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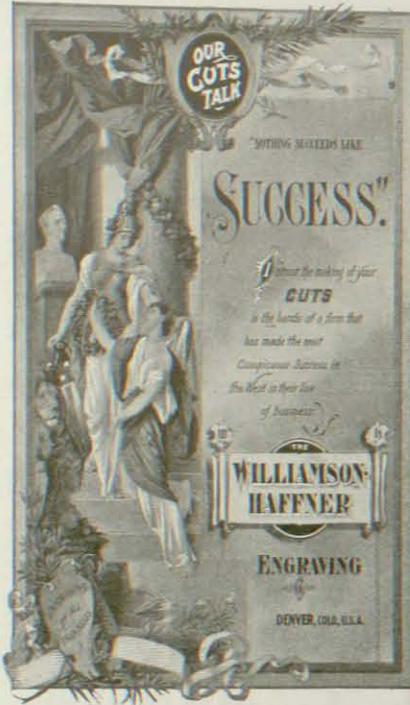
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ACOMA POTTERY—NAVAJO BLANKETS  
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# The INDIAN SCHOOL JOURNAL

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

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

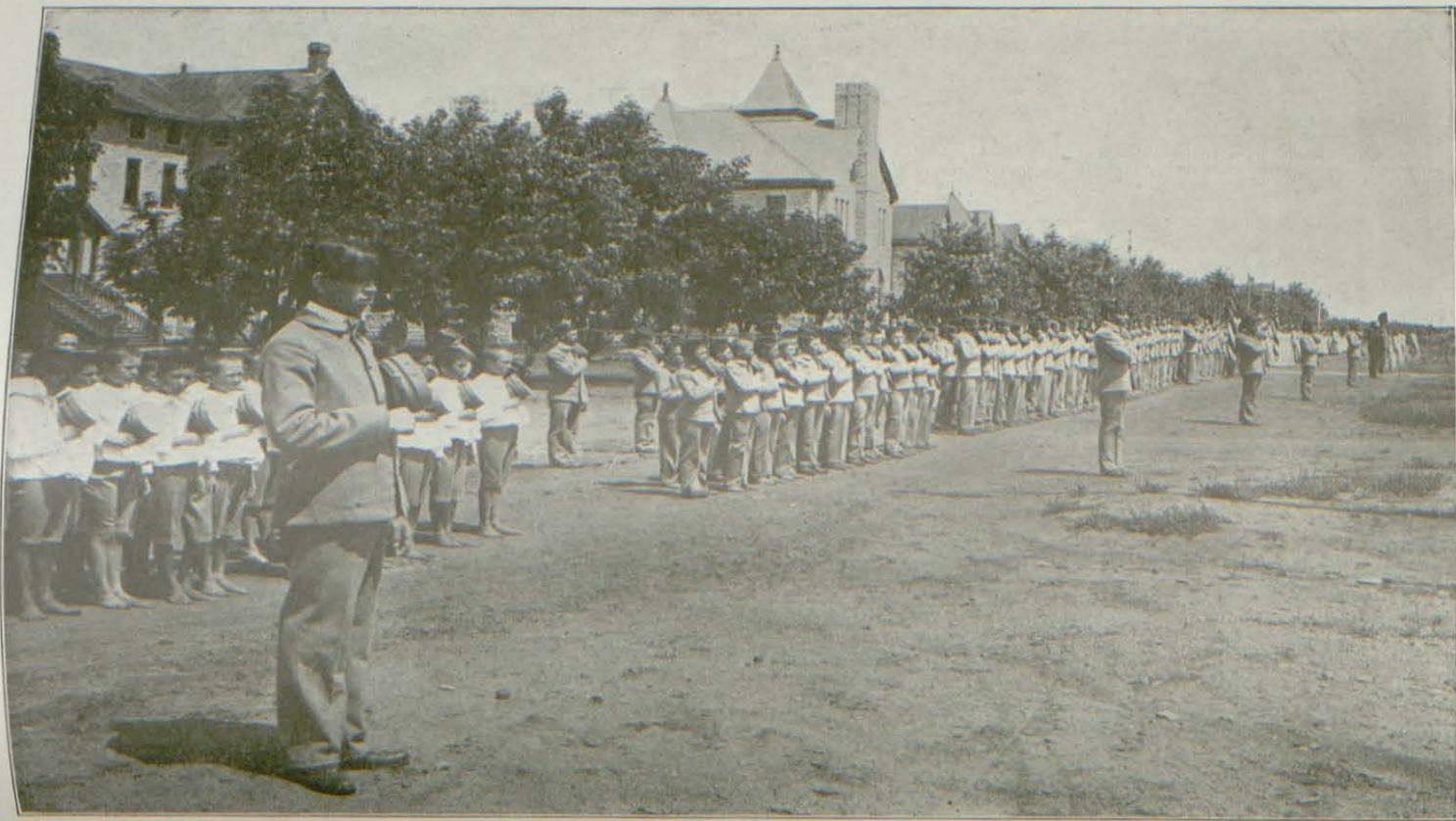
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THE INDIAN SCHOOL JOURNAL is issued from the Chilocco school's printing department, the mechanical work on it being done by students of the school under the direction of the school's Printing Instructor.

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

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STUDENTS AT CHILOCCO SALUTING "OLD GLORY" IN FLAG DRILL.

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# The Indian School Journal

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

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VOLUME SIX

FOR APRIL

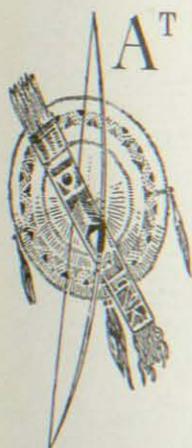
NUMBER SIX

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## NATIVE MUSIC OF THE NORTH AMERICAN INDIAN

BY HAROLD A. LORING,  
SUPERVISOR NATIVE INDIAN MUSIC.

### ARTICLE III.



AT THE commencement held at the Carlisle Indian School in March, one of the Native Indian songs was sung by some of the pupils, the accompaniment being played by the Carlisle Indian Band. This is the first time that any of the genuine Indian music has been thus interpreted by Indian pupils only, before a white audience, at any of the non-reservation schools. It met with instantaneous success, showing the demand for the genuine aboriginal music rather than for the many cheap imitations which have lately been thrust upon the public.

Many letters have been received asking for this or other native songs in a harmonized form. In the foregoing articles, examples of Indian music have been given, but each time the melody only has been printed. It is now my purpose to give a theme

with harmonizations, but a few words should first be written relative to the harmonization of Indian songs in general. The Indians never sing their songs in any form other than the melody, yet there is little doubt but that they inwardly feel and hear a harmonization as distinctly as if it were being sung. I have often gone to the piano in company with an Indian, and have asked him to listen attentively while I played one of the songs of his tribe. First I would play the melody only, and would ask him if that were right, if it sounded satisfactory, and the reply would usually be in the affirmative. Then I would play the same melody with a harmonization, and he would generally say, "It sounds right, and yet it is queer; it is not just complete." I would play a different harmonization, asking him to stop me when it did not satisfy him, which he would do. In this way I have gone over and over the same song, finding out the chord formations that were most satisfactory to the Indian, and have adopted these.

I have selected for this article a song

of the Ghost Dance as a fitting illustration of a native song which has been harmonized. This theme has been successfully harmonized by two American musicians who have done much to arouse an interest in the native music of the Indian—Miss Alice Fletcher, of Washington, D. C., and Mr. Arthur Farwell, of Newton Massachusetts.

In Figure 1 we find the simple melody of the song of the Ghost Dance.

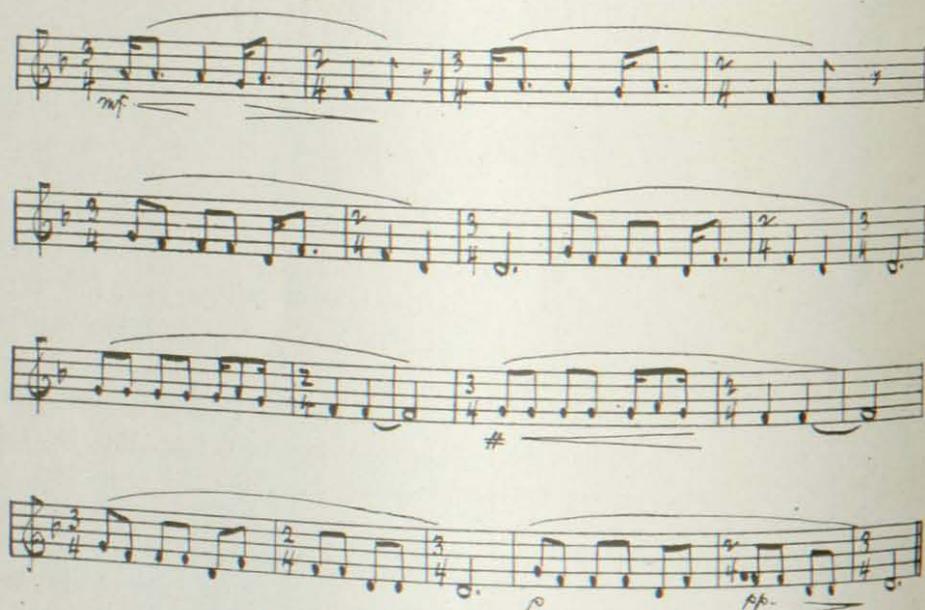


FIGURE 1—SONG OF THE GHOST DANCE.

Miss Fletcher, in her book entitled "Indian Story and Song from North America," writes of this song of the Ghost Dance as follows:

"There are few more pathetic sights than that of an Indian ghost dance,—pathetic in itself, not to consider the gloomy background of fear inspired by it in the minds of so many of our own race who have so widely misunderstood its meaning. The ceremony is but an appeal to the unseen world to come near and to comfort those who have been overtaken in the land of their fathers by conditions both strange and incomprehensible.

"The ghost or spirit dance is a modified survival of several ancient cere-

monies blended into one and touched here and there with ideas borrowed from our own race.

"In the hypnotic vision which follows the monotonous dance, the landscape of his former days, untouched by the white man, appears to the 'controlled' Indian: the streams wander through unbroken prairies; no roadways, no fields of wheat, intrude upon the broad stretches of native grasses; the vanished herds of buffalo come back to

their grazing-grounds; the deer and the antelope, the wolf and the bear, are again in the land, and the eagles look down on the Indian villages, where are to be seen the faces of old friends returned from the spirit realm. These are the scenes which come to the homesick Indian, who is stranded in his native land, his ears filled with foreign sounds, his old activities gone, and his hands unskilled and unable to take up new ones.

"The ghost dance is the cry of a forsaken people, forsaken by the gods in which they once trusted—a people bewildered by the complexity of the new path they must follow, misunderstood by and misunderstanding the race with

whom they are forced to live. In this brief ceremony of the ghost dance the Indians seek to close their eyes to an unwelcome reality, and to live in the fanciful vision of an irrevocable past."

## Ghost Dance Song

Harmonized by Alice C. Fletcher

*Solemn and flowingly.*

Figure 2, above, gives Miss Fletcher's harmonization of the song.

The Wa-Wan Press, of Newton Center, Massachusetts, has brought out a collection of native musical themes harmonized by Mr. Farwell, under the title of "American Indian Melodies." In this collection Mr. Farwell, in writing of this song of the Ghost Dance, says:

"The Song of the Ghost Dance is the most deeply and broadly pathetic of any of the songs. Deep, for it cuts at the very heart of the Indian's life, his love of his hereditary surroundings and his racial traditions; broad, for it pertains to the entire Indian race. This song reveals the pitiful consciousness of a lost cause and a doomed race. In the extremely gradual extinction of Indian life and rights is something more deeply tragic than in the sudden annihilation of a nation, as in the case of Poland. The song, steeped in tragic gloom from first to last, tells the story plainly. Just once, when it passes to F major, is struck a more tender human note, but so plaintive that it but adds to the pathos of the whole. There is something objectively stoical in the syncopation of the first phrase, and its repetition. The following group of antiphonal phrases is subjective in its expression,—a species of dream-sadness, echoing from afar. The third group, beginning in F major, expresses pure human yearning, direct and unequivocal. The final return of the second group leaves one at last in a dream-world of sadness, from which there is no egress. A vast chorus, or the profound tones of the orchestra, would better suffice to give expression to this song, which stands for no single individual, but for the entire Indian race."

Figure 3, on next page, gives Mr. Farwell's harmonization, arranged, as is Miss Fletcher's, for the piano.

# SONG OF THE GHOST DANCE

Harmonized by  
ARTHUR FARWELL.

With solemnity and breadth.  $\text{♩} = 52$ .

The first system of the piano accompaniment consists of two staves. The upper staff is in treble clef with a key signature of one flat and a 3/4 time signature. The lower staff is in bass clef with the same key signature and time signature. The music begins with a mezzo-forte (*mf*) dynamic. The right hand features a melodic line with eighth and sixteenth notes, while the left hand provides a steady accompaniment of chords. The system concludes with a fermata over the final measure.

The second system continues the piano accompaniment. It features dynamic markings of *even and sustained* and *more softly*. The right hand has a melodic line with some rests, and the left hand continues with chordal accompaniment. The system ends with a fermata.

The third system of the piano accompaniment includes dynamic markings of *cresc.* and *f*. The right hand has a more active melodic line with eighth notes, and the left hand provides a steady accompaniment. The system concludes with a fermata.

The fourth system of the piano accompaniment features dynamic markings of *mf* and *p*, and a tempo marking of *poco rit.*. The right hand has a melodic line with some rests, and the left hand provides a steady accompaniment. The system concludes with a fermata.

## COST OF BOARD AT INDIAN SCHOOLS PER MONTH.

The following compilation of the cost of board for employes at the different Indian schools in the Indian Service has been made by the office at Washington, for publication in THE JOURNAL.

Albuquerque, Boarding, \$13.00, Day, each, \$15.00; Blackfeet, \$14.00; Cantonment, \$12.00; Carlisle, \$11.00; Carson, Boarding, \$11.00, Day, each, \$15.00 to \$20.00 to \$30.00; Chamberlain, \$9.00; Cherokee, \$8.00; Cheyenne and Arapahoe, \$10.00; Cheyenne River, Boarding, \$9.00; Day, each, \$10.00; Chilocco, \$13.00; Colorado River, \$16.00; Colville, \$11.00; Crow, Crow Boarding, \$12.00, Pryor Boarding, \$9.00; Crow Creek, \$14.00; Flathead, \$12.00; Fort Apache, Boarding, \$10.00, Day, each, \$10.00 to \$15.00; Fort Belknap, \$12.00; Fort Berthold, Boarding, \$10.00, Day, each, \$9.00; Fort Bidwell, \$11.00; Fort Hall, \$13.00; Fort Lapwai, \$10.00; Fort Lewis, \$11.00; Fort Mojave, \$13.00; Fort Peck, Boarding, \$12.00, Day, each, \$12.00; Fort Shaw, \$15.00; Fort Totten, Boarding, \$10.00, Day, each, —; Fort Yuma, \$15.00; Genoa, \$11.00; Grand Ronde, \$6.00; Grand Junction, \$13.00; Green Bay, Boarding, \$—; Day, each, \$—; Greenville, \$12.00; Haskell, \$11.00; Havasupai, \$25.00; Hayward, \$9.00; Hoopa Valley, \$13.00; Jicarilla, \$13.00; Kaw, \$8.00; Kickapoo, Boarding, \$9.00, Day, each, \$12.00 to \$14.00; Kiowa, Fort Sill, \$10.00; Rainy Mountain, \$11.00; Riverside, \$12.00; Klamath, \$10.00; Yainax, \$11.00; La Pointe, Lac du Flandeau, \$10.00; Leech Lake, Leech Lake school, \$11.00; Bena Lake school, \$12.00; Cass Lake school, \$9.00; Cross Lake school, \$9.00; Red Lake school, \$10.00; Lemhi, \$11.00; Lower Brule, \$10.00; Mescalero, \$19.00; Moqui, \$14.00; Polacca day, \$17.00; Second Mesa day, \$14.00; Oraibe day, \$14.00; Morris, \$11.00; Mount Pleasant, \$13.00; Bay Mill day, \$12.00; Navajo, \$13.00; Little Water, \$12.00; Neah Bay, day, each, \$16.00 to \$18.00; Nevada, \$15.00; Omaha, \$10.00; Oneida, \$9.00; Oneida day, \$13.00; Osage, \$12.00; Otoe, \$12.00; Pala, Day schools, each, \$—; Pan-  
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## THE CHICAGO INDIAN WAREHOUSE.

Enough red tape has been untangled down at the office of the Government Indian warehouse, 265 Canal street, to let out nine clerks and employes, and Superintendent Roger C. Spooner is wondering how the business of the office is to be carried on from now until the beginning of the next fiscal year, says the Chicago Tribune.

The Chicago warehouse is the largest of the five that take care of the Indian supplies for the whole country, and from this city the lingering remnants of all the tribes get their yankee blankets and gasoline stoves, to say nothing of flour and boots and shoes and other things that have become necessities since the white man has become elder brother to the Indian.

The early fall is the busy season with Superintendent Spooner, for it is then that he is getting out his shipments in order to allow all supplies to reach the various agencies and schools before the beginning of the winter season with its bad roads.

Red tape in its most tangled form has its abiding place in the Indian supply purchasing department. There is no short-order business done there, and the agent 2,000 miles away has to make up his mind a year ahead of time as to what supplies he will need, and must figure on the growth of his wards in order to provide clothing of the right size.

Printed forms, filled out by the scores of agents at schools and agencies, come pouring

into the Chicago office before the estimates are made out, and the duplicates in Washington are used in making out the totals. Then bids are advertised for, and the commissioner with a force of assistants come on from the capitol to open them.

After being sampled by the inspectors, and the prices taken into account by the commissioner, the contracts are awarded and drawn up. Then confirmation must come from Washington before the superintendent may make requisition upon the contractors. In sixty or ninety days the goods are delivered to the warehouse and the task of distribution begins.

A most intricate system of check, duplicate bills and release is used before the supplies finally are on their way, and even then there may be a knot or two in the red tape before the Indian gets possession of a pair of shoes or enough flour for biscuits. Especially in the case of flour is this intricacy seen, for after the agent receives his supply he must send back a sample to this city and await the telegraphic report of a test before he can dole it out.

Just now seed potatoes are being sent out to the agriculturally inclined "Los," a carload of the tubers having been billed out to the Chilocco Agricultural School in Oklahoma this week.

Superintendent Spooner, who has been at the head of the local warehouse for nine years, spends his vacations in touring the western reservations, and becomes familiar with the needs of many of the tribes in this way.

#### The Cut Bank Boarding School.

The Cut Bank Boarding School at Browning, Mont., is pleasantly located on a beautiful stream of water, the Cut Bank river, and the buildings are completely surrounded by large trees.

The school is new and a modern plant, consisting of 5 brick buildings and a frame barn. The school is six miles from the town of Browning and Agency, and eight miles from the depot. The capacity is seventy-five with a full attendance of bright children.

The employees are: C. A. Churchill, superintendent; Drusilla Churchill, matron; Mary Matson, teacher; Eula Churchill, temporary teacher; James Welch, industrial teacher; John Burdick, engineer; Catherine Kennedy, seamstress; Mary Kaser, laundress; Elvira Sorkness, cook; Oliver Racine, night-watch.

Supt. Churchill took charge of this school January 13, '06, with no easy task before him.

Mr. and Mrs. Churchill are old experienced workers in the school service and were transferred here from Fort Hall, Idaho, where they had been the first in charge of that new plant. Having proven their worth in the building up of a new school they were chosen by the Department to be the first Superintendent and Matron of the Cut Bank School.

A school Band of fifteen instruments is being organized and nothing is going to be overlooked that will make the school second to none in the North-West.

AN EMPLOYEE.

#### The Boston Grannies Again.

Certainly the Indians as a separate and distinct element will disappear in the new state of Oklahoma. They will constitute only a small fraction of the population, and they will inevitably be rapidly merged to the mass of the people. They are bound to disappear as Indians.

This in fact is one of the most admirable features of the plan whereby Indian territory is to be joined with Oklahoma in a single state. Yet, singularly enough, this is the point on which the Indian Rights Association bases its objection to the bill now pending in congress. The association is in large part a collection of old grannies, which for several decades has made itself a nuisance by its interference with western people in dealing with the Indians. Its mischief has received much inspiration from Massachusetts and Connecticut people whose ancestors so thoroughly harried and exterminated the Indians in their neighborhood generations ago that they have since had no chance of knowledge of Indian affairs.

But the Indians concerned in Oklahoma statehood do not thank the Boston grannies for their meddling. The settled policy of the American people now is to break up the old tribal system, and to transform the Indian into a self-sustaining American citizen as rapidly as possible. Nothing could accelerate this process more than statehood for Indian territory and Oklahoma combined, and it is lucky that the Ancient and Honorable Society of Boston Grannies hasn't strength enough to prevent it. —Topeka Capital.

#### One of the Handsomest.

The INDIAN SCHOOL JOURNAL, published at the Indian Print Shop, Chilocco, Okla., is on our desk for inspection. It is the handsomest magazine that we have examined for a long, long time. It is simply an ideal in regard to workmanship. —Howard County Advertiser, Fayette, Mo.

# THE MEDICAL DEPARTMENT OF THE U. S. INDIAN SERVICE

BY GEO. W. WIMBERLY, M. D.

## ARTICLE I



**L**EAVING aside the question as to the wisdom of the government's policy toward the Indian, which is being so widely discussed at present, the fact remains that millions of dollars and the labor of hundreds of men and women are expended annually in the

effort to educate and civilize this race. It is also certain that these large expenditures will continue for many years to come, and a much more pertinent question, to my mind, especially for the consideration of Indian service employes, is whether or not the benefit being derived is commensurate with the outlay. In other words, does the government, or the Indian, get the full worth of the money?

Several years' work in the field have led me to believe that most branches of the service are approximately efficient and are becoming more so. The old policy of herding Indians onto a reservation, feeding them, clothing them and altogether coddling them into an arrogant and puerile dependency, is as far behind the present plan of making them into self-supporting and self-respecting citizens as it was ahead of the still older program of hunting them down with blue-coated cavalry. So, also, in Indian schools the methods have changed, both in the literary and industrial departments, to meet the changing needs of the pupils and to conform to the natural trend of such matters. And withal, the Indian is being driven slowly but surely into civilization; if he survives physically he must inevitably become civilized.

But, will he survive physically? I am committed to the belief that, after all, this is the real Indian problem; and that the future of this race depends in a far greater measure than is realized, or will be admitted, by those in authority, on the intelligent conduct and administration of the Indian medical service. And by this I do not mean the mere buying and dispensing of drugs, but that supervision of sanitary matters and that regulation of manners, morals and habits which the term "medical service" embraces.

Notwithstanding, however, the manifest importance of this branch of the service and despite the fact that so many changes have been made in other departments of the work in the line of improvement and betterment, the medical department is woefully inefficient and remains at present practically what it was thirty years ago. This is the more remarkable when we consider the vast progress medicine and surgery have made during recent years. Indeed, the science of sanitation has grown up almost entirely within the past three decades.

Of course, the appointment of new physicians from time to time has added some of the present-day spirit of progress to the work, but when an ambitious doctor, filled with the enthusiasm of modern medicine, enters a service so far behind the times and meets with the rebuffs which his efforts to keep abreast are sure to encounter, to say nothing of the spirit of disesteem usually accorded him, he generally does one of two things—either gets out or drifts into the rut and becomes merely an In-

dian "medicine man." There are, of course, exceptions,—men who, despite the handicaps presented by being forced to adapt modern methods to antiquated facilities, have still contrived by hard work and sacrifice to keep reasonably near the van of medical thought and practice. These men deserve credit, as do those first mentioned deserve condolence. Still, not too much condolence, for I would not be misunderstood to mean that the physicians themselves are not in some measure responsible for existing conditions.

Realizing then, the importance of the medicine branch of the service and the fact that it offers room for infinite improvement, even without increased expenditure, I have presumed to set about the preparation for THE JOURNAL of a few papers dealing with this department, its scope, its limitations and such measures as might—were they instituted—increase its efficiency. These papers are to be in no sense technical or scientific, though some reference to health conditions existing among Indians will be necessary to a clearer conception of the needs of the service; these I shall endeavor to present in as interesting a manner as possible. And while I shall criticize whenever and wherever I feel criticism is called for, I shall not do so in a spirit of mere criticism alone, but with a desire to better the service by showing its weak points and trying to suggest remedies therefor.

I also wish to say that while the task thus outlined is a self-imposed one, I am entering into it with considerable trepidation, and any suggestions, especially from Indian Service physicians, either resident or contract, will be appreciated. That these suggestions may be more intelligently made, as well as for the purpose of simplifying

the subject, I give below a general outline of the most salient points to be dealt with, of course reserving the right to make such changes in this plan as further study and discussion may show the necessary for.

