilled previous to sowing the seed, and if the drill has been used for this purpose all parts with which the seeds may come in contact should be cleaned.

This material is furnished you with the understanding that you will carefully follow instructions in its use and will report your success or failure to secure good inoculation. Note the presence or absence of nodules on the roots of inoculated and uninoculated plants.

*When Inoculation is Desirable.*

- (1) If a soil is low in organic matter and has not previously borne leguminous crops.
- (2) If legumes previously grown on the same land were devoid of nodules.
- (3) If the legume to be sown belongs to a species not closely related to one previously grown on the same soil.

*When Inoculation May Prove Advantageous.*

- (1) If the soil produces a sickly growth of legumes, even though their roots show some nodules.
- (2) If a leguminous crop has made a stand but gives evidence of failures, due to the absence of root nodules. Under such conditions

it is advisable to apply the culture liquid by spraying or, better, by top-dressing the land with soil moistened with the culture liquid, as explained in the directions.

*When Inoculation is Useless.*

- (1) If the legumes usually grown are producing average yields or the roots show nodules in abundance.
- (2) If the soil is rich in nitrogen. It is neither necessary nor profitable to inoculate a soil rich in nitrogen; few nodules are formed under these conditions.

Cultures of nitrogen-fixing bacteria are not to be regarded in the light of nitrogenous fertilizers, increasing yields under all average conditions. The bacteria do not contain nitrogen. If conditions are favorable they render nitrogen obtained from the air available for the legume.

*When Inoculation Will be a Failure.*

- (1) If the directions are not studied intelligently and followed carefully.
- (2) If the soil is acid and in need of lime. Liming to correct acidity is as important for the proper activity of the bacteria as for the growth of the plants.
- (3) If the soil needs fertilizers, such as potash, phosphoric acid, or lime. The activity of the bacteria in securing nitrogen from the air and rendering it available to the legumes will not take the place of such fertilizing elements as potash and phosphorus.

It must be remembered that inoculation will not overcome results due to bad seed, improper preparation and cultivation of ground, and decidedly adverse conditions of weather or climate. Before attempting to inoculate a new crop the farmer first should inform himself thoroughly concerning the proper handling of the crop itself; otherwise failure is almost certain. As an illustration, sowing alfalfa on hastily prepared land, on land foul with weeds, on acid soils, or soils underlain with hardpan, is contrary to accepted practice. Free publications covering the essential points in growing all common legumes may be obtained from the state experiment stations and from the United States Department of Agriculture.

The possibility of farmers keeping cultures from one year to another has been suggested. This practice is not to be advised in any case. For good results it is necessary to start with a fresh, pure culture. The pure culture, moreover, can be prepared only by a trained bacteriologist with laboratory facilities.

*Confusion of Nematode Galls with  
Nodules.*

Nematode galls, or root knots, are often mistaken for nodules, which they resemble in appearance. The nematode gall is extremely injurious, and in regions where it has been known to exist it is unwise to plant crops favorable to the development of the pest. Nearly all of the legumes should be avoided. This is important not only because the legumes susceptible to nematode attack are themselves injured, but chiefly because they furnish conditions favorable to the rapid development and multiplication of the nematode worms, and these may become a serious menace to succeeding crops or orchard stock, which, under ordinary conditions, they would scarcely injure. There are, however, some resistant varieties (a) upon which the nematode worm can not develop, and in infested regions these resistant varieties should be used exclusively. If a leguminous crop with its roots covered with what are apparently nodules, makes a sickly growth, or if there is doubt as to whether a legume is inoculated or infested with nematodes, samples of examination should be forwarded to the Department of Agriculture.

*Danger in Inoculation by Soil Transfer.*

Very satisfactory inoculations have been obtained by transferring soil from old fields where legumes have been grown, but there are dangers incident to such soil transfer which should be noted.

The source of supply should be very definitely known, and in no case should soil be used from fields which have previously borne any crops affected with a fungous disease, a bacterial disease, or with nematodes. Numerous animal and plant parasites live in the soil for years and are established in so many localities that it is manifestly unwise to ship soil indiscriminately from one portion of the country to another.

Of scarcely less importance is the danger of disseminating noxious weeds and insect pests through this plan of inoculating by means of natural soils. Even though weeds may not have been serious in the first field, the great number of dormant seeds requiring but a slight change in surroundings to produce germination is always a menace.

If soil (b) is to be used, however, whether obtained from a near-by field or shipped long distances, the evidence should be clear that the soil is free from the objections mentioned above.

(a) The most important and generally useful re-

sistant variety is the Iron cowpea (*Vigna sinensis*). In the Southern States the velvet bean (*Mecuna utilis*) and Florida beggar weed (*Meibomia mollis*) are valuable

(b) The amount of soil from a thoroughly inoculated field regarded as sufficient for inoculating an acre of land for alfalfa, for instance, is variously placed at from 200 to 500 pounds.

ARITHMETIC WITH INDIAN CHILDREN.

Although the difficulties met by the teachers in the literary department of an Indian school are many, it will be generally conceded that mathematics is the bugaboo of the whole curriculum.

Some teachers say, "There is no use of trying to make Indian children understand mathematics; they have no reasoning faculties." That is not true. It has been proven that many Indians have such faculties, and that they can be developed.

There is little or no difficulty with number work in the primary grades where objects are used with the computations, and number stories made. But after children go on to higher grades too often nothing is given them to take the place of these things. Unless prevented, children will almost invariably find a mechanical method for the solution of problems in arithmetic. It has been found that they often solve a problem correctly and even go through an explanation of it although the teacher knows they do not understand it.

By tactful questions concerning the work of a pupil in the different departments of the school, he may be led to state a problem, give the analysis and solution of it without knowing he is "doing a problem," until asked to write it out on paper or slate. The evident surprise of a girl who had done such an example and her exclamation—"Why, it is just like a problem out of my book!" shows that in her mind the examples in the book had no connection with everyday business. It was impressed upon her that it was literally a problem out of her book, and that it is the problems that are out of her book which she will have to solve in her daily occupation. Therefore, before each new topic in arithmetic is studied several examples should be given to be solved orally. Care must be taken so as to give examples of a business with which the pupil is familiar, and that the numbers to be computed are small so that the mind may be free for the analysis. It is best that pupils be led to make their own rules for solving the examples.

Recitations conducted in this manner re-

quire much time, but the results obtained justify the consumption of the time. One such recitation is of more value than half a dozen shorter periods in which pupils mechanically go through a few formulae.

[The above article has become separated from the writer's letter, hence we are unable to give proper credit. If the author will notify us, we will gladly give the name in the next issue.—Editor.]

### TESTING THE COW.

#### FAT TESTING OF HOOD FARM.

One of the best records so far made for the period of one year under the A. J. C. C. rules for authenticated fat tests, and the best for a cow of her age, is that of Tonona 9th of Hood Farm. Considerable interest attaches to her test because, besides the record of her production for the full lactation term, there is also available an accurate record of her feed and a careful estimate of its cost, so that not only what she did, but how much it cost to enable her to do it, may be studied, elucidating the very practical question: Does it pay?

Tonona 9th of Hood Farm dropped her first calf Jan. 15, 1903, and she was entered upon a year's fat test Jan. 16, 1903, when two years and two months of age. Two days in each month a representative of Hatch Agricultural Experiment Station, acting for the American Jersey Cattle Club, saw her milked, weighed the milk and made a Babcock test of a sample of the milk of each milking. The average percentage of fat for these two days is applied to the milk of the entire month in which they occur, to ascertain the total fat for the month, the weight of milk of every milking throughout the year being actually ascertained by the use of the scales, and made record of. Her yield for each month and for the year is as follows:

Month.	Days.	No. of Milk.		P. C. Fat.	Fat.
		Lbs.	oz.		Lbs.
Jan., 1903.....	16	516	2	4.03	20.7988375
Feb., 1903.....	28	958	7	4.4	42.1712500
Mar., 1903.....	31	912	13	5.27	48.1019250
Apr., 1903.....	30	800	15	4.88	39.0857500
May, 1903.....	31	814	14	5.65	46.0404375
June, 1903.....	30	728	12	5.8	42.2675000
July, 1903.....	31	622	13	5.71	35.5625037
Aug., 1903.....	31	583	1	5.76	33.5844000
Sept., 1903.....	30	604	12	5.78	34.9545500
Oct., 1903.....	31	521	1	6.46	33.6006375
Nov., 1903.....	30	380	1	6.54	24.8560875
Dec., 1903.....	31	397	13	8.7	34.6090875
Jan., 1904.....	15	192	5	8.7	16.7311875
Totals	365	8033	12		452.4258437

From the table above it will be seen that

her total yield in 365 days was 8033 lbs., 12 oz. milk containing 452 lbs. 6 4-5 oz. fat, showing the average percentage of fat in the milk to have been 5.63. The fat is equivalent to 534 lbs 12 oz. butter, 83 per cent. fat.

Tonona 9th weighed about 750 lbs., and during this test was fed 1213½ lbs. bran, 204½ lbs. corn meal, 348 lbs. ground oats, 381½ lbs oil meal, 249¾ lbs. gluten feed, 1266 lbs hay (est.) 543 lbs. silage (est.,) and was six months in pasture. The cost of her feed and pasture was \$62.38, the various rations being valued per ton as follows: Bran, \$22.; corn meal, \$22; ground oats, \$30; oil meal, \$28; gluten feed, \$26; hay, \$15; silage, \$2; pasture \$3 per month. Her product, sold as 40 per cent. cream, brought in over \$250, a net profit of \$187.62 in the year. For every dollar her food cost she returned \$4 in product.

By reducing her yield, feed cost, etc., to averages per day, Tonona 9th may be compared with the Jersey herd at St. Louis, at present the most available standard for such comparisons; but it should be remembered the Jerseys at St. Louis had to maintain their averages for but 120 days, while in the figures in the case of Tonona 9th are the averages for 365 days.

Tonona 9th's production per day was 22 lbs. milk (10.3 qts.,) 1.239 lbs. fat, the equivalent of 1 lb. 7 2-5 oz. butter against 41.51 lbs. milk, 1.936 lbs. fat and 2 lbs. 4½ oz. butter, the averages for the entire Jersey herd at St. Louis.

Tonona 9th was fed on the average 6 3-5 lbs. grain and 18 1-3 lbs. roughage per day, with pasture for six months, at a cost of a little over 17 cents per day, and the profit on her product averaged 51 2-5 cents per day for 365 days.

