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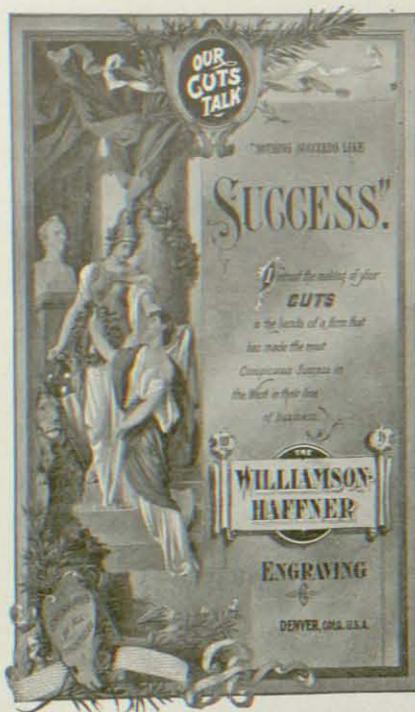
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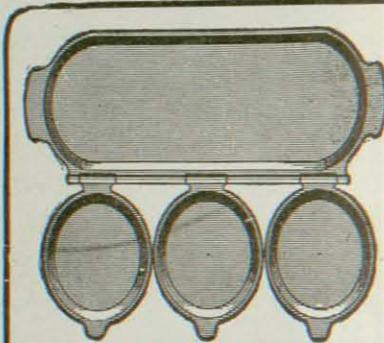
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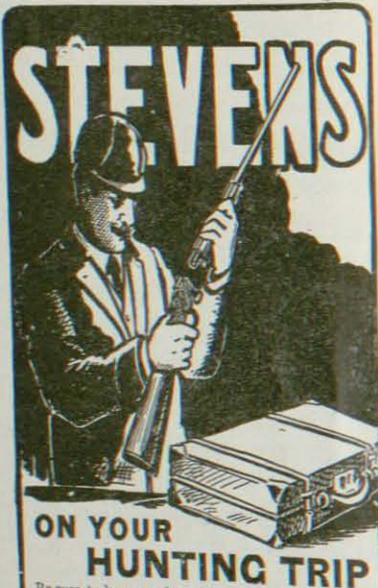


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AN ILLUSTRATED MONTHLY MAGAZINE of THE U. S. INDIAN SERVICE

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

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THE INDIAN SCHOOL JOURNAL is issued from the Chilocco school’s printing department, the mechanical work on it being done by students of the school under the direction of the school’s Printing Instructor.

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The Ft. Shaw, Mont., Indian School Basket Ball Team—Champions of the Indian Service and of the Northwest.

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.

Government Supervisor of Native Indian Music.

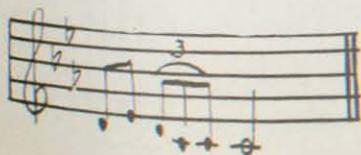
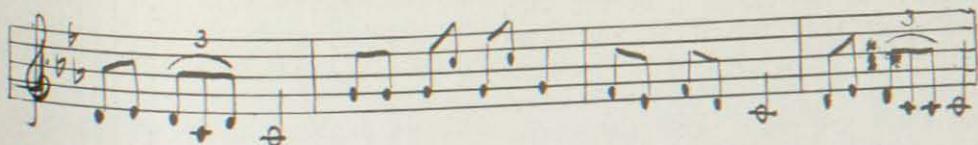
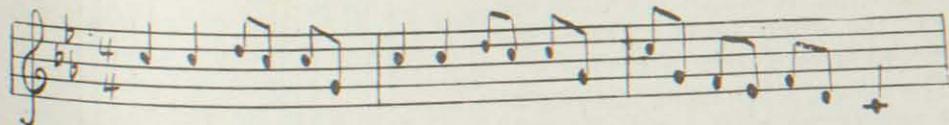
ARTICLE II.

A LARGE percentage of the music in actual use among the various Indian tribes at the present time is that which is employed as an accompaniment to the many different kinds of dances. These songs, being known to most all the members of the tribes, are nearly always rendered in the same manner, with the same words or syllables, and with the drum beats occurring at the same intervals.

In most of such melodies there are

no words sung, but merely a continued ing; as, hi, hi, hi-ya, etc. In these songs of the dances the notes are accented rhythmically by the voices of the singers; helped on by the drum beats and by the steps of those who are dancing.

With few exceptions the dance songs are in the minor key, and are usually in a quick tempo, often becoming very repetition of syllables devoid of meaning and loud as the singers and dancers become more and more worked up and excited.



“Lo” and Other People

Buildings to the amount of \$156,000 have been started at the Shawnee School. This includes a water and sewerage system.

D. Frank Redd, principal of the Washington public school at Muskogee, has been appointed by the secretary of the interior to succeed Benj. S. Coppock, as supervisor of schools for the Cherokee nation.

The Aldrich resolution has become a law and Tribal governments of the Five Civilized Tribes of Indian Territory will have another year to wind up their affairs in. This extends the time to March 4, 1907. This means that all tribal schools will continue under the present system for another year at least—until the dissolution of the tribal governments.

Major William A. Mercer, superintendent of the Carlisle Indian Industrial School, announced that the annual commencement of that institution would be held March 21 and 22. The Carlisle officials had contemplated transferring the date of the commencement exercises to the latter part of May or the first of June, on account of the bad weather usually prevailing during the spring, but will not make any change until next year, if at all.

Major John B. O'Neill, who has charge of the land sales department at Union Agency, Muskogee, I. T., states that the government's system of selling land has become a great educational factor for the full-blood Indians and that from it they are rapidly learning the practical lessons of life as applied to commercial affairs. This has been accomplished since the ruling was made that when an Indian sells his land the money shall be placed in a government depository at Muskogee and that the Indian may with it pay his debts and have an allowance of \$50 per month.

It is stated by friends of the Choctaws and Chickasaws that those Indian tribes very probably are, excepting the Osages in Oklahoma, the richest nation per capita in the world. Their individual wealth is estimated at from \$4,000 to \$5,000. This means \$4,000 or \$5,000 each for parent and child alike, even to the youngest babes on the rolls. In a family of five that would mean an aggregate wealth of from \$20,000 to \$25,000. If a family numbered ten the aggregate would be somewhere

between \$40,000 and \$50,000. Wisely invested, an independent fortune for every Choctaw and Chickasaw is even now in sight.

The Kaw School burned on March fifth. Edison Watson, the agent, and his family and forty Indian children, with the teachers and matron, lived in the building and lost everything except the clothing they wore. The main part of the building was constructed in 1871 and has been standing for thirty-five years. An addition was built and the entire structure covered more than fifteen acres. The personal loss will reach \$2,000. About one month ago the government barn burned, with a loss of \$4,000. It is the general opinion that the building will not be replaced, for the Kaw school as conducted under government contract expires in 1911.

Conditions on the Indian reservation in New York State are pronounced a discredit and a disgrace in the report of a special committee of investigation presented in the Assembly at Albany. To cure these wrongs, the commission recommends an extension to the reservation of the laws of the State governing marriage and divorce. The committee further recommends that either the State assume the responsibility of making a well-directed and intelligent effort to teach and encourage Indians in the cultivation of their lands, or that necessary legislation should be secured from Congress to permit the making of valid leases of Indian lands for agricultural purposes. The law prohibiting the sale of liquor to Indians, the committee declares, is a dead letter.

Mad Wolf, one-time powerful chief of the Cheyennes, recently died in Oklahoma. He was over 100 years old. Poor old man, he was ever true to the traditions of his fathers. While he clung to the ways and superstitions of his race, he never forgot a kindness and was ever true to those whom he considered his friends. In one thing he was far above the average Indian, and that was devotion and loyalty to his wife. When she grew old and blind he did not throw her aside, as is the Indian custom, but tenderly cared for her and there was nothing more touching than to see him carefully leading her by the hand, or taking the dinner given him in camp to be divided with the poor blind woman. When she died he had her buried by the white minister, and could not himself rest until an enclosure had been placed around her grave in order that she might not be disturbed by cattle tramping over her grave.

The Osages Love Horses.

"The average full-blood Osage Indian," says Ret Millard, Osage Indian agent, "spends 35 per cent of the money he receives from the government for horses. An Osage likes a good horse and is a shrewd dealer. He knows whether he is getting a bargain or not and will pay no more than an animal is worth. Horses become old quicker in Osage Nation than in any other place on earth. An Indian thinks nothing of driving his team of wiry little ponies fifty miles a day between sunrise and sunset." The Indians of the villages all have horses, some owning as many as ten or fifteen. It is a poor Indian indeed, who will walk from his Indian village to Pawhuska. Instead, he hitches his team to his carriage and drives the two miles in from five to twelve minutes, depending on the condition of his horse. The horse which has been driven by an Indian for more than a year knows only two gaits—trot and run. He is accustomed to starting on a trot, galloping on a good stretch of road and slowing to a trot when the owner thinks he needs a rest. So the Indian resident of the Indian village has solved the problem of rapid transit to his trading point of Pawhuska. A story is told in Pawhuska illustrative of the speed at which the average Osage drives. This Indian had driven from Fairfax to Pawhuska, a distance of thirty miles. He was called as a witness in a murder case. It was believed that the murderer had passed over the same route going in the other direction. The Indian was asked if anybody had passed him on the road from Fairfax to Pawhuska.

"No," was the reply. "Nobody passed me, but I passed many people."

The One Year Extension.

The provisions of the Curtis bill providing for the continuation of the tribal governments of the five civilized tribes until March 4, 1907, is not an important matter to residents of Indian Territory, save the Indians themselves, as it will in no way affect the landed interests or business of the non-citizen resident of the Indian Territory. It is however, a matter of considerable importance to the Creek, Cherokee, Choctaw, Chickasaw and Seminole tribes, for the reason that it gives them additional time in which to put their house in order and bring together the loose ends, and to make final preparation for their dissolution as independent governments. The leaders of the five tribes are exerting

themselves to prepare their people for their final demise as governments and it is unseemly on the part of the non-citizen element to begrudge them an additional short twelve months in which to prepare to meet the end. This extension of time will have no effect on the business interests of the community, cannot possibly jeopardise or injure any of the varied interests in the Territory, and there is no reason why the proposition should be violently opposed.

The Phoenix is of the opinion that the extension of time will be very beneficial to the Indians themselves, and the prosperity of the Indian in the country means the prosperity of the white men. There should be no objection raised to that feature of the Curtis bill by the non-citizen residents of the Indian Territory—Muskogee Phoenix.

An Interesting Visitor.

Bartlesville has had this week, a most interesting visitor, in the person of Mr. Jos. Stauffer, of Galt, Canada. Mr. Stauffer is a full-blood Delaware, having drifted from Pennsylvania into Canada where he has become one of the leading citizens in a public way and also one of the largest manufacturers. For a number of years Mr. Stauffer has been engaged in the manufacture of linings for gloves and overshoes, and also making yearly many thousands of an imitation buffalo robe. In these occupations he has amassed a very large fortune and like many other wealthy men, is looking up an outlet for some of his surplus wealth in the oil fields. Mr. Stauffer is a man of very broad culture and refined tastes and one of his hobbies is the collection of various writings and historical data relating to the early history of the Delaware Indians. During his short stay here Mr. Stauffer spent much time in looking up links of kinship with the Delaware Indians, but failed to find anyone whom he could identify as a kinsman. Beyond his personal appearance Mr. Stauffer has retained none of the characteristics of the Indian, unless it be the gift of oratory, in which he excels, he being one of the best after-dinner speakers in Canada.—Bartlesville (I. T.) Examiner.

DR. W. N. HAILMAN, formerly Supervisor of Indian Schools, is now Professor of Pedagogy, etc., in the Chicago Normal. Dr. Hailman is the author of several books on educational matters. We wish we could hear him lecture again. He not only thrills, he inspires.

In and Out of the Service

Superintendents Flynn and Phillips of Chamberlian, S. D., and Lac Du Flambeau, Wisconsin, have exchanged positions.—Flandreau Herald.

Prof. and Mrs. B. S. Coppock left yesterday at noon for Los Angeles, California. Prof. Coppock reigned his position recently as government supervisor of schools in the Cherokee Nation. During their stay in Tahlequah they have made many friends who will regret to learn of their departure.—Tahlequah Arrow.

One day this week Superintendent Noble, of the White Eagle agency sold an allotment of 160 acres for a Tonkawa Indian, wild land without any improvements whatever, for the sum of \$8,139. This is an indication of the present value of land in the Tonkawa and Ponca reservation.—Ponca City Courier.

A Washington dispatch says the survey and allotment to Indians of lands in the southern portion of the Blackfeet reservation is provided for in a bill introduced by Senator Carter; the northern portion is to be opened to settlement by homestead and payment of \$2.50 an acre. Ownership of streams is reserved to the state of Montana.

Superintendent Asbury visited Lovelocks last week to investigate the matter of a day school for that community. Many Indians would like to have their children attend school, but are not willing to send them away from home to a boarding school. A day school is the only remedy for that condition.—Carson City, Nevada, New Indian.

A young man entered a business house the other day and meeting the proprietor said: "The old man told me this morning that he thought I could get a position in your store." Looking him square in the face, the business man said: "If I had a thousand positions that I wanted filled I wouldn't give one of them to a young man who speaks of his father as the old man."—Exchange.

To those in the Indian service who have had the pleasure of meeting Mrs. Samuel L. Taggart, wife of inspector S. L. Taggart, will be saddened to learn of her death, which occurred at her home in Dubuque, Ia., January 26th. Mrs. Taggart was an ardent Christian worker and was one of the most prominent members of the First Congregational church of that city.—The Oglala Light.

The real Indian does not hunt for mere sport but for food and when he takes the life of an animal for that purpose he offers up a silent prayer to the Unknown Power. If that prayer were to be put into words it would be something like this: "O Unknown Power, I take this life in order to sustain my life. I send this spirit back to thee who gave this spirit." The real Indian never prays in words.—Dr. Chas. Eastman, "Ohiyesa."

There has been \$35,000 disbursed in the past year, according to the report of the Chickasaw supervisor of schools. The report of the expenditures by the national schools of the other nations follow: Choctaw, \$105,000; Creek, \$74,000; Cherokee, \$114,000; Seminole, \$25,000. This makes a total of \$456,600 which the Indian tribe will have to pay out of their vested funds each year for schools until some sort of stateschool system is inaugurated.

The Pacific Coast Indian Institute will be held at San Francisco, California, being with the National Indian Teachers Institute. It will be held in connection with the Forty-fifth Annual Convention of the National Educational Association, July 9-13 and the Indian division will probably be continued through the ensuing week. This affords employees an exceptional opportunity for mental exchange of views as to methods and systems, and for the discussion of timely subjects. There should be a large attendance of Indian Workers.—For Nation Schools.

J. Pierpont Morgan has agreed to pay \$75,000, to continue the work of preserving the history of the American Indian in photography. This has been almost the life work of E. S. Curtis, who has had his altogether unique collection on exhibition here in the room of the Cosmos Club for some weeks past. The President and Mrs. Roosevelt visited it and were much impressed. Mr. Morgan's attention was called to the exhibit and he went to see it, with the result that he has placed at the disposal of Mr. Curtis \$15,000 a year for five years.—New York World.

The Rapid City, So. D., school is building a new industrial building, barn and hospital; the school is now in its ninth year and draws pupils from several reservations although Pine Ridge reservation is the best represented. Accommodations are furnished for 250 pupils, but at present there are 253 in attendance. There are twenty-six employees of the school and a large amount of the work both out of doors and inside is done by the

students themselves, who in this way gain valuable and needed training. The farm residence is soon to have the sum of \$1,315 expended on it so that it may be enlarged to accommodate two families.

Two industries that are receiving a great deal of attention in Indian Territory just now are truck farming and dairying. Up to a few years ago the demand for dairy products in this land of the cowman had to be supplied from foreign markets, and vegetables had to be bought elsewhere. The demand changed this. Dairying is now becoming an important industry, and there are hundreds of small truck and garden farms being improved, especially around the larger towns. The early climate and the rainfall make the country especially adapted to this class of farming, and will make it extremely profitable, as the Indian Territory farmer will be able to land his products on the early markets in advance of anything except Texas products.

Attendance at the Vermillion Lake Indian school, near here, is growing rapidly, according to Supt. C. A. Peairs, who states that there are 77 pupils, now enrolled with more coming every day. At the time Mr. Peairs assumed control of the school when the attendance was at a low ebb and it was thought the institution would have to be abandoned but he made a determined effort to swell the enrollment and has induced parents of Indian children to send their children to school. Representatives of the Nett Lake band who thus far have refused to send their children, visited the school recently and before leaving it they expressed themselves as being highly pleased with the manner in which affairs were being conducted and stated they would hereafter send a large number of their children there to be educated. —Duluth (Minn.) News-Tribune.

Possibly no man in the world is business agent for a greater single estate than is Major Ret Millard, the new United States agent for the Osage Indians. The 2,000 mixed blood and full blood citizens of this proud and arrogant tribe, fully half of whom still shave their heads, smear paint on their faces, and wear blankets and moccasins, have approximately \$8,500,000 on deposit with the government in Washington, from which they draw annually, an income of about \$500,000, and in addition to this they own in fee simple 1,500,000 acres of fine land, of which 60 per cent is adapted to agriculture. The balance of their real estate holdings covers one of the

richest oil and gas deposits in the United States. It is believed that the entire Osage reservation abounds in these minerals. The development of these resources is only in its infancy. The royalties from gas and oil in the years to come will be fabulous, and all the money will be paid to the members of the tribe.

Canadian Indians Growing Rich.

Canada's Indian population, according to the government blue book just issued, is 107,637. This is a nominal decrease of 430 over 1904 in consequence of one of the Ontario reserves having been counted in error twice in the returns for the last-named year, but there was, in reality, an excess of 271 births over deaths for 1905.

The earning of the Indians from all sources during 1905, as reported by the different agencies' headquarters, amounts, exclusive of interest, annuities and rentals, to \$4,524,773, an increase over 1904 of \$248,973.

The capital of the Indian Trust Fund is now \$4,545,786, and the number of Indian schools is 308, an increase of five in 1905 over 1904. Deputy Minister Pedley states that there is a decided decrease of intemperance, the better classes of Indians under mission influences being as a rule temperate as well as comparatively industrious.

The northwest Indians have about 45,000 acres of land under profitable cultivation, realizing \$1,264,705 last year from the sale of grains and roots, and are in all directions putting up new barns and buildings themselves and adding to their agricultural implements, machinery and live stock.—Detroit (Mich.) Tribune.

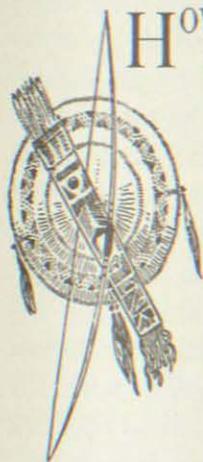
Japan Not So Little.

It is quite a prevalent idea that Japan is a "little" nation. Of course it does not spread out over the earth like Russia, but it isn't so very small after all. Without counting Formosa, which belongs to it, Japan is larger than the British isles by 27,000 square miles. The population is 3,000,000 greater than France. Japan sent out an army of more than 400,000 to fight Russia. That is a larger army than Napoleon III had at the beginning of the Franco-Russian war. Of the six armies sent to fight Russia, each was as large as that of either party at Waterloo. During the present contest it has shown itself among the first-class maritime powers. Taken altogether Japan is about the biggest little nation in the world, although it doesn't look big on the map.

ARE ALL INDIANS BAD?

BY HON. J. H. FLETCHER,

EX-GOVERNOR OF OREGON.



HOW often do we hear it said that the only good Indian is a dead one. I dissent from this atrocious charge so flippantly expressed. The Indians are not all brutal, deceitful and untrustworthy. No body of men ever executed their orders more faithfully than the band of Indian police which was sent to capture Sitting Bull. They could have spared the old man's life; they could have deserted; they might have disobeyed orders; but they did not. As officers of the Government they fought like demons with men of their own flesh and blood. They returned to the Agency with their prize—the dead body of the great chief. It is possible that they were not good Indians, but they were at least loyal to the Government and faithful to the men who employed them. Let this much be said to their credit.

We have only to read the story of the early explorers and voyagers to be convinced that kind and humane treatment won the natives and that persecution and injustice repelled them. The treatment they received at the hands of the Spaniards especially was transannical and barbarous. True to their history they were cruel, superstitious and unfriendly.

After reading what the poor Cubans suffered at the hands of these semi-civilized people three hundred and fifty years later, we can guess what the defenseless natives must have suffered in the hey-day of their power.

The Spaniards sought to compel the red men to accept their religion. If they refused to do so—and if they judged it by its fruits as practiced by them, they would be almost sure to reject it—they were either enslaved or killed. This policy caused the very name to be hated and feared by the savages. That brand of religion was too strong a dose even for a people who feasted on "yellow dogs" and the entrails of animals. We never heard that the American aborigine attempted to make a meal of any of those wandering Spaniards. They evidently feared that they would turn their stomachs.

Do you think I am too severe upon those European adventurers? Let Columbus himself answer the question. He reports: "Twelve years after the discovery of Hispianola six-sevenths of the natives died through ill treatment." What do you think of that? —you people who imagine that the whites are all angels and the reds all devils. Dr. Pedro Satander, in his address to the King in 1587, referring to De Soto's expedition, said: "This is the land promised by the Eternal Father to the faithful, since we are commanded by God in the holy scriptures to take it from them, being idolaters, and by reason of their idolatry and sin to put them all to the knife, leaving no living thing, save maidens and children, their cities robbed and sacked, their walls and homes leveled to the earth." I have wondered often in what part of the Bible he found that authority. I think some spirit-rapper should call the Doctor up and ask him to explain or retract.

The Reverend Increase Mather later

on enunciated the same idea. He said: "The heathen people amongst whom we live, and whose land the Lord God of our fathers hath given us for a rightful possession."

I wonder where the Reverend Increase got his authority for saying that the Lord God had given them this land as a rightful possession? I notice when a man wants to steal, to plunder or exterminate a people, he always tries to shuffle off the responsibility on the Almighty. Paul Kruger said that God had given him South Africa as a "rightful possession," and when he made up his mind to exterminate the English and all other uitlanders, he assured his people that God would direct the bullets of the Boers, and that he would drive the British Army into the sea. But he didn't do it—not by a good deal. Now, if God had given old Paul the land of South Africa it strikes me that He would have been honorable enough to have made the title good. But he did not. The Russians preached the same doctrine regarding their fight with Japan, but I noticed that it is the "heavy battalions," when intelligently used, that count.

But to return. It was this attitude of hostility that gave rise to many of the quarrels between the white and red races. The Indians get all the blame, of course; but let it not be forgotten that the white man has been the historian. The Indian's side will never be told. The Indian owns no telegraph, employs no press reporter, and sends no dispatches, so that his side of the story will never be known.

The English explorers, more particularly Cabot, Sir John Hawkins and Sir Francis Drake, acted with almost as much severity as did the Spaniards and the result was that the natives feared and distrusted them.

But the policy pursued by the

French was different. It was conciliatory and kind. Hence their love for the French. The policy of Jacques Cartier and Samuel D. Champlain was very different from that of Hawkins and his countrymen. With them religion was not enforced by the dungeon and the dagger. The Frenchmen, as a rule, were genial and kind. Take away a Frenchman's politeness and his religion vanishes with it. Charlevoix says: "The savages did not become French; the Frenchmen became savages." The French colonists were not above wandering with the Indians in the woods and joining them in their hunts and wars. They addressed them as "brothers," shared in their discomforts and hardships, and sometimes married their maidens. It is related that Comte DeFrontenac when Governor General of Canada, often led in the war dance of the natives, waving the hatchet while the braves shouted and sang and danced around them like mad men. Possibly this was carrying politeness beyond the bounds of discretion, but there was more religion in it than in cutting their heads off. Champlain dealt generously with the dusky natives also. He visited them in their homes, joined them in their hunting, feasting and fighting. He even taught them the use of fire-arms, trained them in military tactics, and led them in battle. It was, therefore, little wonder that the Indians conceived an admiration for the French which never suffered a re-action as long as the French power existed on the American continent. Such is the power of kindness, every where, at all times, and under all circumstances.

The benevolent William Penn dealt with the Indians in the same way. He invariably treated them kindly and justly. One instance of his manner in dealing with them may be re-

lated: In the year 1698, Penn wanted to purchase a fertile piece of land from the natives. They said they would rather not sell, but that they would do anything to please "Father Onas" as they called him. Finally, the Indians proposed that he might have as much as a young man could travel around in a day, for which they were to receive a certain quantity of goods. This was agreed to. After the land was stepped off the Indians were greatly dissatisfied. The young man selected to walk travelled around a larger, portion of their possessions than they had anticipated. In consequence, they came before Penn's commissioners and said: "Not fair; white brother make heap big walk." "They must be compelled to abide by it," replied the Commissioner, "It was their own bargain." "Compelled," exclaimed Penn. "How can you compel them without bloodshed?" Then turning to the dusky delegation, he inquired, "How much more will satisfy you?" They made their proposals and they were accepted. The grateful Indians shook hands with Penn and then went away happy. After they left, Penn remarked: "Oh! how sweet a thing is charity. Some of you spoke just now about compelling these creatures to stick to their bargain. That, in plain English, meant to fight and kill them, and all about a little piece of land."