1. Health conditions among Indians and common-sense suggestions for their betterment:

- (a) Tuberculosis and scrofula.
- (b) Skin diseases.
- (c) Eye diseases.
- (d) Other diseases.

2. The scope of the Indian medical service and the relation of the physician to the conduct of agency or school:

- (a) Agency work.
- (b) School work.
- (c) Work among employes.

3. The drug supply.

4. The advantages and disadvantages of employing contract physicians.

5. How far is the Indian Office responsible for existing conditions?

6. The ideal medical service and how it may be approximately attained.

#### *Health Conditions Among Indians.*

Naturally, these differ somewhat, according to the locality of the reservation. One would hardly expect to find conditions in the far north and west similar to those in southern Arizona and New Mexico, and between these extremes exists all the gradations due to the diverse climatic peculiarities of the intervening territory. But, aside from these differences, it is a fact that the habits of life and temperament of all Indians are more or less similar and have begotten certain universal physical tendencies; it is these that are of special interest here.

*Tuberculosis.*—A little less than two years ago, while on a detail to Washington, the writer had occasion to review and brief more than a hundred reports, made by Indian service doctors

on health conditions at the various agencies and schools; and while these reports differed widely on almost every other subject—a fact which I shall refer to more fully in a later paper—there was a remarkable unanimity of opinion in regard to the widespread prevalence of tuberculosis among Indians. No matter from what section the report had come, with but few exceptions, this was the chief point urged, and the total evidence of the extent and fatality of this disease was appalling. Indeed, with the present imperfect system of acquiring accurate data, it is impossible to estimate the full measure of its ravages. In my four years' work as agency and school physician, during which time I have seen many Indians die, I have scarcely known of a death that was not due, directly or indirectly, to this cause. Even in those epidemics of smallpox and measles which have come under my notice the fatalities have been almost wholly amongst those affected with or predisposed to tuberculosis.

These facts appeal to us more forcibly when we consider that most of the Indian reservations are located in those sections of the country most highly recommended to tuberculous patients as being less favorable to the spread and progress of the disease. In the vicinity of the school over which I now preside a case of consumption among the whites is practically never seen; nearly all deaths among the Indians are occasioned thereby.

Any effort to assign a cause for this wide prevalence of tuberculosis among Indians naturally brings up the question of their previous physical condition. Were they, in their wild state, free from the disease, and, if so, when did it make its appearance? And have the efforts to civilize them borne any part in its causation and spread?

Tradition tells us that the race was originally rugged, and even old Indians today claim to remember and delight in speaking of the time when all Indians were healthy and when few died. These old fellows, however, are prone to date all their woes from the advent of the white man, and it is well to remember this in giving credence to these tales. Also, the fact that one of their strongest superstitions forbids any reference to their dead may account, in part, for the reputedly low death rate of former times.

It is undoubtedly true that the disease has been amongst the Indians for many years, though, in their former wild, nomadic life, it was naturally less prevalent and less fatal than at present. Probably the past twenty-five or thirty years embraces its most virulent period, and the change from their old habits and customs to their present one is unquestionably responsible in a large measure for this increased virulence.

So long as the Indians were free to move about at will, camping in one place today and another tomorrow, there was little opportunity for the collection of filth and refuse so often seen in and around their present day habitations. Then, too, their old practice of burning tepees and all the property of those who died, a practice which is becoming less and less prevalent as the Indians' poverty and mercenary instinct increase, served to destroy many sources of infection. Couple with these factors the active out-door life and abundance of wholesome food to which they were accustomed and it is not difficult to understand why the disease made so little progress among them.

In contrast, however, we have the Indian home of today. Usually it is a small hut without provision for venti-

lation. It is built to accommodate a family of two or three persons, but is frequently occupied by ten or twelve. In winter it is invariably overheated, and I have often pushed open the doors of such places, occupied for hours by unwashed Indians, to be almost overcome by the draft of unspeakable foul air that rushed out. After remaining for half a day in this atmosphere, during which time all his vital forces are relaxed, an Indian thinks nothing of going out directly into the coldest weather—a practice which needs no comment.

It is also in a place like this that their sick are cared(?) for, the only difference being that sickness offers excuse for even more visitors than usual, who come to fill the already overcharged air with the music from their tom-toms and medicine gourds. And as no provision is ever made for the disinfection or disposal of sputum and other emanations from the sick, these, with their myriads of deadly germs, are contributed to make up a sum total of atmospheric impurity which does away with all wonder that the Indians are fast falling victims to the scourge, consumption; and considering the fact that their children are born and brought up among these conditions we easily understand why their resisting powers are weak and their vital capacities limited.

The food of Indians has likewise been a factor in weakening the race. It is often poor and more often poorly prepared. They set out to make bread like the white people and usually produce a sodden mass of disgust-

ing unwholesomeness. Their meat, when they have any, is of inferior quality and frequently from diseased animals\* and much of their food is derived from the cheap canned goods on the market which are poisoned with preservatives.

The question of improper food is especially important in connection with the treatment of the sick, and no doubt many deaths might be prevented, particularly among the infants and young children, if the agency doctors had at their disposal such articles as would enable them to regulate the diet of their patients.

In the matter of clothing the Indian again shows lack of judgment. He dresses too warmly in summer and not sufficiently so in winter. In bad weather he exposes himself recklessly, after which it never occurs to him that a change of shoes or raiment might be desirable.

Bathing, or rather the lack of it, is also a factor, for while some Indians do bathe occasionally in the rivers and creeks during warm weather, in cold weather they never bathe. Aside from the general beneficial effects of systematic bathing and habits of cleanliness, we must also remember that a clogged cuticle means, vicariously, more work for both kidneys and lungs, and in one whose breathing capacities are already encroached upon by disease, the neglected bath exerts an influence not to be disregarded.

Acting in league with these influences is that exerted by alcohol, indulgence in which beverage produces the same effect on an Indian as on anyone else—increases his liability to infection and lessens his resistance to disease after its contraction.

Also, especially in small isolated tribes, the practice of intermarriage

\*A recent article by Dr. Robinson in the Review of Reviews refers to tuberculosis meat as a direct source of infection among the Indians. This is probably the case very rarely as most Indians cook their meat by boiling it, and, in my observation, it is more apt to be overdone than otherwise, consequently it is probable that all direct infective agents, such as germs, are destroyed. The influence of diseased meat is more in the line of improper nourishment and ptomaine poisoning.

has contributed to the physical degeneracy of the Indian and helped to make him a ready victim to phthisis.

The causes thus far cited relate wholly to camp life, though of course, they have a direct bearing on the prevalence of tuberculosis in the schools, since it is impossible, even with the most rigid examinations, to exclude from enrollment all those children who are predisposed to, or even actually infected with the disease. No matter how careful the examining physician may be, some cases will get in. The likelihood of admitting tuberculous children into the schools is increased by the present administrative policy of judging a school's prosperity by its average attendance and granting it official favors in proportion thereto,—a policy which often tempts the doctor to stretch his judgment, if not his conscience.

Once the child enters school, the question arises as to the influence of school life on his physical welfare and on the spread and progress of tuberculosis. The one great argument which Indian parents always put forth against sending their children to school is that the schools are breeding places for consumption and that the pupils sicken and die. To us, with our preconceived ideas of sanitation and hygiene, it is incomprehensible that the change from the squalid camp to the comparative luxury of the school could result in anything other than the child's physical betterment, and in the main this is true. Nevertheless, all workers among Indians are familiar with many sad instances where little fellows have entered school in apparently the best of health, yet who shortly began to droop and fail, or else who, from some slight distemper, drift into those well-known symptoms which end only in dissolu-

tion. There can be no doubt that many of these would have withstood the disease for a much longer time, and some of them indefinitely, if they had been left alone at camp. But, having already adjudged the camp so unsanitary, how are we to account for such cases?

Aside from the too frequently observed practice of keeping school children housed in a warm room for several hours and then permitting them to rush out into the cold air, and a few others of minor significance, no satisfactory explanation can be given.

In my opinion homesickness is a potent factor. The old sentiment, "There's no place like home," is a universal one and is not confined to the civilized breast. The Indian may not understand its metrical expression as you or I do, but he feels its truth, nevertheless, and we might do well to remember this when by cajolery, bribery and force we drag him from his native environments and place him among the strange surroundings of school life. True, we might give him in exchange for the squalor and filth of his camp, the modern appointments of our boarding schools, and that to us seems sufficient. The Indian, however, rarely appreciates the advantages of such an exchange and no doubt his highly emotional mind often turns back, with unspeakable yearning, to the freedom of the camps and the society of his indulgent parents. Still, it is not merely the sentiment of these things that I wish to consider, but rather that intangible and subtle yet powerful influence which the mind exerts over the body and by virtue of which a drooping spirit begets a drooping vitality, and which either renders the system a fertile field for infection or else furnishes tinder for the already present though dormant spark of disease.

Scrofula among Indians is merely a manifestation of tuberculosis and is especially prevalent in those tribes given to intermarriage.

*Eye Diseases.*—These rank in prevalence next to tuberculosis, and, in many instances are due indirectly to the strumous conditions produced by that disease. Of course, lack of cleanliness and proper care for the simpler inflammations of the eyes lead to many of the severer cases seen, such as granulated lids and corneal spots.

*Skin Diseases.*—Of these the various forms of eczema are the most common. They are due in a large measure to uncleanness and the strumous tendencies above referred to. Probably diet also has some bearing.

*Other Diseases.*—Naturally a people so prone to tuberculosis by reason of hereditary tendencies are also liable to those other affections having a predilection for lung involvement—the various forms of pneumonia. In a like manner, his aversion to soap and water and other agents of cleanliness render the Indian more susceptible to the contagious exanthemata such as measles and smallpox. Aside from these peculiarities, I have not found the Indian different from the white man in matters of sickness and health.

Measures for the betterment of the above described conditions naturally relate to the securing of better sanitation in the home life of the Indian, furnishing him with better food, disinfection in cases of tuberculosis, more thorough and systematic medical treatment, etc. While it is easy enough to make a list of these things, their practical introduction and application present altogether a difficult problem.

In the first place, the Indian objects.

He has little faith—and little cause for faith—in the white man's medicine. The present approved ideas of treating diseases, especially consumption, embrace a complicated mass of procedures which are entirely beyond his comprehension or his patience, and the most that can be done in many cases is to administer a little medicine. Even this will not be taken for long unless marked benefit follows its use. In fact, the majority of sick Indians turn their faces against all treatment and actually oppose any measures suggested for their relief.

Still, with an organized medical corps and an improved armamentarium much can be accomplished, and I believe, with the support of the Indian Office, the field for systematic study and research can be made extremely attractive to the physicians as well as profitable to the Indians.

Of course this would embrace more or less active federal interference and the establishment of sanatoria, and in this connection I am glad to note that the present Indian bill carries a provision for an institution of this kind.

#### Shoshone Opening Postponed.

The senate committee has agreed to the postponement of the opening of the Shoshone Indian reservation in Wyoming from the middle of June until the middle of August. This will enable the railroads to complete their lines into the new land and provide for the transportation and comfort of the enormous crowds that are expected to participate in the distribution. The Northwestern lines are now within thirty miles of the edge of the reservation. The Burlington has a longer stretch to build, but ought to be on the ground by the middle of the summer.

The government will distribute at this opening 1,400,000 acres of land, or more than three times the area disposed of in the famous rush to Bonesteel. It includes grazing, mineral, forest, and agricultural lands, a great deal of the latter being susceptible of profitable irrigation. The location of the reservation in the heart of the Rocky mountains and not far from the Yellowstone Park region will make it more than usually attractive to and seekers.

CHILOCCO INDIAN BASKET BALL TEAMS  
Year 1905-6



TEAM OF YOUNG MEN STUDENTS



TEAM OF YOUNG LADY STUDENTS

## GIRLS' BASKET-BALL AT CHILOCCO.

This is the first year for girls' basket ball at Chilocco, but it is the forerunner of many pleasant years to come, we hope.

At the beginning of the year there were only fifteen girls who cared enough about the game to get out for regular practice. Now, it has become so popular, it is impossible, for lack of time, to accommodate them all. This is the first season for many of the girls, but they have developed team work, accuracy of catching and goal throwing, and some signal playing to a surprising extent.

The line-up of the first team is as follows: Guards: Martha Metoxin, Lucy Snyder. Centers: Nancy Faw Faw, Maud Sweet. Forwards: Josephine Parker, Bertha Manitowa. Substitutes: Helen Mitchell, Marian Nolin, Nannie Long.

We have played with the following teams: Ponca City, Wellington Summer School, Stillwater Agricultural College, Arkansas City High School and others. In all the games, except the one with Stillwater, we have been victorious. That score, 25 to 27, did not discourage us, as our team lacked height, but played with them at every other point.

We have five more games this spring, three return games and two with Winfield College.

We play by girls' rules entirely, except we sometimes use an open field instead of a divided court. Much has been said for and against the open field for girls' play. The girls here much prefer the open field. They say it makes the game livelier, as it gives more opportunity for team work. Many will say "Yes, but my girls can not stand so much running. Are Indian girls so much stronger than white girls that they can endure such vigorous exercise?" Yes and no. As far as their being stronger than the white girl, I should say the reverse were more often true. It is wholly dependent upon the training the girls receive.

The average white girl does no manual work while going to school. If she does a few household duties, her parents think that is sufficient. Her time is occupied almost entirely with the study of books.

The Indian girl studies but she also works. She cares for her own room, she works in the laundry, the kitchen, the sewing-room. She learns her trade while she goes to school. Her work results in her using her muscles. She does not grow weary easily in exercise, for she is accustomed to it. I do believe the trained

Indian girl can endure more than the untrained white girl. Moral—train the white girl.

No girl should be allowed to play basket-ball or any vigorous exercise, without a physical examination. After a girl has played for a time, if she finds it is injurious, she should be dropped at once, no matter at what cost to the team. A girl's health is far more to be desired than any number of victories in basket-ball games.

As we can begin to play out of doors soon, we are hoping so many new players will be found that by next year we may have such a team that even Stillwater can not beat us. However, we are practicing now to not have to wait until next year for that record. Watch the score of the next game.

L. M. H.

## Notes From the Kickapoo School.

The Kickapoo Training School is progressing nicely under the able management of Superintendent Ziebach. Mr. Ziebach has been in the Indian Service for a number of years and his wide experience well qualifies him for the position he holds.

The farm work is getting well under way under the management of the Industrial Teacher, D. M. Logan. He and the boys have managed, between showers, to get the oats drilled. The wheat is also looking fine and we are all in hopes that the season will be favorable for a heavy yield.

During the winter authority was granted for the building of an ice house. The building was erected, nicely painted and is well filled with a good supply of—sawdust. The winter was excellent.

The lease collection of March 1st amounted to nearly \$10,000 for the Kickapoo allotments.

Garden making commenced March 5th.

The health of the pupils during the winter months was excellent.

The employees here now are as following: C. M. Ziebach, superintendent; Arthur Love, assistant clerk; E. N. Ham, irregular clerk; C. C. Stevens, physician; David W. Gilliland, teacher; Katherine H. O'Brien, teacher; David M. Logan, industrial teacher; Agnes A. Hopper, matron; Kate Lewis, assistant matron; Lyde Little, seamstress; Cora A. Truax, laundress; Ida E. Brown, cook; W. A. Davis, laborer; Vincen Brown, additional farmer.

C. A. L.

[EDITOR'S NOTE: We would like similar notes from other schools in the Service.]



RED JACKET

## RED JACKET---SA-GO-YA-WAT-HA

MRS. ORA EDDLEMAN REED, IN *Statehood Magazine*

ONE of the greatest and most illustrious of Indian chiefs was Red Jacket, a chief of the Wolf Clan of the Senecas. He was called Sa-go-ya-wat-ha—"He who keeps them awake." Just about half a mile below the little village of Canoga, on the western shore of Cayuga Lake, there stands a shaft of granite, representing a broken tree trunk, its height being about fifteen feet and its diameter seventeen inches. In its rough hewn base there is firmly inbedded a large copper plate, surmounted by a wolf's head and bearing the following inscription in raised letters:

SA-GO-YA-WAT-HA.  
He Who keeps Them Awake.  
The Orator of the "Six Nations" of Iroquois  
A Chief of the Wolf Clan  
of the Senecas.  
Born near this spot, 1750  
Died at Buffalo, New York, 1830.

Surrounding the monument are six large boulders. Upon the face of each there is chiseled the name of one of the tribes forming the Six Nations, namely: Seneca, Onondaga, Oneida, Mohawk, Cayuga and Tuscarora.

This monument was erected by the Waterloo Library and Historical Society, in the year 1891, to mark the birth place of the great chief Red Jacket, whose brilliant oratorical powers have been the subject of much comment. Nearly all the Indian chiefs were masters of the art of eloquence. The Indian may be called dull—he is slow at repartee, but some of the most famous speeches that history records have fallen from the lips of stolid Indians, in their own beautiful language, which is full of music and poetry, of simple, expressive words and striking com-

parisons. The Indian is not dull because he is something slow to respond:—"White man talk fast; Indian stop, think, consider, then answer good; then nothing feel bad about—nothing take back." So one "dull" Indian



RED JACKET'S MONUMENT.

puts it. The power of oratory was especially marked in Red Jacket and the people of the Six Nations of New York were very proud of his achievement. He was perhaps the greatest chief those tribes ever produced.

At one time Red Jacket with a number of other Seneca chiefs, met in council to consult with a missionary from Massachusetts. The missionary, Mr. Cram, arose and addressed the Indians first. He told them that he had been sent by a Boston society to tell them how to worship the Great Spirit; he explained to them that there was but one religion and unless they embraced it they would one and all be

eternally lost; that all their lives they had lived in darkness, and that now they must turn from their old ways and see the light of true religion, etc. The Indians listened to his discourse, and then went to themselves and conferred together for about two hours. Then they came before the missionary to give him their answer as to accepting this new religion he had told them about. To Red Jacket, the most eloquent speaker among them, was left the duty of answering the missionary, and he did so, as follows:

"Friend and brother, it was the will of the Great Spirit that we should meet together this day. He orders all things, and He has given us a fine day for our council. He has taken His garment from before the sun and caused it to shine with brightness upon us. Our eyes are opened that we see clearly; our ears are unstopped that we have been able to hear distinctly the words that you have spoken; for all these favors we thank the Great Spirit and Him only.

"Brother this council fire was kindled by you; it was at your request that we came together at this time; we have listened with attention to what you have said; you requested us to speak our minds freely; this gives us great joy, for we now consider that we stand upright before you, and can speak what we think; all have heard your voice, and all speak to you as one man; our minds are agreed,

"Brother, you said you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home, and we do not wish to detain you, but we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

"Brother, listen to what we say.

There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffalo, the deer and other animals

friends, and not enemies; they told us they had fled from their own country for fear of the wicked men, and came here to enjoy their religion. They asked for a small seat; we took pity on them, granted their request, and they



BIRD'S EYE VIEW OF ONONDAGO RESERVATION,

Seven miles south of the city of Syracuse, N. Y. The Reservation contains about 6,000 acres.

for food. He made the bear and the beaver, and their skins served us for clothing. He scattered them over the country and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his red children because He loved them. If we had any disputes about hunting grounds they were generally settled without the loss of much blood; but an evil day came upon us; your forefathers crossed the great waters and landed on this island. Their numbers were small; they found

sat down among us; we gave them corn and meat; they gave us *poison* in return. The white people had now found our country; tidings, were carried back, and more came amongst us; yet we did not fear them; we took them to be friends; they called us brothers; we believed them and gave them a large seat. At length their number had greatly increased; they wanted more land; they wanted our country. Our eyes were opened, and our minds became uneasy. Wars took place, Indians were hired to fight against Indians,



UPPER ROW—TOM KENNEDY, WM. NEPHEW, CHESTER C. LACEY.

LOWER ROW—WM. JONES, NICHOLSON PARKER (U. S. INTERPRETER), JOHN JACKET.

and many of our people were destroyed. They also brought strong liquor among us; it was strong and powerful, and it has slain thousands.

"Brother, our seats were once large and yours were very small; you have now become a great people, and we have scarcely a place left to spread our blankets; you have got our country, but are not satisfied; you want to force your religion upon us.

"Brother, continue to listen. You say you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we do not take hold of the religion on which you white people teach, we shall be unhappy hereafter; you say that you are right and we are lost. How do we know this to be true? We understand that your

religion is written in a book; if it was intended for us as well you, why has not the Great Spirit given to us, and not only to us, but why did He not give to our forefathers the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it; how shall we know when to believe, being so often deceived by the white people?

"Brother, we do not understand these things; we are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers and has been handed down to us by their children. We worship that way. It teacheth us to be thankful for all the favors we receive; to love each other and to

be united; we never quarrel about religion.

"Brother, the Great Spirit made us all; but He made a great difference between His white and red children; He has given us a different complexion, and different customs. To you He has given the arts; to these He has not opened our eyes; we know these things to be true. Since He has made so great a difference between us in other things, why may we not conclude that He has given us a different religion according to our understanding? The Great Spirit does right; He knows what is best for His children; we are satisfied.

"Brother, we do not wish to destroy your religion, or to take it from you; we only want to enjoy our own.

"Brother, you say you have not come to get our land, or our money, but to enlighten our minds. I will tell you that I have been at your meetings and saw you collecting money from the meeting. I can not tell what this money was intended for, but suppose it was for your minister, and if we should conform to your way of thinking, perhaps you may want some from us.

"Brother, we are told that you have been preaching to white people in this place; these people are our neighbors; we are acquainted with them; we will wait a little while and see what effect

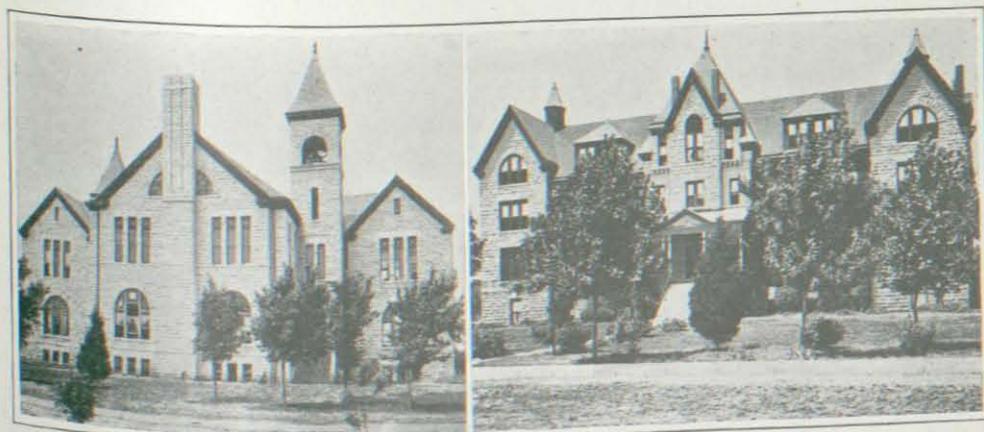
your preaching has upon them. If we find it does them good, make them honest, and less disposed to cheat Indians, we will then consider again what you have said.

"Brother, you have now heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey and return you safe to your friends."

At another time, Red Jacket said to a clergyman: "Brother, if you white men murdered the Son of the Great Spirit, we Indians had nothing to do with it, and it is none of our affair. If he had come among us we would not have killed Him; we would have treated Him well. You must make amends for that crime yourselves."

The last years of this great chief-tain's life were spent in his log cabin on the reservation about four miles from buffalo, N. Y., and it was there, in his own cabin home that he died on the twentieth day of January, 1830. A beautiful monument has been erected in Buffalo to mark his last resting place. All writers give him great credit for his superior wisdom.

A picture of the monument marking Red Jacket's birth place is shown herewith, also a group of the representatives of the Six Nations who took part in the dedication ceremonies.



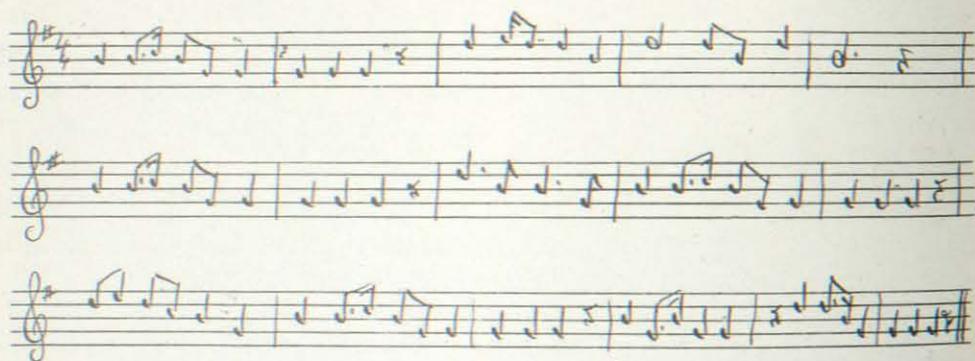
"Haworth Hall," the School Building, and "Home One," the Large Boys' Home, U. S. Indian School, Chillico, Oklahoma.