The Jersey herd at St. Louis consumed an average per head per day of 16.26 lbs grain and 33.74 lbs. roughage, at a cost of 24 cents per day, and the profit realizable was computed to be 33 cents per day for 120 days.

About 15 lbs. of the milk of Tonona 9th would yield one pound of butter; the general average in the case of the St. Louis Jerseys was 18.2 lbs. milk to one pound butter.

Tonona 9th of Hood Farm was bred and is owned by C. I. Hood, Lowell, Mass. She is No. 22 in the Register of Merit, Class A, having been given 98 counts of the scale of points, out of a possible hundred, by John O. Couch, acting for the A. J. C. Club. A very brief scrutiny of her pedigree will suffice to show her excellent breeding. Her sire is Torono, who has six daughters on record with tests which average 15 lbs. 14 oz, butter in seven

days; and besides he has six daughters that have made authenticated fat records for one year that have given them places in the Register of Merit. Her dam is Rose's Oonan, test 15 lbs. 10 oz. butter in seven days. Tonona 9th's paternal grandsire is Sophie's Tormentor, 23 daughters averaging 16 lbs. 5 oz. Her paternal grandam is Rhoda Hudson, 14 lbs. 4 oz. One of her paternal great-grand-sires is Tormentor, 35 daughters averaging 17 lbs.; the other is Catono, twelve daughters averaging 15 lbs. 4 oz. One of her maternal great grandsires is Oonan's Harry, two daughters, 19 lbs. 13 oz. and 14 lbs. 6 oz., he being a son of Oonan's Tormentor; the other is Stoke Pogis' Perfection, seven daughters averaging 17 lbs. 5 oz., he being a son of Stoke Pogis 5th, 21 tested daughters. Tonona 9th has also 6 1-4 per cent. of her blood from Ida's Stoke Pogis, 29 daughters averaging 16 lbs. 15 oz. butter in seven days.

R. M. GROW.

#### SOME OBSERVATIONS ON TEACHING PENMANSHIP.

C. E. BIRCH.

Can you tell me why the direct oval exercises are used so much more than the reversed? There are five capitals made with the direct oval movement and a much larger number made with the reversed. I believe, too, that the same condition exists with the small letters. The point is, why not use reversed ovals more and the direct less?

I do not believe it is a good practice to have our students work so much on large movement exercises anyway. They will not make any of their letters this large. Why all this "lost motion"? Frequently an instructor says to a student: "You have too much movement." Why should he have too much movement? Isn't this absurd? Why not practice more small exercises about the size of ordinary writing? I have seen scores of students who could make beautiful compact oval exercises and fashion them into houses, wagon wheels, and other useless (on paper) things, but who could not write a line of good plain writing. I simply suggest that perhaps we do too much movement work of a large showy nature.

Some authors and teachers tell their older students to trace their letters carefully for a while. They do not apply muscular movement at first, except as comes from the muscles of the fingers. Why? They say it is in order to learn form. Is this necessary? Try this: Place a dozen capitals on the board

and ask your class to pick out the best one. They can do it. Does this not prove that they have a good conception of form. They know what they want to make, but the muscles lack training. Would you tell a child that had been crawling a year to keep on crawling a while yet until he became more expert in that art? Well, these boys and girls, figuratively speaking, have been crawling a good while. Why not let them learn to walk at once? The crawling method reminds me of what a visitor at a large Indian school said to me: "Why don't your teachers have the girls cook out doors over a camp-fire instead of with stoves? Isn't that the way they do at home?" Yes, why not teach them the thing they have been doing all their lives instead of the thing which they should learn? Fine reasoning!

Now and then we meet a teacher who has a hobby for practicing everything set to music. All sorts of penmanship exercises are given to be made to a musical accompaniment. This is well for a number of simple exercises, when the music is suited to the occasion, but think of writing this line to the tune of "Hot Time," "America is a great and good nation." That is what I found a class trying to do once. No joke. (At least the students did not seem to think so.)

"Once upon a time" there was a penmanship teacher who spent an hour with his class every day. Frequently he talked to the class thirty or forty minutes and they wrote a little during the rest of the period. When he did not talk thirty or forty minutes he talked fifty. His pupils fidgeted in their seats, gripped their pens and said things under their breath, but the teacher was inexorable; they were not permitted to write yet—they must listen to more words of wisdom.

I'll not say another word. Blame it all on the editor. He asked me to do it.—Western Penman.

#### The Way of a Great Teacher.

The head of the lowest class was, at my time, a young Westphalian, Heinrich Bone, whom I remember with especial gratitude. At a later period he became widely known as a teacher of exceptional ability. He instructed us not only in Latin, but also in German, and he stoutly held to the principle that clearness and directness of expression are the fundamental requisites of a good style. Instead of wearing his pupils with dry grammatical rules, he gave them at once short

compositions to write, not upon such subjects as "The Beauty of Friendship," or "The use of Adversity," but simple descriptions of things actually seen—a house, a group of people, a picture, and the like. He required the compositions to be rendered in the simplest possible sentences, without any complication or ornament. The most important rule, however, which he enforced with especial emphasis was this: every noun, every adjective, every verb must express some object, or some quality, or some act perceptible to the senses. All that was vague or abstract or not perceptible to the senses was severely forbidden at first. In this manner he accustomed his pupils to see clearly whatever was before their eyes, and then to set forth the impression received in words so concise and clear cut that their meaning was unmistakable.

When he had attained a certain degree of efficiency in this very simple exercise, we were allowed to enlarge the form our sentences, but only for the purpose of presenting more clearly and fully some vivid picture. Thus we were led up step by step to the construction of more complicated periods. Narrative compositions followed the descriptive ones, the teacher's requirement still being the utmost clearness of expression; and not until the pupil had proved himself competent to grasp and to present the actual, the sensually perceptible, was he permitted to indulge in abstractions and reflections. This method taught us not only to form correct sentences, but to exercise the faculty of correct observation, which strange to say, is developed in a comparatively small number of people.

The fundamental idea underlying this method, applicable to all instruction, is that the principal aim of teaching should be to fit and equip and stimulate the mind of the scholar with a view to independent action. Herein lies the secret of all successful mental education. This is the way to learn how to learn. To be sure, the pursuit of his method demands teachers of ability and thorough training, to whom their calling is something more than a mere routine business. Extract from Carl Schurz's excellent article in McClure's for December.

## HANDLING THE COLT.

From Wallace's Farmer.

The time to begin to handle the colt is when it is an hour or a day old, and the way to begin is to catch it and hold it without frightening or hurting it. How to catch the colt is of the utmost importance. It should never be caught in any other manner than is shown in cut No. 1, printed herewith, that is, at both ends at the same instant, and when it is caught it should be held firmly until it becomes quiet. Show the colt your superior strength, which only can be done at this early age on even terms without a hard struggle, fear, and pain. When you begin at the proper

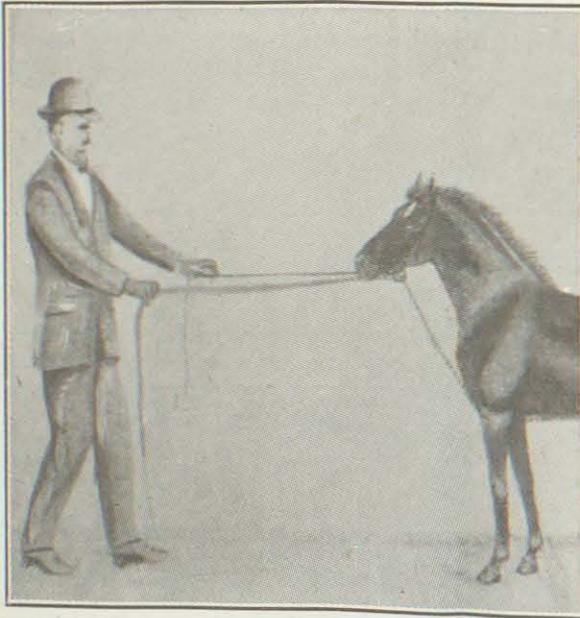


CATCH THE COLT FIRMLY AT BOTH ENDS.

time you do not have to call for help or neighbors.

As soon as the colt remains quiet begin handling it deftly at rear end, but be very careful to keep your hand under its neck to prevent forward movements. Then handle it at the other end, but be just as careful to prevent it from backing by keeping your hand back of the hams. Otherwise, it will surely go backwards as soon as you begin to make its acquaintance in front. The pivotal point of action is the center of the horse's body, and when operating at either end of the colt's body, while standing, the other end must be protected or the colt is gone in the opposite direction.

After you once catch the colt it should never be permitted to get away until it is through with the lesson. If you fail in this you will have No. 1 to correct. Never make



THE HALTER STRAPS IN ONE HAND, THE ROPE IN THE OTHER.

mistakes and then you will have no corrections to make. The undoing of a wrong is often harder than the correct lesson itself.

Do not trifle with the colt's intelligence or memory because it is young, thinking that it does not comprehend, or that it will soon forget. Horses have the most retentive memories, as well as more intelligence than we give them credit for in observing, comprehending, and obeying instructions, and they never forget anything, good or bad—especially bad.

One of nature's laws is that the strong rule the weak. In a conflict between a man and animals, and especially in the training of domestic animals, the importance of early beginning is to show by demonstration of strength, without causing pain, that man is superior to the animal.

When you have once got the young colt for the first time, handle him all over from both sides, legs and all, very carefully, until he shows by his actions that he is willing to make your acquaintance on the basis of kind treatment and great strength. Show him further that you are a better friend than his mother by furnishing him sweeter food than she can. Take some sugar in your pocket when going to see the little colt and feed it

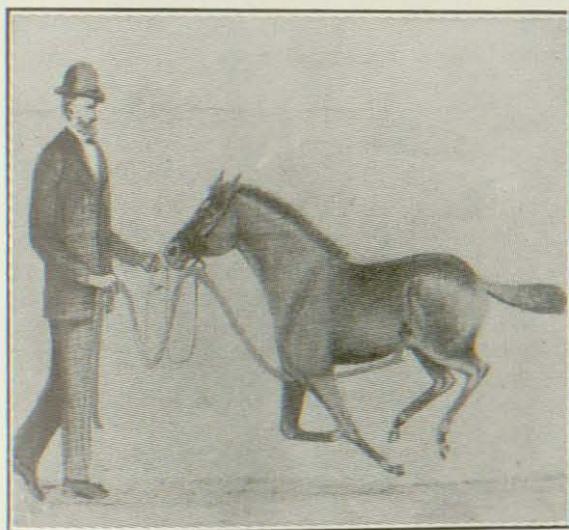
from the palm of the hand. Sugar to little colts is what candy is to children. It attracts them to you, which is better than permitting them to be frightened away.