The result of Penn's action was that these untamed savages became his staunchest friends. A few years after this event, when the Quaker colony was pressed by famine and no provisions could be had, the Indians came to his rescue, and materially assisted them by the fruits of hunting. And, although many years have passed away since this humane man died, he is still remembered by the red

man, for they still retain traditions of his virtues, and speak of him very differently from the way in which they speak of others who came among them with treachery and greed in their hearts and fire-water in their grip-sacks. Penn had heard much of Indian treachery before he came to America. He undoubtedly was told that the only way to civilize a savage was to kill him. But he resolved to test what to many in that age was a new and untried law—the law of kindness—a law that is the energy of the universe; law that incites to martyrdom and mercy; a law that gilds the palace and sanctifies the hovel; a law that reaches from the family tree to the forms of government. So he brought to this new continent neither swords nor gun, but instead the scriptural injunction: "Do unto others as you would they should do unto you." When he bought land of the natives he paid them promptly for it. When he made a treaty with them he kept it. When he promised them clothing he did not try to put them off with rotten blankets. When he agreed to give them beef, he did not throw them the entrails, the horns and hoofs. When he took one of them by the hand he in effect said: "We are both the creatures of the same God, and if you had my opportunity and I yours, you might be in congress and I wearing the breech clout." It is, therefore, absurd to assert that the same law and the same policy, if properly and judiciously administered with the Indian tribes of our time would not have as powerful an influence for good as it had upon the Indians in 1687.

Nearly all fair-minded persons who have investigated the subject agree that the majority of the Indian outbreaks in the country of recent years has been the result of neglect and

double dealing on the part of the authorities at Washington or the agents of the reservations. It is freely admitted that once the red man is fairly aroused there is no limit to his cruelty. But this is true of all barbarous and semi-barbarous nations. In the Indian's ignorance and wrath he erroneously imagines that every white person is his enemy, in league with his oppressors, and is directly or indirectly responsible for whatever wrongs that have been inflicted upon him. Consequently, when once aroused he makes no distinction between the innocent and guilty; between those who hate him and those who sympathize with him. And thus, it often happens that an unoffending individual has to suffer for the folly and crime of the actual transgressor.

Ridpath, in his history of the United States, says: "It was thus by the cupidity, injustice and crime of the whites done on the unoffended natives that the chasm of hostility was open between the English speaking races and the Aborigines of North America. Nor have three hundred years sufficed to bridge over the abyss." Even the good people who came over in the "Mayflower" introduced into this country pumpkin pie and rotten rum. The pie they ate themselves; the rum they gave to the untutored and unsophisticated savages, and the conquest of the country was complete. "Many years ago," says Bishop Whipple, "When testifying to the honesty of the red Indian," I was holding services near an Indian village camp. The things were scattered about, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold service." "Yes" he said, "Perfectly safe—there is not a whiteman within three hundred miles." Red Cloud once paid a visit to the Black

Hills and was hospitably entertained by his white friends. In bidding them good-bye, he expressed the hope that if they did not meet again on earth they might meet beyond the grave, "In a land where the white men cease to be liars."

THE IMPROVEMENTS AT ZUNI.

From the Albuquerque, N. M., Journal.

Contractor Wallace Hesselden returned yesterday morning from Black Rock, New Mexico, on the Zuni Indian reservation, where for the past three months he had a large force of men at work completing contracts for \$70,000 worth of new buildings for the government Indian school at that place. The completed work was turned over to the government agents on February 1st, and the Zuni tribe now has one of the best equipped schools in the Indian service. The buildings just completed comprise dormitories, living quarters for the agent, teachers and employes, a steam laundry, warehouse, gas plant and steam heating plant, and makes of the institution a school that is thoroughly complete.

"The Zunis now have one of the best schools in the service," said Mr. Hesselden yesterday. "It seems that the government has done and is doing about everything it can for this tribe. The school at Black Rock could hardly be more complete. The buildings are thoroughly modern, they are heated throughout by steam and lighted with gas, and the natural resources of the immediate vicinity make it possible for the government to operate the school with all its modern conveniences very cheaply. Coal exists in large quantities in the Indian lands only a few miles from the school and it is easily mined, so that there is comparatively no fuel expense.

"A matter that will interest sheep men is found in the large dipping vats which the government has built for the Indians. These have just been completed and in the future the Indians will be required to dip their sheep regularly, as is required of sheep growers everywhere. Just before I left, Mr. Douglas D. Graham, agent, received 40,000 pounds of material for making the dipping fluid and he is to take personal supervision of the dip-pings.

"The big dam which will hold water enough to irrigate all the lands now under cultivation and a great deal of new land, is standing still at present. The cold weather of December and early January made it necessary to stop the work. It is, however, well toward completion, three-fourths of the work having been done and it is now estimated that it can be completed by the end of the coming July. In that event it will be in service for the spring of 1907. It is a big undertaking and one that requires lots of time."

COMMENCEMENTS SHOULD BE MORE PRACTICAL.

THE JOURNAL has received from the Indian Office, with a request that it be published, copy of a circular letter recently sent to the field relative to commencement exercises at Indian Schools. The Office desires to give this as much publicity in the service as possible, with a view to impressing upon all school employees its great importance. While some of the Indian Schools do not have annual commencements, they conduct closing exercises of some kind, and to these the circular is equally applicable. It is as follows:

The Office desires the schools to have practical demonstrative work by graduating pupils made a leading feature of the commencement exercises. This plan has been successfully carried out by a number of training schools. At the commencements of the Tuskegee Institute, for example, a boy brings his tools upon the stage and performs a piece of mechanical work in the presence of the audience, explaining the process as he goes along. A girl illustrates and expounds in like manner a branch of domestic industry in which she has been trained. The same plan is carried out, to a greater or less extent, at Hampton.

It is suggested that the example of these two so noted schools could be followed to advantage in arranging for the commencement exercises at your school, varying the nature of the work shown so as best to bring out the acquirements of the pupils and exemplify the methods of instruction, especially along industrial lines.

In class essays or papers at commencement, pupils should be encouraged to talk about conditions at home and to tell how they hope to better these conditions when they return. For example, if a boy expects to cultivate his allotment, have him tell something about what kind of a house or barn he would build, how he would lay off his land into fields, the farming implements he would need and the kind of stock he would select—or otherwise how he would conduct his farm. Grain or vegetables might be brought in and the various processes of growth illustrated, as far as practicable, with the seeds, then the young shoots, then the natured plant, and finally the

ripened product. The boys might talk about the trades they are learning, the demand at their home for good carpentry, blacksmithing, etc., and what they expect to do with their trades when they have mastered them; the girls of what has been taught them in such arts as sewing and cooking. One year at Tuskegee a girl talked about butter making, showing the actual work of skimming, churning, etc.

The school officials at Hampton are very particular about the dress of the students, though only plain materials are used. Frequently a class will select a special color. One year the girls wore a tan shirtwaist cotton suit; another year they had blue and white-striped print, always neatly made by themselves.

The Office deems it essential to the best interests of the Indian School Service that the annual commencement exercises shall be of a practical rather than a mere rhetorical character, and we hope you will take the matter up in arranging the program for your next commencement.

A PAWNEE PRINTER.

220 West Harrison St.,
Guthrie, Oklahoma,
Feb. 26, 1906.

E. K. Miller, Chilocco, Okla.

My Dear Mr. Miller:—How are you and how are the boys? I am getting along fine.



SAMUEL TOWNSEND,
Pawnee.

I have been working ever since I left Chilocco. I am on the Daily Oklahoma State Capital now at Twenty (\$20.00) Dollars a week. I work at night—from 6 to 3 o'clock in the morning. I am the night foreman and do all the make-up of the morning paper under the direction, of course, of the telegraphic editor. Getting on to things and somewhat easier now. I want to thank you for the instruction I received while under your charge at Chilocco. It is a great help to me. Write me.

Your Friend,
SAMUEL TOWNSEND.

THE INDIAN BILL.

Following are some of the items of general interest in the Indian Bill for the coming fiscal year:

Under the heading, "new provisions," the committee report says:

There are several new provisions in the bill, some carrying appropriations, and others matters of corrective legislation, or which may lead to legislation after investigation. Your committee has had hearings upon these subjects, and believes that they should be given very thoughtful consideration. Among them may be mentioned the irrigation of Indian reservations, the expenditures in a great many being cases reimbursable from the sale of Indian lands, which will be sought for should the irrigation plans be developed. The commissioner of Indian affairs is also authorized, under the direction of the secretary of the Interior, to investigate the feasibility of establishing at one of the institutions already established are form school, and at another of the schools a sanitarium for the treatment of those afflicted with tuberculosis. The commissioner is also directed to take action looking to the suppression of the traffic among Indians in intoxicating liquors, for which \$10,000 was appropriated.

It has been represented to the committee that there are large tracts of Indian lands in Minnesota that need draining simply to make them valuable and salable; that the state of Minnesota has pursued this policy with state lands effectively and profitably and that the same policy could be pursued by the government with reference to the lands of the Indians, and therefore \$15,000 is appropriated that the secretary of the Interior may make the necessary survey, and that the government shall be reimbursed for the expenditures in this direction from the sale of the lands so improved. There are other minor appropriations which will explain themselves.

Amount appropriated for 1906, \$8,144,312; amount carried in bill for 1907, \$7,785,528; excess of appropriations, 1906, over items in bill, 1907, \$358,784.

The following items are carried in the bill for 1907, not estimated for that year by the department: Quapaw treaty, \$1500; Whittiker home, Indian Territory, \$10,000; physician, New York agency, \$600; draining Indian lands, Minnesota, \$15,000; clerical work, Pine Ridge reservation, \$2,500; to prevent sale of intoxicants to Indians, \$9,500; removal of obstructions in Eel river, Cal., \$8,000; Fort Lewis school, Colorado, \$62,000. Total, \$119,000.

The aggregate of the items in the accompanying bill, making appropriations for the current and contingent expenses of the Indian department and for fulfilling treaty stipulations with the various tribes for the fiscal year ending June, 30, 1907, and for other purposes, is \$7,785,528.23. The estimates for the Indian service, upon which this bill is based, aggregate \$8,212,528.23, making an apparent excess of estimate over items carried in the bill \$427,000.

The following table shows the estimates submitted for the fiscal year 1907 under the several divisions of the bill, the amounts recommended to be appropriated, and the items contained in the appropriation bill for 1906:

	Estimates for 1907.	Carried by bill, 1907.	Appropriated for 1906.
Current expenses.....	\$ 883,800	\$ 859,000	\$751,600
Fulfilling treaty stipulations.....	1,940,423	1,842,423	1,993,469
Miscellaneous gratuities.....	585,000	573,600	585,000
Incidental expenses.....	76,900	70,000	74,900
Miscellaneous expenses.....	768,000	779,750	721,266
Support of Schools.....	3,588,405	3,659,955	3,777,100
Total.....	\$8,212,528	\$7,785,528	\$7,903,335

Following are the changes made in some of the items as between the bill for 1907 and that for 1906:

	1907.	1906.
Pay of Indian agents.....	\$ 36,500	\$ 38,300
Building and repairs at agencies.....	75,000	65,000
Police officers.....	200,000	100,000
Crow Indians.....	36,000	30,000
Kiowas in Oklahoma.....	1,800	—
Pottawatomies.....	20,541	19,532
Kiowas in Oklahoma.....	1,800	—
Sioux of different tribes.....	922,000	1,022,000
Kansas Indians, Oklahoma.....	1,000	2,000
Kickapoos, Oklahoma.....	—	3,000
Physician, New York agency.....	600	—
Eel river improvements, Cal.....	8,000	—
Joseph's band, Nez Perces.....	1,000	2,500
Fencing around Valley Cal.....	—	15,000
Shoshones in Wyoming.....	12,000	10,000
Poncas.....	9,000	2,000
Big Jim's band Shawnees.....	—	—
Devil's lake, Sioux, N. D.....	10,000	8,000
Yakimas.....	5,000	8,000
Incidental expenses, Mont.....	2,500	—
Confidential clerk, office, Indian affairs.....	—	1,800
Enable President to carry out treaties.....	25,000	40,000
Ditches and reservoirs.....	155,000	185,000
Survey and subdivision Indian lands.....	15,000	25,000
Removal of intruders Five tribes.....	20,000	15,000
Special clerical force, Union agency, I. T.....	10,000	6,000
Investigations of leases, I. T.....	10,000	—
Removal of restrictions, I. T.....	18,000	10,000
Omaha Warehouse.....	8,000	—

St. Louis Warehouse.....	8,000	10,000
San Francisco Warehouse.....	8,000	10,000
Irrigation Pima lands, Ariz....	240,000	50,000
Irrigation Yakima lands Washington	15,000
Townsite commission, I. T.....	10,000
Suppressing smallpox I. T.....	10,000
Suppressing liquor traffic.....	10,000
Support of Indian schools.....	1,715,000	1,700,000
Chilocco school, Oklahoma.....	139,000	140,000
Lawrence school, Kansas.....	146,250	149,750
Phoenix school, Arizona.....	143,400	134,400
Truxton school, Arizona.....	27,045	37,550

**OFFICIAL REPORT OF INDIAN AGENCY
CHANGES FOR FEBRUARY.**

Unclassified Service—Appointments.

Amos H. Snow, Winnebago, laborer, 360.
Harry No Chief, Blackfeet, laborer, 360.

Classified Service—Excepted positions.

Robert Riseup, Crow, Blacksmith, 500.
Henry Reaves, Uintah, asst. herder, 400.
Luther Sah-Mount, Kiowa, Butcher, 360.
Ada F. Edwards, Umatilla, financial clerk, 900.
Chas. L. Ellis, Kiowa, financial clerk, 1200.
Maude E. Squier, Pima, financial clerk, 1000.
Bernard D. Verret, Devils Lake, physician, 600.
Charles L. Kuckenbecker, Navajo, stableman, 600.
Wm. H. Gray, Hoopa Valley, additional farmer, 60.
Lewis Baker, Fort Berthold, additional farmer, 45 per month.
Thomas Dosela, San Carlos, additional farmer, 50 per month.
William Frederick, Devils Lake, additional farmer, 30 per month.
Joe Tatsey, Blackfeet, superintendent of Livestock, 75 per month.

Classified Service—Failure To Accept Appointment.

Max Volk, Standing Rock, physician, 1000.

Classified Service—Temporary Appointments.

James Wills, San Carlos, asst. farmer, 720.
Joshua Stratton, Fort Peck, mechanic, 900.
Andrew C. Lorenson, Pine Ridge, carpenter, 720.
Benjamin P. Doney, Western Navajo, farmer, 720.
W. J. Whiteford, Navajo, engineer and sawyer, 800.

Classified Service—Promotions And Reductions.

Wilbur T. Elliott, Union, stenographer, 1000, to Chief of Accounts Division, 1500.
Edward Turner, St. Louis, warehouse laborer, 60 per month, to laborer, 2 per day.
Adolph Kaernkach, St. Louis, warehouse

laborer, 2 per day, to laborer, 60 per month.
Albert P. Jones, Wittenberg, additional farmer, 65 per month to additional farmer, 75 per month.
John K. Chase, Fort Peck, additional farmer, 50, per month to additional farmer, 60 per month.

Classified Service—Transfers.

Frank Coddington, Colorado River, clerk, 1000, to Omaha, clerk, 1000.
Jessie R. Slater, Kaw, stenographer, to Shawnee stenographer 720.
Margaret Ironside, Shawnee, stenographer, 720, to Yakima clerk, 900.
William H. Todd, Osage, physician, 600, to Albuquerque, physician, 1000.
Frank Smith, Neah Bay, farmer, 460, to Neah Bay, additional farmer, 460.
Spencer Hilton, Kiowa, financial clerk, 900, to Kiowa, additional farmer, 75 per month.

Classified Service—Absolute Appointments.

Victor H. Ellis, Osage, Constable, 720.
Charles F. Barrows, Yakima, asst. clerk, 720.
Clarence E. Snyder, San Juan, blacksmith, 720.
John L. Newberry, Uintah, wheelwright, 720.
Frank J. Pliska, Cheyenne River, blacksmith, 720.

Classified Service—Probational Appointments.

Seldon K. Emerson, Western Navajo, farmer, 720.

Lemhi Reservation to Be Opened.

Major James McLaughlin, Government Indian Inspector, says that he has secured the necessary signatures from Indians on the Lemhi reservation so that the reservation may be thrown open to settlement.

The Lemhi reservation is eight miles wide by twenty miles long, and contains approximately 107,000 acres. Part of it is wonderfully rich agricultural land, but it derives its chief fame from its mineral deposits. The superintendent of one mine adjoining the reservation says his company has been taking out gold and copper that averaged \$70 to the ton for months. The reservation is exceptionally rich in placer ground, and some of the Indians have made good returns from placer mining, although their method of mining has been extremely crude. There are some excellent free milling propositions in that country.

On the Lemhi reservation are 437 Indians. These are Bannocks, Sheepeaters and Shoshones. Practically all of the Indians have agreed to go to the Fort Hall agency during the coming summer if the government so wishes. Fort Hall is near Pocatello. There are 1400 Indians on the Fort Hall reservation at present. The Fort Hall agency land is well adapted to farming.

SAMPLE LESSONS AND OUTLINES.

The Indian Office has in preparation, and will soon send to the field, a series of sample lessons and outlines of work intended to assist teachers in the Indian schools in teaching the rudiments of cooking in the class room, and to enable them to present the subject in a practical way. These are graduated to meet the requirements of the various grades, from the first year onward. Suggestive methods will also be given for instruction in household work.

The importance and value of this instruction for school children has become widely recognized, and the teaching of cooking occupies a permanent place among the regular courses of the public schools generally throughout the country. The need for such training for Indian children is even more apparent than in the case of white children. They, above all others, stand in need of instruction that give them the power to provide better and more wholesome food at their homes, with the added comforts and healthful tendencies of improved modes of living.

The Office believes that Indian girls should be fitted to take charge of homes of their own and to perform all the necessary housework there, and that proper equipment for becoming good cooks and housekeepers is consequently an essential part of their education, the foundation for which must be laid in the class-room. As a rule, Indian girls, on their first entrance into school, know nothing about modern methods of cooking and house-keeping. Their instruction, therefore, must commence at the very beginning and be essentially elementary.

The Office designs that pupils shall be advanced gradually each year, acquiring, step by step, correct methods

in home-making and an intelligent knowledge of the needs of the body, the instruction leading up to the full equipment of each girl, before leaving school, with the ability to plan meals that shall come within the means of a limited income, and to prepare them intelligently and economically; to keep accounts, and to take complete charge of the household work of a small family.

The specimen outlines to be furnished the teachers are intended to serve as guides and helps to them in the preparation of complete lessons suited to the age and advancement of their pupils, always adapting the work to meet the needs of individual classes.

The object sought to be attained is of vital importance in Indian school work.

The Curtis Bill Now a Law.

The Curtis bill is a law. It was introduced by Congressman Curtis, of Kansas, who is part Indian, and is a general bill for the adjustment of the affairs of the Five Civilized Tribes upon their abandonment of their tribal organizations.

Following are the more important features of the bill:

It requires the enrollment of members of the Five Civilized Tribes by March 4, 1907; fixes the rights of Indian Freedmen; continues in office the present principal chiefs for execution of tribal deeds; transfers suits from Indian to United States court; authorizes the secretary of the interior to assume charge of and sell the tribal buildings for the benefit of the tribes; gives him control of schools until a regular state or territorial school system is adopted; prohibits the sale of coal and asphalt lands until the expiration of the present leases of those lands or until authorized by law; authorizes the secretary to sell unallotted lands for benefit of tribes; removes some of the restrictions placed upon allottees in the matter of alienation of lands; authorizes sectional line roads; gives to electric road and light and power companies to locate canals, reservoirs and dams; extends some of the Oklahoma laws to Indian Territory and extends the present tribal relations and government until March 4, 1907.

THE INITIATION OF "SI"

By John Spratt.

ABOUT a third of the student body attending an Indian school goes home every summer, having finished the term for which they entered, and there begins a grand effort to collect new children to fill up the quota. The superintendent selects from among the faculty those who seem best adapted to the work of soliciting and sends them to such reservations as offer the most favorable outlook. The work is difficult, and requires peculiar abilities to succeed. No compulsion may be used. Solicitors must win the ignorant parents' favor and consent by persuasive and ingratiating manners.

One summer Percival asked to be sent on a soliciting mission. He had not been with us long, but it does not take long to discover one's peculiarities and inside of a week he had been dubbed "Si." He was from Connecticut, a direct descendant of the Blue Law regime, and narrow as the small edge of a New England weather board. He hadn't been with the boys three days until he had been taught how to hold the sack in a snipe-hunting expedition, and inside of 30 days he displayed his Yankee thrift by trading cheap candy and gum for the small boys' nickels.

Well, we sent him out. The agent of the tribe greeted him graciously, gave him an interpreter, told him to go to the Chief and call a council, and he (the agent) would be there to assist in persuading the old Indians to send some of their brightest boys and girls to the school.

Si was astonished at the picturesque village and environment—at the tepees,

the hanging meat, the numerous dogs, the pretty costumes. He enjoyed the dances—the buck dance and the squaw dance. He insulted the Chief by offering to give him a quarter for his wonderful eagle-feather head-dress, but succeeded in swapping his broken pocket-knife with a small boy for his bow and quiver of flint-pointed arrows.

When the Council began he sat with his interpreter outside the circle—at the Chief's request—and "took in" the proceedings as best he could. The interpreter translated the speeches. The first speaker was Bear Chief, who spoke as follows:

"Since time was young our people have lived and died in this valley. Through these mountains we have roamed. Here we have lived and loved. Here we have fought and died. Here we have married and here our children were born. We have been happy. If we were hungry and cold the deer and buffalo gave us meat and clothing. We quenched our thirst from living springs. Since our fathers left the pale-face to his greed and settled here content has brooded over us like some giant bird and there have been no tears of sorrow in our eyes.

"But now the pale-face comes and the Bird of Content flaps his wings in flight. Like Death he camps on our trail—nearer, nearer, ever nearer, spying out our beautiful land and craving it for his own. He says we have too much land; that we must let our white brother have some. He says our children must learn the white man's way, and that we must give up our medicine men and travel the Jesus-road.

"His tribe is many. It is numbered like the leaves in spring-time. His

Medicine is powerful and his anger is like a she-bear's in cub time. Our people are few. They are melting away like snow before a noon-day sun. I have called you for council. We cannot drive the white man away. But we can die. I have spoken."

"There is but one thing to do and that quickly," shouted the varicolored and highly decorated Medicine Man, excitedly. "We must fight. Are we squaws to jeer and run? Are we coyotes to lope over the hills and howl? Are we craven dogs to eat the bone thrown at our heads? We must fight."

"But what good will our fighting do?" interrupted Little Chief, a returned student. "Bear Chief speaks the truth. They are many; we are few. We could fight from the rising to the setting sun, perhaps, but the moon would look down upon a tribe of dead warriors and wailing women."

"You have no right in this council" cried High Eagle, excitedly. "You are no longer Indian. If your skin were white you could herd with the paleface tribe. I tell you we must show our teeth and bite when we can. My medicine is mighty. It will not let the pale-faces' fire sticks hurt our braves. Their bullets will be as harmless as hailstones. They—"

"But why must we fight?" asked Little Chief. "Is this thing the white man asks unreasonable? I would ask the chief."

"Yes, it is unreasonable. Years ago our people came here. The white man set the limits of our land. He gave it to us to be ours forever. Now he comes and says he made a mistake. He gave us too much. He wants some of it back. To me this seems unreasonable. When I give a pony to my friend I don't ask him to give it back to me in a little while."

"But what can we do?" asked Little Chief.

"Kick! Kick like hell! Fightum! Killum! Cover the ground with their warriors till the coyotes cannot run for fat," said High Eagle, the medicine man, angrily.

"You're bughouse, old man. Crazy as a bed bug. I ask the Chief. What can we do?"

"Nothing. We must give up our land, or we must fight. If we fight we die."

"Then let us die. In the Happy Hunting Grounds there will be no white men. There we can live in peace." This sentiment of the Medicine Man was approved by the councilors by loud grunts and emphatic nodding of heads.

"Don't be too sure that there will be no white men there. The white man is everywhere. Can you keep fleas from a dog's back? The chances are they have been there for years and have got all the buffalo corraled ready to sell to you when you arrive," said Little Chief.

"But the land question is not the most serious one," said Bear Chief. "We may fight for that and die, but dead men cannot protect their young. The pale-face not only wants our land but demands our children. I will give up the land, but I will fight for my babes."

At this juncture the Agent came up, and, followed by Si and the interpreter, entered the council ring.

"Hello! Bear Chief," said the agent.

After shaking hands all around, he turned to Bear Chief and said:

"This man has come from a big school. It is a Government school and built for the purpose of educating Indian children."

"What you mean, ed'cate?" asked Bear Chief, in his quaint English.

"Why—why—makum Injun boys 'n' girls all same white boys 'n' girls, Sabe?" said the agent, dropping into the vernacular.