# GERONIMO'S SONG

BY FRANCES DENSMORE

PEACEFULLY engaged in printing his autograph on tinted cards and whittling outbows and arrows, Geronimo sat in the Indian Building at the St. Louis Exposition. His keen eyes watched the crowd through steel-rimmed spectacles, and he looked the philosopher rather than the warrior.

This is Geronimo's song:



GERONIMO'S SONG.

Today Geronimo is a prisoner of war, but let us remember that he fought long and well. He terrorized the frontier for twenty-five years, but he began the raid because a party of Mexicans murdered his wife and his two babies. He said that the sight of their bodies made his heart hard, and surely they were avenged. A race that can produce a man like Geronimo possesses qualities that will be of tremendous dynamic force when properly trained and directed.

Day after day I haunted the enclosure where he sat. A little boy was his constant companion, and was often seen near Geronimo's tepee which bore the enormous green thunderbird that is his crest. Why is it that a bird should symbolize power and dominion? It may be going far afield to recall the eagle of the Roman legions, the eagle of the German army,

and the noble bird that adorns our own coinage, holding in one claw the olive branch and in the other a bundle of arrows.

It was not difficult to make the acquaintance of Geronimo's little companion, and one day I said to the boy, "Tell Geronimo that I would like to shake hands with him." The old

warrior responded with alacrity, but it was such a little hand that I took in mine—slender and soft as a woman's.

With the rashness of my race I said to the boy, "Tell Geronimo that I like Indian music and wish I could hear him sing." There was a flash in the old eyes behind the steel-rimmed spectacles, a slight drawing up of the aged figure and I confess to a feeling of relief when the crowd swallowed me up.

"Nevertheless," said I, "Mr. Geronimo shall be conquered by craft," so I bided my time with the patience of my red brethren.

At last my day came. He was humming to himself as he worked at an arrow, measuring it carefully by putting it in the crook of his elbow to see if it exactly reached to the tip of his middle finger. Perhaps it was an especially satisfactory arrow and the

feeling of it brought back his old life. Whatever may have been the inspiration he was actually singing a song.

I slipped into ambush behind him where I would not attract his attention, and noted down the song. He sang it softly but with a peculiar swing, beating the time with one foot.

The curious throng did not stop to listen to his singing. They saw only an old Indian sitting on a box, whittling an arrow—but before his eyes there stretched the plains and the mountains, with never a white man to mar their beauty.

Geronimo's World's Fair Signature:

**GERONIMO**

#### BOUND TO GO.

Men come and men go, and they sing and they weep,  
 And the world travels on just the same.  
 They revel and dance or they loiter and sleep—  
 But the world travels on just the same.  
 For there always are hearts that are honest and true,  
 Who do with a will what they're fitted to do.  
 And it's thanks to this loyal and permanent few  
 That the world travels on just the same.  
 Perchance 'twould go faster if all lent a hand  
 But the world travels on just the same.  
 And it does very well with the force at command,  
 For the world travels on just the same.  
 But you may as well strive with the best of your skill.  
 If you don't do your duty, why, somebody will,  
 And claim the reward, while your record is nil.  
 For the world travels on just the same.  
 —Washington Star.



#### GOODBY.

We say it for an hour or for years;  
 We say it smiling, say it choked with tear  
 We say it coldly, say it with a kiss,  
 And yet we have no other word than his:  
 Goodby.

We have no dearer word for our heart's friend,  
 For him who journeys to the world's far end  
 And scares our soul with going; thus we say  
 As unto him who steps but o'er the way:  
 Goodby.

Alike to those we love and those we hate,  
 We say no more in parting. At life's gate  
 To him who passes out beyond earth's sight,  
 We cry as to the wanderer for a night:  
 Goodby.

*Columbia, (Mo.) Herald.*

"I BELIEVE IN A SPADE AND AN ACRE OF GOOD GROUND. WHO SO CUTS A STRAIGHT PATH TO HIS OWN LIVING BY THE HELP OF GOD, IN THE SUN AND RAIN AND SPROUTING GRAIN, SEEMS TO ME A UNIVERSAL WORKING MAN. HE SOLVES THE PROBLEM OF LIFE, NOT FOR ONE BUT FOR ALL MEN OF SOUND BODY."

—Emerson.

## CENSUS OF NORTHERN NEW MEXICO PUEBLOS.

Clinton J. Crandall, superintendent of the Indian school at Santa Fe, and also for the northern Pueblo Indians, of New Mexico, submits to THE JOURNAL the following census figures for each village under his jurisdiction:

San Juan, 419 inhabitants, of whom 123 are children between the ages of 6 and 18, 30 attending the industrial school at Santa Fe, 9 attending St. Catherine's Industrial school at Santa Fe, 60 are in the day school, one is in another school, and 23 do not attend school.

Pojoaque, 12 inhabitants, of whom three are children between the ages of 6 and 18 years, who attend St. Catherine's school.

Picuris, 101 inhabitants, of whom 29 are of school age, 12 attending Santa Fe school and 17 the day school,

Santa Clara, 269 inhabitants, of whom 81 are of school age, 28 of them attending the Santa Fe school, 6 St. Catherine's, 31 the day school, 3 other schools, and 13 do not attend school.

Tesuque, 90 inhabitants, of whom 39 are of school age, 23 attending St. Catherine's and 16 not attending any school.

Jemez, 519 inhabitants, of whom 132 are of school age, 16 attending the Santa Fe school, 12 St. Catherine's, 36 the day school and 68 not attending school.

Nambe, 102 inhabitants, of whom 35 are of school age, 5 attending the Santa Fe school, 10 St. Catherine's, 16 the day school and 4 are out of school.

San Ildefonso, 162 inhabitants, of whom 45 are of school age, 1 attends the Santa Fe school, 12 St. Catherine's, 23 the day school, and 9 are out of school.

Cochiti, 223 inhabitants, of whom 60 are of school age, 14 attending the Santa Fe school, 4 St. Catherine's, 26 the day school and 16 being out of school.

Santo Domingo, 906 inhabitants, of whom 307 are of school age, 51 attending the Santa Fe school and 256 attend no school at all.

Taos, 484 inhabitants, of whom 141 are of school age, 20 attending the Santa Fe school, 2 St. Catherine's, 47 attending the day school and 72 being out of school.

Zia, 122 inhabitants, of whom 34 are of school age, 6 attending the Santa Fe school, 20 the day school, 1 another school and 7 attending no school.

Total, 3,409 inhabitants, of whom 1,029 are of school age. Of these, 183 attend the United States Industrial school at Santa Fe; 81 St. Catherine's school at Santa Fe; 276 the day schools; 5 other schools, and 484 attending no school at all.

## Sacred Birds of the Pueblos.

Eagle feathers are much used in the ceremonials of the Pueblo Indians, and in order to make sure of a supply the Zuni keep the birds in cages, plucking a few feathers whenever they happen to want them. On the other hand, the Moki have eagles' nests located at various spots within 30 or 40 miles of their towns which are considered the property of different clans among them. The eagle lays its eggs in the same nest year after year, and the clans inherit rights to certain nests from generation to generation.

The eagles are not killed, but the new fledged young ones are taken from the nest which must be left. To remind the eagle god to encourage the laying of more eggs by the bird, an egg carved out of wood is placed where the divinity will be sure to see it. Also after being plucked the eaglets are carefully buried in a certain cleft in the rocks which is in the eagle cemetery. Here the eagles have been interred for centuries and the place is very sacred.

The Pueblo Indians have a tradition of the flood, and they say that the turkey is marked in commemoration of the event, its tail being black at the end, where it was dragged through the mud after the water had subsided. The duck is another sacred bird, being associated with water. From the Pueblo point of view anything that is related to the all-precious water in any way is an object of worship. Their religion is made up to a great extent of aquatic divinities and might be called a species water worship.—Detroit (Mich.) Tribune.

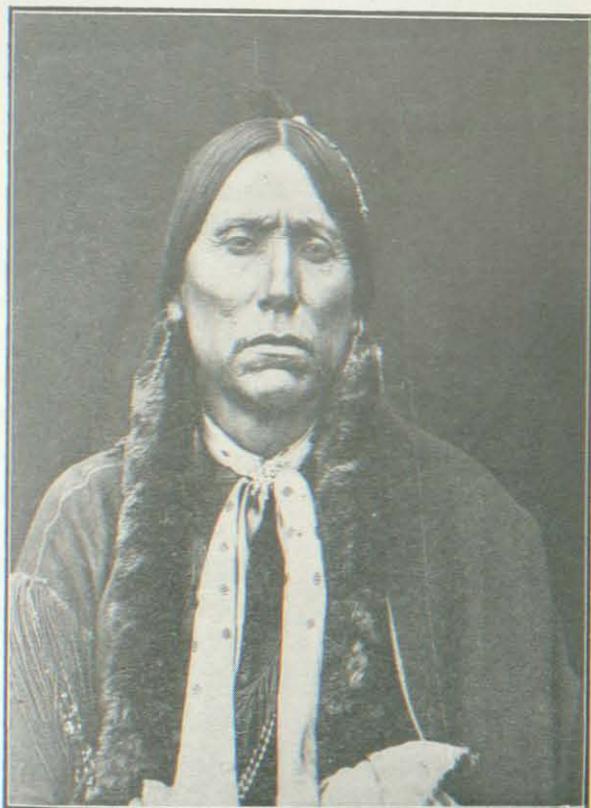
## Another Flinn Story.

John Flinn, Supt. of the Chamberlain Indian School, South Dakota, relates another little incident that occurred one day last month. The pupils were assembled in the Assembly Hall for the usual opening exercises. The Intermediate Teacher told the story of Jacob's Ladder and spoke at length of the beautiful angels whom Jacob saw climbing the ladder. When she had finished the story she looked very wise and said, "Now children, if any of you wish to ask me a question, do so, and I will answer it for you."

All was very quiet for a moment, then little Mary Kills Omaha arose and said, "Teacher, if those beautiful angels had wings as you said, why did they climb the ladder?" The teacher smiled, then looked serious and said, "Er—er—um—let me see, Oh, yes! say, Willie Ragged Nose, you may answer the question for Mary."

The all-wise teacher then collapsed.

## ONE GOOD INDIAN WHO IS NOT DEAD



CHIEF QUANAH PARKER, OF THE COMANCHES.

Chief Quanah Parker, of the Comanches, Oklahoma, is a progressive Indian chief—one Indian that is a power for good among his people. He believes in education and the White Man's way. He has a number of fine children at the Chilocco school and others at the Ft. Sill school. Chief Parker fought with all his influence and power the passage of the Stephens bill in Congress, which will eventually open up the remaining Kiowa-Comanche pasture lands for settlement. In speaking of the matter, Chief Parker said: "We need those lands for the revenue they bring us at present, and we will need them in the future for the generations of Indians that are coming on."



CHIEF PARKER'S MODERN RESIDENCE,  
NEAR CACHE, OKLAHOMA.

# THE BATTLE OF THE WASHITA

A. J. STANDING IN *The Dickinsonian*.

THE year 1874 was a memorable one in Indian Territory for two special reasons. One being the unusual drouth of the summer and the plague of the grasshoppers; the other, the last attempt on the part of the Indians to protect the buffalo herds from the destructive incursions of the white hunters from Kansas, whose methods meant the complete extinction within a few years of those vast herds of buffalo which had for years been subsistence and wealth to the Indians.

It was very natural when the Indians saw their means of living being taken from them by unlawful methods, that they should resent it, and take into their own hands the repellent and protective measures which it was the Government's duty to apply, but which it failed to do in an effective manner.

Therefore there was much counselling among the Indians and a league was formed which embraced large portions of the Cheyenne, Comanche and Kiowa tribes, and a well defined hostile movement became apparent early in May. At this time there was a general movement westward to the staked plains—the ostensible purpose being a “medicine” or religious dance, or assembly, the real object was to have their families out of reach of pursuit. Large portions of each of these tribes were not in the movement, understanding the futility of the effort and that hostile acts meant abrogation of their advantageous treaties with the Government.

The active leader was a Comanche named Esatite, who pretended to be a child of the sun and endowed with miraculous powers. He assured his

followers of success in the prospective enterprise, and that he was able to make his followers proof against the white man's bullets.

At this gathering many who had come out in good faith to the dance as in previous years, found themselves almost forcibly detained, and only by showing their willingness to maintain their freedom of action to the last extremity were they permitted to leave the camp.

A campaign against the hunters was inaugurated, and an attack made on their headquarters, an old Spanish fort known as the Abode Walls, situated in the Panhandle of Texas. The hunters' rifles proved of long range and their fire accurate, so that the Indians were worsted and the pretensions of the medicine man as to their vulnerability shattered.

Thenceforward, the hostiles divided into bands and wrought mischief wherever there was a favorable opportunity, and woe to the travelers caught by any such band. The town of Hennessy on the Rock Island Railroad received its name from the fact that here Hennessy's wagons were attacked and himself and comrades were killed with horrible tortures.

The older Indians knew that retribution would follow, and they were anxious to regain their status as friendly Indians and be enrolled as such under the protection of the Government. One such company under a chief named Red Food came into the Wichita Agency soon after the middle of August to negotiate terms of surrender. They were informed that they would have to give up their arms and locate so close to the Agency as to

be under daily supervision. The terms were agreed to and Lieut.-Col. Davidson of the Tenth Cavalry went from Fort Sill with four companies of Cavalry to complete the arrangement.

At this time I was living in the camp of loyal Indians composed of some bands of the Kiowa, Comanche and Apache tribes, who had been enrolled, the roll being in my possession. It was my duty each week to identify each enrolled Indian, and all being accounted for, to give each chief a certificate to that effect, which would entitle him to draw subsistence supplies for a week.

On one such occasion the certificates had been issued; I had been to Fort Sill and returned to the camp, when it was found that a large number of Indians of the uncertain class had left the camp and moved some fifteen or twenty miles away to the Washita River. Included in this number was a young chief named "Big Tree," then on parole from prison in Texas. His older brother "Dangerous Eagle" was much concerned about his absence and proposed that I go with him on the following day and endeavor to persuade him to return while it could yet be done.

Having this trip in mind I sent word to the herder not to put my horse in the herd, but the arrangement missed somehow and Dangerous Eagle was ready to go before I was. I knew the trail; the morning was perfect; so I said "Go on, I will overtake you." To this arrangement the chief of the Apaches objected and said to Dangerous Eagle "You wait." Soon my horse was ready and we started over a range of hills known as the Kecchi Hills. My attention was soon attracted to the fact that on each high point was a sentinel, and I said to Dangerous Eagle, "What is that

for?" He replied "Oh, they are looking for horses I guess." I said they did not hunt for horses with their best clothes on. "Well," he said, "I don't know." We traveled on and after a while were joined by two Indians each leading an extra pony. Dangerous Eagle quickened his pace and seemed anxious to make the best time possible and if I fell behind he would slacken his pace until we were together again, a proceeding that struck me as being unusual, because in travelling it was usually a go as you please. Descending from the hills to the valley of the Washita an animated scene was before us. It was Saturday, when some fifty or sixty head of cattle were issued to the Indians, on the hoof, to be slaughtered and skinned by themselves—one beef for so many persons. At the time of our arrival the Indians were scattered in groups over a large area busy with their work. Soon a Caddo Indian was seen riding from group to group giving some information that seemed to cause instant commotion. He passed us and hurriedly said, "You had better hurry and get across the river, there are soldiers and there is going to be trouble." We were at a point near where two trails diverged, one being a short cut, for which we headed, when the same Indian came again and said, "You had better go by the big ford, there is danger there." We followed his advice and crossing the river, we found the soldiers on one side of the road and the Indians on the other. At this time it seemed that all was going well, and that the Indians would surrender, when a disagreement developed as to including bows and arrows with the firearms, and somewhere and somehow a shot was fired and pandemonium broke loose; continual musketry; the wheel-

ing of horses, and general confusion of Indians; the object of most being a place of safety. This for ourselves and the friendly Indians seemed to be the Agency, distant about half a mile. On our way we passed the path we had at first proposed to come and found it held by about fifty hostile warriors, each with a carbine across his saddle, so that had we taken that path we would have been right in the worst of it.

The road to the Agency was filled with men, women, and children; ponies loaded with provisions; women whipping them and yelling; children crying; dogs barking; with the continuous cracking of musketry; all making a scene of confusion hard to describe. Arrived at the Agency, the first point was the office to report, especially on account of Dangerous Eagle. The office was a log building and now and again the impact of a bullet could be felt on the logs. Dangerous Eagle was very uneasy and said he would go seek his brother; what would I do, go back with him or stay where I was? I said: "I am with my own people, and I will stay with them." Going after a while to the schoolhouse I found the occupants calm, and shall never forget the stalwart Irish cook going on with her dish washing with a double-barrelled shot gun lying on the table before her ready for use.

Soon the firing ceased. The main body of Indians had made good their escape to the west, leaving their camp as it stood. This was looted and fired by the soldiers, and throughout the afternoon there was a constant explosion of the fixed ammunition as this or that lot got too hot and exploded. The Indians (scattered at first) gathered in groups, some on high points, others on the level lands,

where they were continually in motion, wheeling their horses and firing their guns. This occurrence was during the noon hour with almost everyone at home, but before night closed five white men had met their death. Two of these deaths happened within about a mile of the Agency, and one within plain sight of his home and his young wife.

This brave man, Osborne by name, saw two teamsters attacked by the Indians. One escaped into a nearby cornfield, the other unable to do so waged an unequal combat with the Indians. His friend from the shelter of a substantial log house saw the brave single-handed defense being made and said, "I cannot stand that," and rode to the rescue, but lost his own life, as both were killed.

By night the situation was hostile—Indians gathering in numbers, friendly Indians alarmed; their houses being burned and looted and their cattle killed, the trader's store looted, and General Davidson becoming doubtful of the security of his position, was desirous of getting a messenger through to the Fort. This journey was undertaken by an agency employee named Gordon, who volunteered for the duty provided he could have his choice of a horse from the government stables. This of course was granted and at dusk he disappeared in the timber by the riverside on his hazardous trip. There was no telegraph at that time and it was before the days of telephones, so that we were in ignorance as to whether he was successful or not until the supplies and the troops he was sent for put in their appearance about thirty-six hours later. Sunday morning the Indians who had gathered during the night attacked in force the trader's store, a solid two-storied log building,

but were repulsed, as it had been placed in a good state for defense during the night, and but one attack was made. Thereafter during the day with plenty of hostile Indians visible, no further attacks on any point were made. The bodies of the two men were brought in and decently buried at night.

Monday a council was called of all the friendly Indians to form measures for mutual defense and protection. While it was in progress there arrived a number of the principal men from the camp of loyal Indians that I had been with, stating that they had heard so many rumors and reports that they had come to see for themselves what the conditions really were. General Davidson assured them of his great satisfaction at their visit, and that his desire was to separate the loyal from the hostile portion of the tribes, to protect the one and punish the other.

These Indians showed their great pleasure at seeing me safe and well, saying that they much feared for my safety, and ended by asking me if I would again go with them as I had been. General Davidson said it would be a great satisfaction to him if I was willing to do so. I had no objection and so was given authority to collect all Indians that I knew to be loyal, protect them by his orders from any soldiers we might fall in with, and conduct them to Fort Sill.

We left the council enroute for the camp and about three miles out stopped at a deserted house where a young Indian had been left to guard certain guns, etc. After the Indians had dismounted and gone into the house, they came out looking like travelling arsenals and we continued our journey down the river, after awhile taking the middle of the stream, and

traveling some distance and then coming out on the other side into a very secluded bend, where we found the camp all anxiously waiting for news, and they made a great fuss over my being with them again, as they now looked upon my presence as a guarantee of safety from any military we might fall in with. My business next day was to call the roll and see who was missing. I was much gratified to find all present who really belonged to our camp, except one Mexican who could not be found, nor my rifle either.

The next day we started on our journey to Fort Sill. A prolonged droughth had dried the streams and the first night all the water to be had was obtained from holes dug in the middle of the bed of the stream into which enough muddy liquid leaked to make some coffee. The following day we made good progress although the weather was dreadfully hot, the air scorching and water hard to get, but without any difficulty on the third we reached Fort Sill in good order, the Indians and myself alike glad that the journey was over.

The Indians here were under the control of the civilian agent, but limited in their movements, and suffered much from shortage of food, also the severity of the winter, and lost thousands of their ponies by thefts, starvation and confiscation for military purposes.

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#### How to Tell a Venomous Snake.

The only sure way to tell a venomous snake is to kill the reptile, open its mouth with a stick and look for the hollow, curved fangs. When not in use they are compressed against the roof of the mouth, beneath the reptile's eyes. They are hinged, as you can see if you pull them forward with a pencil. The venom is contained in a sack hidden beneath the skin at the base of each fang.—J. Alden Loring, in *Field and Stream*.

## MAKE INDIANS CITIZENS.

From Public Opinion.

**M**R. LEUPP has strongly emphasized the fact that we can not make the Indian into a white man and that our line of effort lies in improving his condition as an Indian so that he may be fitted to assume the duties and enjoy the privileges of citizenship. The breaking up of the tribal relations, while it may entail some hardships at the start, will, in the long run, show good results. It will deprive the unscrupulous Indian agent of some of those opportunities that he has so actively improved in the past to rob at once both the Indian and the government, but it will invest our wards with larger dignity and responsibility and give them a new incentive to work for their own salvation. Many of the tribal leaders have shown qualities that under proper direction would have made them distinguished in civilized life. But under the influences of the tribal system it has too often happened that those who have lapsed into the demoralized condition that their environment encourages.

"What is the matter with the Indian, what keeps him from assimilating with his surroundings, why can not we absorb two hundred and fifty thousand Indians into all our millions and never know where they are, any more than we can give the whereabouts, racial or national, of the thousands upon thousands of immigrants who come early to our shores?" asks Frances Campbell Sparhawk in the *North American Review*. To make the question still more pertinent, there are fifty-eight thousand Indians living now among white people, supporting themselves, welcomed by their white neighbors, and at ease in regard to the race problem, which for them has

been settled in the American way, as it always is for individual Indians; these are in their natural surroundings, the places to which business or inclination has directed them. It is only the abnormal, reservation Indian, neither savage nor barbarous according to their original condition, nor allowed to grow into civilization naturally and wholesomely, with whom we are concerned.

At the same time that millions of white youths are being educated in the schools of the country, thousands of Indian youths are being taught the rudiments of literary knowledge, and trained in manual work, trades and occupations. The white youth graduate and return to their homes, and thence go forth to their life-work. These enter immediately into a world of action made ready for them, and requiring their most strenuous efforts to keep their places in it. It is not what they have learned in school that makes men of them, but the relentless necessity of continued work along the line of their training. And the Indians? They go back to their reservations.

Indians are always considered in a mass. At one time it was decided by the Government that farming was the thing for the young Indian. But, when these going home full of high hopes, often had to wait one, two, or even three years to receive from the Government the wherewithal to stock their farms. The remedy according to the author, is: "Mark promptly the individual effort in the Indians; encourage, steady, and reward it. Give intelligent work of every kind some badge of distinction. The Indians need, most of all, the help of hope and inspiration. Let them grow into citizens under the law of the land, as other men do. Take off the cramping reservation yoke."

In the last annual report the Superintendent of Indian schools recommends more day schools and mentions many localities where the Indian population is thick enough to justify them. For example, on one reservation "the combine capacity of the two government schools is less than 300, with a school population of more than 2,000. A series of day schools located near the Navaho villages would not only result in direct good to the children, but would indirectly, judging from what has been accomplished elsewhere, have a good effect upon the older Indians. This would apply with equal force to other reservations where similar conditions exist. The benefit to the children can hardly be over estimated. They would be taken from the roving, idle life of the plains and would soon become clean, tidy, English-speaking children. In educating the children at the day schools we are at the same time educating their parents and relatives. The civilizing lessons absorbed by the pupils during the day necessarily leave their impressions upon the home. A vigorous extension of the day-school system is earnestly recommended. By bringing civilization to the door of the Indian instead of attempting to take him to civilization you strengthen the family ties and early sow the seeds of industry and self-reliance."