The colt should be haltered when it is from three to five days old. First fit the halter nicely to the head. Do not undertake to lead it or do anything else until you have adjusted a small rope around the body, just in front of the hips, in slip-noose form, passing it along the body between the legs, and up under the band of the halter. Then step in front of the colt at an angle, holding the halter rope in one hand and the small rope in the other, as shown in the illustration. Begin operations by gently feeling of the colt's head through the medium of the halter strap, at intervals, making the strain a little greater each time until the colt begins to pull back. The instant it does this bring a more emphatic strain on the small rope at the rear end of the colt. This quickly brings about a change, as shown

by the third illustration. As the colt prings forward in response to the pressure of the rope, receive it with open arms, caress it, and treat it to a little sugar, and assure it that it is all right, even if it is hitched at both ends of its body. Then repeat the operation again and again, keeping the colt cool all the while, and in from five to fifteen minutes you will be able to lead the little fellow away from its mother anywhere, and the best of it is, it will never forget its lesson. If the work has been well done the time will have been well spent, but if you have indulged in a match and general fight the colt will remember this.

Short every-day lessons in handling the colt's legs and feet, as well as work with the halter until it is a week or ten days old—never giving it a chance to get away—will be all the work necessary to do with it until weaning time. When this age is reached it should be driven and made acquainted with as many different phases of future horsehood as possible.

You know that a little thought and a little kindness are often worth more than a great deal of money. This charity of thought is not merely to be exercised toward the poor; it is to be exercised toward all men.—John Ruskin.



HANDLING THE COLT.—WHEN HE FEELS THE PRESSURE OF THE ROPE BEHIND HE COMES QUICKLY.

WORK BEING DONE IN THE DOMESTIC SCIENCE DEPARTMENT AT CHILOCCO, OKLA.

The girls in the domestic science are divided into three classes; freshmen, juniors and seniors. The freshmen, are mostly sixth-grade girls and are learning to prepare some of the simpler and more common articles of food, that is, foods used almost daily in the home.

Each day a lesson is begun by a review of the previous day's work in the laboratory. A description is then given to the pupils of the method of preparation of the work to be done in the laboratory that day and some of the reasons why articles of food are prepared in such a manner. Example:

SAUTEING OF MEAT.

Meat to be prepared in this manner should be about 1 inch in thickness so as not to be thoroughly dried out during cooking. First wash meat with a dampened cloth so as to insure cleanliness, as butchers do not look to this in the cutting of the meat. Dredge with salt and pepper. Place meat in a smoking hot greased frying pan, sear on one side, turn and sear on the other. Repeat the turning of the meat often, thus not allowing the juices to be pushed out at the top by the steam formed from the heat below.

The reason for using a very hot pan for cooking meat in this manner is that an outside coating is then formed by the coagulation of the albumen, thus aiding to retain the juices. When cooked the meat should be soft and juices will exude on cutting.

As with the freshmen, the juniors review the previous day's work, but a further study of the foods is taken up and in mixtures one is compared with another as regards thickness, lightening material and ingredients. Example: As the comparison of the following recipes:

**BAKING POWDER BISCUITS.**—Two cups flour, 4 teaspoons baking powder, 1 teaspoon salt, 2 tablespoons lard or butter,  $\frac{3}{4}$  cup milk.

Mix flour, baking powder and salt thoroughly. Usually done by sifting several times. Work in lard with a fork or a case knife, not with the fingers, as that adds heat and this we wish to exclude until biscuits are placed in the oven. Add gradually the liquid, mixing to a soft dough. It is impossible to determine

the exact amount of liquid owing to differences in flour. Toss onto a floured board, pat, and roll lightly to three-fourths inch in thickness. Shape with a biscuit-cutter. Place in a greased pan and bake in a hot oven twelve to fifteen minutes. If baked in too slow an oven, the gas formed by action of moisture upon baking powder, will escape before it has done its work. This recipe makes ten small biscuits.

**POP-OVERS.**—One cup flour,  $\frac{1}{2}$  tea-spoon salt,  $\frac{3}{4}$  cup milk, 2 eggs,  $\frac{1}{2}$  teaspoon melted butter.

Mix salt and flour; add milk gradually, in order to obtain a smooth batter. Add egg, beaten until light; beat two minutes,—using Dover egg beater,—turn into hissing hot buttered iron pans, and bake thirty to thirty-five minutes in hot oven.

In the former recipe there is baking powder for lightening and a mixture the thickness of a dough.

In the latter recipe there is air, partly beaten and partly added through beaten eggs, for lightening and a mixture the thickness of a poor batter.

In working with baking powder care is needed. Moisture acts upon baking powder causing it to give off gas. As it is this gas which lightens materials in which baking powder is used, exclusion of moisture until ready to be placed in the oven and rapidity of workmanship after moisture is added, are necessary.

In both cases a hot oven is necessary that gas and air may be expanded rapidly enough to raise mixture. If mixtures are placed in a

slow oven the gas and air will expand slowly and escape, thus leaving materials heavy.

Another precaution is necessary; do not get the oven so hot that mixtures will be hardened on outside and thus prevent expansion of gases.

The work of the senior class is the planning of menus, the serving of meals and waiting table.

The planning of menus gives the practice of combining certain foods that will supply all the needs of the body and will be in such proportions as to arouse and not diminish the appetite.

The following dinner

Cream of Potatoe Soup Crackers  
Escalloped Potatoes Sauted Beef Creamed Peas  
Bread Butter  
Boiled Custard  
Coffee Sugar Cream

would not appeal to the appetite as the above revised to,

Cream of Potato Soup Croutons  
Boston Baked Beans Steak Fried Onions  
Bread Butter  
Stewed Apples  
Coffee Sugar Cream

In the former menu the quantity of milk used is in excess, and unless the partaker of such a meal was extremely fond of milk, the dinner would be a failure. Food that does not appeal to the appetite is not easily digested and thus a burden in the stomach.

The latter menu is more evenly divided and in addition to the former there is supplied an acid which when taken into the body is of great value.

In the latter menu croutons take the place of crackers in the former and with creamed soups are much nicer. All creamed dishes, as a rule, have as their basis a white sauce, thus creamed peas would be almost a repetition of the soup, the only difference being that in the soup a small amount of vegetable is used and in the latter a small amount of white sauce is used.

The advantage of giving lessons in preparing meals is to teach the girls to watch several articles at one time and begin the preparation of the different foods at such times that all will be ready at once and at a specified time and not have part of the meal ready and cold before the balance is prepared. One thought always to be kept in mind in cooking is, that what ever is to be served hot have it hot, and what ever cold, have it cold and not have hot dishes partly cold and cold dishes partly warm.

The work given the domestic science classes is not that of cooking, alone. Lessons in

laundrying, furnishing and care of the home and the performance of such out-door duties as are often performed by the women of the home.

A pen of poultry is assigned to the domestic science classes. Milk is received directly from the dairy. This milk is strained, skimmed when the cream has raised and that which is not needed in our work is saved and, on reaching the proper stage, churned.

Thus when we think of domestic science as taught in the Indian schools, we must not think of cooking alone, but of all the duties to be performed by a woman in her home.

### THE PROPRIGATION OF EARLY PLANTS.

B. M. WADE, Gardener at Chilocco.

The cheapest and best means for the farmer to start early plants for transplanting in the spring is in the use of hot-beds.

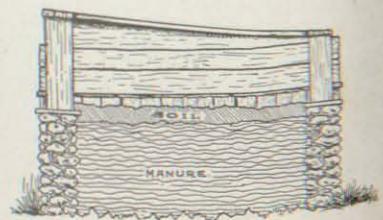
The hot-bed should be built in a well drained place where it is protected on the north from the cold winds by some protection, such as a building, grove or hedge, and where the sun will shine directly on it as long as possible during the day.

As it is necessary to heat hot-beds artificially and that the heat should come from underneath, it is best to dig a pit in which to place the heating material. The best heating material on the farm is fresh horse manure.

A pit 10 ft. long, 5 ft. wide and 2 ft. deep is large enough for an ordinary family. It may be lengthened to suit the convenience of those that care to grow plants on a larger scale. The length of the pit should extend east and west.

A frame should be made around the pit on which a sash 3x5 ft., or frames on which thin muslin has been tacked, may be placed as a covering to keep out the cold and wind and to keep in the heat.

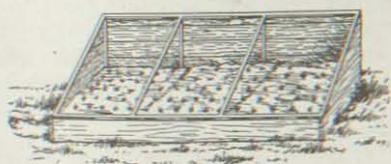
The frame may be made out of any boards that are handy; it should be about 8 inches high on the south side and 14 inches on the



End View—Showing Proportion of Manure

north side; this will allow the water to run off during a rain and will allow the sunshine

to strike the bed more directly. The manure for the bed must be fresh from the stable. Manure that has been piled out in the barnyard and has become heated and cooled off is of no use for hot-beds. After the manure is secured, pile it in a heap and allow it to remain a few days, or until it begins to heat; then fork it all over carefully. This is necessary in order to get the whole mass to heat evenly; otherwise the bed would heat unevenly, some portions becoming so hot that the seed would be destroyed, and other portions not warm enough to cause germination or growth. After the manure has been forked over and has begun to heat the second time it is ready to place in the pit. It is best to put in a five or six-inch layer at a time, then tramp it down as firmly as possible; continue this process until the pit is full to the level of the surface. Care should be taken to have the center well tramped down and a little heaped, as this portion settles much more than the sides, and it is very desirable to have the surface of the bed level. After the manure has been placed in the pit, put on the sash or muslin frames and let them remain a day or two or until the manure begins to heat throughout the entire bed. If it does not heat as rapidly as you like, pour several buckets of hot water over it; this will start it to heating in a short time. When well heated



Front View—Showing Hotbed Completed.

through, level off the top and cover with six inches of good soil. After the soil is put on, it should be left until it is warmed through and the weed seeds near the surface have begun to grow. Then remove the sash and make the surface fine with a rake and the bed is ready to receive the seed. A hot-bed made in this manner will continue to give out heat for six weeks.

Here at Chilocco we plant cabbage the last of January and tomatoes the second week in February and by good management and careful attention, we have good strong plants ready to transplant in the open field as soon as all danger of freezing is past. The seed should be planted in rows that are eight inches apart and running north and south. Sow the seed quite thick and cover one-fourth inch deep; firm the soil over the seed by pressing

with the hand, or lay a board along the row and stand upon it. This will insure good germination. After the plants are up and show the first true leaves, thin to twenty plants per foot.