"Me savvy," replied Bear Chief. "Me savvy plenty. What fo' you want makum all same white boys fo' Me no wantum."

"Of course you don't, you old rascal. You wantum grow up all same savages. Long hair, paint, dirt, all that sort of thing. Government wants make 'em all same white boys."

"Me no wantum white boys. Injun boys, *Injun* boys. No wantum white boys nothin' tall."

"All the same, old man, we're going to make em' over while you wait and whether you want it or not. You press the button and we'll do the rest. See? Now you just sit still a minute while this man tells you what he wants."

"I represent a big school for Indians. We take your boys——" began Si.

"No you don't" exclaimed High Eagle, jumping up and around like a jack-in-a-box, while the faces of the counciling Indians grew ugly and their eyes glared. Si got behind the agent and stood there trembling.

"Yes, we do, too, old hoss," shouted the agent, grabbing High Eagle by the shoulder and pushing him to his seat. "You jest *sit* till yer called on. This aint your spiel. The Super's got the floor. Go on Super."

"——and teach them to read and write" continued Si. "See! This picture shows a class of our children. See how nicely they are clothed?"

"We clothe our own children" said Bear Chief, sullenly. "No wantum white man's clothes. No wantum white man's grub."

"Don't be too positive about that, old man," retorted the agent. "Winter's comin' and you'll be mighty hungry 'fore the daisies bloom again."

"We teach all our boys trades. Now wouldn't it be nice if your boys could

return after a few years able to make wagons and harness and plows, to ——"

"What fo' Injun boys makum?" said High Eagle, jumping up again and gesturing wildly. "Gov'ment *givum* Injun. What fo' Injun work like *hell* all time. White man he work, pay tax, white man he all same squaw. Say, white man," cunningly, his sign language more expressive than his simple English, "you gottum 'bac? Givum me plug. Whisk? You gottum whisk? White man whisk big medicine. Heap burnum belly. Heap hunchum up. Makum po' Injun feel bigern 'nited States. Purty good all same. You gottum? You givum me?"

Si was disgusted and showed it. Turning to Bear Chief he said: "You want your boys to be good workers, don't you?"

"No. No wantum boys work tall. Squaw he work."

"That's all right, but men should work too."

"No," emphatically, "Injun man work, squaw he heap laugh. Injun man he fight. Huntum deer, buffalo, killum—Squaw he skinum, cookum—everybody happy."

"There Super, what do you think of that for choice philosophy?" laughed the Agent.

"But, Bear Chief," said Si, somewhat non-plussed, but still game, "Don't you want your boys to go to school and learn a great deal; be heap smart?"

"Wantum Injun boys heap smart Injun way. No wantum white man smart. White man smart no good. White man smart ver' bad fo' Injun boy."

"But why, Bear Chief? How would it be bad? Injun boy get white man smart; he be lawyer. ——"

"Mebbe so Injun boy he lie plenty 'nough now."

"Ha! Ha! Got you that time Super, eh?" The agent was delighted.

"Well he might be a missionary then——"

"What fo' missioners?" asked the chief.

"Why to tell about Jesus and the Cross and the white man's religion."

"Injun no wantum white man 'ligion. What fo'? What he do white man 'ligion? Injun got 'ligion. Purty good 'ligion. White man he tell me long time 'go missioners he gittum mad his Jesus-man 'n' killum dead. White man no wantum, Injun no wantum. Injun no take um!"

"I'm sorry you feel that way, Bear Chief. You are all wrong. You are not fit to bring up children. Every one of them ought to be taken away from you and never returned. Some bad white men took the life of Jesus it is true, but His going made a trail that men have followed to their glory ever since. This trail is the Jesus trail. I wish I could tell you about it. But give me your children and I'll teach them and they can teach you and your people. One of the Jesus man's sayings was, 'And a little child shall lead them.' Followers of Jesus strive to lead honest and clean lives; they love their wives and——"

"No. No lovum nothin tall," exclaimed the irrepresible medicine man, explosively.

"But they do. They love them so well they don't take two or three or a dozen wives as you do, but build their nests and devote their lives to one woman."

"That no good way," retorted High Eagle, while all the Indians shook their heads solemnly and emphatically. "No good way tall. That ver' bad way."

"But why?" asked bewildered Si.

"Mebbe so Injun man go war. 200 go, 100 come back. Heap plenty squaw, man no plenty. Not nuff man go round. What squaw do then? Want squaw *cry* all time no catchum man? Squaw no *likum* that way.

This statement met with the hearty approval of all the councilors.

"Got yo' then, Super, Ha! Ha! Ha!" laughed the agent.

"Better that a woman cry *for* a man than *because* of one," remarked Si, greatly exasperated. "But how about your children?"

"Mebbe so white man swap," suggested High Eagle.

"Swap! What do you mean?"

"Injun givum white man ten boys; white man givum Injun 20 boys. That fair. Heap good swap fo' white man." The grave chiefs grinned.

"What would you do with them?"

"Teachum Injun way. Mebbe so Injun heap smart, heap savvy plenty, too."

"But you have no schools."

"Injun school everywhere," answered Bear Chief, egotistically. "Teachum ride pony, trackum deer, makum arrow, shoot——"

"Enough of this nonsense," exclaimed the agent, angrily. "I told you," he said to Si, "you could do nothing by persuasion or argument. Might as well argue with a timber wolf. Now Bear Chief, you know me. I want ten of your children to go with this gentlemen. I want them *now*, too."

At this the Indians all arose, drawing their blankets carefully around them. They were very angry. Si looked eagerly about for a way of escape, but the motley crowd swarmed and buzzed around them like a colony of mad bees. In telling about it afterwards Si admitted that he was so scared he

wished he was the smallest ant ever made.

For a full minute Bear Chief and the Agent glared at each other, while the councilors grew silent, scarce breathing, their nerves tense, eyes narrowed to slits with rattlesnake sparks of hate gleaming from their depths.

"No!" retorted the Chief, explosively.

This was the signal for a quick tossing aside of blankets, and the flash of knives in the hands of a score of angry red men. In a twinkling the agent and Si were in the firm grip of stalwart Indians, unharmed but helpless and badly frightened.

Scarcely were their arms pinioned, however, and while the excitement was at the highest point, there came a shout and an order for "hands up" and the agent's police, who had been left nearby to guard against just such an emergency, came rushing in, guns in position for quick action.

Bear Chief and his band, recognizing defeat, wrapped their blankets around them and stood glum and silent, glowering like whipped lions, impotent, but defiant, biding their time.

"No use, you see, Bear Chief," said the agent, when he and Si were free.

"Now send for the ten and be quick about it. The Government don't want to hurt you, but it will be obeyed. Send one of the young men for the ten."

"I'll go," said Little Chief, suiting the action to the word.

"What's the use playing the fool, Bear Chief?" asked the agent, taking in the entire group of sullen redskins with his glance. "Every dog has his day and you've had yourn. Your sun has set and if you don't want to spend the rest of your days in blackness you'd better jump into the white

man's band-wagon. You may be too old to change, but your children are not. You may stay in camp and gnaw the same old bone if you want to, but if you've got any sense left you'll send the kids out after fresh meat. If left with you they'll be like you when they grow up. The lion and lamb may lie down together but the lamb'll disappear suddenly. Sabe? It won't work. You've got to do as the Romans do when you go to Rome. Now we'll take your kids and educate 'em; make 'em over as good as new. We'll teach 'em to depend on themselves and not on somebody else for support. They must be taught to work, to live decently, to take an honorable part in this great country of ours. Sabe?"

It didn't appear that his unwilling audience did sabe, but they listened. At this point Little Chief returned with his collection.

The ten lined up in front of the agent and Si. They were truly the ragamuffin band. They ranged from six to sixteen and were almost destitute of clothing, the youngest entirely so. Their faces were dirty and daubed with red and yellow paint. Their hair stood straight out like the quills of an angry porcupine. They were frightened and tried to hide.

The party was followed by wailing women, whose cries made Si shiver.

"So here they are, eh!" The agent eyed them critically. "Pretty tough looking lot, Super. But you'll soon make 'em over so their own mother won't know 'em. So long, Bear Chief. Ta! ta! all of you. Be good and you'll be happy. And don't ever try butting your head against Uncle Sam's stone wall. Ta! ta!"

As they filed away they could hear the lament of the old folks sorrowing for their young.

Si got along very well with his wild

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brood until they came to the Junction. There he had to wait for several hours. There were no houses in sight and no living thing anywhere visible to give welcome. Si tried telling stories, but they didn't understand. He tried to explain the wonderful mechanism of his watch, but their interest soon waned. The desert seemed to be creeping up to swallow them. Loneliness gripped like some invisible fiend, choking back the breath and hurting the throat. Si saw tiny tears squeeze themselves between reluctant eyelids, leap quickly over greasy cheeks and bury themselves in the dry sand. He felt sorry for the poor little kids and wished he could steal some candy for them.

And suddenly he felt the silence deepen and looked around in amaze. What was the matter? What ailed him? He rubbed his eyes and blinked foolishly. Then the truth flashed into his brain and he moved like a race horse. His brood had scattered like so many quail and were running as fast as their bare brown legs could carry them in all directions.

Si gave them a good chase, but came back to the Junction in an hour sweating like a frenzied half-back, leading the baby of the flock by his dirty right hand, which he held in a grip so tight as to cause the lad's teeth to grit.

Si never asked to go after children again. He said collecting children wasn't his "forty." And we agreed that for once Si was right.

Equal to the Occasion.

Employer—"Well, look here Jimmy! This is the third time you have asked to go to your grandmother's funeral. How does it happen that you have three grandmothers?"

Office-boy—"Well, yer see, one of me gran' mudders wuz twins."—Judge.

Appointments.

- ✓ Irene Inscho, cook, Seneca, 540.
- ✓ Jennie Bogner, cook, Salem, 600.
- ✓ Ida M. Butts, laundress, Crow, 500.
- ✓ Mary Stringer, laundress, Kaw, 400.
- ✓ May White, asst. matron, Genoa, 500.
- ✓ Clara L. Primm, teacher, Morris, 600.
- ✓ Cora F. Murphy, teacher, Osage, 600.
- ✓ Katherine Norton, teacher, Zuni, 600.
- ✓ Elizabeth Luedke, teacher, Salem, 600.
- ✓ Henry Happe, gardener, Ft. Shaw, 660.
- ✓ Israel Putnam, wagonmaker, Salem, 720.
- ✓ Ida A. Dalton, asst. matron, Ft. Totten, 500.
- ✓ Josephine Taylor, seamstress, Santee, 420.
- ✓ Meda E. Dunlap, asst. matron, Colville, 400.
- ✓ Pearl F. Harper, asst. matron, Navajo, 500.
- ✓ William R. Beyer, teacher, Leech Lake, 660.
- ✓ Mellie P. Carle, matron, Sac & Fox, Ia., 600.
- ✓ Elsa S. Jones, teacher, Tongue River, 500.
- ✓ Gertrude Harrigan, laundress, Tulalip, 500.
- ✓ Agnes O'Connor, asst. matron, Klamath, 480.
- ✓ Millie Garrison, asst. matron, Yainax, 480.
- ✓ Verda Clapham, seamstress, Ft. Apache, 540.
- ✓ Bertha Landes, laundress, Ft. Belknap, 480.
- ✓ Emil Krulish, physician, Western Navajo, 1000.
- ✓ Laura H. Ratcliff, asst. teacher, Ft. Belknap, 480.
- ✓ Maude A. White, laundress, Sac & Fox, Okla., 420.
- ✓ Chas. H. West, teacher, Western Shoshone, 720.
- ✓ Constance M. Moore, asst. matron, Grand River, 500.
- ✓ William A. Roseberry, teacher, Sac & Fox, Okla., 660.
- ✓ Arnold Cruickshank, gardener, Round Valley, 600.
- ✓ Charlie G. Martin, engineer, Grand Junction, 840.
- ✓ Morton E. Bradford, teacher, San Juan day, 72 per mo.
- ✓ Marie Louise Schuler, kindergartner, Crow Creek, 600.
- ✓ Augusta J. Martindale, asst. matron, Grand Junction, 500.
- ✓ Josephine Jacobs, seamstress & laundress, Vermillion Lake, 600.

Resignations.

- ✓ Mary B. Gates, teacher, Osage, 600.
- ✓ Maude R. Franks, clerk, Salem, 600.
- ✓ Mary Hilb, asst. matron, Salem, 540.

- ✓ Telia Vancil, cook, Ft. Belknap, 520.
- ✓ Frankie Kelleher, cook, Truxton, 540.
- ✓ Emma D. Johnson, teacher, Pima, 720.
- ✓ Tillie Lambe, laundress, Yankton, 500.
- ✓ Belle Steele, teacher, Cantoment, 540.
- ✓ Katherine Schaeffer, teacher, Zuni, 600.
- ✓ Lemuel J. Hancock, teacher, Pawnee, 720.
- ✓ Jas. W. Allen, engineer, Chamberlain, 780.
- ✓ George S. Hilb, wagonmaker, Salem, 720.
- ✓ Harry E. Mann, blacksmith, Salem, 720.
- ✓ Alice E. King, seamstress, Ft. Lapwai, 500.
- ✓ Mona D. Eaton, cook, Grand Junction, 500.
- ✓ Lester R. Mansfield, teacher, Tulalip, 600.
- ✓ Florence T. Throssell, laundress, Crow, 500.
- ✓ Sallie A. Bartlett, asst. clerk, Moqui, 720.
- ✓ Mamie B. Marion, teacher, Leech Lake, 600.
- ✓ Wm. E. Freeland, teacher, Pine Ridge, 600.
- ✓ Lissa M. Olsen Tucker, teacher, Tomah, 550.
- ✓ Anna C. Smith, laundress, White Earth, 520.
- ✓ Mary L. Pennistion, baker, Chamberlain, 500.
- ✓ Filomena Lopez, seamstress, Ft. Apache, 540.
- ✓ Chas. D. Records, Engineer, Ft. Mojave, 1000.
- ✓ Nevins S. Burrier, industrial teacher, Oneida, 720.
- ✓ Arthur J. Watkins, nightwatchman, Haskell, 480.
- ✓ Lillian E. Kendrick, asst. matron, Ft. Hall, 500.
- ✓ Katherine C. Eddy, kindergartner, White Earth, 600.
- ✓ Arnold Cruickshank, gardener, Round Valley, 600.
- ✓ William M. Holland, industrial teacher, Ft. Sill, 720.
- ✓ Myrtle J. Williams, asst. matron, Warm Springs, 400.
- ✓ John S. Hagge, industrial teacher, Ft. Berthold, 660.
- ✓ Joseph A. Endsley, industrial teacher, Rapid City, 660.

- ✓ Josephine Roberts, housekeeper, Zia, 30 per mo.
- ✓ Jennie C. James, housekeeper, Sherman Inst., 500.
- ✓ Amelia Littleman, asst. matron, Tongue River, 420.
- ✓ Elnora B. Jamison, seamstress, Pottawatomie, 500.
- ✓ Simon Marquez, asst. engineer, Shoshone, 600.
- ✓ Mary W. Gavvie, housekeeper, Pine Ridge, 300.
- ✓ Arthur C. Plake, disciplinarian, Cheyenne River, 600.
- ✓ Fanny Bradford, housekeeper, San Juan, 30 per mo.
- ✓ Lillie Kalama, asst. matron, Warm Springs, 400.
- ✓ Mertie R. Beem, housekeeper, Mesa Grande, 360.
- ✓ Renda J. Richards, housekeeper, Gila Crossing, 360.
- ✓ Nona Paradise asst., matron, Western Shoshone, 400.
- ✓ Anthony Vanoss, gardner & dairyman, Ft. Totten, 600.
- ✓ Mamie A. Cleavenger, housekeeper, Tongue River, 360.
- ✓ Moses Iron Moccasin, disciplinarian, Cheyenne River, 600.

Resignations—Excepted and Excluded Positions.

- ✓ Isabele Preston, cook, Yainax, 500.
- ✓ Emil Hauser, Gardner, Haskell, 600.
- ✓ Lavera Schmidt, baker, Rosebud, 480.
- ✓ Margaret A. Lewis, teacher, Zuni, 600.
- ✓ John F. Teeple, asst. clerk, Riggs, 660.
- ✓ John Wilsey, gardener, Round Valley, 600.
- ✓ Maggie Platero, asst. cook, Albuquerque, 450.
- ✓ Robert J. Henry, disciplinarian, Morris, 600.
- ✓ Grace A. Warren, matron, White Earth, 600.
- ✓ Irene Whitehead, seamstress, Shawnee, 450.
- ✓ Rose Enemy Boy, laundress, Fort Belknap, 480.
- ✓ Chas. Sebastian, carpenter, Fort Belknap, 480.
- ✓ Annie Pryor, laundress, Western Shoshone, 480.
- ✓ Matilda Hunt, housekeeper, San Felipe, 30 per mo.
- ✓ Mae Marsh, asst. matron, Western Shoshone, 400.
- ✓ May Frank, housekeeper, Mesa Grande, 30 per mo.
- ✓ Cornelius H. Wheelock, asst. engineer, Osage, 600.
- ✓ Nellie A. Toombs, asst. teacher, Fort Belknap, 480.
- ✓ Lousi King, clerk & stenographer, Ft. Lapwai, 800.
- ✓ Nona Paradise, asst. matron, Western Shoshone, 480.
- ✓ Minnie E. Freeland, housekeeper, Pine Ridge day 300.
- ✓ Rebecca Lonestar, baker and assistant cook, Hayward, 400.

Appointments—Excepted and Excluded Positions.

- ✓ Margaret A. Lewis, teacher, Zuni, 600.
- ✓ Nellie Plake, asst. teacher, Haskell 480.
- ✓ Agnes Picotte, laundress, Yankton, 500.
- ✓ Florence Hurr, teacher, Pine Point, 540.
- ✓ Mandeline J. Berzey, baker, Genoa, 400.
- ✓ Charles Roy, disciplinarian, Morris, 600.
- ✓ Rose Enemy Boy, cook, Ft. Belknap, 520.
- ✓ Lizzie Marshal, laundress, White Earth, 520.
- ✓ Clementine McLane, baker, Rosebud, 480.
- ✓ Ozetta B. Jenks, seamstress, Shawnee, 450.
- ✓ James Garvie, teacher, Pine Ridge, 600.
- ✓ Don Juan Carl, herder, Rice Station, 360.
- ✓ Herbet Fallis, asst. engineer, Osage, 600.
- ✓ Lola Burmister, housekeeper, Salt River, 360.
- ✓ Isaac Webster, Industrial Teacher, Oneida, 600.
- ✓ Harriet H. Kyselka, matron, Hoopa Valley, 600.
- ✓ John Wilsey, gardener, Round Valley, 600.

✓ Moses Iron Moccasin disciplinarian, Cheyenne River, 600.

Transfers.

✓ Thomas D. Miner, teacher, Salt River, 72, to teacher, Lehi, 72.

✓ Olive Lambert, matron, Omaha, 500, to matron, Jicarilla, 600.

✓ Mary J. Whitley, cook, Omaha, 420, to cook, Chamberlain, 500.

✓ C. A. Churchill, asst. supt. Ft. Hall, 900, to supt. Blackfeet, 1000.

✓ Drusilla Churchill, matron, Ft. Hall, 600, to matron, Blakfeet, 540.

✓ Anna I. Brownlee, teacher, Navajo, 600,

✓ David N. McCluer, carpenter, Pine Ridge, 600, to War Department.

✓ Lena Hughes, cook, Lower Brule, 480, to cook, Cheyenne River, 500.

✓ Nellie M. Miner, housekeeper, Salt River, 30, to housekeeper, Lehi, 30.

✓ Josephine Rolette, asst. teacher, Haskell 480, to teacher, Yainax, 540.

✓ Jennie L. Gaither, asst. matron, Genoa, 500, to matron, Morris, 600.

✓ Anna McDermott, matron, Hoopa Valley, 600, to matron, Ft. Shaw, 720.

✓ Gertrude Nicholson, teacher, Pine Point, 540, to baker, Chamberlain, 500.

✓ Geo A. Gaymond, industrial teacher, 600, to asst. supt. Ft. Berthold, 840.

✓ Anna L. Bowdler, teacher, Grand Junction, 540, to teacher, Phoenix, 600.

✓ Gertrude M. Golden, teacher, Rainy Mt. 660, to teacher, Riverside, Okla., 660.

✓ Isabel J. McRoy, kindergartner, Lower Brule, 600, to kindergartner, Tomah, 600.

✓ Edward H. Wood, carpenter, Nevada Agency, 720, to carpenter, Santa Fe, 720.

✓ Nancy V. Talmage, kindergartner, Cheyenne River, 600, to asst. clerk, Genoa, 600.

✓ Helen C. Sheahan, kindergartner, Crow Creek, 600, to kindergartner, White Earth, 600.

Reinstatements.

✓ A. A. Bear, teacher, Pawnee, 720.

✓ Belle McCue, laundress, Colville, 540.

✓ Benj. Bohlander, dairyman, Salem, 660.

✓ Mary M. Shirk, kindergartner, Ft. Peck, 600.

✓ Chas. T. Kronk, blacksmith, Santa Fe, 720.

✓ Mary E. Collins, asst. matron, Puyallup, 480.

✓ Clearence H. Jordan, clerk, Ft. Shaw, 900.

✓ Frances A. Veitch, asst. matron, Phoenix 600.

✓ Alice Bowman, asst. cook, Albuquerque, 480.

✓ Amelia D. McMichial, teacher, Carlisle, 660.

✓ Carrie E. Scoon, teacher, Grand Junction, 540.

✓ Lizzie A. Richards, teacher, Zia, 72 per mo.

✓ Martin A. Daley, teacher, Rosebud day, 600.

✓ Kittie Odell, housekeeper, San Felipe, 30 per mo

✓ Carrie I. Daley, Housekeeper, Rosebud day, 300.

✓ Malcom W. Odell, teacher, San Felipe, 72 per mo.

✓ Mrytle J. Williams, asst. matron, Warm Springs, 480.

✓ Maggie E. Seldombridge, seamstress, Southern Ute, 400.

Appointments—Unclassified Service.

✓ Jas. F. Boyd, laborer, Ft. Sill, 480.

✓ Frank H. Young, laborer, Santee, 420.

✓ August Paulson, laborer, Sisseton, 600.

✓ Julius H. Brown, laborer, Pine Point, 400.

✓ Charles Starrett, laborer, Chamberlain, 540.

Resignations—Unclassified Service.

✓ Mike Parker, laborer, Pine Point, 400.

✓ Peter Larson, laborer, Chamberlain, 540.

The Child and the Plant.

From the "New York World."

Mr. Luther Burbank, who has done such valuable work in improving plants, gives in to-day's World his views on the rearing of children, based on his successful experiment in the vegetable world. Mr. Burbank is optimistic as to the future of mankind. He believes that baneful hereditary tendencies can be overcome by careful training; that morality, decency and virtue can be acquired from association and that the future American people will be "morally beautiful and intellectually fit" if the children are properly reared.

There are instances in contradiction of Mr. Burbank's theory. Graduates of Carlisle have been known to revert to the habits of their Indian ancestors. Criminal and insane ancestry has reproduced its traits to the filling of jails and asylums. Only a few days ago was printed the story of an African boy brought to America in childhood, carefully reared to the Christian ministry, who returned to his birthplace to live in savagery.

In like manner with the tendency of Mr. Burbank's new fruits and flowers to revert to their original types, there is a tendency in human nature which wars with civilization and crops out in savagery. To weaken this tendency and to confirm the teachings of progress is a work of great importance.

The care of the child is more vital than the healing or the remodeling of the adult. "Of all animate things, the child is most sensitive." Babyhood, infancy and childhood are the plastic days. The modeling of the human soul and body is of a vastly greater importance than any other undertaking on earth.

ELABORATE FUNERAL RITES

Of Indians of the Southwest



WHATEVER partakes of the mysterious appeals to the mind of the Indian. Superstitious by nature and education and imagination to an extreme, all that is unknown and unfathomed is associated with the miraculous and supernatural, and he lives in an atmosphere of mysticism. Death is to him a circumstance of the highest degree of mystery, says the Los Angeles Times, and the ceremonies attending the funeral and burial are, therefore, elaborate and in many cases imposing.

The services over the dead vary greatly with different tribes, and the methods of disposing of the bodies are many. Inhumation is, perhaps, the most common method of putting away the dead, but even here there is variety of customs. Some bury the dead in a sitting posture. Others double the body together and bind it with cords. Still others stand the body upright, and in other cases the corpse is given a recumbent position. Several of the tribes of the Southwest practice cremation; some dispose of their dead by placing the bodies upon elevated platforms; others entomb them in stone cysts, caves, huts or other buildings, while some of the coast tribes sink the bodies in the waters of the ocean.

The Pima Indians bury their dead immediately, or as soon after death as possible. The burial generally takes place in the night time. The body is prepared for the grave by being tied double with ropes passed under the knees and around the neck. When the medicine man of the tribe announces

death inevitable, the grave is prepared. This perfectly round hole, four or five feet deep, is just large enough to receive the body. It often happens that the medicine man makes a mistake in the diagnosis of the case and the patient recovers. His grave is then left unfilled until such time as he is ready to occupy it. Should other members of the tribe die first, new graves are prepared for them, the other being left to yawn till it gets the one for whom it was made. It, therefore, happens that nearly every Pima cemetery contains several open graves.