#### INDIAN CIVILIZATION.

The Indian may be slow to acquire the white man's industry and thrift, but he shows much aptitude in adapting himself to many less desirable customs, habits and practices of civilization. The Indian, like many white men, is by nature averse to the strenuous life, and hence his idleness makes him more susceptible to evil habits

and practices than to habits of industry and thrift. Since his first initiation he has taken with avidity to bad customs and habits, such as loafing, drinking and gambling, and with advancement has adopted with conspicuous aptitude other practices of a pernicious character. Indians who have been allotted land are full-fledged citizens, entitled to drink whiskey and vote just like many of their white fellow-citizens—in accordance with supply and demand. In their native state the red men suffered little annoyance from unhappy marital relations, but under the new order of things they are again following the numerous examples set for them by the whites and are finding occasion to invade the divorce court. Further evidence of their aptitude at learning the bad tricks of white men is found in the experience of those who have extended credit to them. In the early days the large majority of Indians could be safely trusted; if they incurred a credit they would pay it, though oftentimes they were pretty slow about it. But now it seems that the Indians generally are as indifferent as many white men about paying their debts and keeping their credit good, and the indications are that they propose to take advantage of the bankruptcy act, when circumstances favor such action, just like white men. A ripple of excitement has been caused, especially among merchants and other business men in proximity to reservations who have had dealings with Indians, by the report of the filing of a petition in bankruptcy by Felix Rondell, a Sisseton-Wahpeton Sioux Indian of Day county, in which he schedules his liabilities at \$2,684 and his assets at \$2,190, all but \$50 of which he claims to be exempt. Rondell's credit heretofore seems to have been exceptionally good, but it

will probably be marked down pretty low in the future. His case will doubtless also cause another Indian scare in business circles around the reservation. There is no particular reason why Indian citizens should not take advantage of the bankruptcy act the same as white citizens, but while the case cited shows the progressiveness of the red men, it is to be regretted that white men are setting them so many bad examples; likewise that they seem naturally inclined to learn so much that is bad and so little that is good under civilization as it is practiced upon them. —Tribune, Dell Rapids, So. Dak.

#### THE INDIAN PROBLEM OF TO-DAY.

Miss Frances Densmore's article, as below reprinted from *The Indians Friend*, is valuable not only for its beauty, and for its interpretation of the spirit of the Brown Brother, but for its suggestiveness. It contains a lesson in universal brotherhood we all need to learn.

Long ago, when the world was new, a little Brown Brother of Mankind strayed away and was forgotten. The animals welcomed the child, leading him far up among the mountains, where they hid him in the deep of the canyons and the quiet of the pine forest. There they told him strange stories of the winds and the clouds; there, too, he learned the history of every beast and bird.

Soon he forgot his human ancestry and believed that he descended from an animal. When he played at war he cried, "I come from the wolves, for the wolf spirit is in me!" and again he cried, "I am from the bears," or "I am of the turtles." For this reason he never killed an animal except for necessary food. On the walls of the canyons he drew strange pictures, and when he roamed the prairie he drew pictures on the skin that framed his dwelling. He knew the meaning of his pictures and his magic. He loved the sound of his own singing, although it often sounded like the cry of his wolf-friends.

Time passed, and the White Race in the pride of manhood came face to face with its Brown Brother. It brought a memory of its half-forgotten childhood, but when it heard the wild songs, mingled with shrill whistles and pounding drums, it turned aside. Too

many centuries had passed since, by the shore of a forgotten sea, it played with bits of broken shell and whispering reed, calling it music.

The Mowgli of North America was still a child and with the truthfulness of childhood he welcomed the stranger, calling him Brother.

He offered him freely the spoils of the chase, told of his venison, sang his songs, and exhibited his magic, but there was no answer of understanding in the face of his Brother, who mocked and cheated him. Then the child grew suddenly to a man. Wrapping himself in a robe of buffalo skin he hid his heart in a grim silence, but under the buffalo robe he held the poisoned arrow, and beneath the silence lay a deadly treachery. So the Indian became the problem of the New World.

For five centuries there has been a struggle. Spanish adventurers, French priests, English soldiers, and American civilization have tried to bring the American Mowgli to man and he has defied them. Cheated and deceived, he has kept the haughty dignity that is his by right of inheritance; beaten back step by step he has flung out his defiance, and borne his defeat with proud stoicism.

But a change has come. To-day he returns to his White Brother led by something within himself that he does not understand. He no longer teaches his children the weird jungle songs, but he sings them to himself when the night is full of witchery that the wild creatures know. He comes at last—ignorant of the ethics of clothes, with the pitiful childish decorations in his hair, but in his heart the strength of Nature's nobleman. He comes of his own accord to the brother race which does not understand him, comes to beg that his children may be given the education which he can never have, and taught the White Man's road.

He comes—what shall be his welcome? This is the Indian problem of to-day.

#### Mr. Dagenett's Idea.

The outing agent for Indians, Mr. Dagenett of Albuquerque, thinks the Indian should hustle for himself. In discussing the subject of Indian employment recently, he took the very sensible position that labor which causes the Indians to cling closely to their old institution—such as blanket weaving—should not be encouraged. On the contrary they should be encouraged to compete with white men so far as possible, whether in common labor or in skilled trades. Thus they would be thrown out into the world. They would be brought directly into contact with civilization, and they would learn self-reliance while acquiring the means of support.

## THE ARAPAHO PEACE DANCE

BY A. S. MONROE IN *Common Sense*

THE last peace-dance held in Wyoming by the Arapahoe and Shoshone tribes of Indians was so important an event in the history of the two nations, that although against the ruling of the department, no attempt was made to stop it.

This attitude arose, undoubtedly, from the fact that the Indian dance of today is free from the barbarities that made it a thing of horror a decade or so ago. It has become little more than a fair or festival among the red men, with just enough superstition lingering about the performance to hold a weird, poetic interest for the observer, and to carry the old warriors and squaws back to the days of real Indian dances, the memory of which still thrills them as they tell the stories to the younger generation.

The Indian nature craves rhythmical expression, as found in dancing and music. The dance with them is the one outlet for every emotion that possesses them. They dance for favor from the good god or relief from the bad god; for good crops; for the relief of their sick; for joy; for sorrow; every prayer of the Indian heart finds expression in a dance. The women dance slowly, sorrowfully in mourning, or in former times frantically, grotesquely, for strength and prowess to their men in war or on the hunt.

The dance was always an expression of satisfaction or desire, and as the dancing, once begun, continued until the desire was fulfilled (as in the dance for rain, or for game) they were nothing short of prayers answered, and so held great significance in the Indian mind.

Many of them, as the sun-dance, were full of brutal cruelties, and for that reason the government attempted to stop them; but it proved a difficult task so firmly rooted were they in the Indians' life and customs.

The last peace-dance held among the Arapahoes and Shoshones had none of the barbarous features of earlier days, yet served to display much of the natural grace and beauty and weird suggestiveness of the dance of former times.

For days the Indians had been gathering from miles away, coming in long trains astride cayuses, with pack ponies following, carrying their feathers and paints and beaded gowns.

The dance was to take place on Sunday, and early Sunday morning the Indians began arraying themselves for the festivities. Gaudy

blankets, shell and porcupine-trimmed shirts, befeathered head dresses, and beaded moccasins were brought from the packs. The Indian maidens, coy as their white sisters, brushed and braided their long black locks, looking meanwhile out of the corners of their eyes at the handsome young bucks, whom they would soon lead as merry a chase as any fair coquette. The non-use of corsets and shoes has resulted in the Indian girls having the trimmest figures and the most shapely feet to be found in all the world, among any people, white or black. This is an object lesson to our standards of civilization.

When all was ready the dance began. The musicians, gaily painted, and decorated with war bonnets and feathers, began their weird incantations. The blowing of whistles, beating of tom-toms and dried skins, together with the chanting, produced a sound both mournful and monotonous. The dancers, arrayed in fantastic garb, filed into the circle set apart for them and began their slow movements to the music, chanting all the while. Only the men danced, the women looking on from without, chanting and beating time. As the dancing progressed they became more and more excited, throwing their heads backward, their eyes cast upward, their fine athletic bodies swaying and moving in perfect time, while the musicians played faster and faster, and the chanting and singing without became more fervent and excited.

The spectators soon tired of this performance and turned with keener interest to the Indians all about, here and there, in groups. Old squaws, telling stories in their queer jargon of earlier days and tribal glory; young bucks stolidly watching the pretty girls, waiting for the witching hour of twilight, that they might begin their love-making; old men—chiefs of other days—in all the glory of chieftain paint and feathers, reciting their own or their fathers' feats; young children happy and free, playing with camp dogs; young mothers—brides of last year—sitting on the floors of decorated tepees beading moccasins for their infants, lusty and healthful, beside them; musicians blowing weird notes from reed-like pipes; young couples just married, in all the gorgeousness of wedding finery;—it was a scene the like of which, for picturesqueness, could not be surpassed; and each year, unfortunately, is taking us farther

away from the possibility of its repetition.

The Shoshone and Arapahoes are not among the highest class of Indians, but many of their guests, notably the Crows, or Absorukas, are.

It was invariably the Crow who caught the attention and admiration of the "kodak" man. The Crow is straight of limb and regular of feature, the women plump as young partridges. They are recognized as the finest specimen of Indians, being an offshoot of the Sioux, the most superior tribe in the United States. When they quarreled with their "mother country," the Sioux of the Dakotas, and took up their belongings and traveled westward to find a home among the Blackfeet and the Flatheads of the Rocky Mountain foothills, they carried with them many of the Sioux customs, and, though hating the Sioux above all tribes, they sought to modify these habits and customs and establish ways of their own. In continual strife with their neighbors, from whom they had wrested their lands, the Crows developed great fighting power and the keenest sagacity in meeting the enemy. They became the most feared nation in the shadow of the Rockies. They were very proud and endeavored to surpass all other tribes in every achievement. Being far to the west and shut off in the mountains, they were the last of the Indians to come in contact with the white man and learn the white man's vices. Thus their physical development is the most perfect. Their especial pride was, and is today, their hair. They used means known only to themselves (and which would be a fortune to the hair doctor) to develop the growth of the hair, which often swept the ground. Today the long black glossy hair of the Crow is the last touch of his savage state with which he can be induced to part.

Another thing in which the Crows have always excelled all other nations is the tanning of peltries. The trade belongs exclusively to their women, and they do the work so perfectly, producing such soft, pliable, pure white skins, from which the hair never falls, that they are the wonder of all who see them. They use the brains of the animal in the tanning process, and this, strange as it may seem, gives the skin a pleasant odor. If there is a tendency to vermin, the skin is spread out near an ant hill and the great black ants soon swarm over it, cleansing it perfectly. Then they are packed away to be used as gifts or to decorate during the long winter months for their men. Often, too, they are bartered for beads and blankets.

Strangers are continually surprised at these comely, straight-limbed, finely-formed Indians, in such striking contrast to the meaner looking Indians of other nations. The Indians of the West are not the degraded dogs of humanity many of the people of the East are prone to consider them, nor yet only a relic of bygone grandeur. They are a factor, and a strong one, in the yet young West, possessing many fine traits of body and mind, superstitions, so-called, from which our scientists may learn truths undreamed of in their philosophy.

President Roosevelt is to be commended in his effort to secure a return to their beautiful Indian names, and a dropping of the ugly translations which designate their most prominent men as "Rain-in-the-face," "Old-man-afraid-of-his-horses," "Old Smoke," "Lone Dog," "Dull Knife," "Ribs," and so on.

After a day of feasting and dancing and love-making, and a night of revelry, in the gray dawn of morning the ponies were lassoed, the tents were packed, and soon long lines of ponies, bearing visitors and their belongings, were trotting slowly homeward. The peace-dance was over, and the Indians once more relaxed into their customary stolid indifference; but we had had a glimpse into their real nature, when stirred to expression, and the revelation will not be forgotten.

#### Life on The Farm.

What a blessed boon to childhood is the freedom of life on the farm. What an inspiration to youth! What a heaven of peace to the anchoring ship of old age. When July sets her glimmer above the dusty streets and fainting parks of the crowded city, take your boy away to the fields and the meadows, and the deep, tangled wildwoods, and there let him learn to be Nature's lover and store her wealth of beauty in his memory and gather her songs in his heart, for in him may some day wake the muse of a greater Milton or the harp of a sweeter Burns.

I pity the man who never had a stonebruise on his heel or carried his big toe in a sling, or felt the pangs of green-apple colic, or the thrill of a nibble at the mill pond, or the rapture of the spring-board, down at the old swimming hole under the sheltering trees.

I pity the man whose memory does not sometimes lead him back to the sunny fields of the old homestead, where he used to hunt the quail in the stubble and gather ripening fruits in the orchard, and drink from the moss covered bucket that hung in the well—Gov. Robt. L. Taylor in his magazine.

## OFFICIAL CIRCULAR NO. 50.

To Superintendents:—Superintendents are again reminded that the Office expects the class-work in all the Indian schools to be of a useful character, adapted to the child's needs, teaching the geography of the neighborhood, the history of the tribe, the value of irrigation and giving him a knowledge of the general industries of his locality. The pupil should be taught to buy supplies at the store selling at the lowest price, and how to get the full value of his money in purchasing merchandise. He should learn to find employment for himself, to be an independent worker and to know that success or failure in life lies with himself alone. All industrial work, therefore, should furnish material for class-room work with which it should be correlated. All drawing, composition, number-work, spelling, etc., should teach pupils to read and write of "things which round about them lie in daily life." In this way much better results will be secured than when the class-room work deals with subjects and peoples of whose environment and occupations the pupils have no personal knowledge, and in which they are not interested.

Economy should be the key-note in every home and no less so in the school. Indian pupils are fed, clothed and instructed at no cost to themselves in the Government schools and should by careful guidance be impressed with the necessity for making economical use of everything with which they have to deal. The day is rapidly approaching when the United States will no longer be their banker and only personal effort will avail. Economy should be exercised in the care of books, pencils, paper or other material used in the class-room, and of household articles and clothing. Economy should be rigidly taught in the kitchen that nothing may be thrown away that can be used, also in cutting out garments that no cloth be wasted, and in the use of scraps for which there is always great demand in the class-room for sewing lessons. Economy must also be taught in the use of iron, leather, wood and other materials in the shops and in laying of fields or garden plots that every foot of ground can be planted advantageously. Economy in the personal expenditures of the pupils should be exacted and no pupil allowed to spend more than one-third of his income—annuities or earnings. The balance should be deposited in the school or town bank and the pupil instructed in the actual transactions of depositing and withdrawing funds. This is

to inculcate the habit of saving and to discourage the tendency on the part of pupils in many schools to spend their money in the purchase of unnecessary clothing, candy, etc. The schools are supplied with sufficient quantity and variety of dress and suit materials to provide garments both for work and for special dress occasions, and it is better taste for school boys and girls to dress simply. The uniform of the school, when properly made, will enable them to present a neat appearance and always be suitably dressed. It is part of the Government policy to provide the Indian child with the necessaries of existence while he is in school preparing to encounter life's responsibilities, chief among these being to put by a portion of everything made for the inevitable "rainy day," when he will be compelled to purchase his own wardrobe. The child who has saved a few dollars each year of his life has learned an invaluable lesson. No class of pupils need this lesson in practical economy so much as the Indian does, and superintendents must personally see that its importance and necessity are thoroughly understood.

Superintendents will please see that every employe in the school reads this circular and that its directions are carried out.

Very respectfully,

ESTELLE REEL,

Supt. of Indian Schools.

## Do Not Count the Cost.

When a young man is making a fight for character he must not count the cost. There is no move in a fight so dangerous as the simple admission that it may be possible to take the whole matter too seriously. A man may be beaten back again and again, and yet go on. Temptations may smite him furiously all along the line without daunting him in the least, but when he admits that his standards may be too advanced, his purposes quixotic, the possible value to the community or to parents is hardly worth mentioning, then he is throwing all his fighting spirit to the winds. He begins to ask himself whether the gain is worth the trouble. He counts the cost. It looks large. He begins to subside. His ideals become more "practical". He falls in with the crowd, and ceases to stand for anything in particular. And the rout starts when the best things begin to seem fanciful and character a whim. Just at that point a man needs all the grace and strength that he possesses.

—Exchange.

## STILL SOLVING THE PROBLEM.

Rochester N. Y. Post-Express.

No two minds agree on the value of educating the Indian in the way of the white man. Some believe that the solution of the Indian problem lies in teaching the Indian Latin, Greek and mathematics; others hold that the son of the forest or prairie can be reclaimed only by an industrial training, while others advance the theory that it is folly to think of an occupation other than farming for the Indian. A writer in the Kansas City "Star," for instance, who professes to have had twenty-five years' experience with the Indians in Oklahoma and Indian Territory, says that college-bred Indians acquire most of the vices of the white man and none of their virtues. He says:

"The education of the Indian, that is the full-blood, is not beneficial to the Indian or the white man. At least that is my conclusion after a close association for years both with the college graduate and the blanket Indian. Take the old men for instance, those who used to be 'wild' but who are now ending peacefully their days on their allotments in Dewey and Blaine counties. They are sober, if not industrious, have a sense of moral responsibility that is lacking in the younger and educated generation and when you make a contract with them for the lease of a piece of land a verbal agreement is all that is necessary. I have leased their land for years and have never had a dispute. It is the white man who tries to trick them who has trouble and who is the one that complains of the 'mean Indians.' These older Indians of course have retained some of the habits of their earlier days, of which many are not very agreeable to the white man, as for instance their fondness for dead horses as an article of diet, the date of the death being of little moment. But it is when you see a college bred Indian, one who has an acquaintance with Latin and Greek, is a good mathematician and who can converse in better English than any of his white neighbors, still retaining the habits of his forefathers that you realize what little good a college training is to an Indian."

This, of course, is only one side of the question and illustrates the conventional opinion of the average Western man who has had business relations with the Indian. This opinion, however, only illustrates the folly of what The Post-Express has often pointed out—the folly of educating the Indian and

then forcing him back to the virtual imprisonment of the reservation. It is only natural that the Indian, no matter how well versed in classics and mathematics, should revert in time to the blanket type and should slough the veneer of civilization. The solution of the problem lies not only in educating the young Indian but keeping him off the reservation, allowing him to live among white men and to compete with the white man for his daily bread. The theory that the educated Indian should go back to his people to help them has proved a fallacy. The young Indian neither helps his people nor himself. The old Indian will not accept the young Indian's ideas and in time the educated Indian drifts back into the habits and customs of his people.

## Uncle Sam's Veteran Regiment.

There are 676 clerks in the employ of the Government who have reached the age of three score years and ten. Most of them are in the Department of the Interior, were 177 people past 70 years of age are at work day after day. In the Treasury Department 174 tried and trusted clerks have passed man's allotted span—a fact brought out in a most dramatic way by a special message sent to the House of Representatives last September, giving details concerning this patriarchal regiment of 676 people employed in the various departments. It is significant that only one of the 676 is on the Civil Service Commission, and that commission is the body which has power to retain the service of clerks and prevent removal except for a good cause. There are seventy-six printers in the Government printing office who have handled stick and rule for over half a century, and have passed the seventieth year stone. Forty-three of the veterans of three score and ten are in the Agricultural Department. In the War Department there are sixty-eight gray-beards still at work, although they have long since passed the age at which officers are retired. One wonders whether, like Charles Lamb, they worked "until the wood of the desk has entered into their souls." The simple presentation of the facts, without comment, to the House of Representatives, should produce prompt and effective action toward giving a faithful, loyal and efficient clerk something to look forward to beside a helpless and salaryless old age; and it may be that action taken in this matter would be the first movement onward to the dream that has floated through many a mind of late years—a pension for all helpless, aged people who have faithfully performed their share of the world's work while they had the strength to do it.—National Magazine.

# THE LAST OF THE SENEICAS

## LIFE ON THE RESERVATION

AN INDIAN summer day would seem the most fitting time of the year to visit an Indian reservation, so it was with much pleasurable anticipation that the writer boarded the train for Lawton's Station, some twenty-seven miles from Buffalo, near where the Cattaraugus Reservation is located, which, together with the Alleghany Reservation, is owned by the Senecas, who control them both, says a writer in the Buffalo Express. Could Red Jacket, that famous benefactor of his race, come back to earth, he would surely be gratified at the prosperous condition prevailing amongst his tribe. They are increasing rather than dying out, twenty lusty papooses having been added to the census since last year. The entire population on the reservation is over 2,000; between 1,200 and 1,300 being Senecas, the remainder including Onondagas, Cayugus, Oneidas, Tuscaroras, St. Regis, Munsies, and a scattering of Sioux. None of these are allowed to take any part in the government, which is conducted exclusively by the Senecas, who operate under a charter granted in 1859. They elect a president, secretary, treasurer and eight councilmen, and hold their meetings in the Council house, where all questions of importance are settled. At the recent election held on November 1st of this year, at the portion of the reservation called New Town, Lewis Deer was the successful candidate. Lewis is a bachelor and quite a power among his tribe. A large proportion of the Indians are Christians, but many still cling to the pagan religion of their forefathers. They worship the Great Spirit, and celebrate many of the ancient rites. When a death occurs, they hold a ten-day feast, believing that the spirit of the departed hovers around its former abode for that length of time, before leaving for the long journey to the happy hunting grounds. A chair is set at their accustomed place at the table, and the best of food served to sustain them during their ten days' preparation. On the tenth day all mourning ceases, and the personal effects of the deceased are distributed among the friends, this being a sort of surrogate's court, from which there is no appeal. The story is told of one recreant widower, who, with an eye to economy, neglected to set up a feast to assist his late partner on her travels. Two or

three nights passed, when a great racket was heard in the kitchen over which Mary was wont to preside. The stove griddles slammed, pans rattled, dishes fell on the floor, and the incensed Mary made things generally lively, until, unable to hold out any longer, the repentant red man ventured out into the darkness and said, "Mary, when the pig gets fat, we will have a feast." According to him, the noise at once ceased, and Mary retired, satisfied that in due time her memory would be honored as befitted a squaw of influence. There are over twenty-two hundred acres of land on the reservation, and each Indian is allowed to fence off as much as he desires to cultivate, and here it is that the effects of civilization shows. The pagan element have no great desire to labor, and so long as they can manage to exist with but slight effort, they are quite content to pass their days listening to the stirring tales of the old chiefs, who lived in the days of the tomahawk and war-path.

One of the most prominent Indians on the reservation is Jimmie Cornplanter, a lineal descendant of the great Seneca chief, Cornplanter. Jimmie is a splendid specimen of the red man, and has all the dignity of bearing and imposing appearance of his illustrious ancestor. He is quite the aristocrat of the reservation. During the Civil War he acted as a scout, and rendered valuable services to the Union army. When the Spanish War broke out, he came into the city, anxious to enlist, and was highly indignant when it was delicately hinted to him that he was too old. He declared his aim to be as correct as ever, and indeed his hand is as steady as it was twenty years ago. That portion of the reservation called Iroquois is where the Christian Indians make their abode, and one sees here well-kept farms and comfortable houses, that of Thomas Kennedy being far more luxurious than one often finds in the country. It is at Iroquois that the Thomas Asylum for Orphans and Destitute Indian Children is located. The handsome buildings, arranged in a semi-circle, stand back some distance from the main road, with 100 acres of ground surrounding them. There are fourteen buildings in all, including beside the administration building, where the superintendent and his family have their home, the school building,

the boys' and girls' dormitories, the assembly and dining hall, the hospital and other smaller buildings.

The Thomas Asylum owes its existence to the efforts of two missionaries, the Rev. Asher Wright and his wife, Laura, who since 1830, have labored among the Senecas. Philip E. Thomas of Baltimore, who was greatly interested in the welfare of the Indians, was the first contributor to the enterprise, so it was decided to give the institution his name. The corner-stone was laid September 14, 1855. The asylum has been productive of much good, and at present there are nearly two hundred children there, who are being taken care of and educated by the State. An effort is being made to later on change the name of the institution to the "Thomas Indian School."

The educational feature is the predominant one, and it is felt the name should be in keeping with the work. Splendid new buildings have replaced the original ones, and the most liberal policy is pursued in the way of a useful education for the children. The school course fits them for admission to any academy, and many of the more ambitious among the boys work their way through college. The large girls are also taught cooking, sewing and general housework, while the boys assist in the planting, cultivating and harvesting of the farm crops. The influence of such a school cannot be estimated. Mr. George A. Lincoln, the superintendent of the asylum, is well adapted to the position; he is of a genial nature, and the great affection the children show him, is an evidence of his kindness to them. The writer in company with Mr. Lincoln visited the kindergarten, where some twenty little nut-brown babies were learning and being amused at the same time. They are very quick to catch an idea, and give their teachers no trouble. The older classes are equally interesting, although the natural reticence of their race begins to show in them. They do not talk readily, but absorb knowledge to a remarkable degree. The teachers say they do far better in written work than oral. They are extremely fond of music, and many of them possess fine voices. Some of the surnames are most Indian-like in character. One boy, named Two Guns, looked anything but a war-like youth, while young Mr. Blue Sky was as his name would indicate. The beauty of the kindergarten class is Jenny Lind, and if she follows in the footsteps of her distin-

guished name-sake, the world will hear from her.

Among the older girls, one finds many who are really handsome—they wear the latest in pompadours, and the newest thing in shirt waists, which they have learned to make themselves in the sewing class.

The school has a fine football team, which has won many a battle over some more prominent rival. There is a lacrosse team on the reservation, in which the Indians take great pride,

The assembly hall on the school grounds, erected in 1899, is a memorial to the founders of the institution, the Rev. and Mrs. Asher Wright, and bears the two inscriptions on either side of the entrance: "Freedom Dwell With Knowledge," the other being, "Ye Shall Know the Truth, and the Truth Shall Make You Free."