Great care must be exercised in the care and management of the bed after the plants are up. They must have good ventilation on favorable days; but do not allow cold draughts of air to blow over the plants. It is surprising how quick the temperature will run upon a bright, sunshiny day; and if you are not careful the plants will be ruined by the excessive heat. On cold, stormy days and nights the beds should be covered with mats and carpets, or anything that is handy and will keep out the cold. The soil in the bed should be kept moist, but not wet, as the moisture evaporates very quickly. This must be looked after carefully, for without the proper care in regard to the heat, ventilation and moisture, all our previous work avails us nothing. When the plants are nearly ready to transplant it is a good plan to harden them off. This is done by gradually exposing them to the weather and giving them less water and finally exposing them to the weather altogether for four or five days before transplanting them. By this time they will be dark green in color and have a tough stocky appearance.

Three or four hours before taking the plants out of the bed give them an extra good watering. By having your ground well prepared and setting the plants in the ground up to the first leaves, pressing the soil firmly about the roots and by giving good thorough cultivation, with a fair season, you may expect to reap a good early crop.

#### PRUNING OF THE APPLE.

BY H. CROFFOOT, Nurseryman at Chilocco.

Every kind of tree, in fact every individual, presents its own peculiar problem to the pruner. Hence no arbitrary rules can be given.

To do the work the operator must understand the principles involved, then apply them to each case.

Skill in pruning can come only with experience and practice. The effects of pruning, as well as the necessity of it, depends greatly upon locality and climate. The eastern fruit growers have learned by experience that pruning is an essential part of their method of treatment.

Some of the reasons for pruning which apply in the moister climates of the eastern

states lose their force wholly or in part in the western states.

The eastern grower finds it necessary to thin his trees and admit light and air to produce fruit of color and good flavor. The western man on the other hand, finds that under his conditions of intense sunlight and low humidity fruit will develop color well regardless of such precautions. The eastern grower, if he neglects this, may find his fruit suffering from attacks of fungus diseases. It is frequently essential to correct bad habits of growth in young trees, and this occurs as often in one climate as in another.

Pruning is needed in the western states as well as in the eastern states, but the method employed will need to be varied and generally it should be much less in the western states. The main thing needed is to watch the habit of growth of young trees and to prevent the formation of undesirable and crowding limbs, and also to remove all water sprouts which start from the base of limbs and trunk.

The tops of the trees should be kept more dense than in a moist climate. The fruit is much less likely to suffer from shade than exposure to wind and sun. A low headed tree will suffer less from the wind, and the branches will protect the bodies from sun scalds. The sooner a tree can shade its base the better. It will make a better growth and bear fruit sooner and always be a better tree.

Any tree should be pruned for the benefit of it—no tree ever died for want of pruning.

If I had an apple orchard that had been neglected for four or five years I would be that many years getting it back in shape. To go into an orchard that has been neglected and raise the tops and severely thin out and follow up and trim off all spurs on the remaining limbs and leave only a little bush at the top, is wrong in my estimation. I have seen orchards pruned in Oklahoma just that way. It would have been better to have cut the top off where they quit pruning and left what was taken off. To thin the top it is not always necessary to take the limbs off the body of the tree. Very often it is only necessary to take off an occasional side limb. Prune to shade all main limbs, trunk and base of the tree.

**PRUNING SHADE TREES.**—The ideal shade tree is one with a straight trunk. It should never show a fork below the foliage. When planting a young forest tree it should be one with a straight central stem and if the limbs are well down on the body so much the better. Some would say, "cut them off; they don't

look nice." Every limb and spur feeds the body and causes it to expand, and that is the main object; if you get a good strong body it is easy to get the top. If these low limbs should get too long before they should come off shear them back, and gradually raise the top, always keeping your tree in proportion. A shade tree is supposed to be pruned high so that the tallest man may walk under the limbs, but you must wait until you get the tree grown. Some would say "The lower limbs are putting on growth at the expense of the balance of the tree." But not so. If they are making a vigorous growth so is the body. You can not make a tree grow taller by pruning it high. It only tends to make the body spindling, weak and forever spoils the foundation for a good tree.

#### QUESTIONS FOR YOUR CLASS.

1. When a horse lies down, which end goes down first? How about a cow? How do they get up?

2. Have you noticed any difference in the ways of eating of different animals? Compare cow and horse. Sheep and cattle, etc.

3. Why are the horses used by the best farmers so much larger and stronger than Indian ponies?

4. How many boys in your class can draw and name the different parts of a set of harness?

5. Name the different parts of a wagon?

6. Why is it necessary to hoe or cultivate plants when they are not weedy?

7. What is a weed?

8. Can you name some useful garden plants or flowers developed from weeds?

9. Who is Luther Burbank? Find out what he has done.

10. If we were not careful in selecting grains and seeds for planting would they become weeds after a while?

11. Did you ever take a potato and cut out a part of the eyes, then put in eyes from another potato? Try it, plant it, and notice results.

12. If you planted potato peelings, would they grow? Would they make good potatoes? What if you plant very small potatoes? Why do we cut potatoes before planting?

I believe that every teacher in the Indian Service can find one or more questions above that will be of interest to her class, and what is better—of use. There are almost unlimited opportunities to expand and investigate, experiment and learn. Honestly, I believe a year's work could be developed from them. Do some of the things suggested by these questions this spring. Next fall make collections of seeds, not only of the grains and garden seeds, but of the worst weeds. Make drawings of the plants. Study methods of killing out the weeds. Find out how the weeds came to be in your part of the country—don't you see there is no end to the work you can do right here?

C. E. B.

# STANDARD FOR DAIRY PRODUCTS.

Washington, D. C., December, 1, 1905.

In the table following, prepared under the supervision of Ed. H. Webster, Chief of the Dairy Division, are given the standards for dairy products, as proclaimed by the Secretary of Agriculture and as established by law in the several States and Territories, so far as obtainable and revised to date.

The percentages stated represent minimum standards in all cases unless otherwise expressed. States not named are understood to have no laws prescribing standards for dairy products.

Approved:

JAMES WILSON,  
Secretary of Agriculture.

A. D. MELVEN,  
Chief of Bureau of Animal Industry.

## UNITED STATES STATE, AND TERRITORIAL STANDARDS FOR DAIRY PRODUCTS 1905.

States.	Milk.			Skim milk.	Cream.	Butter.	Cheese.
	Total Solids.	Solids not fat.	Fat.	Total Solids.	Fat.	Fat.	Fat
United States a b	Per cent. 12	Per ct. 8.5	Per ct. 3.25	Per cent. 9.25	Per ct. 18	Per cent. 82.5	Full cream, 50 p. c. of the total solids to be fat. Full cream, 30 p. c. fat; half skim, 15 p. c. fat; skim from skim milk. Fancy excepted.
California					c		
Colorado							Full cream, 35 p. c. total solids to be fat; skim, fat less than 35 p. c. of total solids.
Dis. of Columbia		9	3.5	9.3	20	83 Not over 12 p. c. water or 5 p. c. salt.	
Georgia		8.5	3.5				
Hawaii	11.5		2.5				
Idaho		8	3		18	82.5	Full cream, 30 p. c. fat, fancy excepted; skim; less than 30 p. c. fat, less than 15 p. c.; sale prohibited.
Illinois b	12		3		e 15	80	Whole milk, 48 p. c. total solids to be fat.
Indiana		9	3			80 Maximum water, 15 p. c.; salt, 6 p. c.	Skim, fat less than 10 p. c.
Iowa	12.5		3		15		
Kentucky	12		3		15		Skim, from skim milk.
Maine	12		3			80	Skim, less than 10 p. c. fat
Maryland g	12.5		3.5				
Massachusetts	13	9.3	3.7	9.3			
April-September	12	9	3				
Michigan	12.5		3				
	Sp. grav. 1.029-33			Sp. grav. 1.032-37			

a See proclamation of the Secretary of Agriculture, "Standard of Purity for Food Products," Office of the Secretary, Circular No. 10, November 20, 1903.

b Condensed milk, 28 per cent milk solids, of which one-fourth must be fat.

c Cream containing thickener must be labeled.

d Condensed milk must contain not less than 8.5 per cent fat, evaporated cream containing less than 15 per cent fat must be labeled "an unsweetened condensed milk."

e Coffee cream shall contain at least 15 per cent fat, and whipping cream at least 22 per cent fat.

f Rules of Kentucky Agricultural Experiment Station.

g Condensed milk must contain the equivalent of 12.5 per cent of milk solids in crude milk, of which 3.5 per cent shall be fats.

## UNITED STATES AND TERRITORIAL STANDARDS FOR DAIRY PRODUCTS 1905—CONTINUED.

States.	Milk.			Skim milk	Cream	Butter	Cheese.
	Total solids	Solids not fat.	Fat.	Total solids	Fat.	Fat.	Fat.
Minnesota	<i>Per cent</i> 13	<i>Per ct.</i>	<i>Per ct.</i> 3.5	<i>Per ct.</i>	<i>Per ct.</i> a 20	<i>Per ct.</i> Maximum water, 16 p. c. 82.5	Full cream, 45 p. c. total solids to be fat; skim, fat less than 45 p. c. of total solids.
Missouri	12	8.5	3.25	9.25	18		Full cream, 50 p. c. of solids to be fat, cream cheese to be from milk with 6 p. c. fat.
Montana	12	9	3		15		
Nebraska			3		15		
New Hampshire	13	9.5	3.5	9			
April-September	12		3				
New Jersey	12						
New York b	12		3				Skim, from skim milk. Full cream, 50 p. c. total solids to be fat; skim, from skim milk; cream cheese, milk 6 p. c. minimum fat.
North Carolina c	12	8.5	3.25		18	82.5	Skim from skim milk. Full cream, 30 p. c. fat; skim less than 30 p. c. fat.
North Dakota	12		3		15		
Ohio b	12		3			80	
May-June	11.5						
Oregon d	12	9	3.2	9 Sp. grav. 1.038	20	Not over 16 p. c.; water	Full cream, 30 p. c. fat; half skim, 15 to 30 p. c.; quarter skim, 7½ to 15 p. c.; skim, less than 7½ p. c. Fancy excepted.
Pennsylvania	12		3	8			Full cream 22 p. c. fat; three-fourths cream 24 p. c. fat; one-half cream 16 p. c. fat; one-fourth cream, 8 p. c. fat; skim, below 8 p. c. fat; Fancy, less than 5 pounds, excepted.
Porto Rico	12		3			80 Maximum water, 16 p. c., salt 7 p. c.	Full cream, 30 p. c. fat; one-half skim, 15 p. c. fat; skim, 10 p. c.
Rhode Island	12		2.5				
South Carolina		8.5	3				
South Dakota	13		3		18	82.5	Full cream, 50 p. c. of the total solids to be fat; Skim, fat less than 50 p. c.
Utah	12.5		3	9 p. c. solids, not fat 9.25	20	83	Skim, 9 to 11 inches in diameter; minimum height, 9 inches.
Vermont	12	8.5	3.25	9.25	18	82.5	Full cream, 50 p. c. of solids to be fat; skim, from skim milk.
Washington		8	3		18		Full cream, 30 p. c. fat; skim, 15 p. c. fat. Fancy excepted.
Wisconsin		8.5	3				Skim, 10 inches in diameter, 9 inches height.
Wyoming	12		2.4			80	Skim, less than 20 p. c. fat.
May and June	11.5						

a No thickener allowed.

b In New York, Ohio, and Wyoming the milk solids of condensed milk must be in quantity the equivalent of 12 per cent of milk solids in crude milk, of which solids 25 per cent shall be fat.

c Condensed milk must contain 28 per cent milk solids and 7 per cent fat.

d Ice cream must contain 12 per cent butter fat; evaporated or condensed milk and cream must contain 22 per cent milk solids, 25 per cent of which must be butter fat.