The burial is accompanied by chanting by the mourners, words laudatory to the departed being improvised. The grave is filled while the weird songs are being sung, and a pole fence or covering is then constructed to protect the grave from the depredations of coyotes or other wild animals. The immediate relatives of the departed cut their hair as a sign of their mourning, and they cease their occupations for several weeks.

Immediately after the services at the grave the house and personal effects of the departed are burned and his or her cattle and horses are slaughtered and cooked. A great feast is then made, in which all members of the tribe in the vicinity take part.

The Navajos have a horror of death, and will not approach a corpse save of necessity. When death occurs in a dwelling it is immediately abandoned, and as soon as practicable a new home is built. In the meantime the surviving members of the household camp out or take refuge with other members of the tribe.

Sometimes the house where the death takes place is made to serve as a tomb for the dead, the doorway being filled with sticks and mud. It is more usual, however, for the body to be buried in a grave prepared for it, the remains being conveyed to the grave the next day after death by two perfectly naked Indians, who, after the funeral, purify themselves before resuming their apparel.

The body is followed by a long procession of friends and relatives, who march about the grave chanting songs and who, upon departing, deposit each upon the grave some article which the departed will need in making his journey to the lower world—the location of the Navajo spirit land.

The Hopi Indians have one burial custom for adults and another for children. They believe that the spirits of the latter return to their mothers and that they are born again. They, therefore, dispose of the bodies of the young by putting them in the clefts in the rocks in the mesa, in any convenient place, filling the crevice with sticks, stones and mud. The bodies of the adults are laid in graves at the foot of the mesa. After being carefully dressed and prepared for a long journey a prayer offering is laid with the body, to which is attached a long string, and the body is then covered and a pile of stones laid on the grave. The string, which is left projecting from the grave, is then laid in a long trench running due west from the cairn.

It is the belief of the Hopis that the spirit of the departed, which is thought to be asleep with the body in the grave, awakes at the expiration of the fourth day, when it is supposed to follow the string up out of the grave and along the trench, when, having been started in the right direc-

tion, it continues on its westward way till it comes to the Grand Canon, in the depths of which they believe to be the house for the dead, to which they have given the name of "Maski."

The Apaches put their dead away in the clefts of the rocks, in shallow graves, and, in the case of children, in the tree tops frequently. They chant the virtues of the departed at the time of the burial, and the immediate friends of the deceased give themselves up to mourning for a period.

The Pala Indians of southern California have had the advantage of more than a century of religious training, one of the early missions having been located in their midst. They have assimilated the general idea of the resurrection of the body and the life beyond the grave, and have blended this doctrine and the burial customs of the Catholic church with the original rites of paganism.

It is now their belief that the body is destined to lie a certain length of time in the grave and at the expiration of that period the resurrection takes place. For this reason they are very particular to record upon the rude board cross, or stone slab with which they mark the grave, the exact time at which the deceased ceased to live. The inscription will state that such a person "died on the 19th day of July, 1899, at 1 o'clock in the afternoon." In some cases cheap alarm clocks are hung on the cross, the hands being set at the hour and minute at which death occurred.

In the Coahuilla Cemetery, in the Colorado Desert, is a curious litter used by the Indians to convey their dead to their last resting place. It consists of two poles, the handles of which are cunningly inlaid with tiny pieces of horn and bone, the poles be-

ing joined together by stringers of horse hide, upon which the bodies are laid. The burial of the dead is accompanied by elaborate ceremonies, including the chanting of songs and prayers and the giving of gifts to the departed, and the burning of the palm tree which was planted at the birth of the departed and which bore his or her name.

The Yuma Indians of the Colorado Desert cremate their dead. A funeral pyre is erected as soon as, or before, death takes place, and the burning of the body takes place as soon after death as the arrangements can be completed. The clothing and personal effects of the departed are consumed with the body; together with a quantity of food to last the spirit on its journey to the realm of pleasure, where it is bound. The house is also burned, that those who survive may not be reminded of one who is gone, for, they say, "memory is but sorrow; therefore let us forget."

The Ute Indians place the bodies of their dead in caves, many bodies being entombed within a single cavern. After each entombment the mouth of the cave is stopped with sticks and stones to keep out animals, and the place is not again visited till the next interment takes place. The preparation of the body for burial is simple. No change is made in the clothing, the limbs being straightened and the weapons of the deceased, if a male—or household implements, if a woman—being placed beside the body. The male friends of the deceased shoot the horses and cattle which belonged to him and burn his house and personal effects. The female friends, whose duty it is to prepare the body for the tomb, bear the remains to their last resting place, uttering hideous cries during the march to the sepulchre.

In the western part of Utah, in the Great Salt Lake Desert, is a valley called Skull Valley, because of the great number of human skulls and bones found there. This locality is the home of the Gosh-Ute Indians, who have one of the most unique burial customs known. This consists in weighing the body with stones and sinking it in the mud and water of the few springs to be found in that region of thirst.

The Mojave Indians cremate their dead upon a funeral pyre similar to that of the Yumas. While the body is being consumed certain priests or poet singers, run about the pyre chanting the praises of the departed. The incineration takes place at night, and the ceremonies are weird and uncanny in the extreme.

The Achomawi Indians of California have a curious custom which is part burial and part cremation. They dig a hole in the ground of sufficient depth to admit the body standing, leaving only the head above the level of the ground. The head is then cut off, the weapons and personal effects of the deceased are placed in the grave beside the body, together with a quantity of food, and the grave is then filled. Then fagots are placed upon the grave and the head is burned to ashes thereon. During the burning the friends and relatives stand about and chant a mournful song.

The Yo-kai-a Indians practice cremation accompanied by elaborate demonstrations of grief and the chanting of songs. They visit the abode of the departed daily for a year, sprinkling meal upon the ground to serve as food for the spirit. When a woman loses her husband she mixes his body with pitch, making a white paste, and she smears it around her head, making a

white band about two inches wide, which she wears as a badge of mourning.

The Kelta Indians believe that when one of their tribe dies a little bird take the spirit and starts with it for the spirit world. If the departed has lived a worthy life the bird reaches the happy land and the spirit dwells there forever. If, however the life has been an evil one, a cruel hawk catches the bird and devours it, together with the soul which it is bearing, and both perish miserably.

The Karok Indians of California perpetuate the memory of their departed friends by abstaining from all mention of them. If one is so forgetful as to mention the name of one of the dead, the others are shocked, for it is their belief that the mention of the name causes the body or bones in the grave to turn and moan, and the spirit is halted on its journey toward the spirit land. In fact, the mention of the name of a departed friend is a deadly insult to the living relatives and is punishable by the law of the tribe with the same penalty as murder, a very heavy fine, known as "blood-money."

What Irrigation Has Done in the Desert.

Five years ago there was not a home in the Imperial Valley of the Colorado Desert. There was not even an Indian hogan (earth hut) to shelter the engineers who surveyed the first canals from the Colorado River across the desert. The parched earth was as bare of vegetation as a skating rink, and it seemed less promising than Death Valley, for it lacks the mineral wealth of that region, the ground being as edimentary deposit from the Colorado River.

To-day a hundred thousand acres are under actual cultivation on the California side of the desert and ten thousand on the Mexican side. Towns have arisen almost in a night; the principal are Imperial, Holtville, Brawley, Calexico, Mexicali, Heber, and Silsbee, ranging from 600 to 1,800 population. There are

15,000 people and eleven school districts in the valley. The report from these school districts for June, 1905, shows 701 children, against 370 one year ago. The population of the valley is greater than the school census would indicate, because so many men have gone there to start farms, leaving their families at home until they are prepared to receive them. Imperial, the largest town, has a \$5,000 schoolhouse and a brick church, which also cost \$5,000. The men who work out in the open all day say they do not mind the heat; there are no instances of sunstroke in this dry air. The country is filled with young college men. The moral tone of the valley is illustrated by the vote against intoxicants which was carried out at two different elections. A telephone system has been extended throughout the whole irrigated area. The towns possess neat brick and stone business houses, concrete sidewalks and graded streets. Shade trees are being grown, and at 18 months old poplars are from 15 to 18 feet in height and afford substantial shade.—The World To-Day.

Walk as if You Were Somebody.

Never allow your physical standard to drop. Keep up your energy; walk as if you were somebody and were going to do something worth while in this world, so that even a stranger will note your bearing and mark your superiority. If you have fallen into a habit of walking in a listless indolent way, turn right about face at once and make a change. You don't want to shuffle along like failures we often see sitting around on park benches, or lolling about the streets, with their hands in their pockets, or haunting intelligence offices, wondering why fate has been so hard with them. You don't want to give people the impression that you are discouraged, or that you are already falling to the rear. Straighten up, then; Stand erect! Be a man! You have royal blood in your veins. Emphasize it by your bearing. A man who is conscious of his kinship with God, and of his power, and who believes thoroughly in himself, walks with a firm, vigorous step, with his head erect, his chin in, his shoulders thrown back and down, and his chest well projected in order to give a large lung capacity; he is the man who does things.

You cannot aspire, or accomplish great or noble things so long as you assume the attitude and bearing of a coward or weakling. If you would be noble and do noble things, you must look upward and to walk upright, not to look down or to shamle along in a semihorizontal position. Put character, dignity, nobility into your walk.—Success Magazine.

INTERESTING FACTS ABOUT INDIAN TERRITORY AND OKLAHOMA.

There are no saloons in Indian Territory.

Indian Territory has 4000 miles of railroad.

Indian Territory has 800,000 acres of coal lands.

Indian Territory has 200 newspapers, of which 20 are dailies.

The wholesale trade of Oklahoma City in 1905 was \$30,000,000.

Oklahoma is a Comanche Indian word signifying the land of the fair god.

There are 3,000,000 acres of merchantable standing timber in Indian Territory.

Two crops of potatoes are annually grown in Oklahoma and Indian Territory.

Oklahoma sent to the St. Louis World's Fair the giant watermelon which won first prize.

The town property of Indian Territory is assessed at \$200,000,000. Only town property is taxable.

Oklahoma and Indian Territory produce 20 per cent of the total American output of petroleum.

Muskogee, the largest town in Indian Territory, had a population of 500 in 1900. It has increased in six years to 17,000.

Oklahoma is bigger than the combined area of Massachusetts, New Hampshire, New Jersey, Rhode Island and Vermont.

Indian Territory and Oklahoma produced last year 250,000 bales of cotton, 35,000,000 bushels of corn and 7,000,000 bushels of wheat.

The 607 banks of Oklahoma and Indian Territory have a total capital and surplus of \$17,500,000, and the deposits are \$42,000,000.

Oklahoma did not have a white inhabitant until 1889, the year of the great boomer race. It has a population now of 600,000.

Skiatook, a new town in Indian Territory, will have a great future if there is anything in a name. Skiatook means Heap-Big-Indian-Me.

Hamlin Garland, the novelist, is a land owner in Indian Territory and is a resident of Muskogee from time to time, often for considerable periods.

The wealth of Oklahoma Territory is \$400,000,000. The expenditures for the development of the Oklahoma and Indian Territory oil and gas field in 1905 was \$12,000,000.

With a single exception, a greater percentage of the people of Oklahoma are engaged in agriculture than in any other State or Territory of the Union, the figure being 71 per cent.

One of the queer natural phenomena of the Indian Territory is what is known as the asphalt lakes, which occur in several places. It is said these lakes produce a finer quality of asphalt than do the lakes of Venezuela, concerning which so much has been heard.

The climate of Indian Territory and Oklahoma is such that the diversified crops of both the North and South grow there. For instance, cotton and wheat are both among the leading staples, as is corn, the great staple of the country midway between the North and South.

Oklahoma City, the metropolis of Oklahoma, is one of the most surprising illustrations of quick growth to be found in the West. It had 10,000 people in 1900 and few improvements. Today it is a pretty city of 35,000, with paved streets and some of the finest structures in the Southwest.

In spite of the fact that whites in Indian Territory are there merely upon sufferance and have no legal rights, they outnumber the Indians six to one. This ended March 4 of this year, when tribes ceased to be and all inhabitants of the Territory—white, red and black—stand upon an equal footing.

The average rainfall of the central third of Oklahoma and Indian Territory is about 33 inches per year. The western third has a little less rain and the eastern third a little more. About two-thirds of this rain falls in the growing season, from April to September, and only one-third falls during winter months.

Miss Johnson, a young Cherokee woman of Bartlesville, I. T., has made a fortune in oil. Her leases yields her \$200 a day. Recently someone joked with her about getting married, and the young lady said that if she could find the right kind of a husband she would slip a double eagle under his plate at breakfast every morning.

The natural gas belt in Indian Territory is one of the finest in the world. It extends from the Kansas line on the north to Tulsa, and from Chelsea I. T., on the east, to Cleveland, O. T., on the west, a district 60 miles square. Recently a tract of 67 acres near Cleveland sold for \$300,000. It has 13 oil wells and its daily output is 1500 barrels. The gas wells flow from five to twenty five million cubic feet a day. Almost all this oil and gas is drawn

from the lands of Indians, who receive a royalty of 10 per cent. One Cherokee boy has in the last six months collected \$3,000 in royalties on a tract of 80 acres.

There are 607 banks in Oklahoma and Indian Territory. Indian Territory has 108 national banks and 138 private banks; Oklahoma has 95 national banks and 265 private banks. Only eight states in the Union have more banks, compared with the population. When the two territories are joined they will have more national banks than any one of the 35 other states.

The largest city in the proposed State of Oklahoma is Oklahoma City, with 35,000 people. Guthrie, the present capital of Oklahoma Territory, follows with 19,000. Shawnee, O. T., is third, with 18,000; Muskogee, I. T., fourth, with 17,000; South McAlester, I. T., fifth, with 12,000 in the town proper and environs; Lawton, sixth, with 9,000, and Tulsa, seventh, with 5,000.

Whether the enfranchised Indians of the new State of Oklahoma will be Democrats or Republicans is a poser to politicians. An Indian is not given to heralding his intentions. When the Civil War came on, nobody knew which way they were going to shoot until they began shooting. The Choctaws and Chickasaws, whose reservations are along the Texas border, generally sided with the Confederacy, while the Creeks and Cherokees, in the North, went pretty much to the Union.

There are several Indian millionaires in Indian Territory. The richest man in the Territory is J. J. McAllister, a white man, who went into the country from Arkansas 35 years ago and married a Chickasaw woman. He made the first coal developments, and is now the foremost mine operator. William E. Haskell, another white man, whose home is in Vinita, is a millionaire. He married a Cherokee wife, thus securing legal status in the Territory. He has a big cattle ranch in New Mexico, Arizona and Old Mexico.

WHAT MAN SHOULD DO.

- Rise when a woman enters the room.
- Remain standing until she is seated.
- Give her his chair if there is no other.
- Rise when any person, man or woman, is introduced to him.
- Open the door for a woman to pass through.
- Hold it open and let her pass through first if it opens toward them.
- Pass through first and hold it open for her if it opens from them.
- Turn and walk with her if he joins her on the street, and not stop her to converse.
- Not offer to pay her carfare unless he is her escort by intention, and not merely her companion by accident.
- Remove his hat completely when greeting a woman or when his woman companion greets an acquaintance.
- Take the curb side of the street when walking with either one or two women.
- Assist his feminine companion in and out of a carriage, trolley train or any conveyance.
- Precede her in entering a theatre, hotel, lobby, restaurant or any public place except a church, when a woman goes first, unless there are no ushers, in which case he goes first to find seats.
- Permit her to step into an elevator first, always. In getting out, if it is into a public place, he leaves first.
- Invariably proffer his seat to age, infirmity or helplessness, in whatever guise they appear. This is not more good manners than the kindly instincts of a gentleman toward whoever is weaker than himself.
- Offer his seat to any woman who seems less able to stand than himself—not because she is pretty, or smart, nor even because she is a woman, but for the reason set forth in the foregoing paragraph.
- Remember that these observations are not foolish, meaningless subserviences to woman, but they make for the gentle courtesy and thoughtfulness which makes all human intercourse more pleasant. —Exchange.



“YOUNG MAN, CONSIDER THE POSTAGE STAMP.
ITS USEFULNESS LIES IN ITS ABILITY TO STICK TO
A THING UNTIL IT GETS THERE.”

SAID OF THE INDIAN'S WAY



An Indian's Test

"The Indian has a queer way of determining whether or not a man is game, judging from an experience I had some years ago," said a man who once made an educational tour of the West, "and the same little experience convinced me that the Indian's system of reasoning along this line is by no means a bad one.

"Stories had been told which brought about a clash between the Indian and a white man. The two men originally had nothing against each other. The Indian had a bad reputation—that is, he had a reputation of being a bad man, a desperate, dangerous fellow, who would fight a buzzsaw at the drop of the hat. The white man who blew into the section had in some way gained a similar reputation. He was said to be a dangerous character and a man who had never been whipped. We concluded that we would have a little fun. We met the Indian and told him a long story about this new rival and reminded him that his laurels were in danger and succeeded in getting his pride stirred, and his Indian blood was soon up to the fighting point. Soon after this we met the white man, and we filled him up with the same kind of talk. He said he would take care of the Indian all right in due time, and, in short, would make him take to the woods. Shortly after we met the Indian again and told him the desperate white man was after his scalp. He smiled and shook his head.

"A few days later we were talking to the white man when the Indian came up to join the group. He had spotted the stranger and knew him by sight. Without saying a word to him he walked up within arm's reach and struck the white man in the face with a rough heavy glove. He paused for a few seconds and hit him again. 'Ugh!' he exclaimed as he wheeled around and walked away. The white looked at the Indian in amazement, but made no show of resentment. Later in the day when we asked the Indian why it was that he did not follow up the insult with blows he told us the white man was a coward. In explaining how he knew it he said the man's 'jaw dropped' when he struck him in the face the second time with the glove and that this, with the Indian, was an unfailing sign of cowardice."—New Orleans Times-Democrat.

An Indian Defends His People.

The Indian Journal contains the following defence of the red man: "The writer remembers well when the wool cloth woven by the squaw commanded a good price, when there was not so many tailors in the country. We call to mind a time when the white man wore overcoats made of blue blankets with a broad black stripe across the shoulders, like a dun mule, and the Indian looked at the wonderfully dressed dude with his buffalo robe around his person. At this date, the young man of the hour in his duck suit would smile at them both, but the white man has hung himself in a deep linen collar, very uncomfortable, and wedged his brisket with a corset and stuck his feet into a banana-shaped shoe and calls it fashion, and the red man is trying to get into the fashion by punishing himself likewise, having cast off the above said blue blanket overcoat with the black stripe and the easy wrapper, the buffalo skin. The red man is right on the trail of his white brother, so much so that he has taken to Peruna, the national drink. He has reached that point where he can even talk statehood just like a white man. It is said that he—the red man—is even taking his first lessons in graft. It is not every white man that can do this, and for goodness sake how can the United States expect every red man to be an expert at these? Just because a man is white or black is no sign that he is a solon, therefore, don't expect too much of the red man. Stand back and give him a chance. Of course, all Indians are not sharpers, but same to you, white or black. Give the red man an even break."

An Indian Girl's Dowry.

This morning Tams Bixby, commissioner to the five tribes, sat with one eye upon a pile of greenbacks and drafts about six inches high, and the other upon a young Indian girl who was waiting, when a Times reporter stepped in to the office. The girl had sold forty acres of her allotment and the \$8,000 stacked up was to be paid to her as soon as the purchaser came in.

The girl was Mary Cochran, and her allotment adjoins the town of Dewey. The forty acres she sold was bought by F. A. Blanck, who will plat it and sell it in town lots. There have been no oil wells drilled on the land.

The girl is a full-blood Cherokee and looks to be about eighteen years of age.—Muskogee (I. T.) Times.



A CLASS OF TYPICAL INDIAN APPRENTICES—MANUAL TRAINING AND CARPENTRY CLASS AT CHILOCCO.

A Tribute to the Red Man



HE Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake, in the process of absorbing them, of washing out of them whatever is distinctly Indian. Our aboriginal brother brings, as his contribution to the common store of character, a great deal which is admirable, and which needs only to be developed along the right line. Our proper work with him is *Improvement, not transformation.*”

—*Commissioner Leupp.*



A FAMOUS MAN OF BUSINESS.

STEPHEN GIRARD, the wealthiest citizen of his time, was born in Bordeaux, France, May 24, 1750, of very obscure and very poor parents. Being blind in one eye, he became the butt of ridicule for all of his playmates. Because his early life was so absolutely devoid of filial love, he left home at the age of fourteen to become a cabin boy on a vessel trading between the West Indies and France.

Having only attended school for three years, his education was sadly deficient, but by diligent study at odd moments during his life on board ship, he mastered the necessary requirements for a business career.

His love for the sea tempered his ambition to become a captain, and at twenty-four, we find him master of a ship plying between New York and France, and later on between New York and the West Indies.

At the beginning of the Revolutionary War, while sailing from the West Indies, he was driven into Delaware Bay by a British cruiser, and, finding it impossible to conduct commerce at sea, he sailed up to Philadelphia, where he disposed of his cargo and ship and set up a small store and bottling works. He prospered so well in this business that at the close of the War he bought several ships and again started commerce between the United States and the Indies.

This was really the foundation for his fortune. It was several years later that he started the Girard Bank—thus becoming the first American banker.

Although a man coarse in appearance, his undoubted honesty and integrity won for him the respect of the entire city. A few years after he started his bank the charter of the bank of the United States expired and his great foresight induced him to buy not only the business, but the buildings, as well.

He succeeded in obtaining the business practically for nothing, and the buildings at a third of their original cost. His wonderful ability in conducting the banking affairs practically of the nation accrued so much to his credit that he became the only really wealthy man of his time.

Girard was the owner of a small farm a few miles from Philadelphia, and it gave him great delight to drive out to it in his rickety old outfit, where it is said he would work as hard as any of his most faithful laborers. His great business tact is said to be exemplified in his farm, which, although but a small one, paid

him a high rate of interest on his investment.

His great love for humanity manifested itself in 1773, when the yellow fever was raging in Philadelphia. Citizens, through fright, deserted family and friends, but for six weeks Girard nursed the sick, tireless in his efforts to relieve the suffering, thus winning the heart of every citizen.

His sound judgment, broad views and sterling worth, together with the wealth he had acquired, enabled him to sustain the government at the most doubtful time of its career.

Out of seven and one-half millions which he left, (and which at that time was considered an immense fortune), he gave six millions to found a college for poor children.

It has been thought by many that the lack of happiness and education in his own early life stimulated his desire to give, so far as possible, an opportunity for all children who were unable to secure an education.

Like Napoleon, he worked long and hard to secure training and knowledge necessary for success, and his great fortune was made in his later life, the result of a foundation laid by hard work.

His greatest characteristics were industry, determination, persistence and integrity. Being a man of strong will power, he made out a list of rules, which he followed most diligently.

Perhaps it was to this that he owed much of his success.

STEPHEN GIRARD'S "SUGGESTIONS."

1. Be punctual. Never be a minute late in arriving at your place of business, but often five or ten minutes early.
2. Make your employer's interest your interest. Aim to do your tasks in the best manner possible. Be sure that you understand your employer's wishes, and then do your best to comply with them.
3. Do your work cheerfully. A cheerful spirit and agreeable manners please not only your employers, but all with whom you have occasion to associate.
4. Do your work promptly. Get through with as much work as possible in the early part of the day. Always see that half an hour's work is done in half an hour.
5. Do not be disheartened at difficulties. It is not likely that you would at first be entirely pleased with any position. All beginnings are difficult. Give the place a trial of one month at least before you decide against it; and however much you may dislike your employment, let not your dislike show itself in indifference or inattention to your duties.
6. Do not be given to much talking. Do not discuss your own affairs or your family affairs with strangers. Never criticize your employers or your associates.
7. When your own special task for any day is light and not sufficient to keep you busy, do not fail to offer your assistance to others. This will serve to

create a friendly feeling between you and your associates.

8. This is a busy age. Everybody is hurrying. Much is done in a short time. Therefore move briskly and step lively if you hope to meet the expectations and approval of your employers.

9. There will be times when you will need to remain on duty after regular hours. Do not murmur or show any displeasure on such occasions. Accept the situation bravely, and work with increased earnestness.

10. Always keep in mind self-improvement. Learn wherever and whenever you can. Make yourself worthy of promotion by the manner you improve in your work. One way to improve yourself is to study carefully the methods and habits of the successful business men whom you see and meet.

11. Improve your leisure hours by careful reading. In order to command respect, a young man must know something of the world and its daily life, its public affairs, and its public men. To be able to converse intelligently, you must read not only the daily papers, but also good literature.

12. Be scrupulously honest in all you do, and truthful in all you say. Prize a noble character above everything else, and let no one ever tempt you to do a mean act.