The superintendent, Mr. Lincoln, is extremely interested in his work, and feels confident in the permanent good resulting from efforts of the State to improve the conditions on Indian reservations. "Many," he said in conversation with the writer, "claim that in a short time the boys and girls after leaving the school, drift back to the old ways of their fathers and grandfathers, and are Indians still. The Indians have and always will have, characteristics peculiar to their race, and we do not try to change them, but we aim to improve his condition, educate and inspire to loftier purposes, and higher living. That we succeed is shown by a few examples. One man from the reservation has a position of trust in New York, in one of the most prominent railroad offices. He is at the head of over seventy white men. Several of our boys are now employed by the Government, others have become electrical engineers, and thus I could cite dozens of cases. Many of the girls who have married and settled down on the reservation are making for themselves neat, respectable homes, and are bringing into use the training received here."

The writer left the reservation after a day's visit, feeling that Lo, the poor Indian, with blanket and war paint, would soon be a thing only of history, so much is Christianity doing to bring them into better condition to help themselves.

ONE'S ideal must be far enough above to keep one looking up toward it all the time, and far enough in advance to keep one struggling toward it to the end of life.

OFFICIAL REPORT OF INDIAN SCHOOL  
CHANGES FOR FEBRUARY.

## Appointments.

Mary Hege, teacher, Pima, 540.  
 Annie L. Beisel, cook, Otoe, 480.  
 Katherine Berger, cook, Morris, 500.  
 Sophia Rice, cook, Albuquerque, 600.  
 Nellie Norris, teacher, Arapahoe, 660.  
 Stella Capron, asst. matron, Seger, 400.  
 Wm. R. Chipley, printer, Phoenix, 750.  
 Mary C. DeVore, teacher, Leech Lake, 600.  
 Clara V. Hunt, teacher, Ft. Apache, 600.  
 Marie A. Ginsbach, baker, Rosebud, 480.  
 George N. Shafer, teacher, Umatilla, 660.  
 Mary E. Hay, teacher, Riggs Institute, 600.  
 Edythe T. Hall, teacher, Grand Junction, 540.  
 Jenette E. Downie, seamstress, Tulalip, 500.  
 Edward H. DeVleming, farmer, Jicarilla, 600.  
 Myrtle I. Beam, teacher, Round Valley, 540.  
 Mabel C. Whitaker, asst. teacher, Seger, 500.  
 Bertha M. Heastand, cook, Lower Brule, 480.  
 Alice M. Matteson, teacher, Panguitch, 600.  
 Charles L. Otto, carpenter, Pine Ridge, 600.  
 Katherine Moore, teacher, Cantonment, 540.  
 Ella F. McKnight, seamstress, Cantonment, 600.  
 Wm. H. Soedt, industrial teacher, Tulalip, 600.  
 Lillian Durgin, teacher, Oraibi day, 54 per mo.  
 Rae Ewing, teacher, Second Mesa, day, 54 per mo.  
 Floy M. Summitt, teacher, Haskell Institute, 540.  
 Onah L. Stewart, laundress, Western Shoshone, 480.  
 Nancy E. Wiseman, asst. matron, Chamberlain, 500.  
 Floyd N. Cooper, industrial teacher, Pawnee, 660.  
 Jossie Starks, baker and assistant cook, Hayward, 400.  
 Emma H. Hussey, asst. matron, Rainy Mountain, 400.  
 Clara G. Mehollin, kindergartner, Cheyenne River, 600.  
 Austin E. Gibson, industrial teacher, Colorado River, 720.  
 Wilbert O. Hodgson, industrial teacher, Ft. Berthold, 660.  
 Minor J. Frienline, industrial teacher, Chamberlain, 600.  
 Thomas M. McKinney, gardener and dairyman, Ft. Totten, 600.

## Resignations.

Ella Sneed, cook, Otoe, 480.  
 Lena Hall, asst. cook, Navajo, 500.  
 Jennie Gurr, laundress, Uintah, 500.

Lizzie S. Shutt, matron, Tulalip, 540.  
 Louise Cavalier, teacher, Riggs, 840.  
 L. E. Potter, dairyman, Chilocco, 900.  
 James G. Iliff, gardener, Phoenix, 840.  
 Eliz. H. Pierce, teacher, Ft. Shaw, 720.  
 Malvina C. Backofen, nurse, Salem, 600.  
 Allace B. S. White, teacher, Tomah, 540.  
 Jas. E. Coberly, disciplinarian, Genoa, 800.  
 Sallie K. C. Chase, teacher, Panguith, 600.  
 Mary C. Chaffee, asst. teacher, Seger, 500.  
 Etna D. Campbell, asst. matron, Seger, 400.  
 Mary Moores, teacher, Ft. Belknap, 540.  
 Leanna L. Robinson, laundress, Arapahoe, 420.  
 Bertha M. Heastand, cook, Lower Brule, 600.  
 Clara E. Townsend, teacher, Pipestone, 600.  
 Robert D. Shutt, industrial teacher, Tulalip, 600.  
 Annie M. Schaffer, matron, Grand Junction, 600.  
 Benj. F. Thompson, industrial teacher, Otoe, 600.  
 Emma L. Moses, matron, Western Shoshone, 500.  
 Margaret Walsh, teacher, Cheyenne River, 660.  
 Edwin F. Banning, shoe and harnessmaker, Salem, 660.  
 Jas. C. Cashen, baker and night watchman, Rice Station, 660.

## Appointments—Excepted Positions.

Jacob Duran, baker, Osage, 360.  
 Emil Hauser, laborer, Haskell, 480.  
 Mary Theroux, cook, Ft. Belknap, 520.  
 Hugh Woodall, dairyman, Chilocco, 900.  
 Katie L. Brewer, laundress, Salem, 540.  
 Edna Good Bear, asst. teacher, Seger, 500.  
 Ben White, asst. engineer, Rosebud, 540.  
 William Hunt, gardener, Puyallup, 600.  
 Ella Gravelle, teacher, White Earth day, 600.  
 William Herman, asst. engineer, Rosebud, 540.  
 Pete Nelse, industrial teacher, Colorado, 720.  
 Steven Bradley, carpenter, Ft. Belknap, 480.  
 Sarah E. Allen, asst. matron, La Pointe, 500.  
 Jas. B. Welch, industrial teacher, Blackfeet, 600.  
 Edward Nanonka, night watchman, Chilocco, 400.  
 Alfred Brown, night watchman, Cantonment, 360.  
 Annie Pryor, asst. matron, Western Shoshone, 400.  
 Francis Andrews, carpenter, Cheyenne River, 540.  
 Cyril Morrissette, shoe and harnessmaker, Salem, 660.  
 Grace A. Warren, asst. matron, White Earth, 400.  
 Joseph Domer, industrial teacher, Grand Ronde, 600.  
 Angel DeCora, mechanical drawing teacher, Carlisle, 720.

## Resignations—Excepted Positions.

Helen Tahnk, teacher, Ft. Shaw, 540.  
 Maggie G. Smith, cook, Puyallup, 540.  
 Peter C. Martinez, baker, Osage, 360.  
 Gertrude Brewer, laundress, Salem, 540.  
 Mary LaPage, stewardess, Haskell, 600.  
 Simon J. Kirk, farmer, Grand River, 720.  
 Edna Good Bear, asst. teacher, Seger, 500.  
 Rose Enemy Boy, cook, Ft. Belknap, 520.  
 Clementine McLane, baker, Rosebud, 480.  
 John Hills, nightwatchman, Cantonment, 360.  
 Hugh Woodall, nightwatchman, Chilocco, 400.  
 Thomas H. Smith, gardener, Puyallup, 600.  
 Frank R. Robitaille, farmer, Ft. Lewis, 600.  
 Frank Moore, industrial teacher, Pawnee, 660.  
 Ellen C. Robinson, asst. teacher, Nevada, 400.  
 William Herman, asst. engineer, Rosebud, 540.  
 Arthur Bensell, industrial teacher, Umatilla, 600.  
 Amelia Littleman, asst. matron, Tongue River, 420.  
 Pete Nelse, industrial teacher, Colorado River, 720.  
 Jennie C. James, housekeeper, Sherman Institute, 500.  
 Anthony Vanoss, gardener and dairyman, Ft. Totten, 600.  
 William Wounds-The-Enemy, carpenter, Cheyenne River, 540.  
 Josephine B. Von Felden, teacher, Fond du Lac, 60 per month.

## Reinstatements.

Mary E. Cox, asst. matron, Salem, 540.  
 Minnie W. Getchell, nurse, Salem, 600.  
 Geo. D. Scifres, farmer, Red Moon, 600.  
 Mary E. Blakesley, asst. matron, Genoa, 500.  
 Chas. S. Hagerman, gardener, Haskell, 600.  
 Wm. J. Peters, asst. carpenter, Ft. Shaw, 600.  
 Etta Hynes Peck, teacher, Pipestone, 540.  
 Elsie C. Bushee, asst. teacher, Colville, 480.  
 Regna C. Hendrickson, asst. matron, Phoenix, 540.  
 Henry C. Lowdermilk, engineer, Ft. Mojave, 1000.

## Unclassified Service—Appointments.

Geo. T. Hodges, laborer, Genoa, 500.  
 Andrew Henry, laborer, Tulalip, 400.  
 James W. Silas, laborer, Oneida, 360.  
 Arthur Bensell, laborer, Umatilla, 480.

## Unclassified Service—Resignations.

David Snapps, laborer, Tulalip, 400.  
 Charles B. Green, laborer, Genoa, 500.  
 Norman W. Burgher, laborer, Phoenix, 540.

## Transfers.

Ellen Hill, matron, Crow Creek, 600, to matron, Tulalip, 540.  
 Ida L. Palmer, Kinder, Haskell, 600, to matron, Ft. Hall, 600.  
 Mary E. Newell, matron, Santee, 500 to matron, Crow Creek, 600.  
 Sarah E. Sample, teacher, Pottawatomie, 600, to teacher, Ft. Shaw, 720.  
 Hosea Locke, teacher, Port Gamble day, 720, to asst. supt. Ft. Hall, 900.  
 John W. Shafer, farmer, Jicarilla, 600 to industrial teacher, Ft. Sill, 720.  
 Martha A. Freeland, matron, Yakima, 540, to matron, Grand Junction, 600.  
 Burton L. Smith, teacher, White Earth, 660, to teacher, Riggs, (Boarding) 840.  
 Hans Klingenberg, teacher, White Earth day, 600, to teacher, White Earth, 660.  
 Louise Halsey, asst. matron, LaPointe, 500, to matron, White Earth, Bdg: 600.  
 Alex. Boyer (Indian), asst. engineer, Rosebud, 540, to asst. engineer, Phoenix, 720.  
 Harry K. Coleman, gardener and dairyman, Fort Totten, 600, to farmer, Grand River, 720.  
 William L. Gardener, industrial teacher, Grande Ronde, 600, to industrial teacher, Umatilla, 600.  
 Clarence A. Perry, industrial teacher, Albuquerque, 720, to industrial teacher, Jicarilla, 600.

## THE AVERAGE MAN.

W. D. NESBITT.

The average man is the man of the mill.  
 The man of the valley, or man of the hill,  
 The man at the throttle, the man at the plow—  
 The man with the sweat of his toil on his brow,  
 Who brings into being the dreams of the few,  
 Who works for himself, and for me, and for you.  
 There is not a purpose, a project, or plan  
 But rests on the strength of the average man.

The growth of a city, the might of a land,  
 Depend on the fruit of the toil of his hand:  
 The road, or the wall, or the mill, or the mart,  
 Call daily to him that he furnish his part:  
 The pride of the great, and the hope of the low,  
 The toil of the tide as it ebbs to and fro,  
 The reach of the rails and the countries they span,  
 Tell what is the trust in the average man.

The man who, perchance, thinks he labors alone—  
 The man who stands out between hovel and throne,  
 The man who gives freely his brain and his brawn  
 Is the man that the world has been builded upon.  
 The clang of the hammer, the sweep of the saw,  
 The flash of the forge—they have strengthened the  
 law.

They have built the realms that the wars overran,  
 They have shown us the worth of the average man.

So here's to the average man—to the one  
 Who has labored unknown on the tasks he has done,  
 Who has met as they came all the problems of life,  
 Who has helped us to win in the stress and the strife.  
 He has bent to his toil, thinking neither of fame  
 Nor of tribute, nor honor, nor prize, nor acclaim—  
 In the forefront of progress, since progress began—  
 Here's a hail and a health to the average man.



## PONTIAC.

FOR THE JOURNAL BY "HEN-TO."

Patriot, seer, proud product of Nature  
In a triumphant hour, wert thou Pontiac,  
    Though ill-starred thy destiny!  
Yet, the motives which inspired thee to act  
Must aye be held in honor'd veneration  
By scattered remnants of thy valiant race.

Born of the wilds, yet with a mind endued  
With latent power to grasp, to view, to know  
The import of the ever-changing hour,  
He saw the hapless fate of his people.  
Brave, proud and free they had ever been  
Unfettered by any law save custom,  
Wherein is found the origin of good;  
Their own arts, primitive as they were,  
Supplied their every want and humble need.

Sadly he noted changes brought about  
By the advent of the subtle stranger;  
The bow and spear, pride of their fore-fathers  
Disdain-ed for the gun of the pale-face;  
And spear and arrow-head for ages wrought  
With skill by their own hands, were neglected;  
While knives, hatchets and steel of the whiteman  
Were the pride of the young men and warriors.  
E'en rich robes of buckskin and of beaver,  
Adorned and fashioned by their women's craft  
Were exchanged for the gay and gaudy blankets,  
Or for draughts of potent fire-water  
That maddened and enfeebled the young men.  
Often too, did the trustful owner  
Give fine furs for only tawdry tinsel;  
The cunning traders being only govern'd  
By the unwritten, ne'er repeal-ed law:  
"Tis no great crime to fleece an Indian."

Must their forests be wantonly stripped  
Of the game within its endless reaches;  
All the young men become weak and worthless,  
On their prowess as great hunters not dependent;  
Their lands given them by the Great Spirit  
Bartered be for hawks-bells, gauds and trinkets  
To sate this greed termed civilization?

Deep within the heavy heart of Pontiac,  
 Thoughts like these burn'd fiercely there and rankled.  
 Untaught as he was, yet much he pondered  
 And beheld the menace to his people.  
 Though un-versed in all the wisdom of his  
 Brother, yet Great Nature unto him had  
 Given much of all her hidden lore;  
 And life, and men as he observed them  
 Had added something to his eager mind.  
 His keen and clear foresight brought to his view  
 The doom not of his tribe alone, but that  
 Of all the tribes of their far-reaching lands;  
 Sadly he thought on their waning glory.  
 That they should calmly wait and accept  
 Whatever fate might offer them, was folly;  
 This, his fierce, proud spirit could not brood.  
 His must be the self-imposed duty  
 To arrest and quell this dreadful peril.

He was by nature a leader of men,  
 Even as was he, who led his people  
 Out of bondage to the grim wilderness;  
 And nobly he proposed and planned the course  
 To be pursued.

Naught of selfish gain or vain ambition,  
 Naught of hope that greatness would accrue  
 To the name of Pontiac, none of these  
 Moved him to still and earnest effort  
 To bring forth his warriors' strength and forefend  
 Threatened danger to their homes and children;  
 Boundless love of country and its lodge-fires  
 Urged him to the task as given to him.

Courage, valor, steadfastness of purpose  
 Are shown in his brief, laconic answer  
 To the intrepid commander, who so  
 Candidly termed him an Emperor;  
 Like speech of famed Spartans 'twas uttered:  
 "I stand in the path."

As vain as was the trial of that King  
 Of old, to stem the ocean's restless tide,  
 So was Pontiac's to thwart the tide of  
 Progress and the whiteman's civilization;  
 Yet if the man we calmly, justly scan  
 By his aims, his efforts and desires,  
 His name deserves rank among great heroes.

Most tragic and pitiabe was his death;  
 And over his lost grave that same progress,  
 Which he so vainly strove to turn aside  
 As monument has raised a splendid city,  
 On the site where the great chieftain fell.

# THE HUPAS OF CALIFORNIA

ST. LOUIS POST-DISPATCH

OF THE 22 aboriginal tribes which in 1800 occupied the country now included in the boundaries of the state of California, several are extinct, and others are so rapidly lessening in numbers from various causes that a similar fate awaits them.

Among those whose measure of life can be accurately determined are the Hupas, who inhabit a reservation near the junction of the Kamath and Trinity rivers, in the northern part of Humboldt County, and are regarded by ethnologists as among the most interesting and capable of all the California Indians.

The Hupas are of Athabascan stock, to which the Navajos are closely related. The resemblance between these widely separated tribes in language, character, tradition, custom and physical peculiarities is so marked as to assure, in the opinion of all anthropologists, a common origin.

The Hupa reservation embraces less than one hundred and fifty square miles, though owing to its mountainous character, not more than one-third of the area is suitable for tillage. Some of the most enterprising have allotted farms and are self-supporting. Stock raising is the favorite occupation of a larger number, and generally with success. As smiths and carpenters they display great aptitude, and a considerable proportion have learned to read and write.

The climate is mild and numerous streams swarm with the salmon and trout. Game, which at times past used to be abundant, has largely disappeared, but altogether the locality is as near to the aboriginal idea of an earthly paradise as it is possible to conceive. It is the home in which the Hupa has lived from time immemorial; where, traditionally, the first man and woman of the tribe were created. The spot where this miraculous event occurred is still venerated.

The seclusion in which the tribe, by force of circumstances, formerly lived, may be realized from the fact that no early knowledge of events of the outside world ever penetrated into the valley. They were ignorant of the conquest of California by the Spaniards until 1850, and never knew of the existence of white men until 1825, when a party of Hudson Bay hunters passed through the country.

Association with this element was destructive and afterward in numbers and moral fiber

the Hupas began to decline. The seed of that disease which is now exterminating the whole tribe was then sown.

In 1866 there were 650 on the reservation. To-day there are fewer than 450. The demoralization of the tribe has led to the corruption of the language once wonderfully copious, and also was destructive to early traditions. The symbolism of ancient customs and ceremonies has gradually been forgotten and their observance neglected.

The homes of Hupas, which are invariably near the banks of a stream, are built of wood and large enough to hold the family of husband and wife, children and relations, with the season's stores of provisions.

Like most California tribes the 'sweathouse' is an indispensable adjunct of the village, and occupied exclusively by males; usually it is a large airtight structure, and consists of a cellar covered with a low roof; a pit in the center makes a place for the fire; the occupant sweats all night and in the morning runs to the river and bathes.

An equitable division of labor between men and women of the tribe is understood and practiced; the women excel in basketry and display great taste in decoration; they are industrious and good housewives; they gather nuts in the season, bulbs and berries which grow in profusion and form an important part in the food stores which are collected for winter's use. Great stores of acorns are collected from which favorite dishes are concocted. The acorns are first dried and then shelled and again dried; in this form they will keep for a long time. As required they are ground to flour out of which soup and mush are made. The men attend to the management of the stock and are expected to furnish the flesh food for the families; they are very skillful as pipe-makers.

The Hupas are traditionally religious; at all times they try to maintain a pious frame of mind. Formerly they were very superstitious, and their faith in the medicine man was unbounded.

Their belief in heathenish incantations, except among aged, has greatly weakened. The young members of the tribe are now very skeptical. The neglect of ancient ceremonies has contributed to this loss of faith; education and the teaching of the missionaries have about destroyed it. A singular custom still prevails in the purchase of wives. This

young woman whose photograph is here presented is for sale for \$250. Her costume is valued at several hundred dollars.

Physically the Hupa is of a fine type; many are six feet and over in height, but their bodily strength is not equal to their appearance. Scrofulous diseases are decimating the remnants of this interesting tribe, and in a few generations they must pass away. Among the 450 still living there are not more than ten who do not betray some visible manifestation of the incurable disease which they have inherited. The proportion of the young who are dying is abnormally great.

#### PITYING THE INDIAN.

From the Kansas City Journal.

A contributor to the Philadelphia Public Ledger, with commendable intentions but without complete knowledge of what he is talking about, makes a frenzied and highly dramatic appeal to "save the national honor" by protesting against the admission of Oklahoma and Indian Territory as one state. To read his appeal one would suppose that our government proposed complete annihilation of all the Indians in the territory and confiscation of their property. It is in line with a great deal of sentimental drivel that comes out of the East concerning a situation that many of the Easterners know nothing about.

"This issue is vital to every American," screams the terror-stricken Philadelphian, adding, "Our honor and good faith are not only menaced, but trembling toward a fall; instant help is needed if they are to be saved." Then this champion of poor Lo, with the tears trickling through the type, wails: "If it was found some morning that a cartload of foul mud had been thrown on all the national flags on our public buildings, or that the black flag of the pirate had been put over them, who would not be roused to indignation?" There is more in the same strain with the purpose of stopping the "treachery" and "dishonor" of the proposed action of congress.

If our sobbing and frantic Philadelphia friend could make a visit to Indian Territory there is little doubt that his fears for the future of the inhabitants would vanish. The red men of this Territory have been well cared for by a benevolent government and some of the tribesmen are wealthy beyond the dreams of many outsiders. Indian Territory is covered with farms and comfortable farmhouses, with peaceful, contented and often wealthy people. The old tribal relations are fast pass-

ing away and will entirely cease next March unless congress takes other action. The allotments have been made and some of the Indians are the richest people per capita in the world. Does the Philadelphian know: for instance, that the Osages receive an annuity of \$450,000, which, capitalized on a 3 per cent basis, represents \$15,000,000, and divided would place \$8,384 in the hands of every man, woman and child in the tribe?

The Philadelphia writer also says that the solemn pledge of this government will be broken by the admission of the territory. Does he not know that with the end of tribal government the treaties also end? Secretary Bonaparte, of Baltimore and United States navy, to the contrary notwithstanding. Besides this the Indians want statehood and they want to come in with Oklahoma. The Sequoyah force was not an anti-statehood affair. The majority of the Indians are fast taking up the white man's ways and the younger generation is educated and progressive. New blood is flowing in the veins of the red race and it will be only a little while before the red man will have been absorbed. There is no reason why he should be deprived of citizenship and the right to participate in government. All this soulful sympathy of the Philadelphian is lost because the Indians themselves do not need it. If the Eastern writer imagines that the remnant of the vanishing races are poor, miserable dependents, oppressed and in danger of being robbed even of what they have, he should get one of them to take him a spin in his automobile over the territory.

#### A SATIRE.

Happy the youth in this our golden age,  
 Condemned no more to con the prosy page  
 Of Locke and Bacon, antiquated fools,  
 Now justly banished from our moral schools.  
 By easier modes philosophy is taught,  
 Than through the medium of laborious thought.  
 Imagination kindly serves instead,  
 And saves the pupil many an aching head.  
 Room for the sages! Hither comes a throng  
 Of blooming Platos, trippingly along.  
 In dress, how fitted to beguile the fair!  
 What intellectual, stately heads—of hair!  
 Hark to the oracle!—to Wisdom's tone,  
 Breathed in a fragrant zephyr of Cologne.  
 That boy in gloves, the leader of the van,  
 Talks of the "outer" and the "inner man".  
 And knits his girlish brow in stout resolve  
 Some mountain-sized "idea" to "evolve".  
 Delusive toil! Thus in their infant days,  
 When children mimic manly deeds in plays,  
 Long will they sit, and eager "bob for whale"  
 Within the ocean of a water-pail!

—Saxe.



## SOME TRADITIONS OF THE SKIDI PAWNEE

FOLLOWING will be found some of the peculiar traditions of the Skidi Pawnee Indians, of Oklahoma, collected and published by Mr. Geo. A. Dorsey, of the Field Columbian Museum, Chicago:

### THE TURTLE'S WAR PARTY.

A turtle went on the warpath, and as he went along, he met Coyote, who said: "And where are you going, grandson?" The turtle said: "I am on the warpath." Coyote said: "where are you going?" "I am going to a camp where there are many people," said the turtle. "Let me go with you," said the Coyote. "Let me see you run," the turtle said. Coyote ran. The turtle said: "You cannot run fast; I do not want you."

The turtle went on, and he met a fox. "Well, brother," said the fox, "where are you going?" "I am going on the warpath," said the turtle. "Where are you going?" said the fox. "I am going where there are many people," said the turtle. "Can I go with you?" said the fox. The turtle said: "Let me see you run. The fox ran, and he went so fast that the turtle could hardly see him. The turtle said: "You cannot run fast; I do not want you."

The turtle then went on, and a hawk heard the turtle say: "I am going on the warpath, I am looking for people to join me." The hawk said: "Brother, what did you say?" "I am on the warpath," said the turtle. "Can I join you?" said the hawk. "Let me see you fly your best," said the turtle. The hawk flew so fast

that the turtle could not see him for a while. When the hawk came back, the turtle said: "You cannot fly fast; I do not want you."

Again the turtle went on, and kept on saying: "I am on the warpath, I am looking for people to join me." A rabbit jumped up and said: "Can I go along?" "Let me see you run," said the turtle. The rabbit ran, and ran fast. The turtle said: "You cannot run fast; I do not want you."