**T**HE highest faculty of mind is the constructive faculty—the faculty that builds.

**C**A man who builds an industry must be a strong man. The man that builds is not to be feared. He is helping to organize the world for our benefit, and he is keeping our building faculties in practice. The trouble with the old and narrower culture was that it was receptive rather than constructive.

**C**In the early days of our history we produced men of a very broad culture—a culture that had the quality of constructiveness. Jefferson was such a man. Dr. Benjamin Franklin was such a man. Theirs was, like ours, a building era.

**C**Men, then, built government rather than industries. But there was a similarity of activity then and now, and a largeness of mind characterized both periods.

**C**Later, there came a time when the dominant type of the cultivated man in the United States was a college professor, or a literary man, or preacher. Along with them, and after them, came the professional scholar, who despised practical life. He had slight knowledge of men. His judgment was not always sound. This we might call our pedantic era. A cultivated man of the pedantic era was not a building man. He acquired learning, and did little else. Nor was he interesting, and it is hard to call an uninteresting man cultivated.

**C**The third era is our industrialism. We have the pedant yet; for a man may become a scholar, a specialist, by sheer industry. We make them by machinery, both in our own universities and abroad. But, when we have a cultivated man at all in our industrial era, he is more like the men of our first constructive epoch than he is like the pedant. Industry calls into action the constructive qualities, as statecraft called them into action a century or more ago.

**C**The cultivated man, in a perfected, democratic industrial life, will be the most widely and sanely cultivated man that has been evolved.

**C**His chief interest will be in the present; and the great forces of our industrial time will make him saner, broader, better and wiser.

—WALTER H. PAGE.

## A SUMMER SCHOOL.

Since we have civil service fastened upon us, and no profit may be gained by butting our heads against a stone wall, the only sensible way is to make the best of a bad bargain. Everybody believes now that Indian children should be taught how to make money from the soil. Naturally, then, schools should be supplied with teachers equipped by inclination and training for imparting instruction along agricultural lines in the most attractive and interesting fashion. Under proper conditions such talent would be secured in the open market. Selection would be made from the world products. We would go to agricultural schools for teachers to train farmers, we would spend at least as much time in looking up character and fitness of those who are to prepare our Indian youth for their life work as we now give to examination of pedigree and worth of the animal we buy to place at the head of our herd.

But since the world markets are closed to us, and we must be content with those who answer most satisfactorily certain questions, why not arrange to educate them up to our requirements? They will never learn how to teach agriculture—the preparation of soil, fertilization, drainage, seeding, testing of seeds, hot beds, etc., etc., by listening to essays read at an institute covering a period of five days. These essays are generally very tiresome rehashes of things familiar, prepared by those who want to please, and are in no sense instructive.

School employes are encouraged to attend summer schools. They are kindly granted leave of absence with pay for the time spent at such schools. But the selection of studies to be pursued is left entirely to the teacher.

Why not establish a summer school at Denver, we'll say, or Chilocco, to continue six to eight weeks; employ masters of the subjects considered best to be taught in Indian schools, and conduct normal classes for teachers in such branches? It would cost less on the average for teachers to attend such a school than the various schools they do attend, and they would profit infinitely more under such instruction. If there is no money available for paying for expert instructors those who attend could pay so much tuition, as they do at other summer schools. Or, experts in the Service might be selected to teach the things they are best adapted to teach.

Such meetings would create an atmosphere, an *esprit de corps* that would be invaluable.

Friendships formed at such schools would banish jealousies. Schools would work along certain lines with certain aims toward certain results. Instead of the pack sitting by the wayside snapping and snarling at each other until the leader goes by on the scent then all following on the hot trail yelping, we would all know the goal and the way thereto and could make for it as fast as our broods could follow.

What do others think about the summer school?  
S. M. M.

## Individual Incomes.

Waldron calculates in his Handbook of Currency and Wealth that in the United States more than four million families, comprising nearly a third of the nation, must get along on annual incomes of less than four hundred dollars per family; more than one-half of the families in the United States get less than six hundred dollars; two-thirds of the families get less than nine hundred dollars, while only one in twenty of the nation's families is able to obtain an income of over three thousand dollars a year. Mr. Moffett cites the conclusions of experts in financial statistics to the effect that whatever may befall individual multi-millionaires, or individual sons or grandsons of multi-millionaires, the rich are destined to grow so much richer that in thirty or forty years, under existing conditions, the five thousand richest Americans, instead of having fifteen billions between them, as they have to-day, may have fifty or a hundred billions. Some well-informed persons go so far as to assert that John D. Rockefeller alone, should he live to 1926, when he would still be a younger man than Russell Sage is to-day, would himself be able to dispose of eight billions of dollars. The mind reels when it essays to reckon what might be accomplished with so vast a capital were it left to a son or grandson of great strength of intellect and character.—Harper's Weekly.

## Their Life's Work in Brief.

There is a good story going the rounds that is worth repeating here. A lawyer, a doctor, a minister and a farmer were asked to write, in fewest words the text describing their life work. The lawyer wrote: "I plead for all." The doctor wrote: "I prescribe for all." The minister wrote: "I pray for all." The farmer walked up slowly, scratched his head thoughtfully, and wrote: "I pay for all."

---

## Review of the Books Received

---

NATURE STUDY AND GARDENING is the title of a booklet recently issued by the Superintendent of Indian Schools. It is designed to aid the teacher in preparing lessons in seed germination in the class room. Many practical experiments are outlined which the inventive teacher can use as a guide in preparing lessons in language and number work, as well as other lessons, than those given in the manual, on seed sprouting, growth and development of plant life, etc. The manual will no doubt prove very helpful to the class-room teacher and will be the means of creating a new interest in Nature Study and Gardening in our Indian schools.

SHEEP FARMING IN AMERICA is a new book by Joseph E. Wing, staff correspondent of the Breeder's Gazette. It is a royal book, full from cover to cover with valuable information about sheep, sheep care and breeding. So clear and full and complete are the directions and rules laid down for sheep culture that a man, though a fool, could make money in the business. Here are the titles of some of the chapters: Fine Wool Breeds, Mutton Breeds, Selection and Management, Care of the Ewe and Young Lamb, Washing, Shearing and Management, Flock Husbandry in the Western States, Western Lamb Feeding, Diseases, of Sheep, etc., and winds up with a comprehensive and instructive treatise on the Angora and milking goats. The book is published by the Sanders Publishing Co., of Chicago.

DAIRY CHEMISTRY deals with a lot of simple, common things connected with dairying that every farmer ought to know. The work is the outgrowth of a course of lectures given by Henry Snyder, B. S., Professor of Agricultural Chemistry, University of Minnesota, before the student body of the Minnesota University. Within the last few years dairying has forged a prominent place for itself in the front ranks of money-making industries, and it appears to be the aim of this book to tell how to handle milk most profitably on its way from cow to table. It treats in a fine, comprehensive way of the composition of milk, milk testing, milk fats, the Lactometer and its uses, milk sugar and Lactis acid, cream, chemistry of butter making, chemistry of cheese making, milk by-products, mar-

ket milk and cream, etc. The work is published by The MacMillan Co., New York and can be bought for \$1.00.

IN AND OUT OF THE OLD MISSIONS gives the best account of the Old Missions of California that we have seen. The author, G. Wharton James, is master of a style that is charming, and possesses peculiar genius for ferreting out the interesting bits of facts and romance surrounding the people who lived and loved and died in the long ago. Much has been written of these Old Missions and the good Padres who sought to follow in the Master's footsteps, but in this volume the aim has been to present views of things never before shown. Among them are: an analysis of the details of the mission style of architecture; the condition of the Indians prior to, during and after the mission epoch; a careful survey of the interior of the Missions; a pictorial account of the furniture, pulpits, doors, and other woodwork of the missions; a pictorial account of the crosses, candlesticks, and other silver and brass ware of the Missions; and a pictorial account of the various figures of the Saints at the Missions. Published by Little Brown & Co., Boston. \$3.00 net.

### It Is the Farmer Who Counts.

The plodding farmer may be slow, but in the end, in his race with other lines of industry that seem to hold out brighter promises, he always seems to come out as did the patient tortoise in his race with the hare. The latest illustration of this comes from Colorado, a State which only a few years ago was dazzling the world with the riches of its gold and silver mines.

The annual reviews of Colorado's progress show that in 1905 the State produced the greatest amount of gold of any year in its history, a total of \$29,000,000. But in the same year, the grain and potatoes, hay and other produce from Colorado farms aggregated more than \$40,000,000 in value. Silver was higher in value than for several years, and the production of this metal in Colorado rose to \$11,000,000, but the combined product of the orchards and sugar-beet patches beat the total of silver by \$1,500,000. Five million dollars' worth of lead was marketed, which is just about equal to the value of the fat lambs shipped. The whole value of the product of the metalliferous mines of the State was \$43,000,000. The products of the farms aggregated more than \$70,000,000.—Denver and Rio Grande Circular.

## OFFICIAL REPORT OF INDIAN AGENCY CHANGES FOR JANUARY.

### Classified Service—Probational Appointments.

Frank Piatt, Western Navajo, general mechanic, 720.