NOTE:—Under the caption, "The meanest man in America," W. C. Brann in his *Iconoclast* once administered the hottest roast that ever flowed from his virulent pen. The subject of this tornado of bitter invective was a young minister whom Girard had picked up as a poor steet waif and placed in his college for poor boys where he received a liberal education. Years after when this boy had grown to manhood and had donned the sacerdotal robe of "the elect," and after his benefactor had passed to his reward, it was proposed by the friends of Girard College that they raise funds to erect a monument in Philadelphia to the memory of Stephen Girard, and this young minister was asked to aid in soliciting the necessary funds. He replied that he was opposed to the American people contributing any funds for the purpose of perpetuating the name of an infidel. Such an act of ingratitude was not to be passed by without censure or reproof, so some one wrote to Mr. Brann telling him all the circumstances of the case and requested that he give the young minister a good hot roasting in the *Iconoclast*. That Mr. Brann did so is quite evident from the following peroration:—"His cerebral convolutions are nothing but the writhings of malodorous maggots. When life leaves his feculent body I am at a loss to know what will become of it. It will not do to bury it in the sea, lest it poison the fishes; nor in the earth lest it provoke a pestilence; nor swing it in mid air like *Mohomet's* coffin, lest the circling worlds in trying to avoid contamination clash together and bring again the reign of Chaos and old night."

O. H. L.

CATAWBAS FAST DISAPPEARING.

During the past few months attention has been called to the condition of the Catawba Indians by appeals from the Indians themselves and by other published items in regard to them. It is clear that the system under which these people are living is a failure. The Indians are not growing richer, they are not improving morally; they are discontented, dissatisfied, quarrelling among themselves, sinking lower and lower physically, mentally and morally. There is something radically wrong. It must be in the form of government and mode of life which the state has been trying to perpetuate. It is a matter worthy of thoughtful consideration

It is conceded that the individuality, the personality, of the Indians is a factor in the problem. As to that there is only one solution. Time and education alone can evolve this mysterious quantity to the power desired. It must be remembered, however, in this connection that there is ground for expecting much. For the Catawba Indian has at least one trait which takes rank among the highest virtues known to man; and, if there were nothing else upon which to build, his faithfulness alone is enough to give hope for all things. He has shown that he possesses at least one of the virtues essential to right character. His fidelity to the white people during the colonial days and during the Revolutionary war, the Mexican war and the Civil war, is proof sufficient that as a tribe and people the Catawba Indians have much of inherent worth. Their development has been hindered, thwarted by the environments under which they have lived. South Carolina is responsible for this.

Today we find on the reservation about 100 representatives of a tribe that marshalled 15,000 warriors in 1700. Few of this 100 are anything like fullblooded Catawbas. The great majority of those living on the reservation are idle, lazy, worthless. They have some of the best land to be found in York county, but they farm very little of it. They rent it out to the neighboring white people for a part of the real rent value; they fish a little, though they sell practically no fish, they make a few pipes and some earthen ware, which they sell for a pittance; they receive a small amount from the state. Thus they eke out a miserable existence.

It may be argued that they have sufficient opportunity to live well, and to improve; that with good farm lands and with a cash bonus

from the state they should be independent. Such a line of reasoning omits the individuality of the Indian and at the same time fails to consider the tribal relations.

The Indian is wanting in ambition and energy. He and his ancestors have never felt the need of the higher and better things of life. His wants are few and these easily supplied. Before he will move upward his wants must be increased, and he must have the opportunity of supplying those wants. He can live the life he is living with little exertion, and it seems to be a very good kind of life to him. He knows nothing of the doctrine of happiness through work, and the all-powerful principle of gain through loss has never been recognized by him. To him it is better to wait in poverty and wait for the little sum he receives from the state than to exert his own energies in making a crop. Often he will work for a while as a day laborer; but does not enter upon any work that promises advancements. He knows that the little cash bonus will be ready for him at the proper time, and he marks time by such pay-days.

They must remain on the reservation or all is lost. They are unwilling to reach out. Their field is too limited. They do not want enough.

The writer is not unmindful of the history of these Catawbas; he knows something of their faithfulness to South Carolina in days when their friendship was valuable indeed; he knows something of their bravery and is somewhat familiar with the legends of the tribe; he is not unmindful of the fact that a great deal of our territory once belonged to the Catawbas. He admits the debt South Carolina owes this people. He submits, however, the right way to discharge this debt is not to hold this remnant of a once powerful people in tribal degradation and to force these few representatives to live under a form of government which civilized man has outgrown. If we owe him anything we owe him the privilege and opportunity of being a man who can face life as it is today.

South Carolina in her treatment of this people has been controlled and directed in the main by the sentimentalist. The state has been asked to look at the Catawba Indian as though he were the red man of Cooper and other romancers. The "historian" has never grown tired of telling that South Carolina owes much of her territory to these folks, as if these folks do not still owe the Cherokees for the aforesaid and the same, paying in less acceptable coin than was paid them. These and 100 other pleas are made.

There is only one thing to do, and the sooner that one thing is done the better it will be for these human beings. The land now under their control should be divided among the Indians, a cash bonus given to them, and then they should be told: "You are men. You must make your life."

Yes, many of them will fall. But the failure will in the end mean success. Many will soon lose their land. They will soon find that they must live by their own exertion, and they will go to work. A few will retain their land and get more. All of them will make progress as individual human beings; and in the years to come will make good citizens.

The tribal form of government has served its day. The Catawbas are in need. Let South Carolina recognize the folly of trying to perpetuate the Catawbas as a tribe, and give to them the opportunity to meet and face the battles of the twentieth century, as other men are doing.

The Catawbas are simply human beings; and the same laws, social, political, religious and economic should be applied to them as have been found best for other men. Individual effort, individual failure, individual success is the only rule of life whereby men can move upward. The Catawba Indian must be allowed to take his place as an individual and he must learn the lesson of give and take.—Columbia, S. C., State.

A Faithless Choctaw Indian.

A Choctaw Indian has proved faithless to his pledge and there is mourning throughout the tribe. He was charged with homicide and had been released, as is customary in that tribe, on his own recognizance. But he failed to return at the appointed time and was later arrested and returned to custody. There is, on the part of these Indians, no pity for their recreant fellow, but there is lamentation because of the shame that he has brought upon the tribe.

For those who regard this sentiment among the Indians as strange it is recalled that a few years ago Walla Tenaka, a ball-player of the Choctaw tribe, who had been sentenced to death for murder, was released that he might play for the remainder of the season, the only condition being that at the season's close he should return and be executed. He played ball as though no unusual condition existed, and upon the arrival of the fatal day was on hand and faced the rifles without flinching.

RICH CROW INDIANS.

From the New York Tribune.

Awaiting the word of President Roosevelt 1,100,000 acres of rich agricultural and grazing ground are ready for settlement under the Homestead and other acts by which a citizen of the United States, though poor, can acquire an estate. The land is a part of the hunting grounds of the Crow Indians in southeastern Montana, which were years ago made into a reservation for the members of that tribe. The government began negotiating with the Indians for this land in 1896, and so many delays have there been that it looks now as if it will be next spring before the reservation will be actually thrown open for settlement.

In the bargain for that part of the reservation for which they have no use the Crow Indian chiefs have shown themselves to be masters of high finance. Not for kegs of brass tacks, red blankets and barrels of rum did they barter away the lands of their fathers, as did the Atlantic Coast Indians in the days when Manhattan was being settled. Pretty Eagle, Two Leggins, Medicine Eagle and the other chiefs were entirely too "up-to-date" for that. They saw to it that the government paid the tribe \$1,150,000 for this surplus acreage, and by this one deal they made themselves very rich Indians.

The last census of the Crow tribe shows that there were only 516 men, and among this number the purchase money would have gone a long way. There would have been about \$2,300 for each adult Indian. The government decided, however, that it would not go far after all if the Indians spent it in their own way. It would have been a case of "hike" for Billings, or Toluca, or Pryor, or some of the other towns on the railroad, where they would have purchased all sorts of curious things, from plume-bearing hearses to silk hats, and without doubt they would also have laid the foundations of a monumental "jag." They would have returned in a week or so to their restricted reservation with terrible headaches, but with little to show for their money.

Knowing all this from sad experience, Uncle Sam decided to be a real uncle to his Crow wards, and the agreement as to the payment of the purchase money has been as well surrounded with anti-squandering safeguards as the wills of maiden aunts who never left New-England or the endowments of modern funds. The Indians will not get enough in actual cash to celebrate the Fourth of July or quench a midsummer night's thirst.

The first \$90,000 of the \$1,150,000 which the Indians are to receive will be spent by the Secretary of the Interior in improving the irrigation system which the government is constructing on that section of the reservation which the Crows still hold. The sum of \$10,000 goes to the extension of the ditches of individual Indians. Then the whole irrigation scheme is endowed with the sum of \$100,000, the fund to remain in the United States Treasury and draw interest at the rate of 4 per cent. In fifteen years, it is expected, the irrigation scheme will be self-supporting, and the Indians and the Secretary will then get together on a further disposition of this money.

The Secretary of the Interior, through his cattle buyers, will also spend \$240,000 purchasing two-year-old Southern heifers. These animals will be placed on the reservation as a part of the herd which the tribe owns in common.

The appropriation for jackasses which Congress provided was \$15,000, for two-year-old ewes \$40,000, and for fencing the reservation with six strands of barbed cattle wire, \$40,000.

For the erection of school buildings the government set aside \$100,000. A hospital is being built at a cost of \$10,000, and it is endowed with the sum of \$50,000. The balance of the purchase money is to be placed in the Treasury of the United States as a trust fund for the Crows. It will bear interest at the rate of 4 per cent, and out of it an annuity of \$12 a year will be paid to every man, woman and child on the reservation. In this way the well-being of the Crows will be provided for in times to come. If the tribe grows smaller there will be more reservation lands to be sold to the government and fewer Indians among whom to divide the proceeds. There are members of the tribe, however, who declare that it will not decrease and that the education and comforts which the government promises them will cause a gradual increase, but that will be against all Indian precedent.

There lives on the reservation the only Crow scout who survived the Custer massacre. This is "Curly" who is one of the prominent men of the tribe. He is now about fifty years of age. He escaped from the massacre with his brother, who was badly wounded. They made their way down the Little Big Horn until they met Terry and his troopers.

The land which will be thrown open surrounds the Custer Military Reservation, which includes the site of the Custer fight. The spot where the famous general fell is marked with a wooden cross bearing this inscription:

"Here fell Custer—June 25, 1876." All around it are slabs marking the graves of the soldiers of the 7th Cavalry. Scattered through the area which will soon open to settlement will be found many Indian burial scaffolds, in the disposition of which it is likely the government will take some action. The Crows have a peculiar burial custom. Friends or relatives build a scaffold eight or ten feet high, on which the body is placed in a rough pine box. A canvas covering gives protection from the weather. In the bare prairie country these grewsome reminders of the end of Indian life stand out in striking prominence, and the new Montana farmers will doubtless object to having them about their ranches.

Vanishing of Great Salt Lake.

There is much recent interest in the Great Salt Lake, the Dead Sea of America,—an interest based on two particulars, its salt production and its seeming shrinkages. The harvesting of salt from its waters began with the coming to its shores of the Mormons in 1847, when the salt then obtained was due to the summer evaporation of water held in little ponds or basins. About 1860 dams were built to increase the size of these ponds, which were flooded in the spring and the water evaporated during the summer, the salt being raked up in piles along the banks and used as needed.

When the process of reducing silver ore by the chlorin process was discovered the demand for salt grew rapidly and the output increased, reaching a total of fifty thousand tons in 1890. The increase has been steady since then and to-day Utah is the sixth salt producer among the States, the fifth in value of product. The harvest increased from 96,720 barrels in 1880 to 417,501 barrels in the year 1902.

By continual loss of water through evaporation Great Salt Lake has become a highly concentrated solution of salt, and there is much reason to believe that this process will continue and the lake gradually dry up. In 1886 its area was estimated at about 2,700 square miles, while recent surveys make it only 2,125 square miles. The cause of this shrinkage, though not absolutely known, is variously believed to be due to evaporation, to irrigation, or to a subterranean outlet. Whichever it be, if this gradual vanishing continues, the lake is doomed.

Four barrels of the water will leave, after evaporation, nearly a barrel of salt. The lake

was discovered in the year 1820, and no outlet from it has yet been ascertained. Four or five large streams empty themselves into it, and the fact of its still retaining its salient properties seems to point to the conclusion that there exists a secret bed of saline deposit over which the waters flow, and that thus they continue salt; for though the lake may be the residue of an immense sea which once covered the whole of this region, yet by its continuing so salty with the amount of fresh water being poured into it daily, the idea of the existence of some such deposit from which it receives its supply seems to be only too probable.

There are no fish in the lake, but myriads of small flies cover the surface. The buoyancy of the water is so great that it is not at all an easy matter to drown in it. The entire length of the Salt Lake is eighty-five miles, and its breadth is forty-five miles. Compared with the Dead Sea, the Great Salt Lake is longer by forty-three miles and broader by thirty-five miles.—Week's Progress.

Broke Up the Pow-wow.

General W. E. Hardy, secretary of the Kaw nation, who is within a few weeks of his 32d birthday, is one of the interesting characters of Oklahoma, and is as active mentally and physically, as most men of 60. His memory stretches back to things that happened when very few of the present generation were yet on earth. On a recent visit to Guthrie he was telling of a great pow-wow which was held on the upper Yellowstone river some sixty years ago, under the auspices of one of the great fur companies by whom he was then employed. All of the Northwestern tribes, several thousand in number, had been assembled by the fur company, which was making them presents to gain their friendship. While they were encamped there one of the first steamboats came up the river. Hardly any of the savages had seen a steamboat before, and when they saw it at a distance, coming up the river and rolling clouds of smoke from its stacks, they were sure it was the work of the evil one. With one accord they broke and run, not stopping until they were fifteen or twenty miles away from the monster. There they pitched their camp, and thither the conference had to be transferred. The alarm of the Indians was finally quieted, but for years they believed the stream where the smoky monster had appeared was bewitched.—Osage Journal.

CHIPETA, THE INDIAN HEROINE OF THE MEEKER MASSACRE

FROM THE BROOKLYN EAGLE

WHEN the new Denver, Northwestern and Pacific Railroad penetrates Eastern Utah, on its way to Salt Lake, it is probable that the Uncompahgre reservation will be partially thrown open to settlement. On this reservation lives Chipeta, wife of the famous Chief Ouray, and she fears lest some such move will destroy the last remnants of her race. Chipeta is celebrated for her daring ride to rescue the women who were captured by renegade Utes at the time of the Meeker massacres in the White River country, Colorado, thirty years ago. She has always been a strong friend of the white people, and Eugene Field, when an editorial writer on the Denver Tribune, in 1882, expressed the gratitude of western people in a poem.

Chipeta's heroism was the climax of one of the worst Indian massacres in the history of the West. Nathaniel Meeker, a reformer, who believed that he could win the Indians to the white man's mode of life by gentle means and through the agencies of education and religion, secured the post of agent among the Uncompahgre Utes late in the 70s. Mr. Meeker settled on the site of the present Town of Meeker, Colorado, in Rio Blanco County, where President Roosevelt hunted the mountain lions. He had been one of the Horace Greeley followers at the settlement of Greeley, Colorado, and was imbued with many theories regarding the proper way of caring for the government's Indian wards. Mr. Meeker was accompanied by his wife and daughter, Rozena. He began the work of teaching the Indians to cultivate their land and to study, and he might have been successful had it not been for two Ute sub-chiefs, Douglas and Jack, who were notoriously "bad Indians," and who kept the minds of their tribesmen poisoned against Meeker. The Utes at that time were under their great Chief Ouray, but he was many miles removed from the Meeker agency and did not know the doings of Douglas and Jack until it was too late to prevent a tragedy and a threatened Indian war.

The Indians, who were told by Douglas and Jack that Meeker was trying to make squaws out of them, became bolder and bolder in flouting the wishes of the agent. Settlers

who saw the way things were going became alarmed and sent protests to the military authorities in Colorado and to Washington, but Meeker advised against any show of force and matters grew steadily worse until finally the threatened out-break came. A small party of Utes descended on the reservation and capturing Mr. Meeker, while at work in a field, tortured him in the most horrible manner. When his body was found it was pinned to the earth by a barrel stave. The women rushed to the milk house, where they barricaded themselves, but the door was broken in and they were carried out into captivity, where they suffered indescribable torments.

As soon as the news of the Meeker massacre was flashed to Washington, a strong command of cavalry under Colonel Thornburg was dispatched to the White River country. Not thinking that the Utes would dare resist an armed force, Thornburg did not take sufficient precautions when marching through the ravines and over the mountains of the White River country. Chiefs Jack and Douglas, however, had worked their Ute followers into a frenzy and all were on the warpath. The wily chiefs followed Thornburg's every step into the country and near Meeker laid a trap for the officer and his men. Thornburg walked into the ambush and from every side the Indians poured a withering fire into his men. Thornburg and a few of his troopers were in advance of the main body and the supply wagons. They were surrounded and made a desperate attempt to fight their way back to the wagons. Some of them, including Thornburg, succeeded. Earthworks were thrown up and the survivors prepared to make a desperate defense. At nightfall a trooper made his way through the encircling Indians and carried the information of Thornburg's plight to Laramie, Wyo., where a relief expedition was started. The troopers were without water, however, and subject to a ceaseless fire, and before aid reached them nearly all had been killed.

Chiefs Douglas and Jack retreated as the relief column approached, leaving Ouray to deal with the white men. At the first intimation of trouble Ouray had hurried to the scene. He had always been a friend to the

white people and he counseled his people against violence at all times. It was through him that some of the most important treaties in which Indian lands were ceded to the whites were carried out. Ouray called upon Douglas and Jack to give up their prisoners. When it came to sending a messenger, the great chieftain's wife, Chipeta, said she would find the renegades and rescue the white women. Alone she made the night ride that has been described by Eugene Field in his poem, "Chipeta." She delivered Ouray's ultimatum to the renegade chiefs and secured their consent. The women were given into her hands and in Chipeta's own home they found the most loving care. In their accounts of their experiences they paid the highest tribute to Chipeta, whose heroism and devotion proved their salvation.

Chipeta now lives with the remains of the tribe in Eastern Utah. A new transcontinental railroad, the Denver, Northwestern and Pacific, which is being built from Denver to Salt Lake to connect with Senator Clark's Salt Lake and Los Angeles line, will bring the white man to the very doors of this

reservation. Chipeta fears that the homeseeker and the prospector will again invade the land of her people and that the reservation will be thrown open for settlement. She would like to spend her remaining years among her own people, and it is probable, no matter what is done with the Ute reservation, that she will be well cared for, as her services have been too great for her to be neglected in her old age.

Ouray, Chipeta's husband, died in 1881, and the present head of the tribe is Charley Shevenaux. Many of the tribal customs are kept up, including the annual bear dance, which is one of the most picturesque of Indian dances, being held every spring. The Utes have been proving themselves more amenable to civilization than they were in Meeker's day and have made rapid progress on their reservation. It is probable that in spite of Chipeta's plea, it is only a question of time when the Utes will be absorbed into the white man's world, according to the scheme of the present directors of Indian affairs. But it is hoped that this will not happen during the lifetime of Chipeta, the bravest heroine of all the Indian tribes

CHIPETA.

SHE is bravest and best of a cursed race—
Give her a lodge on the mountain side.
And, when she is gone, on the hill provide
The queen of the Utes' last resting place.

She rode where old Ouray dared not ride—
A path through the wilderness rough and wild;
She rode to plead for woman and child—
She rode by the yawning chasm's side.

She rode on the rocky, fir-clad hill
Where the panther mewed and the crested jay
Piped echoless through the desert day—
She rode in the valleys dark and chill.

Oh! such a ride as a woman can—
By the Godlike power that in her lies,
Or an inspiration from the skies—
Achieve for woman and son of man.

They live, and through the country wide,
Where'er they come, where'er they go,
Though their hair grow white as the driven snow
They will tell of brave Chipeta's ride.

She is bravest and best of a cursed race—
Give her a lodge on the mountain side.
And, when she is gone, on the hill provide
The queen of the Utes' last resting place.

But give her a page in history, too,
Though she be rotting in humble shroud.
And write on the whitest of God's white clouds
Chipeta's name in eternal blue.

—Eugene Field.

Educational Department



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

A NEW BOY ON AN OLD FARM

By Prof. L. H. Bailey in Youths' Companion.

These Two Articles are Printed by Permission.

JOHN and his father were hoeing potatoes one July day, between the orchard and the barn, when the boy suddenly leaned on his hoe and declared that he was going to college.

The father looked at him with an amused and incredulous smile, but the boy persisted, and gave his reasons.

The hoeing of potatoes did not satisfy him, he explained. Other boys in the neighborhood had gone to college or had left home to see the world. He wanted to see the world, too. He wanted to know whether the things that he read in the books were true. He was tired of work from morning till night, and tired of the village and of the things that were common and dull.

It was soon apparent to the father that John was in earnest, and that he had long been pondering the subject. The father was shrewd enough to know that it would be bad policy to oppose the boy, for he more than once noticed in him a strong tendency toward independence, and he had often wondered whether his son would long be contented to remain on the old farm.

The father did not commit himself to John's plan, but put him off, knowing that if the boy had really made up his mind he would bring up the subject again. The new determination that John put into the doing of the chores that night and his silence all the evening convinced both mother and father that the time had come, and that John would leave home.

The next morning, when they were hitching up the team for the day's work, John renewed his declaration. He had thought out the whole program—how he would borrow the money at the bank, with his father to go security on the note, what he would do in vacation to earn funds with which to repay, and all the details of clothing and trunk and travelling.

Of course the father assented, because he knew it was useless to do otherwise. The only regret he felt like expressing was the fear that John would now leave the farm for good; but on this point John did not commit himself, although, as a matter of fact, he had often said that he had "got enough of farming."

The college experience was greatly to John's liking. He was pleased with the freedom of a student's life as compared with the weary—routine of home, with the delights of discovering new books and exploring new subjects, and with the many happy comradeships.

It was an agricultural college that John attended, for such a college was accepted, as a matter of course, as the proper place for a farm lad. He was not much impressed with the college farming, but he was greatly attracted by the explanations of all farm practices, for he had always been in the habit of asking the reasons why.

Gradually he acquired the habit, quite unknown to himself, of questioning everything that he saw a man doing in the gardens or the fields, trying to find a reason for it, and wondering whether some other way would not be better. He found every piece of manual labor to have a deep interest all its own, quite apart from the object it was designed to accomplish.

It was probably this growing interest and inquisitiveness that finally caused him to go back to the farm when he had completed his college work. He had acquired a new interest in the hoeing of potatoes. He knew the reasons for deep plowing of the clay lands and shallow plowing of some of the light lands; he knew that there is a difference in results when the cow is fed mostly corn instead of mostly bran, and he knew why apple-trees bear in alternate years, and how a rotation of crops makes the farm productive.

The Ideas John Brought.

He began to look upon farming as presenting a series of problems for solution, not as a mere round of duties. It was just this attitude of mind that finally made him a successful farmer, for every item in the farm-work was to be thought out with care, and every object about the house and in the fields was a subject for discussion to the end that it might be improved.

Naturally the father was somewhat incredulous of the many new notions that John brought back to the old place; but he was fully aware that John was really a new man, with larger ideas. He also realized that unless he gave the son an opportunity to work out his new plans, the old farm could not be expected to interest him long.

Of course John made mistakes. These were carefully noted by the neighbors. But the first year he made a signal success by growing the best field of potatoes in the neighborhood, and this he did with much less than the usual application of fertilizer. This field became the subject of much discussion at the store, and once it was referred to in the grange; and frequently some one would drive up the road to the field, survey it carefully, then drive on.

The next year several of the neighbors watched John as he prepared his potato ground,—deeply plowed, harrowed several times, the tubers dropped in furrows so deep that little hilling would be necessary,—and they did likewise.

They noted the number of times he tilled the crop, and followed his practice to some extent. Several of them sprayed their potatoes. The yield in the neighborhood was considerably increased, and John's crop was still the best.

Now the neighbors came openly to ask advice. John saw that he would be hard pressed to hold his supremacy, and therefore he studied and worked the harder. With the profits from his potato-field he purchased better tools and appliances for working the fields, and he considered this a good investment of his money. In five years' time John was the recognized leader in potato-culture in that part of the country.

The Base of his Philosophy.

What John did in potatoes, he eventually accomplished also with other crops. His corn steadily improved. His meadows thickened. The orchards looked more thrifty. The neighbors soon began to see that, after all, John

had new recipes for farming, but that he applied to his farming a kind of homely but scientific philosophy.

The foundations of this philosophy were few: to prepare the ground well, and then prepare it again, and sometimes even again; to do everything just in its season, when it most profited by the doing; to keep land always moving from one crop into another crop in a well-planned rotation, so that one crop cleaned and prepared the land for the succeeding one; to take the greatest pains to keep the land fertile and in good heart, by the rotations and by increasing the amount of live stock; to know what insects and diseases were likely to appear, and to be prepared to meet them the day they arrived; to exercise the greatest care to secure good seed—it was noticed that he sometimes paid unusual prices for it; to begin to prepare for marketing his products long before they were ready.

The most marked departure he made was in the matter of live stock. This was not the first point of attack, however, for the father did not feel like risking the live stock in John's hands. But as the field crops turned out so well, he gradually gave John the charge of stock and as his father began to give up active work, John applied his ideas to the animals.

The farm was now able to support three animals where it had supported one before. For the meadows and pastures were better, and silage and soiling crops had been introduced.