The turtle went on, saying: "I am looking for people to join me." Up jumped a flint knife and said: "Brother, can I join you?" "You may if you can run fast," said the turtle; "let me see you run." The knife tried to run, and could not. "You will do," said the turtle, "come with me."

They went on, and the turtle was saying: "I am looking for people to go on the warpath with me." Up jumped a hairbrush. "What did you say?" said the brush. "I am on the warpath," said the turtle. "Can I go along?" said the brush. The turtle said: "Let me see you run." The brush tried to run, but could not. The turtle said: "You will do; come with us."

They went on, and the turtle was saying: "I am on the warpath, I am looking for people to join me." Up jumped an awl, and it said: "Can I join you?" The turtle said: "Let me see you run." The awl tried to run, but could not. "You will do," said the turtle, "come with us."

So the four went on and they came to a big camp, and the turtle sent the knife into camp. The knife went into camp, and one man found

it, took it home, and while trying to cut meat the man cut his fingers, and threw the knife at the doorway. The knife went back to the turtle and said: "I was picked up, and while the man was trying to cut meat, I cut his hand and he threw me at the doorway, so I came back."

The turtle said: "Very well. Now, Brush, you go and see what you can do." So the brush went into camp, and a young girl picked it up and commenced to brush her hair. The brush pulled the girl's hair out, so that the girl threw the brush at the doorway, and it came back. It said: "Brother Turtle, there is a young girl who has lovely hair. She used me on her head, and I pulled on her hair, so that she threw me away. See, I have her hair here." "Well done," said the turtle.

"Now, Awl, go and be brave," said the turtle. The awl went into camp, and an old woman picked it up. She began to sew her moccasins, and all at once she stuck the awl in one of her fingers. The woman threw it away, and it came back and said: "Brother Turtle, I hurt a woman badly. She was using me while she was sewing her moccasins, and I stuck one of her fingers; she threw me away." "Well done, brothers, now it is my turn," said the turtle.

The turtle went into camp, and people saw him and said: "What does this mean? Look at Turtle; he is on the warpath. Let us kill him." So they took him, and people said: "Let us spread hot coals and put him in there." "All right," said the turtle, "that will suit me, for I will spread out my legs and burn some of you." People said: "True, let us then put a kettle over the fire, and when the water boils let us put him in." The turtle said: "Good! Put me in, and I will scald some of you." People said: "True! Let us throw him into the stream." The turtle said: "No, do not do that. I am afraid, I am afraid!" People said: "He is afraid of water; let us throw him in there." But the turtle hallooed the more: "I am afraid! Do not throw me in the water!" So the people threw the turtle in the water. The turtle

came up to the surface and said: "I am a cheat. Heyru! Heyru!" poking his tongue out.

The people picked up the knife, awl, and brush and used them. The turtle stayed in the water, and every time the people went to the water, Turtle would say: "I cheated you; water is my home." People would throw stones at it, and it would dive.

#### THE FOX AND RABBIT.

There was a village, and in the village dwelt a pretty girl. All the young men were courting her, but none had been able to marry her. Even the animals were in love with her. So one day a fox thought that he would go and visit the girl. So he started, and on the way he met a jack-rabbit. The fox asked the rabbit where he was going, and the rabbit said: "I am going to see the pretty girl in the village." "Well," said the fox, "I am going there, too, so we might as well go together." "Very well," said the rabbit. So they went on together.

When they came to the lodge, the rabbit was the spokesman. They were invited into the lodge. The rabbit did all the talking to the girl. The rabbit whispered to the girl and said: "Do you see yonder fox? I rode him when I came to see you." So the rabbit soon left and went to his home.

The fox then went up to the girl, and said: "What did the rabbit have to say?" The girl said: "The rabbit said he rides you whenever he comes to see me." The fox was mad when he heard what the rabbit had said.

So the fox went to the home of the rabbit and when the rabbit saw him coming he knew that the girl had told him what he had said and also knew that the fox was mad. So the rabbit lay down and began to groan, as if he were in great pain. When the fox got there he said: "What have you been saying to the girl? You never rode me, and I want you to go with me and tell the girl that you told a lie; that you do not ride me." "But," said the rabbit, "I cannot go, for I am sick. I cannot walk." But the fox wanted the rabbit to go. So the rab-

bit said: "Let me ride you, and when we get to the girl's lodge then I can get off." So the fox let the rabbit ride him. The rabbit kept on falling off, so he asked the fox if he could put a rope around him, and the fox said: "All right." So the rabbit went for a rope and got his quirt also. The rabbit rode the fox until he got to the entrance, then the rabbit jumped off and handed the rope to one of the servants.

The girl saw the rabbit, and received him. She took him in. She talked to the rabbit a long time, then said: "Mr. Rabbit, I refuse to marry you, for you have such a big nose." The rabbit went out and never returned.

The fox then tried to marry the girl, and she refused him, for the rabbit rode him. Then the fox left and went into the timber. The fox felt so badly that he kept on running, and ever after that was afraid of people.

#### THE BIG TURTLE.

In olden times there was a company of warriors who went south to try to capture ponies from the enemy. On the way they saw something moving. On top of this moving thing was dirt, covered with buffalo grass. The thing moved on slowly. The warriors saw that it was moving, so some of the young men climbed upon the moving thing; then they coaxed others to climb on. One at a time, they climbed upon the thing, which kept moving, until the leader, who had the warrior's bundle upon his back, got on. Now there was only one boy left, the smallest of them all, and he did not climb on, but walked alongside of the moving thing.

When the men tried to get off, they found that their feet had stuck on the back of the thing. The boy ran ahead of the thing, and he saw it was a large turtle. The boy now followed the turtle, while the men upon the turtle sang Haduska songs; others singing more brave songs to show that they were not afraid to die, for

they had made fun of the turtle when they first got upon it.

At last the men saw ahead of them a large lake, and to this lake this turtle was heading. As the turtle neared the lake the men tried to get off, but could not, for they were fast upon the turtle's back. At last the turtle came to the lake and waded into it.

Now the man who was leader, and had the warrior's bundle, began to talk to the boy who had not got on the turtle's back, and said: "When we have disappeared, go home and tell our people that we were drowned by a large turtle. Come by whenever you go to capture ponies and stop, and we will help you to get ponies." The leader kept on talking, until the turtle disappeared with the men.

The boy now cried and cried, until he fell over and was asleep. He had a dream. He saw all the men drowned under the lake, and the leader spoke and said: "Go home, tell our people that although we were drowned by the turtle, we live. We shall always remain here as you now see us. We shall help you, and sometimes we will let you come and visit us under the water."

The boy went home and told the people what had happened, and that he was sure they lived. So the people gathered together, and said: "Let us go and find this big turtle, and our people." So the people moved to the lake. They made their camp close to the lake and every day the people went to the lake with their pottery, skins and anything that would hold water. They would dip water out from the lake. The people thought they could take all the water out from the lake and so get the turtle. This they failed to do, so some of the men called on the priests to open the rain-bundle. The priests consented; so the priests had a special tipi put up. The bundle was taken in, and the old priests went in, taking their rattles with them.

Now the priests sat in the west of the lodge with the bundle and gourds in front of them. The bundle

was untied. In it were several flint stones. These flint stones were given the people by Paruxti, Lightning, the god who stands in the west, one of the sons of the Evening Star. As the priests lifted their gourds to sing, the head priest arose, and taking water from a wooden bowl, he sprinkled water upon the flint stones that had been the property of the Evening Star. These stones were never to be wet, nor sprinkled with water. Other things in the bundle were not to be wet, for, if they were, it would surely rain; though the real thought in opening the bundle was to sprinkle water upon the flint stones.

The high priest sprinkled water upon the stones, and, as the old man sang, the clouds came and the lightning, and the thunder with it. The lightning struck all around the village. The water was coming all over

the ground, so the old men were sitting in the water, still singing. At one lightning flash everybody fell down. This particular lightning struck the centre of the water, so that it made the water spread all over the land. The old men were satisfied. They laid down their gourds and now made offerings to the gods in the west, for the gods had heard their prayers. The clouds went back, it cleared off, and people went to the lake and there found a huge turtle in the bottom of the lake. All the water had gone from the lake, so that the bottom was dry.

The turtle was seen. The bones of the men were scattered over the bottom of the lake, and the people believed the story.

The people now moved their camp, and ever after that the Pawnee called their sacred bundles, "rain-bundles."



The Way Indians Live—Chippewas and Their Native Birch-Bark Home.  
The Man is Chief Mish-sha-ke-ge-shig of the Tribe.

# THE RICHEST INDIAN IN THE WORLD

AND HOW HE WON HIS MONEY  
AND HIS BRIDE.

THIS is the story of Bustacagon, the richest Indian in the world, and the heroic deed for which the United States Government rewarded him by the gift of land which is the basis of his fortune. Bustacagon's possessions are:

In land.....	\$230,400
In timber.....	252,000
Total.....	\$482,400

The land is comprised in township 62-25 Itasca County, Minnesota; a gift from the government bestowed July 12, 1883, for an act of bravery and devotion during the preceding year.

Far up in Northern Minnesota's boundless pine forests, on Cowell's Creek, which rushes its tumbling water into the Big Fork River, a branch of the mighty Rainy, there existed, twenty-three years ago, a logging camp, which because it was owned by a man named Cowell, went by the name of Cowell's Camp. This Cowell was a timber thief. His camp was situated in one of the finest bunches of government pine in the state, and he was fast making a fortune by stealing the lumber and floating it down to a saw-mill.

At the camp all went well for a time. Everything pointed to a prosperous season. Then came a day of Judgment. The shadow of death darkened the spirits of Cowell's light-hearted care-free lumber-jacks. Half a dozen of the men were stricken down with smallpox in its worst form. It soon attacked other victims.

A panic ensued. There was no doctor within a distance of 150 miles.

Such lumber-jacks as were not afflicted started off along the "tote" road toward civilization, leaving

eighteen of their comrades behind without a single attendant—to die alone and uncared for.

That Bustacagon's connection with the story should be more readily understood, it is necessary to review certain incidents occurring the preceding evening, many miles away, where old Chief Waziya sat thoughtfully puffing a pipe before his tepee, watching Missejarga, his pretty daughter, as she tripped, gracefully as a deer, down the trail.

As the girl disappeared a stick snapped. The chief turned. Bustacagon stood before him. He was there as Missejaraga's lover, asking her hand in marriage.

"Go, make yourself a name; then ask for Missejaraga's hand," replied the chief. "I promise you she shall wait. Two summers yet will she remain single, and then—" he rose and stalked into the tepee. Bustacagon returned to his tepee dejected. Before the next sun had fully awakened Bustacagon had thrown his old rifle and bullet and powder pouches over his shoulder and started northward.

Hours he traveled, and noon found him on the Cowell tote road.

He was going to consult with Big-Jack, one of Cowell's lumberjacks. Big-Jack had pulled him out of the icy waters of Big Bowstring Lake the winter before and the two had become warm friends.

Soon the young Indian met a band of men, their packs upon their backs, their faces white with terror. They warned him back, saying that smallpox and sure death lay before him.

Smallpox, that terrible disease most dreaded by the Indian! A deadly fear clutched the Indian's heart as he

scanned the faces before him. Big-Jack's was not among them. Then Bustacagon, without a word, started quickly forward, not heeding the warning cries.

Rapidly, and rapidly, he went on until he reached the camp. Fearlessly he approached and smiled cheerfully upon the stricken men. Big Jack was there with the rest, and there were tears in his eyes when he gripped his friend warmly by the hand.

Bustacagon stayed with the loggers to the end. Day after day he nursed them to the best of his ability.

After a time his charges began to grow less in number. He buried the bodies in white the man fashion, and marked each grave with a cross, made from willow tree. Some of these crosses are to be seen to this day.

One of the last men to go, Big Jack, wrote an account of Bustacagon's work, and asked that he be rewarded. The paper was preserved according to Jack's instructions, and finally came to the eyes of government officials.

One bright morning when about half of the sufferers had died, after a twenty-four hour vigil, Bustacagon sat beside the door for a moment's rest. A few moments and he had slid to the ground asleep.

"Bustacagon!" a cry in a clear, sweet voice awoke him. He listened motionless as one petrified until there came another voice, this time unmistakably that of Chief Waziya calling his name.

The Indian sprang up and gazed wild-

ly around. A cry of joy came from the tote road. Turning, the astounded young brave beheld Missejarga, accompanied by her father.

"Boy" called the chief, "she is your's. The wife must follow the husband."

Then he strode back southward.

Soon he was out of sight and hearing.

Bustacagon, frantic with fear for his sweetheart, begged her to go back, and even threatened her, but in vain.

She insisted on staying to help him in his work of mercy.

Not a man of the eighteen recovered.

A few weeks after the last man had been laid away Missejarga and Bustacagon became man and wife.

The United States Government heard of Cowell and his sick men, and of Bustacagon and his brave young bride, and after a thorough investigation a township consisting of thirty-six square miles of the choicest game and timber land in Northern Minnesota was deeded over to Bustacagon.

The government also ordered a staunch log house built thereon for Bustacagon. The Indian hero is still alive and lives on his land to this day.

The settlers in the Big Fork country as yet untouched by a railroad, point him out with pride, and never tire of telling the story.

Bustacagon owns 23,040 acres of land; worth, in its present condition, \$10 an acre. In the township is 25,200,000 feet of pine, worth today \$10 a thousand feet. Missejarga died fifteen years ago.



Just between you and me,  
I don't give a "Sioux"  
For the sort of a man where ever he's found.  
Who makes a long prayer,  
But never plays fair  
And will "Kickapoo" Indian, when he's down.

For the Journal, by Isabel McArthur.

## THE PUEBLO EAGLE CLAN

BY J. C. CRANDALL



THE Pueblo Indians place great store on the grey eagle that is fairly plentiful in the Rocky Mountain region. Many villages, or pueblos, keep one or more eagles in captivity; they are kept for the feathers and also used as decoys in hunting other eagles. The Pueblos believe that certain feathers have a value and power that nothing else can produce. For instance, there are two tail feathers to each eagle, which in the hands of certain medicine men, will produce rain during the months of July and August. Rain is very essential in this arid region where the Pueblos dwell, and where all crops are raised by irrigation. In nearly all of the villages or pueblos there is what is called and known as the eagle clan; it is the office of this clan to provide eagles for the pueblo, and as these Indians are poorly equipped with fire arms, and as the eagle is ever on the alert, these hunters resort to a strategy which is both novel and effective.

The eagle clan is ordered by the

cacique, or high priest, of the pueblo to spend from ten to thirty days in the high mountains in the month of November hunting eagles. About ten Indians from this clan usually compose the party; they take with them one or more captive eagles, which they use as decoys. After locating an eyrie high up in the mountains, they select a spot in the open near by, and proceed to dig a pit some four feet deep; this they cover with sticks and leaves, after they have concealed one of their number inside; the captive eagle is fastened on top of this pit to a log. The Indian thus concealed waits patiently till the captive bird and decoy calls another eagle down, when a hand, thrust up through the cracks in the covering, seizes the bird of freedom by the leg and draws into the pit, where it is immediately dispatched.

Upon a recent visit to the pueblo of Jemez, the writer saw the eagle clan returning from a long hunt, having captured some ten eagles in this manner; all but two have been killed, and these were saved to be used as decoys in future eagle hunts.



## DR. EASLMAN'S HIAWATHA

HE DIFFERS WITH LONGFELLOW

DR. CHAS. EASTMAN, the Sioux Indian and author, differs somewhat with Longfellow's version of Hiawatha as written in the epic, "Hiawatha," which has endeared the author in the hearts of all Indians. Differing with Longfellow and the

story of Hiawatha as told in the play of the Ojibways, published in the December JOURNAL, Dr. Eastman, in his lecture on Hiawatha, says: "Hiawatha is pronounced as if the first syllable is spelled with an E instead of an I, as most people pronounce it." Speak-

ing of the poem, he said: "The Great Mystery, or the Good Spirit, is always first; we think our spirit goes to him, but as to what he does with it we never speculate. We think of no heaven, no hell, and no happy hunting ground, as writers are always referring to. Hiawatha did not go to the land of the Dakotas. There were no separate tribes, no lands, as now.

"The birth of Hiawatha was not as the poet has pictured, but as Nokomis and her sister lived in the woods together, one evening they were talking and they wished the bright twinkling star might be their husband. In the night they were taken to the heaven, where they saw the star, now a handsome youth, and he took Nokomis for his bride. He warned her that she must not step heavy on the heaven ground or she would go through and the law of the stars would forbid her return or for him to go for her.

"But once Nokomis fell through and for a long time lay sick. Finally a beautiful daughter was born and she called her Winona, who was like the beautiful twinkling star, her father. One day, as she was walking by a stream, a red star fell and took the shape of a pebble. She picked it up and put it in her bosom. Then when Hiawatha was born she disappeared and left him with her mother, Nokomis.

"The Indians, when they see rocks and boulders in the Dakota land, say: 'That is part of Hiawatha.'

Dr. Eastman also says that a great many of the little incidents brought into the poem were not Sioux stories, but belonged to other tribes. Also many stories were put in white man's form. The meeting of Hiawatha and Minnehaha, he says, was not as Longfellow has written it. Instead his version is: Minnehaha came to the tent of Hia-

watha's grandmother to borrow a bowl to grind maize. She belonged to a great tribe whose people were starving for want of game, and Hiawatha, by his magic, caused them to see hundreds of buffalo, and thus saved her people. They made much over Hiawatha, giving him their beautiful Minnehaha as his bride.

#### INDIAN TERRITORY TOWNS.

The report of the Indian Inspector shows that there are 300 towns in the Indian Territory which have been reserved from allotment and platted for Government townsite purposes. Of these townsites, the distribution among the different Nations is as follows:

Creek—Twenty-five towns.	10,694.10 acres.
Cherokee—Fifty-three towns.	9,501.57 acres.
Choctaw—Ninety towns.	18,940.40 acres.
Chickasaw—131 towns.	23,823.82 acres.

The Creek Nation contains the following towns which have over 2,000 population:

Holdenville	3,000
Muskogee	18,000
Okmulgee	4,000
Tulsa	6,000
Wagoner	4,000

The same class of towns in the Cherokee

Nation are:	
Bartlesville	3,500
Claremore	2,000
Ramona	2,000
Sallisaw	2,000
Tahlequah	2,000
Vinita	3,500

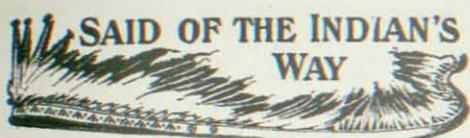
The Choctaw Nation leads with South McAlester, which is estimated to have 12,000.

The estimated population of the other towns is:

Atoka	2,200
Coalgate	6,800
Durant	7,000
Hartshorne	3,500
Hugo	3,500
Haileyville	2,000
Krebs	3,000
Lebigh	2,500
Wilburton	5,500

The list in the Choctaw Nation is about as follows:

Ada	3,000
Ardmore	12,000
Chickasaw	8,500
Comanche	2,223
Madill	2,000
Marietta	2,000
Parcell	2,500
Paul's Valley	3,023
Roff	2,000
Sulphur	2,800
Tishomingo	3,300
Wynnewood	2,325



#### Hump and Iron Lightning on a Visit to Washington.

Chief Hump and Chief Iron Lightning, two prominent Sioux Indians from the Cheyenne River reservation, South Dakota, are paying a visit to the city of the "Great White Father" and incidentally viewing the sights of the national capitol. Both Chiefs Hump and Iron Lightning participated in the famous bloody battle on the Little Big Horn known as "Custer's last fight," when the sons of the plains annihilated Custer and his band of soldiers. The two Sioux chiefs were rebellious Indians then, and their hands were turned fiercely against the paleface, but their warrior days are over now and they both dwell peacefully on the reservation set aside for them by Uncle Sam, and dream no more of savage wars and scenes of carnage.

Chief Hump surrendered himself to General Miles in 1877 at the forks on the Yellowstone river, and since that time he has been the white man's friend. He was made chief of General Miles' Indian scouts, and served in that capacity for a number of years. The general reported him to be one of the bravest and most sagacious scouts that ever served under him. Hump was wounded in the shoulder during the Nez Perces war, and about two years ago he came to Washington, and through the solicitation of General Miles and Senator Kittredge, he was allowed a pension from the government.

Chief Iron Lightning was born in the same lodge as Chief Hump, and the two redskins have always been the closest of friends, sort of "college chums," as it were, since the time when as papooses they played around tepees of their Indian camp, snaring the wily gopher in his hole and slaying the unsuspecting prairie owl with bows and arrows. Later in life this Damon and Pythias of the Cheyenne River Sioux decked themselves with feathers and smeared themselves with paint and went on the warpath together, ambushing the lonely paleface pioneers in their dangerous journey across the plains, and putting forth their might to stay the march of civilization on the western frontiers. But civilization became a little too strong for them, and they finally realized the folly of defying the inevitable and surrendered to the more powerful paleface.

And now in the evening of their careers the

two chiefs come to the home of the "Great White Father" to view the glories of that civilization which they once exerted themselves to destroy.—Washington Post.

#### An Indian Cure For Typhoid Fever.

Four weeks ago old Sandy Niscut, great medicine man of the Micmac Indians, was discovered in his tent just outside the village unconscious, and suffering from a malady which the local doctor said was typhoid fever, says the Presque Isle, Me., correspondent of the New York Sun. He was taken to a house where he revived enough to tell his attendants that he would die unless Eli LeClare, a French Canadian musician who lived at Mar-amichi, was sent for.

A telegram was therefore sent to LeClare, asking him to come and bring his fiddle. Two days later the Frenchman and his battered fiddle reached Presque Isle.

The medicine man was unconscious when Eli entered the sickroom. The musician screwed up his instrument, twanged the strings for a moment and began to play in a minor key, the low notes rolling off from his bow like shavings under the stroke of a plane.

The sick man was tossing in a state of delirious fever when Eli started to play, but as the music continued he became more quiet, his respiration was less labored, and at the end of an hour he was sleeping quietly and perspiring.

"Heem bin geet well now," cried the fiddler. "Ah'm bin scar' out ze fever devil, so Sandy heem bin sleep."

He sent for a pint of whiskey, and having drunk more than one-half of it, he mixed the remainder with cold water and began to bathe the body of his friend, chanting an Indian lullaby while he worked, and making passes, such as are practiced by magicians when they try to exercise evil spirits.

The patient rested well that night. When he grew feverish Eli rubbed his bow across the catgut and reduced the temperature of his friend. For three weeks the Frenchman watched by the bed of the sick Indian, dosing himself with whiskey and bathing the patient in whiskey and water every hour.

The doctor, certain that the Indian would die, paid little heed to the case beyond calling once a day to take the temperature of the sick man. The fever ran its course, and on the twenty-first day, when it turned, Eli went out for half an hour, coming back with six large bull-frogs, which he placed upon

the sick man's body, three on each side.

After this he resumed his playing and did not stop sweeping his bow across the sounding strings until Sandy had broken out in perspiration and was sleeping easily.

"Now geev heem one quart of cole milk," ordered the musican, "an' heem bin geet well."

When Sandy had taken the milk as ordered and had slept for a few hours, he woke up and was able to recognize those about his bed. He felt the cold frogs against his skin and asked to have them removed. Eli turned back the sheet and took from the bed six swollen and discolored frogs, all of them dead.

"Fever devil heem go in ze frogs, an' mak' ze frogs die," said Eli. "Now Sandy heem geet well pretty kveek."

#### Lo, The Poor Indian!

It is stated that T. N. Barnsdall and Scott Glenn, of Parkersburg, W. Va., who are well-know oil operators, have sold their oil holdings in the Indian Territory, possibly to Mr. Rockefeller, for a very large sum. The amount is said to be upward of \$40,000,000. We do not know whether this is exact. But it is entirely probable that, if these gentlemen have parted with their Indian Territory holdings, they have received an immense sum.

The interesting part of this matter is that this enormous estate must have been evolved from nothing at all. The land of the Five Civilized Tribes in the Indian Territory has not been allotted in severalty. It is supposed to belong still to the Indian tribes. But here are a couple of gentlemen of West Virginia parting with an estate on somebody else's estate, which is estimated at upward of forty millions in value.

This ought to be an object lesson to the Indian as to the uselessness of an untutored mind. The Indians leased some of their greasy-looking acres to Mr. Barnsdall and Mr. Glenn. It was a perfectly legitimate transaction. The Indian sees God in clouds and hears him in the wind, but he does not readily detect the presence of \$40,000,000 in a mudhole. The difference between the modest rent which these gentlemen paid the Indians, and the vast sum that they have received for their "holdings," represents the hiatus between simple in nature and the shrewd American eye to the main chance. Of the Indians, even when nominally "civilized," it may truly still be said: His soul proud science never taught to stray far as the street called Wall and Standard pay.—New York Mail and Express.