### Classified Service—Absolute Appointments.

Jessie R. Slater, Kaw, stenographer, 600.  
 Joe Prickett, Cantonment, asst. clerk, 600.  
 S. Edwin Crane, Jicarilla, carpenter, 720.  
 John F. Warner, Ponca, stenographer, 720.  
 Len L. Culp, Standing Rock, physician, 1,000.  
 Austin G. Gray, Hoopa Valley, carpenter, 720.  
 James A. Councilor, Santee, assistant clerk, 900.  
 John J. Beale, Hoopa Valley, blacksmith, 720.  
 Wilbert H. Hewes, Shoshone, blacksmith, 720.  
 Fred J. Russell, White Earth, assistant clerk, 900.  
 Morris Hancock, Flathead, assistant clerk, 1,000.  
 John M. Kline, Fort Peck, stenographer and typewriter, 720.  
 Earl E. Eisenheart, Cheyenne River, assistant clerk, 900.  
 Charles Stoolfire, San Carlos, engineer and sawyer, 840.

### Classified Service—Reinstatements.

Porter H. Sisney, Navajo, farmer, 720.  
 Abram B. Arnold, Uintah, carpenter, 720.  
 William Kadletz, Warm Springs, blacksmith, 720.  
 Horace W. Cox, Walker River, physician, 900.  
 D. H. Boyer, Fort Peck, general mechanic, 900.

### Classified Service—Transfers.

John R. Eddy, San Xavier, as clerk, at 1000, to Uintah as clerk, at 900.  
 Arlyn C. Levisse, Kiowa, as carpenter, at 600, to Kiowa as carpenter, at 720.  
 Len L. Culp, Standing Rock, physician, at 1000, to Devils Lake as physician, at 1200.

### Classified Service—Promotions and Reductions.

William M. Plake, Osage, as asst. clerk, at 900, to clerk, at 1000.  
 John Matthias, warehouse, Chicago as clerk, at 900, to chief clerk, at 1000.  
 Adrian M. Lansman, Pine Ridge, as stenographer, at 720, to stenographer, at 900.

### Classified Service—Temporary Appointments.

Ermine Freeland, Uintah, clerk, 900.  
 Arthur Johnson, Kiowa, farmer, 600.  
 Issac DeWitt, Kiowa, carpenter, 720.  
 John Butler, Western Navajo, farmer, 720.  
 Clinton Smith, Devils Lake, physician, 1200.  
 George G. LaMotte, Osage, asst. clerk, 900.  
 Bruce R. Stannard, Sisseton, lease clerk, 720.  
 Warren McCorkle, Warm Springs, blacksmith, 720.  
 Charles L. Kuckenbecker, Navajo, stablemen, 600.

### Classified Service—Excepted Positions—Appointments.

Ben DeRoche, Blackfeet, herder, 500.  
 Chas English, Winnebago, laborer, 360.  
 Stephen Dale, San Juan, teamster, 400.  
 Ben Neafus, Round Valley, stableman, 480.  
 John Bullis, San Carlos, additional farmer, 600.  
 Charles E. Burbank, Crow, additional farmer 720.  
 Charles F. Coleman, Navajo, assistant blacksmith, 480.  
 John A. Barry, Crow Creek, assistant blacksmith, 360.  
 Hosteen Eustas, Western Navajo, additional farmer, 720.  
 Aaron B. Somers, Sac & Fox, (Iowa), additional farmer, 720.

### Unclassified Service—Appointments.

Lee Phillips, San Carlos, laborer, 360.  
 Arthur Saxon, Hoopa Valley, laborer, 360.  
 William B. Glynn, Cheyenne River, laborer, 480.  
 David M. Masten, Hoopa Valley, laborer, 360.  
 Leon Pretty Voice Eagle, Cheyenne River, hospital laborer, 360.

WITH the fourteenth of February comes an annual day of fanciful character and pagan origin. Then, according to the old notion, the birds choose their mates and, according to more modern ideas, Cupid busies himself juggling with susceptible hearts, that the matings may be many, preparatory to the nuptial harvest of June, when brides and roses bloom and blush in the amorous kisses of wooing Summertime. This is all in harmony, but the idea strikes a discord in its name, for there is no reason for ever imagining that there was anything especially romantic in the make-up of St. Valentine, whose only claim to distinction seems to have been that he was put to death by either Claudius or Aurelian. The name, Valentine, however, is said to be a corruption of the word galantin, meaning gallant, or lover, and it is one theory that he was made the patron saint of sweethearts because of his name. Be these theories what they may, the truth remains that Cupid is the patron saint of all lovers, and when he aims his arrow, or applies his art, the most rebellious hearts succumb.—Four-Track News.



## Among Our Exchanges

Sherman Institute, California's big Indian School, will soon launch a school paper.

Indian Inspector J. E. Jenkins has resigned and will go into the newspaper business.

The papers printed at Indian schools do not suffer when compared with those issued from Universities and white schools and colleges.

Through Commissioner Luepp, President Roosevelt has appointed Paul Knapp, an Indian boy, a West Point cadet. Knapp is a grandson of the old Pottawatomie Chief, Pokegon.

The New Era Magazine is a new exchange. It is published at the Rosebud school and the mechanical work is done by the students of that school. It has a section printed in the Sioux language for its Indian readers.

The attendance at the Hoopa Valley training school is unusually large this year—greater in fact than the rated capacity, although there is usually "room for one more." There are 84 girls and 79 boys actually present, and two excused and at their homes on account of illness.—Native American.

The INDIAN SCHOOL JOURNAL from the Chilocco Indian School has been coming to us regularly and is always eagerly welcomed. This splendid magazine is one of the best—if not the best—of its kind published.—Agricultural and Mechanical College Paper, Stillwater, Oklahoma.

We firmly believe with the INDIAN SCHOOL JOURNAL, that all articles should be given proper credit and try to do it at all times, but occasionally we make a slip, as in this issue, but at all times have not an extra page to correct the mistakes. Let everybody join in the cry "Give Credit."—Flaudreau Weekly Review.

Special allotting agent W. E. Casson has begun work on the Walker River reservation, preparatory to allotting the land and reserving the necessary range for Indian stock. When this work is completed steps will be taken to open the mineral land to entry, which will probably be done late next summer or next fall.—New Indian, Carson City.

Antonio Apache, representing the Indian Craft Exhibit at Los Angeles, visited Stewart Institute a few days before Christmas. He is a fine example of an enlightened full-

blood Indian. He is traveling all over the Western States as a representative and associate of prominent business men, seeking good Indian work.—New Indian, Carson City.

An Indian who is doing valuable work for his own people as well as for all Americans, is Mr. James Murie. He was educated at Genoa, Neb., and at Hampton. He has now for some time been collecting Indian relics with their histories for the Field Museum of Chicago, and also legends and other interesting Indian lore for the Carnegie Institute, of Washington, D. C.—Indian's Friend.

Miss Angel Decora, a member of the Winnebago tribe, who for years has dwelt in New York where she has done a great deal of work in illustrating books and magazines in addition to other art work, has been appointed teacher of art at Carlisle by Commissioner Leupp. She is an accomplished artist with the brush and pencil as well as in other respects. We are glad to welcome her as one of our teachers.—Carlisle Arrow.

Since the untimely death of William Baine at the town of Sisseton, the city council has passed an ordinance forbidding any licensed saloon to sell, furnish or give away, anything that intoxicates, to any person commonly known as Indians, or to any minors, intoxicated persons, or persons in the habit of being intoxicated. This is very good so far as it goes, but it would have been much better had the council refused to grant licenses for the sale of liquor to any one.—Flandreau Weekly Review.

The policy of the Indian Office is to devote more time to the industrial training of boys and girls and less to the literary work, which seems in Western parlance to be "a good proposition." If the pupil is trained to labor with his hands he will be able to go out into the world and earn his living. It has been, and is yet, to some extent, a mistake to make an Indian boy believe that he need not work. He should realize that he cannot expect to succeed in life unless he is able to compete with the white boy in every line.—Albuquerque Indian.

The Oglala Sioux Indians, about 60 in number, who were with Buffalo Bill's Wild West, returned to Pine Ridge in December, having made a tour of Europe, being absent for more than six months. Whether travel under these conditions is for the betterment of the Indian is doubtful, but it certainly

teaches even the older ones the white man's ways, both the good and bad; makes him more proficient in the English language, opens his eyes and causes him to realize how narrow his vision and ideas are—and would always be, if confined on a reservation all his life.—Oglala Light.

Yesterday a number of Arkansas City people drove out to the Chilocco Indian schools to attend the regular weekly band concert. They were well repaid for the trip. The music was unusually good. The concerts are becoming more popular every week and the crowds that attend from this city are growing larger.—Arkansas City (Kans.) Traveler.

When any member of the House wants to know anything about Indians or legislation relating to the Indians, they are referred to Representative Charles Curtis of Kansas. The member from the Sunflower state is the dean of the Kansas delegation, having entered the House in the Fifty-third Congress and having served continuously since. Being part Indian Mr. Curtis was assigned to the committee on Indian affairs of which committee he has been a hard working member for twelve years. He is the author of more legislation for the government in the interest of the Indian than any other member who has occupied a seat in the House in recent years.—Washington Times.

Alleging the Sioux City Tribune libeled him in an article printed on December 16th, John Blackhawk, a Winnebago Indian, has brought suit for \$6,000 damages. Suit for the same amount was brought against the Sioux City Journal a short time ago. The "story" in question was to the effect that Mrs. Blackhawk, a white woman, had left her husband and returned to her people. This is denied by Blackhawk. The suits are brought through W. E. Gantt, a local attorney.—Sioux City Daily Tribune.

John Blackhawk does not deny that his wife left him, but does deny "left" in the sense used in the papers and the scandalous reasons given therefor.