Many of the crops could best be marketed in the form of milk or butter or meat; that is, fed to animals, whereby there was an opportunity to make an extra profit on an additional handling, and the manure was returned to the land in order that still larger crops might be grown and less fertilizer purchased.

The animals themselves were improved. The hunchbacked, scurvy calves, the runty pigs and the puny lambs were disposed of. It was estimated how much it cost to keep each cow; then record was kept of the quantity and quality of milk from each; and it was soon apparent which cows were profitable and which were not.

Building up a Herd.

It was found that some of them did not pay their board; and as John was not maintaining a charitable institution for cows, these profitless animals soon found their way into other hands. The result was that John "built up a herd," as he phrased it. He no longer had a mere mongrel collection of animals, kept only because they were called cows.

It was soon apparent that some animals ate much more than others, yet with no better results. Most of this food was needed to keep the animals warm. He discovered that he could not afford to batten the windy old barn by stuffing hay into the cows; boards were cheaper. This led to an overhauling of the barns and sheds. The barn frames were good, and he boarded the buildings over, making them snug and warm.

Before he had proceeded far with this renovating, however, he found that he was losing valuable time by traveling from barn to barn, for, in common with most farmsteads, the buildings were scattered. He promptly moved some of the smaller buildings, so that all of them finally were connected, forming practically one building. This resulted in a great economy of labor and strength and time.

With the overhauling of the barns came the painting of them; and with the painting came the removal of rubbish and the general "slicking up" of the barn-yards. All this made the place look like new.

John did not "go much on looks," however until after the productive power of the farm establishment was put on a new and permanent basis. To this end he at first gave most attention to the inside of the barns than to the outside.

Not only were they made warm, but light, and provided with proper ventilation, and so arranged that they could be kept clean. John liked to feel that the sugar and groceries that he bought at the store were clean and wholesome; and he thought that milk also should be clean—but it would not be clean if made in a dirty stable.

The key to his farming was efficiency. John had even thought of calling the farm "Efficiency Hill," but he concluded that the name would be too pretentious.

There are some persons who farm for efficiency—to make every part of the enterprise produce more and better. There are others who farm for looks, beginning with the showy parts first. The former class remains in the business.

It was a common remark that John's place was gradually improving in appearance, although no great new improvement came up quickly. This year it was the removal of the old worm fence along the road; another year it was the digging out of the old sprouts and bushes about the garden; again it was the building of a new chimney, or the painting of the house, or the tearing down of an objectionable outhouse.

What He Did With His Home.

In all this there was the same quiet, steady pace as with the fields and the herds—everything seemed to work in as part of a plan, and never needed to be undone or done over again. Part of his plan was the planting of a few new bushes or other plants each year. There always seemed to be a place for these without encroaching on the roomy front yard.

The region was not particularly well adapted to fruit, yet a small orchard gradually grew into bearing, and every neighbor was surprised to find how many things would thrive there if only given an opportunity.

John often said that he had the advantage of the merchant because every stroke that he put on the farm was also put on the home. His home, as well as his farm, grew better every year. He was not a renter. A spring on the hillside was piped to the house and barn, supplying water to family and to stock, and making it possible to have all the sanitary conveniences that one has in the city. In a level country he would no doubt have put in a windmill or a small engine to supply the water.

The neighbors were asking John how he found time to make so many improvements, for he did not seem to hire an unusual amount of labor. His answer was always the same in substance: Have a plan, work to it, keep at it.

He was fond of saying that it is not so much because of lack of time as lack of purpose that farmers do not have more of the comforts. If a man thinks out a line of improvement he will find himself employing his odd minutes and hours in working it out. Most men do not employ their time and effort to advantage.

This was well illustrated in the general transformation of John's premises. Old fences disappeared. Boards and stove wood and stones assembled themselves in comely piles. Trees straightened themselves up. Roadsides leveled themselves and mud-holes dried up. Posts and pumps and trellises took on a look of pride. Buildings reshaped themselves. Fields brightened up. All of this change was so gradual and so natural that more than one neighbor declared that these things grew, just as the crops grew.

John would tell that he made the farm pay. Of course he encountered many difficulties, and some years his profits were small. But he lived comfortably, kept out of debt, and was always his own master.

His college training had opened his eyes to

the common things, and every one of these objects, whether a new insect, a flower or an animal, set going a new thought. He found no lack of diversion.

I remember his once telling me that one-

quarter of his profits was money, one-quarter the satisfaction of being able to control his own affairs, another quarter the joy of making a home, and the remaining quarter the entertainment he received from all the things that he was able to assemble on the farm.

DEVELOPING NEW CROPS

By Beverly T. Galloway.

JUST as I was preparing to write this article, one of our men came to me and asked that I visit the greenhouses for the purpose of examining some new clovers, which, although still in the baby state, showed evidence of being different from anything of the kind in the world.

I found these little plants being tended and nursed as carefully, perhaps, as any baby was ever nursed. Outside of the greenhouses the snow lay in drifts, but inside, heat, moisture and light were being made to order for the purpose of encouraging the infant clovers to make their best growth.

These representatives of the vegetable kingdom are new productions, developed as the result of a preconceived plan, having for its object the betterment of the human race as a whole and of the farmer—who represents a considerable portion of the human race—in particular.

Nearly every one knows what red clover is, and the same may be said of white clover, which grows everywhere in this country, and whose sweet blossoms are so attractive to bees and other insects. Besides these two, there are a number of other clovers, as well as many related plants, like the alfalfas of our Western country.

All these plants have well-defined characteristics. They bloom in a certain way, their flowers are of a certain color, and the range where they may be grown successfully is limited to certain districts. In other words, these plants are more or less fixed entities so far as the lay mind is concerned. Such being the case, there are times when man, in his desire to improve the conditions of the farmer, reaches the point where he can proceed no farther.

For example, red clover has a southern and a northern limit beyond which it will not attain its highest development. What is true of this clover is also true of the alfalfas and many kindred plants. Some alfalfas will succeed admirably in the great central West,

where an ideal soil and climate are found for them. As we proceed northward, however, the hardiness of the alfalfas diminishes, so that we reach a point where, although there is still much available land for the plant, it does not and cannot thrive.

Returning now to our clover plantlets in the greenhouses, we have here the result of bringing together from somewhat widely divergent sources, different characteristics in clovers, and combining them in such a way as to produce a new plant different in many respects from the parents. In other words, a new type has been produced by crossing or hybridizing two species, each having desirable characteristics, but characteristics which did not meet all the ends in view.

A Clover Combination.

A certain crimson clover grown extensively in the eastern section of the United States is an annual; that is, its life is only for one year. This clover is a very valuable plant for the purpose of renovating the soil, and also for forage. The area of its cultivation, however, is limited by its inability to resist great cold and the fact that it succeeds only on certain types of light, sandy soil.

The ordinary red clover, however, is a plant of very much wider distribution. It is not an annual, but lives year after year, and has characteristics quite different from the crimson form. By combining some of the characteristics of the crimson clover with those of the common red clover a plant has been produced which in all probability will be more valuable than either of its parents.

This is the main object of the work, and although it is still in its infancy, the first step has been accomplished; namely, the production of a hybrid having the characteristics of both parents. This production, this hybrid, will now be tested with many others from different sources over widely extended areas for the purpose of determining its adaptability to new conditions of soil and climate, and its value to the farmer as a new crop.

All this work, as pointed out, has been done as the result of a carefully laid plan. The characteristics of the different clover plants, their adaptability to different soils and climates, the weak points of one and the strong parts of another, have all been considered.

Three or four years ago this work was determined upon, and after careful consideration as to the desirable combinations, the work was placed in the hands of a competent man who could perform the necessary technical operations, and as a result, entirely new types have been brought into being.

Using the Hardy Orange.

Just outside my window is a large, vigorous shrub, perfectly hardy in the latitude of Washington and also as far north as Philadelphia, and even in some regions where the winters are still more severe. This shrub was introduced from Japan a good many years ago, and is commonly known as the trifoliolate orange, or hardy orange.

Although the shrub belongs to the orange family, it is not a true orange. It has a small fruit, about the size of a walnut, yellow in color, but unfit to eat. The leaves of the shrub fall off at the approach of frost, like the leaves of other deciduous plants.

A number of years ago, when several great freezes destroyed the orange-groves of Florida, our men who were at that time engaged in the investigation of the citrus-fruits in the state, conceived the idea that a hardy orange might be secured by using the small Japanese or trifoliolate form as a basis for breeding. To conceive this idea was to act. Soon work was going on, having for its object the production of a race of hardy oranges. The work was done partly in the greenhouses at Washington and partly in the orange-groves of the south.

The hardy Japanese type was used as one of the parents, while the well-known type of tender sweet oranges of Florida constituted the other parent. Many thousands of crosses were made and many thousands of seedlings, the results of these crosses, were secured. These were grown from time to time in our greenhouses, and then sent South to be tested.

As soon as the seedling began to grow it was known that hybrids had been secured; but this was not sufficient. First, the hardiness of these seedlings had to be determined, and secondly, their nature as fruit-bearers had to be ascertained.

The little seedling oranges, having within them the blood of their hardy northern parent

and the blood of the edible sweet orange of the South, were planted in a number of sections to test their hardiness. It was found after a few years that they could stand considerable frost; that is, they could be grown as far north as Savannah or Charleston, without fear of serious injury.

Up to this time no fruit had been developed, and it could not be determined what their real value was in this respect. In 1904, however, we began to obtain the first fruit from these new types of oranges, with the result that we are encouraged to believe that we have an absolutely new creation in the way of a citrus-fruit, something that, while different from the orange, will be exceedingly valuable to the whole Southern states.

The New Citrus-fruit.

So far, the fruits borne are more like lemons than oranges. Yet they are not lemons in truth. They have some of the characteristics of the grapefruit, or pomelo. They are about the size of an ordinary orange, and not only make most delicious preserves and marmalades, but are very valuable for summer drinks and "ades" of various kinds.

These new hardy oranges may never take the place of the ordinary sweet oranges as we have them to-day, but they will certainly be of immense value in placing in the hands of the people in the South a fruit which they can easily grow in their back yards and which will enable them to provide their tables with delicacies heretofore not easily obtainable.

The full story of these oranges is not yet told, for there are many other seedlings to be heard from in the matter of bearing fruit. The hope is that among these will be found hardy sweet oranges, and that thus it will be practicable to establish orange-groves again in all parts of Florida.

One of the important crops grown in the Northern states during the winter is lettuce. Many large greenhouses are devoted to this work, and from a comparatively small establishment, containing from one-quarter to one-half an acre, the gross product may equal in value that from a six-hundred-acre Western farm. Work so extensive as this requires strict attention to every detail. Nothing but plants of the highest quality can be grown, and in order to grow them from seed the seed itself must be bred to the very highest point.

For ten or twelve years I have worked on lettuce, studying its diseases, endeavoring to find out methods of improving the conditions under which the crop is grown, getting in

touch with the needs and requirements of the various cities as to the quality of crop, and pursuing other similar lines of investigation. During this time many types and varieties of lettuce have been tested and grown, and while some have proved of excellent quality, the fact remained that the ideal lettuce to be grown under glass for the Eastern markets did not exist.

It frequently happens that we can form our ideals and yet find it impracticable to develop them by any means known to science. Lettuce is a crop which has attained great perfection, and for years there has been little advance made in the way of improving types by the ordinary methods of selection.

It was recognized that some of the ideals existed in one type, certain others in another, and still others in a third. No attempts were made to bring these ideals together until recently, when it was considered worth while to make an attempt to hybridize lettuces, that is, by hybridization to incorporate into one variety the desirable characteristics of others, thus producing an ideal form.

The actual technique of the work was known to be exceedingly difficult, if not impossible, but it was thought desirable to make the attempt. The plans were all made, varieties were selected and characteristics decided upon, and one of our expert men was given the task of bringing these characteristics into one form by crossing.

The work was successful, and we have today growing in our greenhouses, although still in an experimental state, varieties of lettuce entirely different from anything heretofore produced, but showing characteristics which undoubtedly will make them exceedingly valuable when they shall have been grown long enough to eliminate the undesirable traits.

The Lettuce Problem.

Some of the best types of lettuce now grown are subject to injury on the topmost leaves at the time when the heads began to form. This is an inherent weakness, and frequently is the cause of great loss, for when the heads are nearly ready to cut they may "burn" or "scald," and much of their value be lost. One of the problems was to bring into the ideal type characteristics which would enable the plant to withstand the action of the sun, and thus escape burning.

Again, some of the best types of lettuce have foliage that is too dark in color for table use. In order to overcome this objection, lettuces with particular colors were selected

as parents, and used in the breeding work. Following this line of procedure, we have by various combinations created or developed varieties which approximate our original ideal.

After all this is accomplished, however, there is still much to do in the matter of growing the plants on an extensive scale and getting the type "fixed," as the expression is. Nature, as a rule, abhors such changes as we have been discussing, and unless carefully guarded the stock will soon revert to the original. To avoid this the characters bred into the new types must be made permanent. Sometimes this is a long process, sometimes not so long; all depends on the kind of plants with which one is working.

As a simpler method of improving plants, what is called "selection" is followed. This is nothing more than taking advantage of constant changes in the plant, and selecting intelligently and continuously with the object of developing the form toward an ideal already decided upon.

Thus, in the case of sugar corn, one of our men, connected at that time with a large seed establishment, formulated in his own mind an ideal sugar corn for a certain section of the country. He wrote out a description of this corn, giving the size of ear, shape and size of grain, characteristics of habit of growth of plant, and other qualities covering the various features of his ideal. Then he began the work of selection, taking as a basis the variety approximating most closely his ideal. After ten years of careful scientific selection the ideal type was developed, which agreed in every respect with the description first laid down for it.

Still more striking examples of this work of selection are to be found in connection with the development of plants able to resist diseases.

Along the seacoast of the Carolinas, on the small outlying islands and also on the mainland, is grown a special type of cotton, which is exceedingly valuable, owing to the fineness and length of its fiber. This Sea Island cotton has been grown for many years, and has been highly bred and developed. A few years ago a disease appeared in this cotton; the malady attacked the roots, causing the plants to wilt and whole fields to die. Treatment of the seed, the plants and the soil was alike unavailing.

After Five Years of Searching.

It was observed, however, that here and there in the field were a few plants of cotton

that would stand up while all their neighbors succumbed to the disease. This suggested the idea of selecting seed from such plants carefully and regularly, with a view to developing a disease-resistant type. The work was started, and at the same time that disease-resistance was kept in view, all other matters having to do with the length and strength of fiber, fineness of lint, and so forth, were also considered. After five years of this work a type of cotton was secured which is able to resist the disease, and may be planted with impunity in fields where the ordinary cotton is entirely destroyed.

From these examples it is seen that the breeding of plants offers great possibilities in improving our crops. As the work advances, new facts are discovered which eliminate more and more the element of chance and reduce the operations to a strictly scientific basis.

I have spoken of a few of the things that have been accomplished in this field, and I may close with a word or two as to how the work is actually performed.

It has already been pointed out that the project may be planned in advance just as accurately in some respects as the construction of a house may be designed. To plan such work, however, presupposes a thorough knowledge of life, the growth and the habits of the plants involved. It also presupposes a thorough knowledge of the needs of the country or the section of the country to be benefited by the development of the new plants. Beyond all this, there must be an intuitive knowledge that will guide the worker in blending the characters of different plants in such a way that the desired results are sure to follow. Some men possess a genius in this direction, just as some a genius for combining colors into a beautiful picture.

After the work is all laid out and is fully decided that the character of two or three distinct plants are to be blended, the actual operation of making the cross remains to be performed.

The difficulty of this operation varies greatly with different plants. Lettuce is one of the most difficult plants to handle in this respect on account of the minute size of the flowers. In all cases, however, the essential thing is to bring the pollen from one of the desired plants in contact with the pistil of another in such a way as to effect fertilization and the formation of a seed.

Within each flower are certain organs known as the stamens and pistil. The former give rise to the pollen—minute golden grains

of dust which bear within their crystal walls all the hereditary qualities of the parent plant.

The History of a Thousand Years.

The history of a thousand years may be wrapped up in one of these little grains. Color, shape and size of the leaves; color, shape and size of the flowers; length of life; ability to resist cold or heat, and a thousand other things which make up the attributes, the life and development of the parent are found here.

At the base of the pistil, snugly protected and cunningly hid away, is the ovule, which contains within its minute walls all the attributes of the parent that produces it. So when the plant-breeder brings the pollen grain from the plant which is selected in contact with the pistil of another plant he has selected, the ultimate result is the fusion of the contents of this grain with the little ovule. From this fusion a seed is formed, containing the attributes of both the pollen grain and the ovule.

Now begins a mighty conflict, for not all the attributes can survive. Some must be suppressed for the good of the future plant. Maybe the very ones the plant-breeder wants are suppressed and the ones he does not want become dominant. If this the case he must either try again, or by cultivation eliminate the undesirable characteristics.

Nature does not always take kindly to this sort of work, and in consequence the plant-breeder must exercise the greatest ingenuity in order to find out the proper way of effecting fertilization—that is, getting the pollen to fuse with the ovule.

In the case of clovers it took six months before a single seed was produced. The success of this work was only possible when the flowers were kept in moist air after the little pollen grain was brought in contact with the pistil.

A thing to which the plant-breeder always must give most careful attention is the elimination of the pollen from the flower he intends to fertilize. If he does not do this, natural fertilization is effected by the pollen, and of course no hybrid will result, for the fusion here only unites like characteristics. Frequently, after many operations such as I have described only one seed will be produced; but if this seed is the result of a true cross, of course it may have very great value.

All hybrids are produced in this way. When the cross is a simple one—that is, merely

between two desired species—the progeny may show characteristics of both the species involved. It frequently happens, however, that after the first cross it is necessary to introduce other characters by a second cross, in which event the operation is the same, but the complications resulting therefrom may be many times greater, owing to the suppression or dominance of all the characters which have been brought together into the blended form.

The method of improving plants by selec-

tion, as in the case of the corn and cotton referred to, is much more simple. The method has been followed more or less systematically in all countries and in all ages since crops have been cultivated. It is nothing more than the selection, from a given lot of growing plants, of those seeds which show advantages either in the way of greater productive power, or greater vigor. Such seed being planted, the progeny is likely to possess additional productiveness or vigor, and thus the process may be continued until very great improvements are made.

AGRICULTURE IN RURAL SCHOOLS

J. K. Ackerman in Oregon Teacher's Monthly.

(The following article from the Oregon Teachers Monthly, while not entirely applicable to Indian schools, will be of interest to Indian Service workers, illustrating as it does the intense interest now being manifested in agricultural teaching everywhere. There are some good ideas for us here.—Editor.)

President Arthur Twining Hadley, of Yale University, has an article in a late issue of the Saturday Evening Post which has attracted much attention in educational circles and is one which is well worth careful study, not only by the professional but by the layman as well, for it furnishes splendid material for serious thought and reflection. While I cannot agree with President Hadley in many of his contentions, yet his article is valuable in that he emphasizes in the strongest manner possible the fact that the course of study will ever be, as it has been in the past, the educational battlefield. That is to say, the subject matter of the course of study can never be definitely agreed upon for all time, because a changing and growing civilization demands a changing and growing course of study to meet its needs. The school exists for the sole purpose of fitting the youth of our land to meet the varying and changing conditions of our civilization, and just as soon as a school fails to do that duty it will lose the confidence and support of its patrons and will eventually cease to exist from lack of financial support, and it ought to. The Oregonian struck the keynote in its editorial criticising President Hadley's paper in which it so strongly intimated that the school of the future must meet life at more common points, than it has in the past and that the American people will draw more and more freely upon their ma-

terial resources for the purpose of enabling the school to plan its work to reach the new demands made upon it.

The rural schools of Oregon have, from their inception, gradually improved; and their inefficiency has grown with their growth and strengthened with their strength, until today better work is being done in them than at any time in their past history. This is the natural outcome of cultivation and fostering care. But, while this is true, there is still room for improvement. There are broad fields yet to be possessed and brought under intelligent tillage for higher advancement; and I believe one important field now in sight constitutes the subject now under discussion, namely, "The Teaching of Elementary Agriculture in the Rural Schools." I believe this measure is practicable, and that it lies within the domain of public school work in our state and can be put into successful operation. Why not? The cities have their special subjects. Why not the country? A principal law of our being is that of progress and higher civilization, and it impels the human race on to greater enlightenment. Our public free school system places in reach of all children—in rural districts as well as in the cities—a fair, business education; but there are many bright and worthy children in the state that deserve and should have access to facilities for agricultural education.

It is for these I am pleading.

It is a well-known fact that the first organized schools were established for the sole purpose of fitting their students for the sole ministry, and later on they took upon themselves the task of preparing for the learned professions. Culture was the dominant idea

with no thought of an education which would reach the masses.

When the elementary schools were organized, their courses of study quite naturally followed those of the higher institutions and, hence, were courses for culture only and designed to meet the college entrance requirements. It has been but recently that the courses of study have modified to meet life at its practical sides and, doing this, the culture side has not been sacrificed, for one of the most marked changes in pedagogical thought is that culture may be derived from the pursuit of the studies that have a practical value. It is self-evident that the old course of study—based on culture—tended to fit its students for village and city life—away from the farm. Today there is a growing demand that rural life shall receive its proper share of attention.

While this question is a comparatively new one in Oregon, it is an old one in other states; many of them have had the subject under discussion for years, and some of them have gone a long way toward solving the problem. This movement for elementary agriculture in the rural schools is not a fad, but is a necessity. It has already proven its value. While many details are yet awaiting solution yet the results have been such that there will be no backward step. That we shall make mistakes and, perhaps, failures, there is no doubt; but that it will ultimately be a part of the rural school system there is no question. Just how the problem will be solved, I am unable to say. I am of the opinion, however, that it can be partially solved by having two courses of study, one for the rural schools and the other for village and city schools. The one for rural schools placing stress on subjects which will educate the child along the line of his environment and leading directly to the agricultural high school, and thence to the agricultural college. May I digress from the main subject to say that the true function of the agricultural college must not be lost sight of. It should ever be kept within the scope of what its name signifies, and its best and truest friends are those who insist that it shall perform the work for which it was established. The agricultural college has its field of work, and the state university has its distinct field—both distinct, both important to the welfare of the state, and both to be encouraged by our sympathy and financial resources. The other course of study should be framed to meet the demand of the village and city child, and to correlate with the high school whose course of study will emphasize

the commercial and literary, and should lead to the state university. In both courses due attention must be given to the fundamentals—reading, writing, arithmetic and language—for without these nothing can be accomplished. We plead for elementary agriculture in our schools for several reasons.

First, for the purpose of instilling into the minds of the country boy and girl love and respect for the land in general, and for the occupation of agriculture in particular. We contend that in this day of advancement and scientific methods, the farmer cannot pursue his occupation by the slipshod, unscientific methods as of yore; consequently he should receive systematic instruction, and that such instruction must be systematically given in our schools by teachers who have made special preparation for giving it. That is to say, the farmer of the future, in view of the changed industrial conditions, cannot hope to be successful with no other training than that picked up in a haphazard fashion on the farm, and he must look to the public school for this training, as this is the only organization regularly established for his education.

Second, unless the youth is taught to respect industry in general and appreciate the material side of civil life, he will look upon all labor as mere drudgery and feel that culture is the only thing worth striving for and that anything materialistic, in so far as it is for citizenship, is beneath his respect. To illustrate: Not long since I stood in a schoolroom in which hung a picture of "The Man with the Hoe," and underneath it was written the one word, "Labor." It seemed to me that any child looking at that picture from day to day would become so imbued with the thought that labor was debasing and, hence, to be avoided, that he would invariably shrink from the very thought of it and especially all work connected with agriculture. I would banish all such pictures and thoughts from the schoolroom, and place in their stead teachers who love industry for its own sake, teachers who are in full sympathy with rural life, teachers who can see the beauties of nature as well as its material advantages. Then and only then will farm life be lifted beyond "The Man with the Hoe" idea. May this come speedily, should be the prayer of all who have the best interests of society at heart. We verily believe that elementary agriculture, rightfully taught, will be a potent factor in bringing this about.

Third, almost all of the material used in our present school work nearly always exer-

cises the reflective and receptive instincts in contradistinction to this, and many are of the opinion that the active and creative instincts should be more fully cultivated. For this purpose no one thing affords such an abundance of material as does the growing plant. In the school garden which will become, eventually, a part of every well-regulated school, the pupil will have ample opportunity to become acquainted with vegetable life under wise direction and instruction.

Fourth, every person, sooner or later, must experience and become accustomed to failures and successes. By means of the school garden he is taught to do a definite thing early in life and to make an intelligent study of why he fails or why he succeeds, a lesson that cannot be too early learned.

Fifth, our knowledge is derived from two sources, that which is required directly from objects and the other which we receive second-hand, so to speak. One of the benefits to be derived from the study of elementary agriculture is that it trains the pupils in ways and methods of acquiring knowledge for himself, and incidentally acquaints him with the manner in which information is originally acquired and how the world's stock of knowledge has been accumulated. There are really two worlds—the school world and the real world. The school world should be connected with the real world as nearly as possible, and thus make the value and meaning of school more apparent. One of the most valuable studies with which to accomplish this is elementary agriculture.