#### An Indian's Gratitude.

When the Indians of the Northwestern Territories were fighting the whites a young man named Baldwin was sent as a bearer of important messages to a settlement in Oregon. It was a perilous journey, and his life was saved only by an Indian's memory of a past kindness. As the young man rode through a belt of timber he was suddenly confronted by four Indians on horseback. They immediately drew their guns upon him, when one of them spoke loud in their native tongue to the others, and their armes were lowered without firing.

"Jack Baldwin?" the spokesman said.

"Yes, that's my name."

"You out to fight Indian?"

"No. I am carrying an express to Yelm for pay."

"You remember the bucket of water at Olympia?"

Baldwin, who related the story to the author, said it then flashed upon his mind what Indian it was that was talking. The year before this Indian was filling his bucket from a flowing spring in Olympia, when a rude white man came along, insolently removed the Indian's bucket, pitched it into a mud-hole near by; and put his own under the spout, whereupon Baldwin had interfered and pitched the ruffian into the mud-hole after the Indian's bucket. The fellow confronting Baldwin remembered him.

"Go on!" he said, "we don't kill you," and Baldwin went on without further ado.—The Wellspring.

#### The Indian and the Railroad.

Gail Hamilton said if there never were to be any railroads it would have been an impertinence in Columbus to have discovered America. The Indian's knowledge of the location and direction of the rivers and lakes and of the positions of the portages and his readiness under the right sort of persuasion to put this knowledge at the service of explorers, missionaries and settlers, "stood off" that stigma from Columbus before the railways came. Indians guided Captain John Smith, Champlain and La Salle through the wilderness. Indian trails blazed pathways for the pioneers through forests and over mountains. Sometimes these trails were utilized by the railway builders. At the Louisiana Purchase Exposition at St. Louis and the Louis and Clark fair at Portland were monuments to the heroic Shoshone girl, Sacajawea, who piloted Lewis and Clark across the Rocky mountains and through the wilderness on each side of that range in their exploration of the Pacific.—C. M. Harvey in Atlantic Monthly.

## *In and Out of the Service*

Carlisle's band is said to have fifty-three members.

Waxby Yahola, a fullblood Creek Indian 75 years old, had his hair cut at Okmulgee last month for the first time in his life.

According to the recent census Indian Territory has the largest Indian population, it being credited with 85,408. Arizona comes next, with a population of 38,567; and South Dakota ranks third, having 19,528. The total Indian population is given as 274,706.

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

A new school building, costing \$40,000, will be built by the Government in the spring to replace the one burned down last year at the Pawnee Indian agency. It will be of stone and will be the home of the seventy Indian attending the school. The Government has recently completed a commodious office building of stone for the use of Indian Agent Nellis and his force of clerks.

A sure sign of progress: A day-school teacher among the Sioux reported: "Ten years ago no pupil ever thought of buying any clothes for himself. It was a new suit of government clothes or staying in rags. Now, out of our school of thirty, with the exception of five pupils, if any garment becomes worn, it is replaced by the parents of the child with a new suit, bought by them at the store."—*Indian's Friend*.

The Rainy Mountain Indian school band, composed of young boys and girls, gave an open-air concert on the streets of Gotebo Saturday. People with an ear for music were astonished at the proficiency shown by these young native Americans in rendering difficult musical selections, and many compliments were paid them. The school has a fine band wagon, which was purchased by the pupils who earned the money by their own efforts, and has also a neat band stand at the school. —*Gazette, Gotebo, Oklahoma*.

As a producer of wealth the Indian doesn't shine as brightly as he does as a dispenser, but as a landlord he excels the white man who gathers his rents to squander in foreign lands in riotous living and faddy trinkets. Poor Lo's rents may be squandered, too, but it will be with the home merchant and trader for good staple food stuffs, stout cloth, fancy clothing, gaudy trappings for team and charger and for the adornment of his squaw and papooses.

Less than 100 persons will participate in the \$5,000 distribution which the last legislature provided for the disabled survivors of the Indian wars of 1862. Altho several thousands of application blanks were distributed only 110 have been able, up to date, to show disability suffered as a result of service in the war, and this number will be reduced. Adj.-Gen. Wood is demanding the strictest investigation of applicants, and many of them are unable to come up to the requirements.

A recent news dispatch to the *Albuquerque Morning Journal* has the following to say: A Navajo Indian this week brought into town a great lump of pure mica almost as clear as glass, which he dug up some where near Gallup. The location of the deposit he firmly refuses to divulge. As good mica is worth a dollar a pound, and the sample is one of the finest ever seen, the Indian is besieged with inquiries as to where he found it, but cannot be persuaded to tell. There is a bonanza in it for the white man who can entice the information out of the Navajo.

Laura M. Cornelius, a full-blooded Indian of the Oneida tribe in Wisconsin, has gone to New York, where she intends to study law in Barnard college. At a country school she won a scholarship in a seminary in Fond du Lac and afterward studied for a time in Stanford University, California. Miss Cornelius is unmistakably Indian in features and build and is proud of it. Her object in stuging law is to be of service to the people of her own race. "My religion," she says, "Is this: I believe in God, in minding my own business and in hustling for what one wants."—*Mt. Clemens Mich., Leader*.

The Denver & Rio Grande Railroad company, having had a satiety of Greek laborers, is replacing them in southwestern Colorado and northwestern New Mexico with Navajos. It finds that the Navajo makes a good section man, is a hard worker, is not disposed to strike or raise a rumpus and worth, as a rule,

two Greeks, man for man. New Mexico, as has been pointed out before by the New Mexican, is a good market in which to buy labor, and that is one reason why, sooner or later, manufacturing enterprises will flourish in the southwest.—Santa Fe New Mexican.

It has been learned that Governor Frank Frantz has been requested by Secretary Hitchcock of the the interior department to make a thorough investigation of the guardianship of Indian minors in this territory, and especially in regard to the handling of their estates and their accounting of money received by guardians in trust for the children. The matter has been placed in the hands of the attorney general of Oklahoma and the investigation will proceed immediately, and will include an investigation of such conditions among the Cheyenne, Arapaho, Sac and Fox, Pawnee, Ponca, Otoe, Kickapoo, Pottawatomie and other tribes located in this territory.

Col. Holden, of the Fort Gibson Post, who sympathizes with everybody in hard luck, printed this letter from Richard Bengé, a Cherokee, whose pack of trail hounds has often made music among Fort Gibson hills: "Will you please let me have a small space in your paper? I won't write much. I just want to tell you old 'Drum,' my old dog is dead. He died of I don't know what—only he just got sick and died. Poor old Drum is dead and gone where all good dogs go. I feel sorter lonesome since old Drum died, for I've only old Spot and Mues left. Old Drum was the best. When he barked, you knowed it was a 'possum or a coon. Old Spot is allright, but he won't bark, just wags his tail."—Kansas City Journal.

There is an association at the National Capitol, composed of patriotic men and women who propose to erect at the Jamestown Exposition in 1907 a memorial to the Indian Princess who, according to Captain John Smith was next unto God an instrument to preserve Virginia from death, famine and utter confusion. It is rather extraordinary as the secretary of this association points out, that three hundred years have been allowed to elapse since the foundation of Jamestown, without any monument having been erected to perpetuate the memory of the girl, who, in her teens, settled the destiny of the United States. In his book John Smith credits her with having saved him; and John Fiske, the famous New England historian, seems convinced that both admissions are founded on fact and are essentially true.

"To describe a Mojave gathering or powwow is most difficult. They come in all manner of Indian finery. An old shirt and hat is almost full dress. Pants, shirt and hat make a full dress suit. Coat, pants, shirt, hat and shoes constitute a sign of royalty, or an aristocrat. Tinkle-paw had on my pants, three inches too short. He could just squeeze into them—my old hat on part of his head and the doctor's old coat, (no shirt), but about ten pounds of beads around his neck. Some have as many as twenty-five pounds of beads strung around the neck. The squaws mostly have five or six red handkerchiefs sewed together, covering them like a shawl, with beads around the neck and arms. They squat or lie around on the ground. The men form a circle standing."—A teacher in an eastern paper.

In the gallery of the National Arts Club, in Thirty-fourth street, there may be seen for another week an exhibition of photographs of the American Indians of the Far West that represent practically eight years' work in this field by E. S. Curtis of Seattle. While these photographs are not without the pictorial qualities that are so conspicuous in the work of the modern camera artist, their chief claim to general interest lies above their merely technical charm, for they present and preserve the varied life, customs and religious ceremonials of a dying race. Mr. Curtis's enthusiasm has caused him to travel in search of his subjects from Southern California as far north as Alaska, and over into Siberia, but the pictures hung on the walls of the gallery include only those of the more purely American Indians. One may see here illustrations of thirty different tribes represented by photographs of individuals, of groups engaged in hunting, on their travels, in their stone houses—as in the case of the Mokis—or in the simpler and more romantic tepees. As we have said, this collection has more than sufficient pictorial merit, but its distinguishing feature is its extraordinary contribution to the ethnology of our primitive peoples. How important this work is may be gathered from the fact that the greatest authorities on the North American Indians declare that ten years from now it will be utterly impossible to make such studies of the aborigines as Mr. Curtis has made and is showing here.—New York Press.

"He that would look with contempt upon the pursuits of the farmer, is not worthy the name of man."—BEECHER.

# Educational Department

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

## LESSONS IN PRACTICAL ELECTRICAL ENGINEERING.

### FROM CHILOCCO PRACTICAL QUESTION SHEETS.

#### 1. Question. What is electricity?

Answer. It is the name given to the unknown thing, matter or force, or both, which is the cause of electric phenomena. Electricity, no matter how produced, is believed to be one and the same thing.

Here the instructor will explain animal electricity, atmospheric electricity, frictional electricity, etc., and tell something of the early electrical experiments and discoveries.

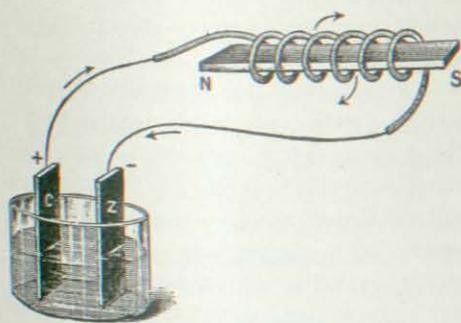
#### 2. Question. What is a magnet?

Answer. It is a body possessing the property of attracting iron, steel and a few other metals.

The instructor will here tell something about magnetic oxide, or lodestone, and the early theory regarding it, and its relation to electricity.

#### 3. Question. What is an electro-magnet?

Answer. It is a magnet produced by passing a current through a coil of wire around a soft iron core. The core is magnetized while the current flows, but loses its magnetism when the current stops. This form of magnet may be made much more powerful than a permanent magnet, and is therefore used in place of the latter in dynamos.



An Electro Magnet

The instructor will here point out and explain the electro-magnets in the dynamos.

#### 4. Question. What is lightning?

Answer. It is the spark or bolt that results from the disruptive discharge of atmospheric electricity from a cloud to the earth, or to a neighboring cloud.

The instructor will here explain the different kinds of lightning, as chain lightning, forked lightning,

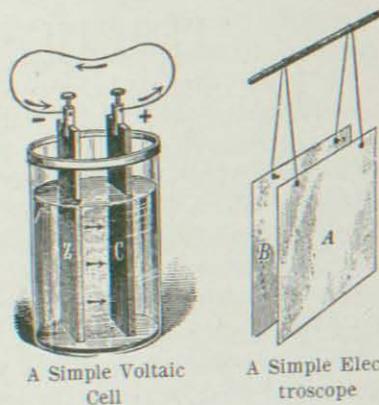
Franklin's experiment with the kite, the lightning rod, etc.

#### 5. Question. What is electro-motive force?

Answer. It is the force which starts, or tends to start, electricity in motion. The abbreviation is E. M. F., and it is usually so written in electrical books. Any device by means of which an E. M. F. is produced is called an electric source—as a dynamo or a voltaic cell.

#### 6. Question. What is a voltaic cell?

Answer. A voltaic cell, named after Alexander Volta, the inventor, is the combination of two metals, or of a metal and a metalloid, which when dipped into a liquid or liquids called electrolytes, and connected outside the liquid or liquids by a conductor, will produce a current of electricity.



Experiment:—Construct a simple voltaic cell by taking a glass jar partly filled with water into which pour a small quantity of sulphuric acid, then insert a plate of zinc and a plate of carbon, standing them vertically in the water, one end resting on bottom of jar, then connect the top ends with a wire, and you have it.

#### 7. Question. What is an electric current?

Answer. It is the quantity of electricity which passes per second through any conductor or circuit. It is analogous to the flow of water in a pipe.

#### 8. Question. What is an electric circuit?

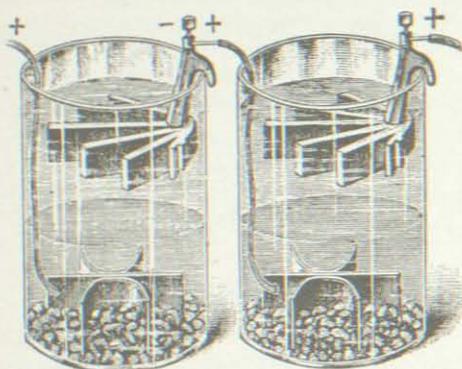
Answer. If the ends of a conducting wire are connected to the positive and negative terminals of an electric source, as, for example, in the voltaic cell, the electric motive force (E. M. F.) of the cell will cause an electric current to flow from one pole of the

cell, through the continuous conducting path or circuit, and back again to the cell at its other pole.

The instructor will here demonstrate this by the use of the voltaic cell above constructed.

9. Question. What is an electric battery?

Answer. It is one or more cells in which electricity is produced by chemical action. A galvanic battery is two or more cells arranged to form a single source.



Voltaic Battery

The instructor will here have apprentices construct a simple galvanic battery with blue stone gravity cells.

10. Question. What is a volt? An ohm? An ampere? A watt?

Answer. A volt is the unit of electromotive force or pressure analogous to the head of water in a dam which is stored for power. It is about equal to the pressure of the common blue-stone cell.

An ohm is the unit of electrical resistance. The Ohm law states that the current in any circuit is equal to the E. M. F. acted on it divided by the resistance. It takes its name from Dr. Ohm, a German inventor.

The ampere is the practical unit of an electric current. It is such a rate of current as will pass through a circuit whose electric resistance is one ohm, under an E. M. F. of one volt.

A watt is the unit of work. The watts developed in a circuit are equal to the current multiplied by the E. M. F. 726 watts is equal to one horse power. A kilo-watt is 1000 watts.

The instructor will have apprentices make practical experiments and demonstrations illustrating the foregoing principles, all under his immediate supervision and guidance.

## PRACTICAL ELECTRICITY

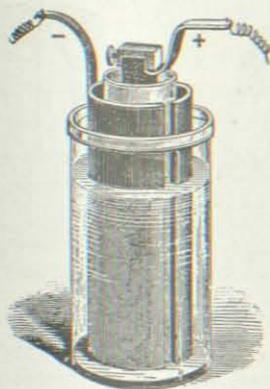
FROM A LECTURE BY ALBERT L. ROHER.

**I**N STUDYING a river geographers are not satisfied by simply making an examination of its mouth, noting width, depth and volume of water flowing in a unit of time, etc., but it is best understood by tracing its sources and its tributaries. How much, or rather how little, would we know about the great father of waters—the Mississippi—unless we traced it to lake Itasca, and its main tributaries to their sources in the Alleghany and Rocky Mountains? So in attempting to acquaint ourselves with the principles upon which the practice of electricity to-day is founded, it is desirable to review briefly the early knowledge and the progress of the science, and to trace the tributaries in the shape of discoveries of this mighty river, if you please, whose current has within the last half century or less, completely revolutionized business methods and well-nigh social life. The continuous progress in the advancement of science shows that no one man, or no one generation of men, can be justly credited with all that is connected with any of the great discoveries with which science has enriched the world. They have all had the benefit of the experience and labors of

their predecessors and have built upon them. The first knowledge of electricity came from the fact that when amber was rubbed it attracted light particles; this is the original experiment and has been handed down from the remotest antiquity. No doubt that a great deal of the romance connected to this substance is due to this fact. The statement is made in early writings that workmen engaged in polishing amber, which was highly prized by the ancients as an ornamental gem, were seized with violent tremors in their arms, an exaggerated account of what might have occurred from rubbing the substance. For several centuries this suggestive experiment was forced to stand alone without any attempt to investigate. Electricity above all other sciences is wholly dependent upon experiments for its development. It is the product of the laboratory and of the scholar, and is not due to the genius of the inventor. Naturally then it had to await the coming of the seventeenth century, or rather the closing of the sixteenth century, when Lord Bacon by his philosophy, and William Gilbert by his work, awakened the time to the fact that experimental research

and inductive methods were the true principles of philosophy.

Dr. Gilbert, who was first physician to Queen Elizabeth, can be justly ascribed the creator of electricity by virtue of the large number of experiments he made and the conclusions he arrived at. He found that many substances other than amber possessed power of attracting light particles when rubbed, such as glass, sulphur, etc. The next two centuries saw great strides in the development of this new science in which the philosophers of that time were all interested. You are all somewhat familiar with the work of Benjamin Franklin, "whose discoveries," according to



The Nitric Acid Battery

a celebrated English electrician, "were so extensive and brilliant as to give a form of dignity to the science of electricity which it had never before possessed, and raised the author to a high rank among the distinguished philosophers of the eighteenth century." To Franklin is due the first and only really useful application to the affairs of every-day life of all these years study and thought; I refer to his invention of means for protecting buildings from damage by lightning.

At the close of the eighteenth century an Italian philosopher, Galvani, saw in the twitching of a frog's legs the opening of a new field to electricity. The well established story goes that Galvani had been investigating the effect of electricity on the muscles of frogs, and some of these animals were hung on an iron railing by means of copper hooks, and it was noticed that the muscles twitched when there was no electrical machine, thus was one led to believe that the frog itself was the source of the electricity, and that the pieces of iron and copper were only conductors. It is not necessary to add that when Galvani's discovery became known it attracted the attention of students of electricity in all countries.

Alexander Volta, a countryman of Galvani,

found that two different metals were essential in the production of the new electricity, and he constructed his battery, or pile, which was composed of silver coins and pieces of zinc, with moistened paper between them; with this he found it possible to produce all the effects of electricity which were produced by friction on glass and sulphur. The voltaic pile was, however, improved in a very short time by Volta, and instead of building it up simply with two pieces of metal with moistened paper between, the metal strips were placed in cups of water in very much the shape we find it to-day. As these experiments of which we have spoken were published to the world, a great many other men began working in the same direction, and before long it was discovered that the electric current would decompose water, and electro chemistry came up for its share of attention. This interested a great many men, to one of whom especially is due a very historical experiment, which I will speak of later. I refer to Sir Humphrey Davy, who became very much interested in these experiments and who constructed a number of very large batteries. He became so very much interested in his brilliant discoveries that he could with great difficulty compose himself, and the mental labor and the excitement he experienced at the time threw him into a typhoid condition which threatened his life. They were remarkable experiments, and I do not wonder that the man at the time was wrought up to such a pitch, because there were so many ideas crowded upon him as to throw him into a sort of a nervous prostration. As soon as he recovered from this attack of typhoid fever he constructed his large battery which was composed of something like 2,000 cells, and this historic battery was the source of the first flashes of the electric arc. That was in 1810. If you will allow me I will read a brief description which Davy wrote at the time: "When pieces of charcoal about an inch long and one-sixteenth of an inch in diameter were brought near each other, say one-thirtieth or one-fortieth of an inch, a bright spark was produced, and more than half the volume of the charcoal became ignited to whiteness, and by withdrawing the point from each other a constant discharge took place through the heated air in a space equal at least to four inches, producing a most brilliant ascending arch of light, broad and conical in the middle." Of course the light did not last long, as the charcoal being soft, burned rapidly away and the pieces of charcoal were simply fed toward each other by hand. But

very soon this was improved upon by Foucault and by others, who made a lamp which would feed the carbons by clockwork.

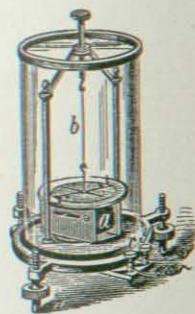
You will please note that the singular discovery of Galvani, and the experiments of Volta, may be regarded as the introductory to the modern applications of electricity, as they made a great stride towards the electric light, the telegraph and the telephone.

Although the names of the discoverers of most of the important inventions and the locality where they were discovered is known, yet no doubt all the world would be very glad to do honor to the discoverer of the magnet and the inventor of the magnetic needle, or mariner's compass. But the history of these is unknown. It is said that in the record of the Chinese, some 2,600 years before Christ, that they knew and made use of the magnet (the natural magnet or loadstone,) and I believe the fact is noted in their histories that their armies were led across the large plains in the interior by a combination of loadstones which is represented by the figure of a man. They carried him along in a wagon and his extended arm always pointed towards the south, which is opposite to the direction in which we consider the needle as pointing—towards the north. It is also known to have been used in a similar manner in Japan. The Greeks and Romans knew of the attractive power of the loadstone, or the natural magnet, but were entirely ignorant of its polarity. Its attractive power was known because it is spoken of in the literature of the day; one in particular, where a shepherd is said to have been held to a magnet rock by the iron on the end of his staff. We also know that these loadstones or natural magnets were made use of in the ceremonies of the temples. Many of you are probably familiar with the story of Mahomet's coffin, which is said to have risen from its resting place and "soared in a sanctuary built of magnetic stone." There are many such traditions. One in particular occurs to me, that there was a very large magnetic mountain in the sea, over which it was impossible for ships to sail because of the iron bolts and other iron articles on it, so that when a ship passed over this mountain it would pull it to the bottom. Besides this it was supposed that if any one carried with him a loadstone it would win him the love and friendship of others, or would make him successful in business. And it was also stated that having a loadstone it would be possible for a man to tell whether a bride had accepted him from motives of affection or considerations of a pecuniary nature.

Soon the scientific minds of the day suspected that there must in some way be a very intimate relation between magnetism and electricity, and there were many minds seeking after the missing link. It was left to the son of a Danish apothecary to make the second great discovery in electricity. I refer to Oersted's discovery that a magnetic needle when placed parallel to a conductor, carrying an electric current would be deflected from its position to the right or to the left as the case might be. This pointed out an entirely new field, and in a very few days after he made this discovery the laws concerning this phenomenon were put



The Leyden Jar



A Galvanometer

into practical shape by Ampere, a French physicist, whose name we make use of in one of the electrical units of to-day. It is upon this discovery by Oersted and its explanation by Ampere, that the whole science of electrodynamics rests. The fact that a current of electricity would effect a magnet was a forerunner of the electric telegraph. The first electro magnet may be considered to have been constructed by Sturgeon, who wound several turns of bare copper wire around a bar of iron, simply insulating the bar and winding the wire upon it, a thing which seems very crude to us to-day. It was soon discovered by another man—I refer to Prof. Henry—that the magnet could be made more powerful by putting more wire on it and insulating the wire by wrapping it with cotton or some other material. He constructed some very large magnets in this manner. Thus we have the discoveries of Galvani and Volta, which constitute the first step; then the discovery by Oersted and the theory expounded by Ampere that make up the second great discovery of electricity. This history would be entirely incomplete, however, were we to leave out another man, a man for whom I have a great deal of veneration, and upon whose work the whole science of dynamic electricity rests. I refer to Michael Faraday, the distinguished son of an English blacksmith, to whom and to whose work is due all the

striking applications of electricity we see in use to-day. Faraday was prepared for his great work by his association with Sir Humphrey Davy in the capacity of an assistant. He was a man who stood beyond all other men of the period, and in him rests a great deal of the success attained in the study of this science. Tyndall says of him that "The intentness of his vision in any direction did not apparently diminish his power of perception in any other direction, and when he attacked a subject expecting results, he had the faculty of keeping his mind alert so that results different from those which he expected should not escape him through preoccupation." He began his work in 1825. Faraday, knowing that magnetism was produced by electricity, attempted to produce electricity from magnetism, and in his original experiments he used an iron ring on which was wound two separate coils of wire; to the terminals of one coil he connected a battery, and the terminals of the other coil were connected to a galvanometer, which as I have already explained, will detect the presence of a current of electricity. A coil of wire consisting of a few turns, the ends of the wire connected to the reflecting galvanometer, will also illustrate what is meant by induction. Whenever the bar magnet is moved towards or away from the coil, the spot of light is seen to move to the right or to the left as the case may be, and is only momentary, lasting during the time of movement. Let the magnet be fixed and the coil of wire moved and the same results are obtained.

All that is necessary in producing a current of electricity is that some change is made in the coil of wire or in the magnetic atmosphere in which it is placed. In other words, whenever the number of lines of force threaded through a coil of wire is made to vary, then there is produced in the coil a current of electricity. The model of the first dynamo machine that was ever made involves this principle and the original was invented and manufactured in a single day by Faraday. It consists of a copper disc so mounted that it can be revolved between the poles of a magnet; the axis and the edge of the disc constitute the terminals and are connected to the galvanometer; on turning the disc the spot of light moves across the screen showing the presence of a current of electricity. This then is the parent of all dynamos that are to-day producing the electric energy which floods with light all the civilized towns and cities of the world.