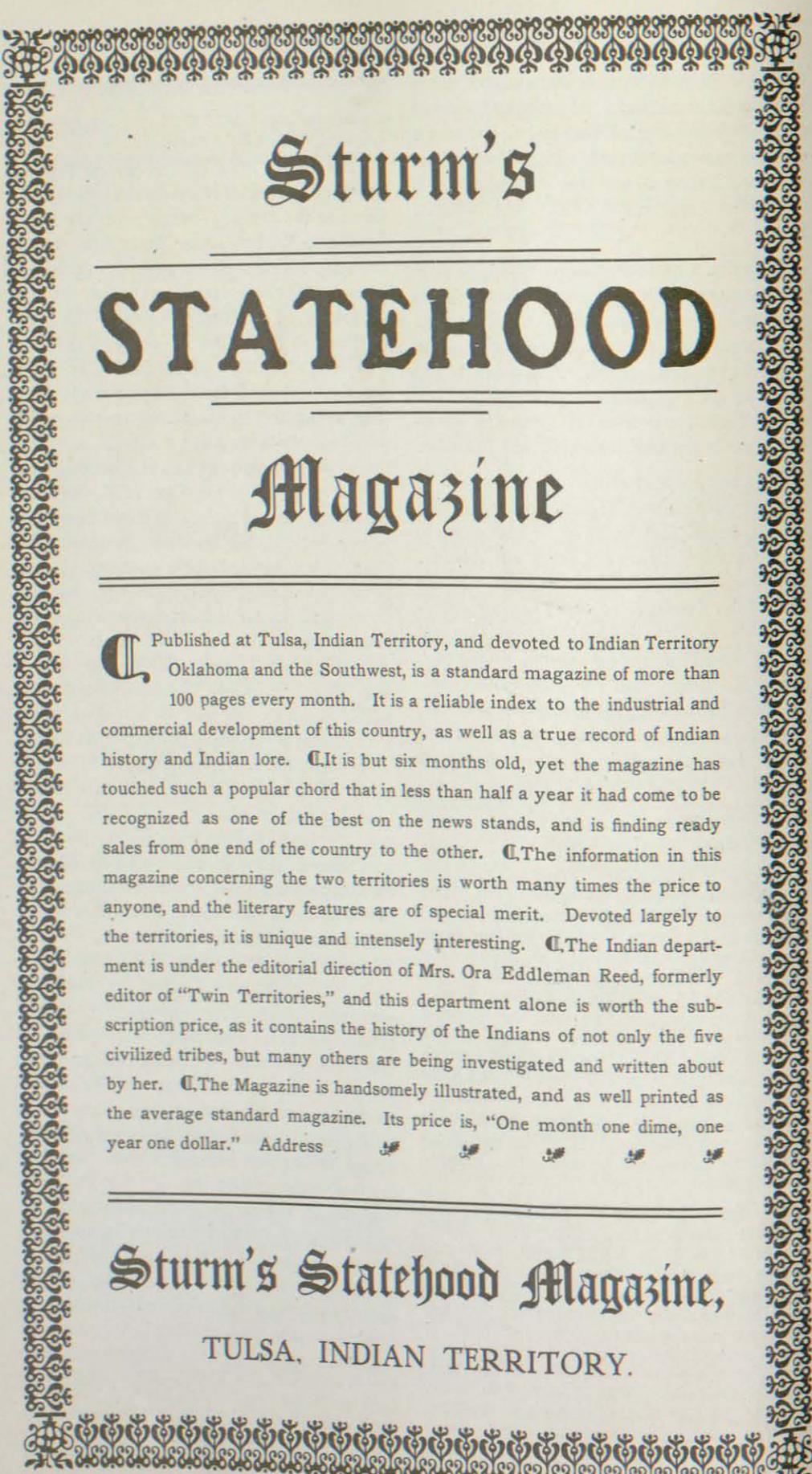
Over 100 Pine Ridge Indians are working on the railroad near Rapid City, S. D. They are paid from \$1.50 to \$2.00 per day, and among them are relatives of Sitting Bull, Red Cloud and American Horse. The agency office is practically an employment bureau. They now have a call for 30 men to work on the Northwestern railroad between Long Pine and Chadron. The railroads are very much pleased with the Sioux Indians as laborers, and the fact that so many are working this fall, principally through the instrumentality of Agent J. R. Brennan, shows that they are becoming disposed to cultivate the white man's ways and take up his burden.—Oglala Light, Pine Ridge, S. D.

## FRANCES CAMPBELL SPARHAWK'S IDEA.

From the Wichita Daily Eagle.

"The Indian's Yoke," to which Frances Campbell Sparhawk refers in her article, published in the January number of the North American Review under that title, is the necessity which is placed upon the Indian of living on the reservation set apart for the occupancy of members of his race. The backwardness of the Indian, she urges, is not to be wondered at, in view of the fact that he is practically shut off from the world and from that association with other people which would stimulate his mental activities. Were the white man shut off in a similar way from contact with all but members of his own immediate relationship, he would not be a whit more advanced than his Indian brother. Miss Sparhawk advocates such a change in our Indian policy as would release the red man from what is virtual imprisonment on the reservations. Miss Sparhawk writes:

"When he returned to his western home," says the commissioner's report (1904) of the Indian student, 'he was so frequently filled with a sense of his own importance that the fall to the old barbarian way was easy.' But this being 'filled with a sense of his own importance' is not peculiar to the Indian young people. Dame Nature loves youth, she foresees that, in striving to hold his own against maturity armed with wider knowledge and better skill, he will receive many a downfall before the final triumph; therefore, she has bestowed a general padding of conceit, by means of which she secures for him that elasticity which, after every over-throw, brings him to his feet ready to continue his fight against odds. We hear nothing about conceit in the Indians among the white girls of the high school, nor in the supervisor's protegee, who has to hold her own with the consciousness that her companions have had more advantages than she. Nor has Dr. Eastman, Sioux Indian as he is, been charged with holding his splendid talents in too high esteem. Nature does not intend that youth shall be sent out among people who do not know as much as itself does. If the government decided after educating the Indians to send them back to their homes—no, their homes were not the trouble, all students return to their homes, if but to start out from them—but to send them to reservations, why did it not fill these places with work in order to give the young people a chance? For industry is the bridge over which nations and races and ages pass to one another."



# Sturm's

---

# STATEHOOD

---

## Magazine

---

**C** Published at Tulsa, Indian Territory, and devoted to Indian Territory Oklahoma and the Southwest, is a standard magazine of more than 100 pages every month. It is a reliable index to the industrial and commercial development of this country, as well as a true record of Indian history and Indian lore. **C**It is but six months old, yet the magazine has touched such a popular chord that in less than half a year it had come to be recognized as one of the best on the news stands, and is finding ready sales from one end of the country to the other. **C**The information in this magazine concerning the two territories is worth many times the price to anyone, and the literary features are of special merit. Devoted largely to the territories, it is unique and intensely interesting. **C**The Indian department is under the editorial direction of Mrs. Ora Eddleman Reed, formerly editor of "Twin Territories," and this department alone is worth the subscription price, as it contains the history of the Indians of not only the five civilized tribes, but many others are being investigated and written about by her. **C**The Magazine is handsomely illustrated, and as well printed as the average standard magazine. Its price is, "One month one dime, one year one dollar." Address     

---

Sturm's Statehood Magazine,  
TULSA, INDIAN TERRITORY.



OBSERVATION CAR—THE CALIFORNIA TRAINS.

## *Cheap Rate to CALIFORNIA*

Californiaans raise gold—they don't mine much now. An easier way has been found than that! It is now obtained by farming. The alchemy of nature converts the oranges, lemons, olives, grapes, wheat, alfalfa and other products of the soil into good clothes, comfortable residences, and assuring bank accounts. 'Tis being done every day in California. Wouldn't it pay you to inquire into this? Better yet, why not go there?

Only \$25.00

From Arkansas City to almost all points in California and to many places in Arizona. Liberal stop-over privileges. 🌿 🌿

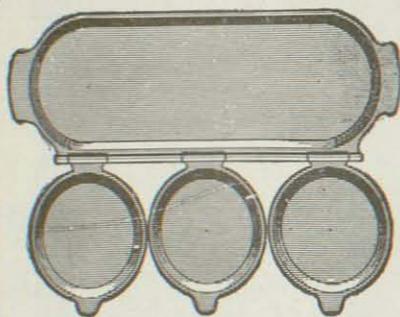
On sale daily, February 15 to April 7, 1906. Tourist sleepers daily on fast trains. Harvey meals. For particulars apply to any Santa Fe Agent, or write to or



See

W. W. BURNETT, Santa Fe Agent,  
Arkansas City, Kansas.

Write for Illustrated Descriptive  
Books—Free.



THIS ILLUSTRATION SHOWS OUR  
**NEW STEEL CAKE GRIDDLE**

**BAKES 6 CAKES PER MINUTE**

Sits on top, fits any stove, will heat in 5 minutes, a child can use it, worth its weight in gold, and only costs 50c—will save fuel enough to pay for itself every month.

**WANTED**—A Local Agent in every city, village and country town in the United States. Sample Griddle by Express for 25 cents, you to pay Express charges, with best prices to agents, will take 2c stamps for samples; also Carpet Stretchers, Indian Beaded Shopping Bags and other good articles for agents. Address **F. M. VAN ETTEN & SON, Manufacturers, 617 Main Street, Buffalo, N. Y.**

## Are You Taking a Good Daily Paper?

**I**F NOT you certainly ought to for many reasons. There are many good daily papers, but **THE KANSAS CITY JOURNAL** leads others in many ways. It is a live paper—it reaches a greater part of Oklahoma and Indian Territory the same day it is published—it leads in the amount of Territory news it contains. It has special correspondents in nearly every town in the two territories. A special feature of **THE JOURNAL** is the Washington dispatches and its general news from all parts of the country. Send for a sample copy. Address

**The Kansas City Journal,**  
Kansas City, Missouri.

## Your Old Friends Back East

**Ought to Move Southwest.**

Send us the names and addresses of any persons you think would be interested in the Southwest, and we will mail them interesting land booklets and a copy of our immigration journal, "The Earth."

You send the list and we will send the descriptive matter.

Do it NOW!



Address,  
General Colonization Agent,  
A. T. & F. F. Ry.,  
Railway Exchange,  
Chicago.

Mention the JOURNAL when ever you write our advertisers.

# Low Rates to CALIFORNIA

and the

# NORTHWEST

VIA THE



Daily, February 15th to April 7th.

\$25.00

to California Points and relatively as  
low rates to points in the Northwest.

Apply to your nearest Agent or to

D. C. FARRINGTON, Trav. Pas. Agent,  
Oklahoma City, Okla.

F. E. CLARK, Div. Pas. Agent,  
Wichita, Kansas.

**TRAVELERS  
RAILWAY GUIDE**  
25 CENTS  
158 ADAMS ST. CHICAGO.

**An Ad in the Journal  
Brings Results**

**No Magazine Like It**

# Crescent Hotel

Eureka Springs, Arkan-  
sas. **C**, Open for the Sea-  
son February 15th, 1906

**C**, Many repairs and improve-  
ments have been made, the serv-  
ice will be better than ever, and  
the charges moderate. **C**, Here  
Spring is a thoroughly delightful  
season, with clear, blue skies and  
the crisp air of the mountains  
tempered by warm sunshine. If  
you wish to avoid the snow and  
slush at home this Spring, go to  
Eureka Springs. **C**, Booklets de-  
scribing the hotel and resort sent  
free. **C**, A. HILTON, Gen'l Pass.  
Agt. Frisco, St. Louis, Missouri.