Sixth, elementary agriculture forms an avenue of communication between the pupil and teacher, which is invaluable, it being a field in which the pupil will be apt to have a clearer view of real knowledge than the teacher and in which the teacher can help to make it more exact.

These are the reasons why elementary agriculture should be made a part of the rural school curriculum. The country school child needs this while the city child needs manual training. It is necessary in order that all the powers of the child should be developed. The country child does not need the manual training, for he gets certain parts of it at home, but he does need a systematic training in that which he is most likely to follow. Having given the reasons why, in my opinion, elementary agriculture should form a part of the rural school course of study, there naturally arise two questions: First, how may we find time to teach

elementary agriculture when the course of study is already over-crowded? Second, how may it be taught when so few of our teachers are sufficiently trained to teach it? The answer to the first question must be that certain eliminations must be made in the present course of study for rural schools. Not of subjects necessarily, but of subject matter of the subjects. For instance, one-half, at least, of the arithmetic can be omitted as well as one-half of the history, and so I might continue if I should go through the list. Remember, we said the essentials are not to be slighted, neither will it be slighting them if the arithmetic, geography, history and grammar were reduced by one-half. On the other hand, instead of slighting the essentials, they would be more thoroughly taught than at present, because after the non-essentials have been omitted the teacher will have more time for the essentials, even though the elementary agriculture has been added. Then, again, time as an element is only relative. Interest is the main factor in all literary work. With the added interest, which is sure to come from the study of elementary agriculture, carried over the essentials, much more and better work can be done in the essentials than can be done without this added interest. If the demand is created, our normal schools and the agricultural college will rise to the occasion in a short time and teachers will not be wanting. The state of Wisconsin has organized a system of country training schools for training teachers for rural school work, with special reference to teaching elementary agriculture, and the experience in all counties in which it has been tried has far exceeded the most sanguine expectations of their exponents. As a matter of fact our normal schools, as now constituted, train teachers away from instead of toward the rural schools; and, in saying this, I do not for a moment wish to reflect on the splendid work now done by our normal schools, but a careful consideration will convince any one that the statement is correct. When a teacher has completed her course in the normal school, she is in demand by village and city boards, and, as the compensation is greater in village and city schools than in rural schools, it will readily be seen that the normal school trains for the city and village schools. When we demand a certain training for our rural schools and are willing to pay for it, there will be an abundance of well prepared teachers for the work.

A favorite scheme of mine is to group the

rural schools so that a teacher, who is specially trained for teaching elementary agriculture, may go from school to school in his group visiting his schools, once a week, or once in two weeks, just as the special teacher in a city goes from building to building and from room to room. Of course the salary of the teacher would be borne by the several school districts comprising the group. This teacher could have a horse and cart which would serve to carry him from school to school, and also enable him to carry his apparatus for illustrating his work, such as pruning, spraying, grafting, etc. This teacher would soon become authority in the country on all matters concerning the science of agriculture, and thus become invaluable to a community as well as to the schools. Do you shudder at the cost? Well, of course, that is something, but not nearly as much as you would suspect. Then, again, it is not what an article costs, but what one receives in return that should be taken into consideration.

It seems plain, then, that agriculture education in the rural schools must be elementary in character. In a general way, I should say that the aim should be to teach children the simplest principles of agriculture, to give them some idea of the elements of the natural sciences as far as they bear upon agricultural matters, and to inspire them with the love of nature and country life. Such instruction should be, perhaps, the most rudimentary form of the work now done in our agricultural college. I need not tell you of the wonderful possibilities which lie behind intelligent instruction of the boys and girls in the simplest facts in nature's domain. An interest aroused at an early age lasts through life. It may be the means of forming the tastes and directing the life-work of the children along the highest lines. But the first purpose must be that of teaching the farmer's children the wonders and the beauties of the plant

and animal life about them and of inspiring them with love for the farm life which, perhaps, may seem uninteresting and distasteful.

It is evident that the solution of this problem will require time. We cannot jump at once into a complete and effective system of agriculture instruction in our rural schools. Many mistakes may be made if we undertake too much at first, and much injury may be done the cause of agricultural education in that way. For these reasons I am inclined to take a rather conservative position, and suggest that we have our plans well digested, before we undertake to graft the new branch into the rural school system. But at the same time, we can look forward and hopefully to the time when the elements of agricultural knowledge will be taught in every rural school in the state; and feel sure that when that time comes, the people of Oregon will enjoy a large measure of happiness and prosperity.

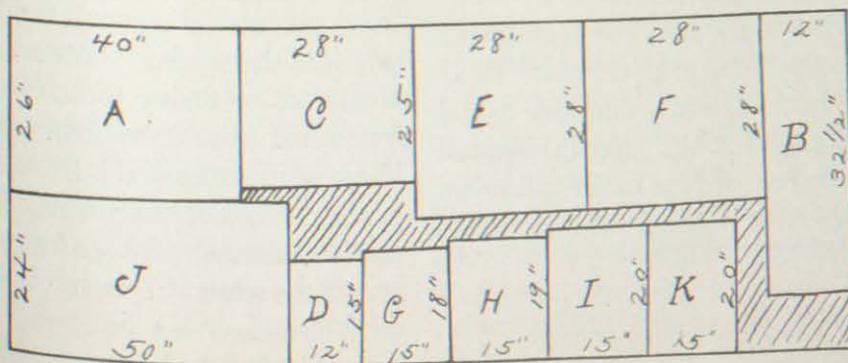
AN ORIGINAL PROBLEM.

It is desired to cut the following pieces from cloth fifty inches wide, with as little waste as possible. While this can hardly be called arithmetical, it does require ingenuity and study.

- A. One piece 26" x 40"
- B. One piece 12 x 32½
- C. One piece 25 x 28
- D. One piece 12 x 15
- E. One piece 28 x 28
- F. One piece 28 x 28
- G. One piece 18 x 15
- H. One piece 15 x 19
- I. One piece 15 x 20
- J. One piece 50 x 24
- K. One piece 15 x 20

There are a score or more of ways in which this might be arranged, but the problem is to use as little cloth as possible in the cutting. Following is the solution of George Selkirk, a Chippewa student in the Chilocco school.

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THE FAMILY KITCHEN

By H. Kernohan.

BEFORE discussing the kitchen let us first plan a kitchen. There are a great many arrangements that would make our kitchen more convenient and of no added expense.

We may not all have the privilege of planning our kitchen but we may make an old and inconvenient kitchen convenient.

The ideal kitchen usually has the wall or a portion of each wall tiled, and sometimes the floors are tiled.

Tiling has its advantages and disadvantages. It is easily kept clean and is of no expense after once put in, for it will last as long as the house stands. Certain colors of tiling could be used that give a warm appearance, which is often necessary where the kitchen is on the north. The lighter shades make the room lighter by reflecting the light and this is often an advantage, especially in towns where the blocks are crowded.

Tiling has the appearance so often of being cold, and it is cold. If it be used on the floor it is very tiresome for there is no spring to it as there is to the wooden floors.

In the family kitchen we cannot as a rule afford an ideal kitchen, but we can have our walls and floors such that they will render some of the advantages of an ideal kitchen—that is allowing no crevices or cracks in which dirt, or impurities may lodge.

Painted walls may be considered next to the tiling in cleanliness, for it can be washed, and a washable wall is what we need in our kitchen because of the smoke from the range and steam from cooking settling on the walls, thus soiling them.

The colors of paints may be used to the same advantage as the colored tiling.

If we have an old house and it is such that the walls cannot be painted we may next resort to the oiled or varnished papers. These as a rule have the design of tiling, also coloring, thus our color scheme could be the same as above mentioned. The oiled papers can be washed, but more care is necessary than with the painted walls.

All the wood work in the room should be of plain hard wood so there will be no place for dirt to lodge and hard wood is less absorbing of moisture than soft wood.

The best floors for the family kitchen are those of hard wood and oiled. The wood has a certain amount of spring, thus not being tiresome. The oil prevents the soaking of water into the floor and hard wood is less apt to splinter than soft. The floor boards should be well joined together so there will be no accumulation of dirt between them.

The windows should be large and should be such that they can be lowered from the top with ease. Ventilation and an abundance of light are two things often neglected in our kitchen even though they are treated properly in other parts of the house. Having plenty of ways of ventilation we can to a better advantage regulate the temperature.

There should be screens at the windows and should extend the entire length of the window. The screening should not be nailed to the window frame but should be fastened to a frame of its own and this frame put on in such a manner that it may be removed if desired. This arrangement makes the work of keeping the windows clean less of a drudgery.

In planning the kitchen with regard

to the balance of the house it should be so arranged that we could pass from the kitchen to the dining room, pantry and hall leading to other parts of the house without having to pass through other rooms.

The kitchen is a place where a woman spends most of her morning and where most of her tiring work is done, therefore this room should not be so large as to make the work of cleaning it a burden, or so small that it cannot be well ventilated and lighted. The kitchen furniture should be placed in such a manner that the work of cooking, dishwashing etc., may be done within an area of 100 square feet.

The amount of kitchen furniture varies according to the income of the family.

Some of the necessary articles are a range, strong table, hooks for hanging utensils upon and a cupboard. Some of the articles that make a kitchen more convenient are a kitchen cabinet, sink, clock, a few strong chairs, a slate and pencil for writing down daily orders.

Taking up the discussion of the kitchen furniture in order above given we will first discuss the qualifications of a good range. They are: First, the drafts should be perfect; second, the checks and dampers should be so arranged that the heat may be increased or decreased at will; third, that there should be ample oven room; fourth, that it is possible to make the oven as hot at the bottom as on the top; fifth that there should be a good arrangement for broiling; sixth, that the fire box should be large enough to take in sufficient coal for the work to be done without being filled to the top; seventh, that a large part of the top surface of the range may be made hot enough for boiling of liquids; eighth, that the grate shall be of a kind that will admit of the bottom fire being cleaned

without the use of a poker; ninth, that the water-front is so arranged that an abundance of hot water may be assured.

If we think that polish is necessary to a clean stove this should be done as the fire is started or let the stove cool off and then add paste and polish after drying. Many stoves are clean and polish is never used on them. However in such a case the stove should be treated as a kitchen utensil and thoroughly washed after using.

The table should be strong and well made. A white table is very attractive, but it means a great deal of care. If the table is covered with white enameled cloth, it will always look well and is easy to keep clean with little labor provided hot dishes are not placed upon it. No matter what kind of tables are in use, there should be several smooth hard wood boards to receive the hot sauce pans.

These boards are not much trouble to clean and thus we keep our table from becoming marred. However, in a house where much cooking has to be done a table covered with zinc is most useful. The greatest objection to this is that it is acted upon by acids.

If our home should be so arranged that we may have a sink, all plumbing should be visible and no closets under the sink. The pipes should be painted for then they are more easily cleaned and can be made to harmonize with the color in the room.

There are several kinds of material used to make sinks, but the one best adapted to home use is the enameled sink. As with all enameled ware there is danger of breaking the enamel, but with a little care this may be avoided. The enamel is easily cleaned and our sink should be cared for as our dishes would be.

The sink itself is not so difficult to deal with as the drain. Any grease

that may be in the dishwater or other material poured through the sink, deposit this along the pipe. Thus it is necessary to pour through these pipes at least once a week a strong alkaline solution, thus converting the grease into a soap. If the pipes then be flushed with hot water the pipes become cleaned to the extent that they will not be stopped up.

Besides the furniture in our kitchen we have certain cooking utensils and these are made of different materials, varying according to their uses. Some of the advantages and disadvantages of these materials may be mentioned.

Copper, brass and iron were what the utensils were formerly made from. We often see iron tea kettles and pots. These have the advantage of never wearing out, and food can be cooked at a very high temperature and not to be injured. It is however, heavy and hard to clean.

Iron comes to us nowadays in the form of cast iron, sheet iron and steel.

After iron, tin was introduced. Nearly all tin utensils are made by pressing thin sheets of sheet iron into the required shapes, and then dipped into liquid tin. Cheap tinware is made of a poor, light quality of sheet iron, and has merely a thin plating of tin which soon wears off, making the utensils useless. If tin is cleaned with a gritty substance like sand, or scraped with a sharp instrument, the thin layer of tin is apt to be cut through to the sheet iron, and the result is fine lines of rust on the article. The better grade of tin has been dipped many times and wears much longer than the former. Intense dry heat should not be applied to tin, as it melts at a very low temperature. It is best to have moisture in connection with tin when heated.

Granite was the next used. Enamelled wares, such as granite ware, blue

enamel, etc., are made of iron, more or less heavy, coated with preparation which is allowed to dry and is then fused at a high temperature. These articles differ greatly in quality, as in the case also with the tin-ware.

In purchasing any kind of enameled ware, each piece should be examined carefully to see that the enamel is perfectly smooth. If it is cracked or chipped in the least, reject it. The slightest bend causes enamel to crack. This kind of ware is light and easy to keep clean.

Porcelain-lined kettles are very nice because not acted upon by alkalies, but are heavy and will crack with high dry heat.

Certain of our cooking utensils are much better made of wood. Some of these are wooden spoons, wooden chopping bowl, rolling pins and bread boards. Otherwise wood should be used sparingly, as it absorbs odors and fats.

Aluminum is light, durable, easily kept clean and not acted upon by acids. It is a little expensive at first, but not in the end. Thus aluminum should hold a high place among the materials from which our kitchen utensils are made. The one great objection to it is that it is acted upon by alkalies.

Having discussed the kitchen we find many points to be watchful of so as to make it convenient and the kitchen should be one of the first parts of the house to furnish, for what family does not spend considerable time here? If kept tidy and clean, it is very inviting.

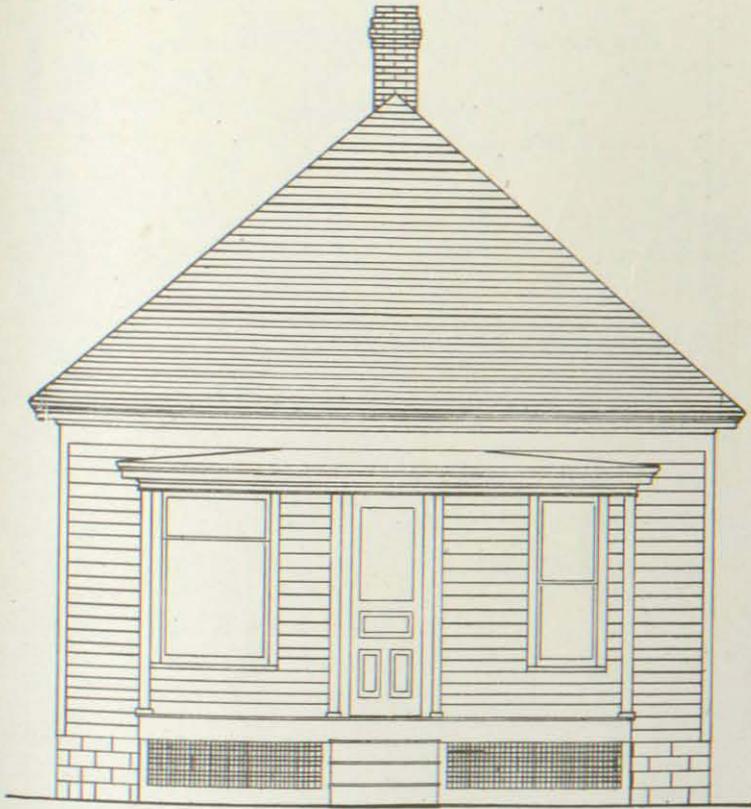
The Teachers' Immortality.

There is no death to the faithful teacher who has passed something of personal spirit to the children in the schools. The greatest immortality is that which is ready for any sacrifice, annihilation if need be, in order to do good. Such a life never ends. In geometric ratio it forever increases.—Preston W. Search.

MANUAL TRAINING AND CARPENTRY

AN INDIAN COTTAGE AND ESTIMATES.

Sketches, plans, etc., by Chilocco Students.



FRONT VIEW OF COTTAGE.

WE take pleasure in presenting in this number of the JOURNAL plans with an itemized estimate of the cost for a plain four-room frame cottage suitable for an Indian home.

If erected where stone is unobtainable, or want of funds prevent its use, a cheaper foundation may be made by sitting large hard-wood posts, four feet apart, on pieces of 2x12 inch plank for footings—placing them below frost line and firmly bedded to prevent setting. The dimensions of post foundation should be 4 inches smaller than the building. After posts are set, put sills on foundation, level and square. Nail 1x6 boards to posts around foundation at ground line and at bottom of sill. Cover with flooring placed vertical, the lower end two inches below ground line and the upper end to fit closely to and even with outside of sill. Place lower edge of siding one inch below sill, covering the joint and making it nearly air tight. The material would cost

about \$10.00, making a saving of about \$70.00 by using a wood foundation instead of stone. Several dollars may be saved in the carpenter bill by helping frame the building, putting on roof, sheathing, shingling, laying floor, etc. The mason's bill may be reduced by lathing the building and tending mason while plastering and laying chimney.

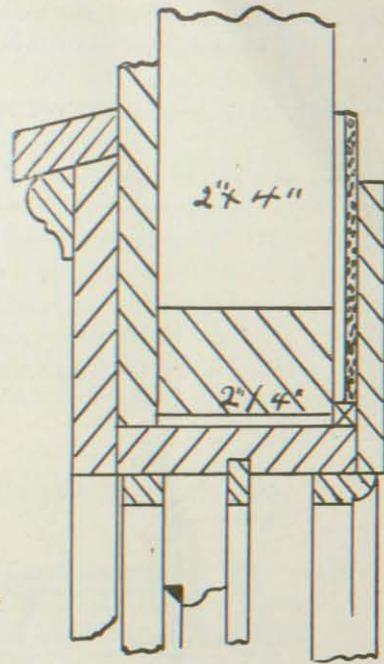
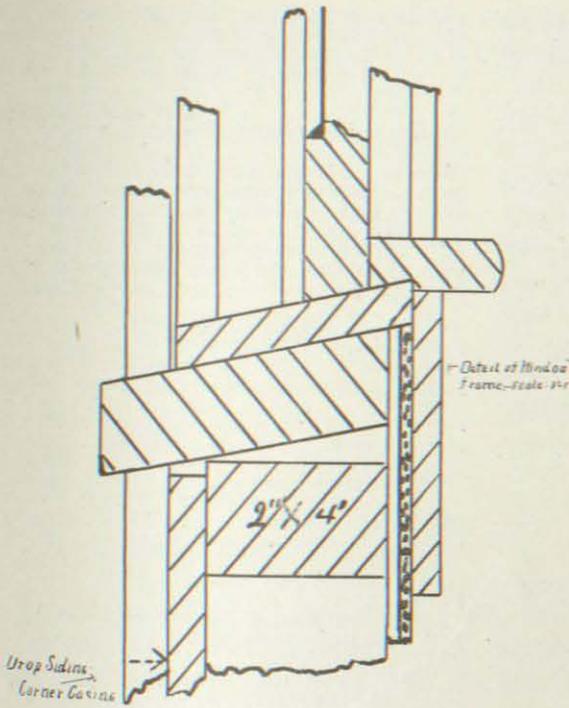
SPECIFICATIONS.

Foundation.—Excavate for foundation walls as indicated by the plans, including center wall.

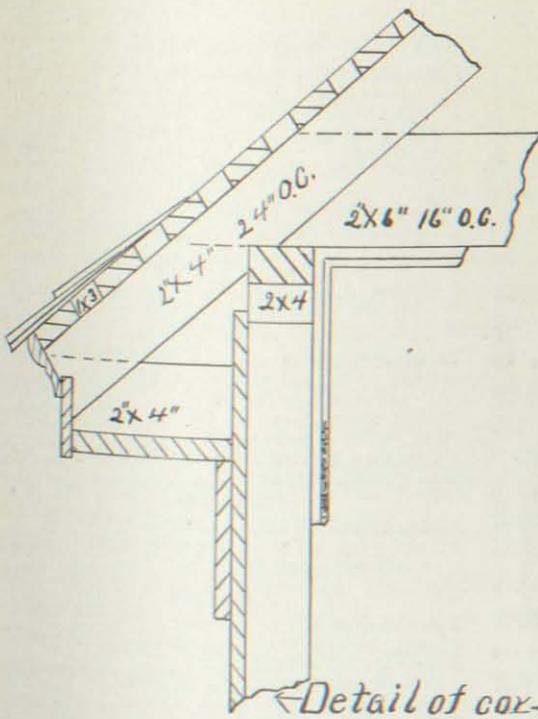
Build walls according to the plans, in perfect line, plumb, and well bonded. All stone to be laid in best manner, in lime and sand mortar. Outside of wall to be pointed with cement mortar.

Chimney.—Build chimney of hard well burned brick with neatly struck joints, and properly bonded. Plaster inside from bottom to top. Provide necessary thimbles.

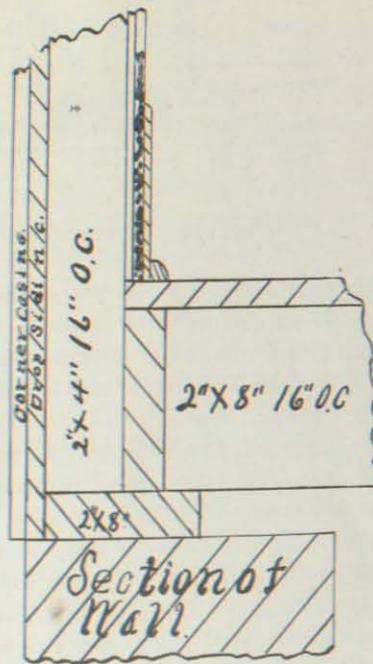
Lathing and Plastering.—Furnish and lath



Detail of Window Frame—Cut 2.



Detail of cornice—scale 1/2\"/>



Detail of Sill—scale 1/2\"/>

with dressed boards laid close and one layer of heavy building paper; floor clear 4 inches yellow pine flooring, ceiling 1/2 x 4 matched and teaded yellow pine, 4 x 4 turned columns, steps 1 1/2 inches clear yellow pine.

Floors.—Kitchen floor to be 1 x 4 clear vertical grain yellow pine. All other room floor to be star grade yellow pine. Window frames to be made as shown on drawings 3/4 inch jambs, casings, subsills, aprons, caps, blind-stops and 2 inch sills.

Door Frames.—All door frames to have 1 1/2 inch jambs and 3/4 inch casing.

WINDOWS AND DOORS. All windows to be white pine, 1 1/2 inch check rail sash, for oil finish. Front window and door in parlor glazed with A A double strength glass. Doors to be number 1 white pine for oil finish. Front door 1 light and three cross panels, all other doors 4 panel.

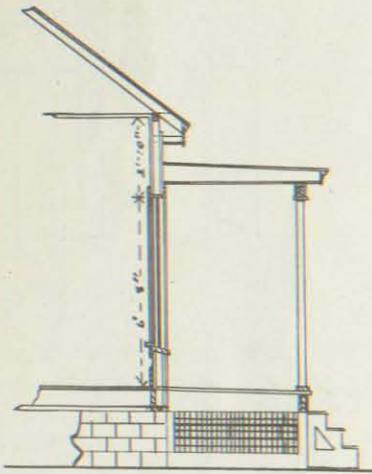
Interior Finish.—Plain casings and bevel top base; kitchen wainscoted 3 feet high

with $\frac{3}{8}$ x 4 ceiling. All interior finish to be clear yellow pine, hand smoothed for oil finish

Pantry.—To have four shelves 12 inches wide.

Closet.—Ceiling in closet to be 6 ft., 4 inches high. Chimney to rest on ceiling joist in closet. All to be made secure and strong.

Tin Work.—Flash over doors, windows, around chimney, and porch roof. Cover porch roof with Taylor's Old Style tin, or equal. All soldering to be done with resin.



Section, scale $\frac{1}{4}$ "=1'

Hardware, all to be bronze plated and match throughout. Closet door to have mortise latch and 3 x 3½ butts; all other doors to have mortise locks with brass bolts, long escutcheons and 3½ x 3½ butts. Provide sash locks and spring bolts for all windows.

Painting.—Outside work to have three coats best white lead and oil, color to suit owner. All nail holes to be puttied after first coat is dry. All knots to be killed with alcohol shellac. Inside woodwork to have one coat of wood filler and two coats of light hard oil. To be well rubbed after each coat. All nail holes to be puttied.

MASONWORK AND PLASTERING.

21 cu. yds. excavating at 20c ct.	\$ 4 20
560 cu. ft. stone foundation at 14c ct.	78 40
14 lineal ft. 6 brick chimney at 80c ct.	11 20
267 yrd. plastering at 30c ct.	80 10
	\$173 90

LUMBER BILL.

12 pieces 2 x 8-16 sills.	255 ft.
2 " 2 x 8-12 "	32
34 " 2 x 8-12 joist.	544
38 " 2 x 6-12 ceiling joist	456
15 " 2 x 4-16 plates	160
3 " 2 x 4-12 "	24
140 " 2 x 4-10 studding	933
24 " 2 x 4-16 rafters	256
4 " 2 x 8-20 hip "	107
7 " 2 x 6-18 porch sills	126
Joist and Plates	
5 pieces 2 x 6-12 end.	60
Sills and end plates.	

1 piece 2 x 6-20 hip rafters.	20
6 pieces 2 x 6-14 ceiling joist.	84
80 " 1 x 6-16 roof sheathing.	640
10 " 1 x 12-16 porch rf.	160
	3857 ft. at 22 50
	\$86 78
½ roll heavy build paper for porch roof	\$ 75
1150 ft. 1 x 6 inch drop siding at 30c.	34 50
208 ft. 1 x 4 inch clear v. g. flooring at 40c.	8 32
560 ft. 1 x 4 star flooring at 30c.	16 80
150 ft. 1 x 4 clear "	35c
	5 25
182 ft. 5-8 x 4-12 wainscoting at 28c.	5 10
186 ft. 5-8 x 4-14 porch ceiling at 28c.	5 21
Plastering grounds	1 00
	\$76 03

YELLOW PINE FINISH.

6 pieces 1 x 12-12 window jambs.	75 ft.
5 pieces 1¼ x 12-14 door jambs	88
7 " 1 x 10-14 door casings	82
10 " 1 x 10-16 " and window casings.	133
3 " 2 x 8-14 door and window sills	57
190 lineal ft. 1 x 8-base	127
1 piece 1 x 12-14 pantry shelves	14
4 pieces 1 x 8-12 frieze	32
4 " 1 x 8-14 "	37
8 " 1 x 10-14 plancier	93
5 " 1 x 12-14 porch cornice	70
4 " 1 x 10-12 fascia	47
2 " 1¼ x 10-12 steps	25
2 " 1 x 8-14 risers	19
2 " 1 x 8-14 corner casings	19
	915 ft. at 40 00
	\$36 60

MILL WORK—DOORS.

1 Door 2-8 x 6-8-1¼ inches, 1 31t., crosspanels	6 00
1 " 2-8 x 6-8-1¼ " 4 panel	3 00
4 " 2-6 x 6-8-1¼ " "	11 80
1 " 2-0 x 6-8-1¼ " "	2 00
	\$28 80

WINDOWS.

1 window 2 lt. lower 42 x 42 upper 42 x 14-1¼	8 00
7 windows 2 lt. 24 x 28-1¼ at 2.50	17 50
1 window 2 lt. 20 x 28-1¼ at 2.10	2 10
	\$27 80

MOULDINGS.

140 lineal ft. 3 in. crown mould at 2c.	\$ 2 80
40 lineal ft. 1¼ bed mould for window and door caps at 1¼c.	50
240 ft. quarter round at 3-5c.	1 44
266 ft. 1¼ OG stops at 1c.	2 66
154 ft. ¼ x ¼ parting stops at 3-5c.	92
48 ft. wainscoting cap at 2c.	96
	\$9 98

TIN WORK.

140 square ft. tin roof at 8c.	\$ 11 20
Flashing for windows, one door, chimney and porch roof	1 20
	\$12 40

HARDWARE.

1 mortise latch	\$ 40
6 " locks at 75c.	4 50
6 prs. 3¼ x 3¼ butts at 25c.	1 50
1 " 3 x 3½ butts at 22c.	22
35 lb. shingle nails at 4.00.	1 40
2 " 1¼ inch brads at 8c.	16
30 " 8 finishing nails at 3.60.	1 08
100 lb. 8 common nails at 3.50.	3 50
40 " 10 " " at 3.40.	1 36
50 " 20 " " at 3.30.	1 65
9 sash locks at 15c.	1 35
3 doz. spring bolts at 20c.	60
	\$17 72

CARPENTER WORK.

6 squares framing and laying floors at 1.25	\$ 7 50
10 squares framing and siding walls at 1.60.	16 00
7 squares framing and setting partitions at 50c.	3 50
8 squares framing, sheathing and shingling roof at 3.00.	24 00
1½ squares framing and sheathing porch roof at 2.00.	3 00
104 lineal ft. cornice at 12.	12 48
34 " " porch cornice at 21	7 14
40 ft. corner casings at 5.	2 00

Work on porch and steps	10 00
9 window frames complete in building at 2 25	20 25
7 door frames complete in building at 2 75	19 25
190 lineal ft. base at 5	9 50
48 " " wainscoting at 8c.	3 84
Shelves in pantry	75 \$139 21
If windows are hung add	6 75
ESTIMATE OF PAINTING—EXTERIOR.	
5 gals. white lead and oil at 1 30	6 50
50 hrs. labor at 30c. per hour	15 00 \$21 50
INTERIOR.	
4 gals. filler and Hard oil at 1 50	6 00
34 hrs. labor at 30c.	10 20 \$16 20
Total	\$640 92

RECAPITULATION.

Mason work	\$ 173 90
Lumber work	200 31
Mill work	59 68
Tin work	12 40
Hardware	17 72
Carpenter	139 21
Painting	37 70 \$640 92

CHILOCCO DOMESTIC ART.

The classes in sewing are in different grades; the small girl beginners are learning the different stitches used in needlework, making models, applying stitches learned. They also make miniature garments.

The next class has taken up plain garment making, drafting patterns by simple tape and rule method. The advanced class are learning tailor system of cutting; they have made shirtwaist suits, plain dresses, and are now doing better dress making, jacket suits, etc.

The foundation of all the dress making is to know how to take the required measures correctly, and great care should be observed in this; then patterns may be drafted. To make a shirtwaist suit, first take the required measures for waist and skirt. The next important point is to follow the instruction for drafting patterns; if this is done carefully there will be no trouble in fitting the dress. The foundation for all shirtwaists is a plain pattern, after this is made if plaits or fullness is desired, measure the amount required, pin in place, then cut by plain pattern. In cutting be careful that each piece of pattern is laid on correct line of goods. Mark line for seams and baste carefully according to these lines. The waist is now ready to be fitted. Stitch seams near lines of basting, finish all in some neat manner; this varies according to texture of goods used. The pattern for skirt should be drafted, and when the skirt is cut the seams should be basted and the skirt fitted carefully at the waist. If these suggestions are observed, a shirtwaist is not hard to make. The advanced girls take great interest in drafting and making their own patterns.

The domestic art does not only include making dresses and other garments, but many—

should say every thing needed, in household linens, etc.

In the fancy work class we do embroidery. The girls have made some nice pieces in eyelet embroidery this month. Point, battenberg and other laces come under this class, knitting and crochet also. The beginning class in fancy work have made work-bags for their own use and for others. They are made of substantial material and decorated with some simple stitches learned. It is well to teach girls this light needlework; they like it, and can make many articles for their rooms and homes.

M. I. D.

HOLSTEIN MILK TEST RECORDS.

The following from M. H. Gardner, Superintendent Advanced Registry Holstein-Friesian Association of America, Delavan, Wis., gives the records made by 81 cows of his breed from November 3 to December 6, 1905. He says:

"Twenty-one full aged cows averaged: age, 7 years, 2 months, 16 days; days from calving, 23; milk, 417.7 lbs.; per cent. of fat 3.46; fat, 14.347 lbs. Ten four-year-olds averaged, 4 years, 6 months, 4 days; days from calving, 18; milk, 386.6 lbs.; per cent. fat, 3.42; fat, 13.233 lbs. Twenty-three three-year-olds, averaged: age 3 years, 4 months, 0 days; days from calving, 26; milk, 351.3 lbs.; per cent. fat, 3.36; fat, 11.820 lbs. Twenty-two heifers classed as two-year-olds averaged: age, 2 years 4 months, 25 days; days from calving, 32; milk, 289.0 lbs; per cent. fat, 3.28; fat, 9.472 lbs.

"In the regular list, the record of Copia Hengerveld, 3rd is notable, she producing 14.642 lbs. of fat from 391.6 lbs. of milk at the calving age of 2 y. 5 m. 9 d. On the basis stated above, this would be equivalent to 17 lbs. 1.6 ozs. of extra fine butter, and nearly 49 gallons of milk. Such a record from a two-year-old heifer with first calf needs no further comment.

"Aside from the fine record of this two-year-old, there is nothing remarkable in the list; they are just good Holstein-Friesian cows, and it may be profitable to look at them as a herd: In age it is about like any large herd; there being 21 cows, 10 four-year-olds, 23 three-year olds, 22 two-year-olds. This herd of 76 animals produced in one week 919.87 lbs. fat from 27,077.1 lbs. milk; showing an average for the whole herd of 3.4 per cent fat. Each animal averaged 51 lbs. of milk and the equivalent of over two pounds of extra cream-

ery butter per day; the test being made during the fifth week from calving.

"In the '8-months' list the record of Ethel Pride, 9.145 lbs. fat, is worthy of mention, being less than two pounds of fat short of her prior record; while Orrice DeKol Bonheur's record, 8800 lbs. fat, shows finely in the two-year-old class."

"It must not be overlooked that these records are made under the careful supervision of state agricultural colleges and experimental stations, and their accuracy is vouched for by them, and the Holstein Freisian Association."

MEANING OF "CALL MONEY."

Comparatively few persons outside of those engaged in stock speculations know what "call loans" are. Of course, their attention is drawn to the matter occasionally by the reports of high "call money" rates in New York, but generally the subject is dismissed with the thought that some kind of a game is being worked in Wall street.

"Call loans" are made chiefly to persons buying or selling stocks and bonds in the New York market. Not only the banks of New York, but those of Kansas City and other large cities engage in the business when their reserves justify it. The word "call" is used because the loans are made subject to payment the next day after issue, according to the option of either lender or borrower. The interest rate is per annum, not per diem. These loans are generally paid off or renewed from day to day, except when rates of interest are holding very steady. For instance, if I should borrow \$100,000 today at 10 per cent and tomorrow the banks were offering money at 6, I should certainly desire a renewal at the lower figure if I still needed the loan. On the other hand, if the rate should raise to 12 per cent, the bank would want me to pay up or renew at 12.

The collateral usually deposited as security for "call loan" is stocks and bonds of the better class. These securities are accepted at about 20 per cent under their market value. Railroad securities are given the preference. The banks prescribe that collateral shall not include over 33 $\frac{1}{3}$ per cent of industrial stocks and bonds. It is not uncommon for a trader to deposit some government bonds, which will enable him to work in a few low-grade securities, which would otherwise be turned down. The banks seldom lose money in these transactions, and the profits are at times very great.

"Call money" rates are regarded as a barometer of the condition of the stock and bond markets. At all times the banks have it in their power to "apply the brakes" when securities appear to be advancing too fast by simply raising the "call money" rate to a point where holders of securities must sell out and cancel the loans.

Millions of dollars are loaned daily "on call" in New York. Yet it is said that not over one-third of the securities bought and sold in the New York market are carried on "call loans." A vast amount of money for speculative purposes is borrowed on "time"—say for 30, 60 or 90 days. Time rates are cheaper, as a rule, than call loans, but not always so. On "time" loans the banks require the very best collateral, as well as the signatures of other persons than the borrower.

"Call money" in Wall street around the first of the year went up as high as 125 per cent. At this rate a loan of \$100,000 for a year would cost the borrower \$125,000. This shows how easy it is for the multimillionaires who own the banks to control the stock market.

W. R. H.

GEOLOGY AND WATER OF OKLAHOMA.

The geology and water resources of Oklahoma form the subject of a report by C. N. Gould that has just been issued by the United States Geological Survey as Water-Supply and Irrigation Paper No. 148. The principal geologic formation is a wide-spread deposit of red clay, shale, and sandstone, known as, "red beds." The flood plains or bottom land of the rivers of Oklahoma are made up largely of alluvium derived from the uplands by the disintegration of red bed and Territory sands and clays. The discussion of the geology as followed by a description of the water resources, which are dependent upon geologic conditions. A general characterization of the streams, springs and deep wells is followed by a detailed account of the water conditions by countries. Selected analyses of the streams, spring and well waters are given in order to show the quality of the waters and their adaptability for domestic or manufacturing purposes. The paper also contains descriptive notes and data of 10 wells in each of the 26 counties of Oklahoma. These well records are representative of over 5,000 wells concerning which information has been located. In the selection of the data special care was taken to include only those which are most typical for each locality and which rep-

resent ordinary conditions. It is believed that these records show the typical underground water conditions in the Territory, although in some cases there are local conditions which may differ more or less widely from those indicated.

The data regarding wells contain the following items:

Diameter and depth of well, depth to principal water supply, distance from mouth of well to water, the manner in which the water is obtained at the surface, the quality of the water, the yield of the well, and the effect of pumping on the level of water.

This report may be obtained free of charge on application to the Director of the United States Geological Survey, Washington, D. C.

THE CHEROKEES' SIDE OF STATEHOOD

The Cherokee Advocate, the official paper of the Cherokee Nation, prints the following editorial which presents the Cherokee Indians' side of the Statehood Problem:

"Well, the Indians are not taking stock in the matter any way. They had been promised independent statehood whenever they felt that they were ready for it and although they showed by a vote of 65,000 that they were ready and wanted it, they have been practically denied it. Why? On account of politics, nothing more or nothing less. They have given the United States less trouble and have done more to uphold the stars and stripes perhaps, than any other tribe of Indians in the world. They assisted Jackson at the battle of Horse-shoe against the Creeks. They rendered assistance in the war of 1812, they furnished several regiments to the Union cause in the war of the rebellion, they furnished a part of the Rough Riders in the Spanish-American war. It was a Cherokee boy, Tom Isabel, who fired the first shot on the American side in the Santiago campaign, and continued firing until shot down. They have furnished some of the best young blood in the Philippine war also. Now, what do we get in return? Abrogation of our treaty pledges, absolute disregard for the laws of congress which promised a state government for the Indian Territory when they desired it. And also a total disregard for the wishes of the people of this territory who, at their own expense and time, drafted a constitution, pronounced by many as superior to that of many states, and adopted it by a 65,000 vote, which would have been double that amount had not the Oklahoma boomers and party

bosses got out and bluffed many of its supporters into staying away from the polls by every kind of threat, and God only knows what they might have done. Is this the great and good government that freed Cubans and Filipinos from the tyranny of Spain? Surely not."

ON INDIAN MUSIC.

The Musical Journal of the city of Chicago takes Indian Commissioner Leupp to task for asserting that Indian music is worth preserving from an artistic standpoint. Commissioner Leupp got his terms slightly mixed. The value of Indian music is ethnological, not artistic. The songs and musical conceptions of the aboriginal American possesses precisely the same interest to the student of his species as does the crude art work of the cliff dwellers. That and nothing more.

The whole history of human progress from primitive ignorance to its present position lies between the savage monchordic war chant of the American Indian and the glorious productions of a Mendelssohn and a Beethoven.

This same difference is found in all of the artistic efforts of crude and cultivated people. The imagination can scarcely bridge the gulf between the wigwam and the palace of Versailles; yet that gulf is not broader than the chasm between the Modoc war song and the Sonata Appassionata.

Even in races which have more musical capacity than the Indian, the comparison still holds good. The negro, the Kanacka and some of the South Sea Islanders have composed many beautiful melodies; but in all cases the beauty is superficial, composed of primordial musical characteristics.

Music is the profoundest instrument for the expression of those general ideas which appeal strongly through the emotional nature; hence that race whose existence on earth has been the richest and the fullest, can write the music for civilized humanity.—Muskogee Phoenix.

NOT ASHAMED OF IT.

Tulalip, Washington, Feb. 28, 1906.

INDIAN SCHOOL JOURNAL, Chilocco, Okla.

Herewith please find U. S. postal money order No. 18918, payable to the order of the INDIAN SCHOOL JOURNAL for which please send one year beginning with the March number, 1906, THE INDIAN School JOURNAL to William Shelton, Tulalip, Wash., Tulalip Indian Agency.

The Tulalip article in the February number, pleased us all very much, as does the whole magazine every month. You publish a magazine that I am not ashamed to send to my friends.

Yours truly,
PERRY L. SARGENT, Clerk.

Review of the Books Received

FARM BUILDINGS is a collection of plans of horse barns, dairy barns, cattle barns, sheep folds, swine pens, poultry houses, silos, ice houses, and general farm buildings from drawings of buildings actually built, together with a discussion of the best location and general arrangement of the farm buildings. It is in the main a compilation of the best plans submitted to the Breeder's Gazette by the farmers and stockmen of the United States in recent years. It is not a book of proposed plans for farm building, but for the most part is a presentation of actual construction by practical men. Many general propositions and many matters of detail possessing real value to a prospective builder may be gleaned from a study of this book. The book is edited by S. H. Sanders of the Sanders Publishing Co., Chicago, and may be purchased at \$1.50.

SHORT-HORN CATTLE is the title of a book prepared by Alvin H. Sanders, managing editor of the Breeder's Gazette, and deals with the history and records of the breed in the United States and Canada. The introduction tells of the origin and development of the ancestral home of the breed, and gives a detail account of the early importations into this country. Virginia led in the importation of the breed and it was from the stock in this state that the breed, working its way through Ohio, Indiana, and Illinois, gradually reached Missouri and the entire west. While the breed has perhaps failed to carry off the international Championship for some years, yet it has more friends than any other breed of its class and its many admirers will appreciate this permanent record of the history and development of the breed in America. It is a book of 900 pages, full of interesting matter, nicely bound, and worthy of a place in every farmer's library. The Sanders Pub. Co., Chicago. Price \$2.50

HORSE BREEDING is a standard work which deals with the principles of breeding and the law of heredity especially as related to the breeding of horses. A previous edition was translated into the German by the celebrated European authority on the subject of breeding, H. von Nathusous. In this, the tenth edition, the volume is much improved and enlarged. It gives valuable information as to the selection of breeding stock, the manage-

ment of the stallion, the care of brood mares and of the foals. All the breeds are described as to their general characters and adaption to special kinds of work. The illustrations are typical and characteristic of the breeding represented. It makes a complete study of the dentition of the horse, and shows how to tell the age of a horse. A valuable addition to the book is the chapter by Dr. James Law of Cornell University, on the Diseases of the Generative Organs, taken from a recent government publication on the Diseases of Horses, especially that portion devoted to difficult parturition. In its new form the book is more complete than in previous editions and is a valuable aid to either the practical breeder or the student. The book is for sale by the Sanders Publishing Co., Chicago, at \$1.50

CATTLE BREEDING by William Warfield of Grasmere Farm, Lexington, Kentucky, author of "A History of Imported Short-Horns," is one of the best treatises on the theory and practice of cattle breeding in a masterly way, devoting chapters to the breeding laws of heredity, atavism, prepotency and variation. Heredity is spoken of as the "Breeder's Corner Stone." Part Two takes up the application of the theory to the practice of breeding and contains a long chapter on the History of Breeding Methods. "Experience," he says, "has from immemorial days been one of the great guide-posts erected on the way through life. What we can glean from the trials of other breeders in pursuit of the true method of breeding cannot but prove of value to us, then, and approaching it in the attitude of real seekers after truth we may, perchance, be vouchsafed a glimpse that may be of some value to all who would learn the lesson of their lives." Frequent reference is made to the experiences of Robert Bakewell, the pioneer and founder of modern breeding methods, as well as to those of the Colling Brothers, Thos. Bates, and others connected with the history of breeding methods.

The author, Mr. William Warfield, has the honor of having originated one of the best strains of Short-Horns yet envolved by the breeders of the U. S., "The London Duchesses." The last part of this valuable book treats of the Practice of Breeding, and, being written from experience, it should be very helpful to modern students of this subject. The book has a permanent place in the literature for its kind. It is published by the Sanders Publishing Co., of Chicago. The price by mail is \$2.

The News at Chilocco

REPORTED BY STUDENTS.

Watch the green coming.

The gardeners are busy people.

A nice Easter program is being prepared.

The farm boys got their oats in quite early.

Lucy Collins has returned to Chilocco to attend school.

Mr. Crain's mother visited him a few days early in March.

A new hot water heater has been placed in the boiler room.

Russell Warrior has been promoted to captain of C. company.

Prairie fires have been quite common lately. They show up finely at night.

It turned winter again March 10th and made us hunt for our winter wraps.

Jacob Duran, formerly our baker, is now located at the Pawhuska school.

A good many department teams of basketball players have been organized.

We are having opening exercises for the upper grades in the S. L. C. room.

Mr. Lipps has been kept busy conducting special examinations for some time.

Bertha Manatowa and Marv Velter are having their eyes treated in Wichita.

Mr. Bell's detail has been doing some good work on the driveway across the lake.

The new poultry building is completed and is a finely arranged one for the purpose.

We have had some nice class-room experiments in the testing of vitality of seeds.

Baseball is the great recreation now. K. U. will open up the season here on the 22d.

We received a fine bunch of Moqui children from Keam's Canyon recently—ten in all.

Mr. Hauschildt received two new wheat drills from the St. Louis warehouse recently.

While the water in the Lagoon is low, work has been commenced on squaring it up and widening it.

Chilocco's girls defeated the girls from the Arkansas City High School March 9th, in a slow game of basketball.

Mary Rhodes and Martha Arnold were delegates to the Oklahoma Y. W. C. A. convention held in Oklahoma City.

All school children at Chilocco will have gardens this year. The boys from fifth grade up will have small fields instead.

Mrs. Ada Brady of Tulsa I. T., spent a few days with us this month. She is correspondent for The Statehood Magazine of that city.

During the month of February Mr. Dodge, the manager of the baseball team got up a basket supper to raise money for uniforms.

The seventh and eighth grades have been doing some practical language work, answering advertisements of seed and poultry firms.

The domestic science class prepares a supper once a week without assistance, as a sort of review of the week's work and to demonstrate their ability.

The ice plant is progressing rapidly. An expert from the factory is here installing it and we have hopes that we shall be able to keep cool next summer.

The Sequoyah Literary Club gave an excellent program to dedicate the opening of their fine new hall. A general good time in the gymnasium followed.

Ten high-grade Durham cows and a sire have been sold by Superintendent McCowan to Agent Carroll, Mescalero, New Mex. They will be shipped this month.

Word has been received by THE JOURNAL of the death of Julia Yellowhair, who recently left Chilocco for her home on the Rosebud reservation, S. D. She died March 6th.

Mr. and Mrs. Conser spent two weeks at Chilocco recently. We were very glad, indeed, to meet Mrs. Conser, and to renew our acquaintance with our esteemed supervisor.

Mr. Potter, who recently resigned his position as dairyman at Chilocco and went on his claim on the Uintah reservation in Utah, writes that he is getting along nicely and likes his new home.

We had an impromptu fire drill one day recently. A piece of timber from a trestle fell upon the whistle and in almost no time all the boys and girls from the school building and departments were in line.

Mr. Risser arrived from the Philippines a few days ago and is now at Chilocco in the midst of the agriculturalists. He is planning some fine work in experimental plant growth, school gardens, experimental plots, etc.

Adabelle Foster, a Chilocco girl, writes Supt. McCowan that she is doing well and nearing her graduation at Tours Infirmary, New Or-

leans, La. She served here in our school hospital three years and is fitting herself with the attainments of a first-class nurse.

The girls from Stillawter defeated the Chilocco girls at basket ball in our gymnasium by a score of 27-25. It was a good game. There were too many tall girls in the opposing team for our girls to make their usual brilliant plays. As it was, however, they put up a fine game.

Leon Poitra, formerly of Genoa and later graduate of Chilocco, is married. The Forest City Press has the following account of his wedding. "The groom has been the instructor in shoe and harness making at the Cheyenne River Boarding School, also musician, for the past two years, and is well known for his sterling qualities and exemplary habits. The bride is connected with one of the oldest families on the reservation, has attended a number of schools, and recently has been holding a salaried position at the Cheyenne River Boarding School."

The Shamrock Trio gave us an evening of genuine enjoyment on March 12th. They have a varied program of readings, songs, and selections for the harp. Miss McElroy, the harpist, is certainly a wonder, as she is very young and at the same time an accomplished musician. Miss Gibson, the contralto, won the hearts of the audience completely. Miss Esther Lewis is one of the best readers we have heard. The general verdict seemed to be, "the best number we have had." We recommend the Shamrock Trio to any school desiring a high class entertainment.

Where the Print shop used to be, under Hawthorn Hall, is now the Sequoyah's headquarters and lecture room. Mr. Birch, the society critic, and members of the Sequoyah Club have worked hard and earnestly for this new acquisition and they are proud of it. The room is nicely fitted up with an organ, desks and one-armed, flemish oak lecture chairs. The dedication of the headquarters was held February 16th. We give the program:

Speech.....	George Selkirk
Selection.....	Male Quartette
Monologue.....	J. C. Bartholomeau
Club Swinging.....	Messrs. Hill and Selkirk
Sequoyah Alphabet.....	Theodore Edwards
Address By Critic.....	Mr. C. E. Birch
Selection.....	Male Quartette

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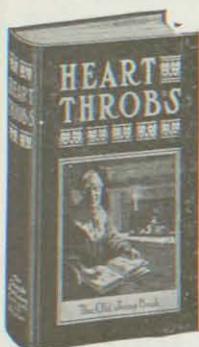
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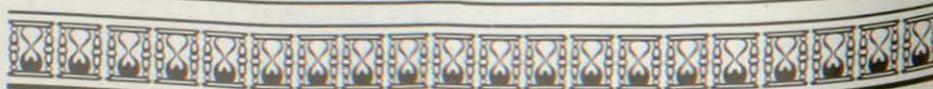
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