## A. H. FITCH,

**Everything in Music and Sewing  
Machines.**

325 S. Summit Street,

ARKANSAS CITY, - KANSAS.

**CAN YOU DRAW?** **ART STUDENTS MAGAZINE**

A VALUABLE MAGAZINE OF  
NEWS, SUGGESTIONS, ETC., FOR  
ALL ART STUDENTS  
ADDRESS  
W. S. WOOD C9  
KALAMAZOO, MICH  
152 Masonic Temple.

Send 10 cents for a sample copy or  
One Dollar for a year's subscription.

Mention the JOURNAL whenever you write our advertisers

# SCENIC COLORADO

By way of

— *The Colorado Midland* —



In going to California you certainly want to use the line that affords the grandest scenery, the best service and the quickest time. You get all this by using the Midland Route between Denver and Salt Lake City.

MORELL LAW, T. P. A.,  
208 Shiedley Bldg.,  
Kansas City, Mo.

C. H. SPEERS, G. P. A.,  
Denver, Colo.

## MANUAL TRAINING PUBLICATIONS

### MANUAL TRAINING MAGAZINE

An illustrated quarterly devoted to the interests of the Manual Arts in education. Volume VII (1905-1906) will contain helpful articles on Woodworking, Pottery, Metalworking, Applied Design, etc. A feature of the Magazine is its discussions of current educational questions, reports of association meetings, news items and book reviews. These are indispensable to one who keeps abreast with the progress of manual training and art work in public education.

The Manual Training Magazine is published in the months of October, January, April and July. Subscription price, \$1.00 a year; single copy, 30 cents.

Send five two-cent stamps for sample copy.

### PROBLEMS IN WOODWORKING

Just out. Forty plates from drawings made by M. W. Murray, Supervisor of Manual Training, Springfield, Mass. These are bound in heavy paper covers with McGill fasteners. Each plate is a working drawing, or problem in benchwork that has been successfully worked out by boys in one of the grades from seven to nine inclusive.

The aim of the book is to furnish a convenient collection of good problems ready to place in the hands of the pupils. It is believed that the book will meet a present need, and will therefore be welcomed by teachers of woodworking. The paper used in the book is a heavy, tough, grey cover-paper, suitable for shop use. The size of the book is about 6x9½ inches. Price, 75 cents.

THE MANUAL ARTS PRESS, PEORIA, ILLINOIS.



You can get a  
**Beautiful  
FLAG  
FREE**



**You Will Need One for Washington's and Lincoln's Birthdays**  
*Why not try our plan?*

**IT IS SIMPLE, EASY, SURE.**

Drop us a postal card and we will send you prepaid 35 of our emblematic flag buttons. They are made in national colors, ivory finish, stick pin backs. You give these to your pupils and they sell them to their parents and friends for 10c. each.

You send us the money and we send you immediately, all charges prepaid, a

**BEAUTIFUL UNITED STATES FLAG---Absolutely Free.**

The flag is regulation size, eight feet long, five feet wide, and is made of good material, sewed stars and stripes—suitable for indoor or outdoor use—45 stars properly placed; warranted not to fade.

The buttons are very pretty—men and boys wear them in the lapel of their coats. Girls wear them for shirt waist sets.

You can readily sell them in a few days.

We can refer you to teachers in your own State. Very likely in your own or adjacent counties, who have received flags from us by this plan.

Your patrons will appreciate your spirit of patriotism and cheerfully buy the buttons to enable you to get a flag for their school.

Better talk it over with your pupils and write for the buttons to-day.

**MAIL ORDER FLAG COMPANY, 1036 Meridian Street, ANDERSON, INDIANA.**



## THE POPULAR SHORT LINE

BETWEEN ST. LOUIS, KANSAS CITY AND POINTS  
IN ARKANSAS AND INDIAN TERRITORY AND AR-  
KANSAS CITY. ELEGANTLY EQUIPPED TRAINS  
TO COLORADO AND THE PACIFIC COAST.

**H. C. Townsend, G. P. & T. A.**

ST. LOUIS, MISSOURI.

## The Journal Covers a Field all its Own

**The Only Way to Reach Employes of  
the U. S. Government.**

Mention the JOURNAL whenever you write our advertisers.

# New Orleans, Mobile Pensacola MARDI GRAS



One fare plus \$2 for the Round Trip  
Tickets, Feb. 21 to 25 inclusive

GEO. H. LEE, Gen. Pass. Agt.,  
Little Rock, Ark.

J. S. McNALLY, Div. Pass. Agt.,  
Oklahoma City, O. T.

## NAVAJO RUGS AND BLANKETS

A large assortment on hand at all times. I buy direct from the Indians and am in a position to fill all orders.

Navajo Silverware a specialty.

Mail orders receive prompt and careful attention.

I will send blankets to responsible parties subject to approval. Correspondence with Indian Service people solicited.

M. HOLLOWAY,  
U. S. INDIAN TRADER,

Navajo Indian Reservation. Ft. Defiance, Arizona

## NAVAJO BLANKETS

It is sometime yet 'till the Holiday Season, but not too early to begin to plan about making a present—especially if that present is to be a Navajo Blanket.

There is nothing more appropriate nor more lasting to give as a present than a beautiful Navajo. They wear forever and make a beautiful addition to any room.

I will send to any Indian Agent, Superintendent or responsible employee, a consignment of choice Blankets, subject to approval, to be returned if they do not suit. My prices are RIGHT and my goods the best to be had at any price.

C. C. MANNING,  
U. S. INDIAN TRADER,

Navajo Indian Reservation, Ft. Defiance, Ariz.

**Burlington  
Route**

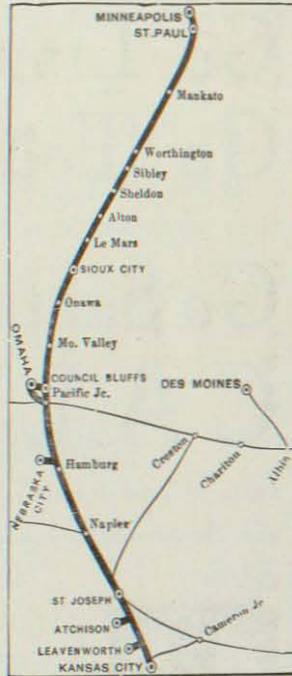
*Best Line*  
—TO—  
**ST. PAUL**  
*AND* **NORTH**

*Trains leave Kansas City daily*

At 11:35 a. m.  
9:40 p. m.

**MAKING** Direct Connection  
at St. Paul with all trains for  
North and South Dakota  
and Montana.

C. B. OGLE, T.P.A., J. D. McNAMARA, S.W.P.A.  
823 Main street, Kansas City,  
Kansas City, Mo. Missouri.



## Troy Laundry Machinery Co., LTD.

OUR LINE IS THE LARGEST, BEST AND MOST COMPLETE.

WRITE US FOR CATALOGUE AND LAUNDRY GUIDE.

Troy Chicago New York San Francisco

## Cheap Rates to Denver

THE



Will sell daily until May 31st, Round Trip tickets to the above point at **GREATLY REDUCED RATES**. Tickets limited to May 31st, except tickets sold during month of May, to be limited thirty days.

For full information see Frisco Agent or address

F. E. CLARK, D. P. A.  
Wichita, Kansas

D. C. FARRINGTON, T. P. A.  
Oklahoma City, Oklahoma

Whether you

Go Limited - The way of luxury - or

Go Tourist - The way of economy

It is important that you

Go Santa Fe - "All the Way" to  
**CALIFORNIA**

Facts of interest about the exclusively first-class California Limited service, and the personally-conducted tourist sleeper excursions to California, if you address—



W. W. BURNETT, Agent,

Arkansas City, Kansas.

Or any other agent of the line.



**WABASH**

Best Line to St. Louis

Train No. 8 Saves a  
**DAY** to New York

H. C. SHIELDS,  
T. P. A.

L. S. McCLELLAN  
W. P. A.

903 Main Street, Kansas City, Missouri

Mention the JOURNAL whenever you write our advertisers.

# Some Good Indian BOOKS

*Suitable for School Libraries*

—  
Glance over the List

Lolami in Tusayan,.....regular price, 50c; our price, 35c  
Lolami, the Cliff Dweller,....regular price, 50c; our price, 35c  
The White Canoe,.....regular price, \$1.00; our price, 60c  
Indian Boyhood,.....regular price, \$1.60; our price, \$1.00  
How to Make Baskets,....regular price, \$1.00; our price, 60c  
More Baskets and How to Make Them, \$1.00; our price, 60c  
How to Do Bead Work,....regular price, \$1.00; our price, 60c

☐ These books are in the regular bindings; they are cheap only in price.

☐ Any of the above books will be sent to any address postpaid, upon receipt of the price.

☐ *This offer is a special one.*

☐ Compare our prices with the regular book-sellers' on these goods.

☐ You should order at once from

## The Indian Print Shop

U. S. Indian School, Chilocco, Oklahoma

Genuine Navajo Blankets

Books of the Indian

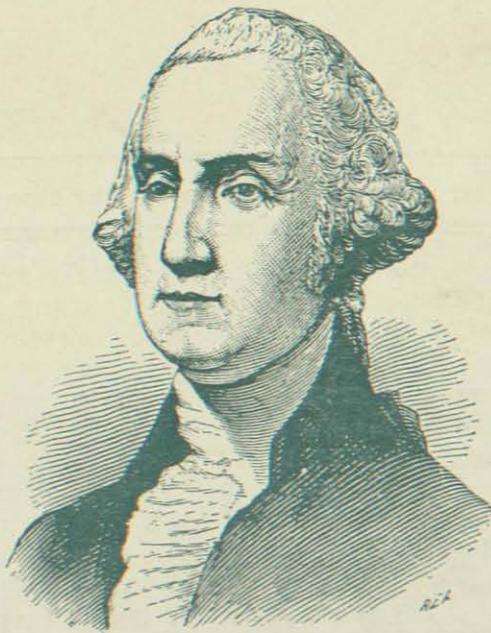
Typographers

5 CENTS  
PER COPY

50 CENTS  
PER YEAR

# THE INDIAN SCHOOL JOURNAL

FEBRUARY, 1906



A MONTHLY MAGAZINE