## POINTERS FROM THE FARMER.

Feed to keep your horses in good health. Better than any medicine.

Three essential points in the care of a horse are: Water before feeding, give moderate quantities of grain and hay, give often and at regular intervals.

In selecting young sows select those from large, fine litters. If you let it go until fall or winter, you are pretty sure to select the young sows which look nice without regard to the sort of litters from which they came. Careful selection over a period of years will, we feel confident, have a marked influence, both on the size of the litter and the milk yield, as well as the motherly qualities of the sow.

The horse is the nearest like a man of any animal. And yet, we do not always treat him like we should like to be used ourselves. If we are sick and need rest, we usually get it. If the horse is dull and does not drive up good, we take the whip to him. That's wrong. With one driver a team will work all day and not fret. The minute another hand takes the reins, the horses may begin to chafe. Why? Just because one man is master of himself, the other is not. The horse knows this and acts accordingly.

In a feeding experiment at Fort Collins molasses from the sugar mill was utilized as a complement to corn and shorts. The molasses was mixed with water and the grain added sufficient to make a thin slop. Molasses was also put in the drinking water which was relished greatly by the pigs, for after a time they would not drink water without it. The pigs averaged eighty-three pounds each at the time the experiment began and 212 pounds at the close. They were fed 107 days. It required 3.3 pounds of grain and 1.8 pounds of molasses for each pound of gain. The cost of each pound of gain was about 3.6 cents. Considering that no pasture was used, these results show a high feeding value for molasses. The pork from these hogs was very fine.

The following is recommended by a stockman to relieve cattle when choked on apples or any other hard substance. Take a pint of lard and warm it, being careful not to get it too hot, but to have it all melted. Use a drenching bottle and pour it down all at one time. The breathing will agitate the lard and it will work in a foam and cause the substance either to slip or go on down and cause no harm. I have had occasion to try this remedy twice

after the cows were bloated full and hard and it worked like a charm. One of my neighbors had a cow choked on an apple a few days ago. He tried to work it up by squeezing the throat. Well, they worked it up and down and finally forced it out, but in two days the cow died and when they examined her they found that they had bruised her throat so that it inflamed and caused her death. The man who told me about the lard remedy said he had seen it tried a good many times and never saw it fail.

#### THE POULTRYMAN'S POINTERS.

Don't feed sloppy feed to chicks. Ducks will do well on it, but chicks die when fed on such feed.

The hatch that is not finished by the twenty-first day will show weak chicks in the number brought out.

It is a good plan to suspend the thermometer so it does not touch the eggs, the bulb being on a level with the top of the egg.

Begin turning the eggs at the end of two days from the time the incubator is started and do not turn them after the eighteenth day.

Eggs that are ill-shaped, or that have rough shells or those having thick and thin spots in the shell seldom hatch well and should be rejected.

While the food is important, it is not any more so than taking care to keep the poultry free from vermin. This is not a hard task if taken in time. Any of the lice killers used judiciously around the nests will kill the lice on the hens, but be careful not to use them too freely. Years ago I killed some very fine turkey hens by using too much. If you have neglected to treat for lice before she hatched, take the mother when she is through and thoroughly dust her with insect powder. Give her a chance to shake the powder well out of her feathers before giving her the poults, for all vermin powder injures the eyes of little ones if it gets into them. If the weather is dry and warm take each poult and rub under the throat a little thick cream, and if the wing feathers have started out well, rub them also, and put the poults back under the hen until thoroughly dry. Now, don't put much on each part. Don't grease with anything else if you have the cream, and that must be thick. If you have none, then a very little pure lard will do. Don't mix with carbolic

acid or anything else. A few moth balls in the roosting places is as good as anything to keep vermin down after you once get rid of them. Little turkeys must be kept dry until they are well feathered. After the wheat is harvested they will take care of themselves, but they should roost near the house. If they roost out one night something may catch them.

#### THE ANTICIPATED WANT.

What is a want? What is an anticipated want? State and illustrate. A great deal has been said about literary and industrial training in the Indian schools. I can conceive of no better test of a teacher's capability than his ability to state, demonstrate and illustrate what he means by anticipated want; that is, the best illustration that he can offer as an incentive to lead an Indian to see, choose and do that which he ought without waiting to be told after he has conformed with specific orders. The standard of capability will be determined by the clearness of the illustration offered, and the test of it will be in whether it actually leads the child to do the ought of his own choosing. It will be developed that any employee (of any nationality) who sees an anticipated want and makes an effort to realize it, is worth a great deal more to any employer than one who does not see the want, or if he sees it, makes no effort to realize it in an act of his own free will.

The realization of this kind of a want begins where obedience to exact word or letter ends. Effort here pre-supposes that the want exists; but frequently the Indian does not have the desire (want) and he will voluntarily make no effort to secure that which he does not want; and, our desires are measured in the same manner. How much effort will you make voluntarily to secure that which you do not want? Then why expect an Indian to choose and sweat for that for which he has no desire? Are you willing to grant him the same liberty that you enjoy? If his conduct is not a menace to culture and refinement why increase his wants, then place him in a condition where the increased want can not be satisfied? It is admitted that he has wants, but these are few; and, granting that he has the natural wants—food, clothing and shelter, what is the best method of leading him to see, choose and do the fitting thing without specific direction?

C. W. CROUSE,  
Whiteriver, Ariz.

# THE COUNTRY SCHOOLMASTER

WM. O. CLAYTON, IN *The Outlook*

Washington, D. C., March 28, 1906.

Mr. S. M. McCowan, Supt.,  
Chilocco Agricultural School,  
Chilocco, Oklahoma.

Dear Mr. McCowan: I am sending you herewith, for publication in the INDIAN SCHOOL JOURNAL, a copy of an article published in *The Outlook* for August 12th, showing the awakening of a teacher to the impractical character of the instruction given by some teachers. The arguments used and the illustrations cited may well serve to convince the teachers in the Indian Service of the importance of studying the character and requirements of the Indian and adapting their class-room instruction "to his immediate and practical needs."

Very Respectfully,

ESTELLE REEL,  
Supt. of Indian Schools.

Approved,  
F. E. LEUPP,  
Commissioner.

THE theory of teaching which is now advocated is "to go from the known to the unknown." I wish to present to you a type of teacher who goes from the unknown to the unknown, and for all practical purposes the unknown remains unknown until some actual change has been effected in his own life. It is not necessary for you to take a lantern by daylight to find such a teacher. The country schools are full of them. Three years ago I was one of them.

The rural school prepared me for teaching by giving me a large amount of technical grammar, impractical arithmetic, bookish geography, a series of dates and descriptions of discoveries and battles, together with that higher science called physiology and hygiene. I learned my hygiene in a room where the temperature in warm weather was often above eighty, and in cold weather below fifty. The air was very stifling. This was beginning with the unknown.

Having received an appointment, I began to teach in the country school at the age of eighteen. I started on foot, equipped with the teaching outfit of a backwoods schoolmaster, over a road seventeen miles long. I had a tin bucket and dipper with which to distribute water, a broom to keep the floor clean, a box of crayon which had to last five months, an old ax with which to chop down trees to supply wood for the little stove, and ten or twelve books furnished by the school board for children whose parents were too poor to buy them. Under the weight of that peculiarly packed load of about twenty-five

pounds, I was compelled to rest very frequently. I recall the fact that when I was nearing my destination I put my bundles down and stepped out into the road to examine myself. What a task! What a responsibility for a lad of eighteen to assume! I do not know how I looked that Sunday afternoon, but as I see it now I must have had every appearance of a teacher going from the unknown to the unknown.

My school-house, twenty by twenty-two feet in size, stood about twelve yards from the road, in the midst of a cluster of unsightly trees, stumps, and underbrush. It was lighted by four windows with immovable upper sashes, rendering proper ventilation impossible. There were seven benches, each large enough to accommodate eight, but compelled to furnish room for a dozen. A little stove stood in the center of the room, and one of the walls was painted for a blackboard.

Early Monday morning I sent out notices that I would open school at eight o'clock. Nine little barefooted children came skipping in about ten, and before many weeks my roll had increased to thirty-five.

This school, which had had seven teachers in nine years, had the reputation of being unsurpassed by any in the country for whispering. The report was true. I resolved that that offense which had destroyed the influence of the school for so long should cease, then and there. Therefore I had to resort to a very rigorous discipline. I remember that one morning in November I opened school by flogging eight pupils for whispering and tattling. This proved effective, for the whispering was stopped; but when I think of the means used, it brings before me that same picture of a teacher going from the unknown to the unknown.

At one time my knee class, that is, the little ones who recited from my knee, numbered thirteen. Each of these I taught separately to read by means of the alphabetic method. This required from four to five months. Better results can be obtained in seven weeks. Weights and measures were taught, but the introduction of a pair of scales or even a foot-rule into such a school to-day would be a novelty yes,—almost a crime. Bank Discounts, Stocks and Bonds, Ratio and Proportion, Progression, Partial Pay-

ments, Square and Cube Root, all these must be taught, but the one-inch cube remains a foreign body. Just think what it means to ask a boy who never saw a railroad, who never saw a bond of any kind, who would be astonished to see one hundred dollars in one place, such questions as these: How should Pacific Railroad bonds be quoted when ten hundred dollar bonds cost, including brokerage .25 per cent., \$1,302.625? When exchange on Berlin is \$0.955, what must be the face of a draft that \$1,425 will purchase? The ability of a country lad of fifteen to quote Pacific Railroad bonds and Berlin exchange at the sacrifice of a knowledge of chickens, horses, and potatoes, is, to my mind, only another step from the unknown to the unknown.

Now the pupil is asked to define grammar. "Grammar teaches how to speak and write the English language correctly." Parse the verb went in the sentence "John went to school." "Went is an irregular verb. Principal parts: present, go; past, went; past participle, gone. It is an intransitive verb, indicative mood, past tense, third person, singular number, rule thirteen: a verb must agree with its subject in person and number." Original sentence: "John had went home after the teacher had done whipped him."

It was the needs of this and similar schools that prompted me to study teaching at Hampton. There is a crying need for public school teachers who are able to teach the proper connection that books, education, and religion have with real life. The people need to know how to work and how to work together for the common interest of the community. Despite every difficulty and in the face of all hazards, I shall endeavor to establish, wherever I serve, that one principle which is essential to all worthy progress, namely, that of going from the known to the unknown.

#### BEST BREED FOR EGGS.

One of the first questions the beginner asks is: Which breed of fowls is the best for egg production? It also seems to be an unsettled question with a great many people who are not beginners and who have done more or less experimenting. To those who are engaged in raising poultry for market purposes the matter of egg yield is a most important one. Heavy egg production is one objective point to which the energy and thought are generally diverted. But comparatively few of those

interested stop to consider conditions and profit by the experience of others. Neither do they study the details of management which vitally affect the results obtained along this line. One has only to investigate and examine the records made in competitive laying contests and experiments conducted by individual breeders to satisfy himself that egg production is influenced by other things than the type of the bird and the color of its plumage. The influence which breed characteristics have upon egg production is so small, if any at all, that the breeder need give himself no concern.

Much better is it that he learn the best methods of feeding and the important factors in proper housing and general care of the birds. The stories we read about this or that breed being heavier layers than some other breed, are circulated by people who base their conclusions upon their individual experience in comparison with that of some one else who has not obtained as good results. The fact is that the egg yield of hens can be influenced through selection in breeding, just the same as can color of plumage or shape characteristics. The breeder who makes it his business to know what individual specimens in his flock do toward filling the egg basket and who each season selects his best layers for the breeding pen, will in a few seasons possess a flock with a higher average egg yield than can be obtained from a flock of the same variety not so mated and bred. It is a matter of common knowledge that breeders have with the so-called poor laying breeds, made a better showing in the matter of egg production than is claimed for the average flock of some of the heavy laying breeds; in fact, a majority of high records for laying have been made with breeds which poultrymen generally rate as inferior to what they are pleased to term heavy laying breeds. A hen will lay if she is properly fed and housed. How well she lays depends upon how favorable are the conditions under which she is kept. The feeding, the housing and the general care of the hen is in the hands of her keeper. If he does things better than his neighbor then he gets better results, even though the fowls are of the same breed and variety. The longer he systematically pursues his work along correct lines, the higher his standard of egg yield becomes and the more fixed becomes the trait of heavy laying in his birds. The people who buy his stock will get a greater egg yield than will those who buy from breeders who did not handle their flocks in this man-

ner, and this leads us to remark that there is a golden opportunity awaiting all who will bring their flocks up to the highest standard and prove to the buying public that they can procure the goods. To those who are trying to solve the problem of which breed lays best, we want to say, don't spend too much time over it. Don't give up your own breed

because some one else has another breed which lays better for them. Don't adopt some breed that you do not fancy, merely because it is supposed to lay more eggs than your favorite. The short route to success in securing a heavy production of egg lies not in the breed, but rather in the weeding out of the drones of the flock and then breeding from the heavy layers.—Successful Poultry Journal.

## SCIENCE IN THE DAIRY HERD

PROF. O. ERF, IN *Farmer's Advocate*

THE profits of a dairy depends largely upon the good qualities of the cows and the way they are kept. Breeding is an important factor and often determines the profit or loss in the business. According to the statistics of the U. S. department of agriculture, the average cow produces approximately 131 pounds of butter fat per year. If we base our calculations on the average market price of feed that a cow consumes, and the care she requires we find that it would take at least 175 pounds of butter fat to pay for the feed of a cow for one year. According to these statistics there are a great many cows in the United States that do not produce enough butter fat to pay for their feed and care. The problem confronting us is how to secure animals that will pay for their feed. The only practical method that we have to suggest to the dairyman is to determine the value of each individual animal by weighing the milk and testing the same for three consecutive days each month throughout the period of lactation. Then estimate the cost of feed that the cow has consumed and the difference between the value of the food consumed and the value of the milk produced determines the profit or loss. It is safe in this case to take feed as the basis of cost, against butter fat as the basis of production, for in most cases such expenses as labor, interest on investment, deterioration by age, and general expenses may be offset by the value of skim milk, buttermilk, manure and the value of the calf.

As yet we have no absolute proof that a cow, tested for a year and making a high record, will continue to do so throughout the prime of her life. After a cow has once proven to be profitable, the future of that cow, if she has not passed the prime of her life, depends entirely upon the care and handling that she receives. Many a good cow has been ruined at the hands of an unsuccessful dairyman, who has either neglected her, by not milking properly, or by not feeding her properly and otherwise abusing her.

The individuality of an animal can be best brought out by a table which represents an experiment conducted by the Kansas state agricultural college.

This table represents a scheme in which fifteen cows are divided into three lots of five cows each. The first lot produced butter fat for approximately 10c per pound, the next lot 15c and the third lot 20c. These were common cows, such as are kept by the average farmer, and you will note that here is the reason why so many dairy farmers who have a large number of cows may not make any profits—because they fail to pay attention to the individuality of the animal.

Assuming now that the market price of butter fat is 15c per pound, which is very low, the center group would neither make a profit nor a loss. The first lot would make a profit of 5c per pound of butter fat produced, and the last lot would make a loss of 5c per pound of butter fat produced. Hence, the loss made by the first five, assuming that conditions were equal, would balance the gain of the first five. Therefore, this whole lot of cows would neither make a profit nor a loss. From this it is very readily seen that if the last two lots of cows were discarded the first five would make a profit of one hundred and twenty-six dollars per year. However, the average price paid in Kansas for butter for the last year was 22c per pound, hence all of these cows would have made a profit.

According to this scheme a man that would test and keep a record of his cows would be paid for his work to the extent of \$126 per year for the five cows. The question may arise, will these cows continue their performance from year to year, and may it not be that some of the other cows will do better in the succeeding years? It is true that there is some danger on basing conclusions on one year's record, for some cows produce more one year than they do another. These records are

## A YEAR'S RECORD OF A HERD.

Number of cow.	Milk average pounds.	Test per cwt.	Butter fat pounds.	Cost of feed.	Value butter fat.	Value skim milk 15c per cwt.	Total value of products.	Receipts less cost of feed.	Cost of producing butter fat per pound.
FIRST LOT.									
1	9,116	4.21	383.7	32.80	60.88	12.19	73.17	*40.37	.085
2	7,015	4.43	310.8	30.61	49.26	9.46	58.72	*28.11	.098
3	8,054	4.13	332.8	35.59	51.92	10.85	62.77	*27.18	.106
4	6,504	4.59	289.5	29.26	45.90	8.77	54.67	*25.41	.101
5	6,509	4.27	277.9	29.20	43.89	8.70	52.59	*23.39	.105
Average	7,439	4.28	318.9	34.49	50.37	10.01	60.38	*28.89	.098
SECOND LOT.									
6	5,742	3.48	199.8	29.55	31.02	7.75	38.77	* 9.22	.147
7	4,772	3.92	187.0	27.25	29.88	6.44	35.52	* 8.27	.145
8	3,475	5.14	178.6	25.24	28.16	4.08	32.84	* 7.60	.141
9	3,913	4.14	161.9	27.27	25.41	5.27	30.18	* 3.41	.168
10	4,200	3.96	166.3	27.69	25.38	5.59	30.97	* 3.28	.166
Average	4,420	4.04	178.7	27.40	27.81	5.94	33.75	* 6.35	.153
THIRD LOT.									
11	3,583	3.79	135.7	26.75	21.39	4.83	26.22	** .43	.197
12	2,903	4.13	119.9	22.89	18.11	3.91	22.02	** .87	.190
13	3,730	4.23	157.8	31.22	24.34	5.02	29.36	** 1.89	.198
14	2,141	4.74	101.5	24.43	15.30	2.88	18.18	** 6.25	.240
15	3,089	4.06	128.7	26.32	19.78	4.16	23.94	** 2.35	.204
Average	3,089	4.19	128.7	26.32	17.98	4.20	23.94	** 2.82	.206

\*Loss. \*\*Gain.

of greater value when they are kept continually. However, two years' record should determine quite definitely the capacity of a cow. There is a possibility then of such an occurrence in the second-class cows, but there is little risk to run for any cow of the last lot to deviate from her one year's record and double her capacity so that it will come up to the standard of the first lot. Since the second lot pays for the labor and feed involved, it might be well to keep a number of these animals and try them for the second year. If at the end of the second year they have failed to come up to requirements of producing butter fat for less than average market price, they should be sold.

When once a herd has been established, and, with possibly a few exceptions the cows are profitable and have good milking qualities, there comes that puzzling question of how to perpetuate the qualities of good ones that have been selected, and whether or not by breeding these qualities can be reproduced in the offspring from a good cow if the sire is of equally good milking strain.

Environment, which includes the handling and care of a cow, has much to do in gradually

increasing the capacity for milk production. A marked increase in production can not be brought about in this way in one individual, but by keeping cows and bulls under the most favorable conditions the capacity of a herd can ultimately be increased by each generation. Environment works hand in hand with the laws of breeding. In fact, dairy cattle have been brought to the present stage of productivity by care and selection. The effect of environment on animal breeding can be well illustrated in the following manner: The Holstein-Friesian breed originated in the lowlands of Holland and northern Germany, where the forage and grass grew rank and tall and not very rich in nutrient. These animals adapted themselves to this particular environment by developing rather a large frame and body in order to handle the feed. On the other hand, the Jerseys originated in the isle of Jersey, which on account of its hilly character and poor soil, produced a grass which was short but quite nutritious, developing a class of animals small and particularly adapted to that region and for that kind of feed. While it is true that environment influences milk production to a certain extent, it is, however,

a fact that the laws of breeding have a greater influence on individuals. But in order to increase the production the handling and care of the individual that has a dominant character, of the dairy cow must not be lost sight of.

The laws of breeding are complicated and interlaced. Furthermore, there are a great many influences that assert themselves in practical operations so that it becomes impossible to single out a definite law that will always bring the same results.

Taking out the element of environment, there are two principal conditions in breeding which stand out prominently and which bring forth apparently the best results. First: It is the old law in breeding that "like breeds like," which means that the mating of two characters which are bred for many generations will become fixed in offspring. By this law it is not possible to increase the capacity for milk production of an individual more than that of her ancestry. For instance, we assume that a strain has been bred for many generations which has the characteristic of producing 30 pounds of milk per day, on an average. If two animals with this particular character were bred together we can expect nothing more than that the female offspring will have the capacity of producing 30 pounds of milk per day, assuming that in this statement all other functions correlate in approximately the same per cent as in all future generations. A characteristic such as the milking quality of a cow can be fixed most readily by continuous in-and-in breeding. This is the method that nature uses in establishing all kinds of types of animals suited for their particular condition of environment. For instance the squirrel is the same animal that it was a thousand years ago. The quail is the same size that it was centuries ago, and with this there is in-and-in breeding year after year. We can go to the fields and the forests and find plenty of wild animals that maintain their species with the closest type generation after generation and year after year.

The idea generally prevails that by in-and-in breeding weaknesses occur and that the capacity for milk production will be decreased. Such influence can only come about when two animals of weak constitution are bred together. This weak constitution has been acquired by conditions to which the animal has been subjected. Hence to avoid this possibility, start with a strong class of individuals and always breed from sires of strong dominant character to females of equally vigorous characters.

The second condition is that if two animals of dissimilar character are bred together the off-spring will assume the qualities principally but the fixed characteristics of either animal are more or less disturbed and in succeeding generation almost any graduation and blending of the cross can be expected. As a matter of fact, when two animals of good milking strain are bred together we generally get an off-spring that is quite superior in milk production to either of the ancestors. However, this cannot be absolutely relied upon but is the best way to increase the capacity for milk production. To perpetuate the character in succeeding generations this cross must be bred to a male who has a dominant character for milk production inherited from his ancestors. If no such strain of animals is available it is wise to breed this off-spring back to its size in order to fix the character. For instance, a bull and a cow are mated, both from different strains. The dam and the sire's dam have the character to produce 20 pounds of milk per day well established, but these strains for many generations back are not related to each other. The off-spring from this cross may only have a capacity of 15 pounds. However, it is more likely to have the capacity to produce 30 pounds. To fix this character in succeeding generations it would be wise to breed this off-spring back to its sire, which has but 20 pounds capacity, while there is a possibility of slightly reducing the capacity of the offspring, yet it fixes the character and makes it more permanent for future generations. But if you desire to run the risk of a still greater increase in milk production it would be well to breed this cow with a capacity of 30 pounds of milk per day to a sire of another strain which has an average capacity of 30 pounds per day. The closer a strain is related the more permanent and the more reliable will be the fixing of that character for all future generations at 30 pounds capacity.

The above example relates to strains of one particular breed, which has come under my observation, but in some localities it is made a practice to cross breed a dairy breed with some beef breed, as for instance the Jersey with the Shorthorn, in order to increase the size of the off-spring without affecting the milk production. Where this is being practiced the results will become quite indefinite and unsatisfactory. Some scientists say that Mendel's law comes into play here. While I have no absolute data to prove this statement, it may be true, however, and I have some confidence in it from some incidents that I have noticed.

Mendel's law is based on the law of chance, and in brief is that on second and later generation of a cross breed, every possible combination of parent characters occurs and each combination appears in nearly a definite proportion of the individuals.

For illustration; A Jersey with good milking qualities if bred to a shorthorn with a beef character. Both animals are pure bred. Let J represent Jersey characteristics, M milking qualities, S Shorthorn characteristics and B the beef qualities. A character that asserts itself prominently is known as the dominant character, and is represented by a capital. A hidden or latent character is known as recessive and is represented by a small letter. JM and SB are bred together and the result will be JBm, meaning a cross with Jersey character dominant. Shorthorn recessive, beef qualities dominant and milking qualities recessive. If two cross bred animals are noted we would have a mixture of four kind of characters in the male to four kinds of characters in the female. On the average one fourth of each will combine and we have a combination of characters like this:

JM SB		JsBm	Male	Female
			JM.....	JM
			JB.....	JB
			SM.....	SM
			SB.....	SB

1. Jm. X Jm.—Jm.
2. JB. X Jm.—JBm.
3. SM. X Jm.—JsM.
4. SB. X Jm.—JsBm.
5. JM. X JB.—JBm.
6. JB X JB.—JB.
7. SM. X JB.—JsBm.
8. SB. X JB.—JsB.
9. Jm. X Sm.—JsM.
10. JB. X sm.—JsBm.
11. SM. X SM.—SM.
12. SB. X Sm.—SBm.
13. Jm. X sB.—JsBm.
14. JB. X SB.—JSB.
15. Sm. X sB.—SBm.
16. SB. X SB.—SB.

Here it will be noticed that two and five give the same results; similarly 3 and 9, 8 and 14, 12 and 15, 4 and 7, 10 and 13. We may therefore represent the cross breed and its progeny as follows:

One part Jerseys dominant, with beef quality dominant.

Two parts Jersey dominant with beef qualities dominant and milk recessive.

One part Jersey dominant with milk dominant.

Four parts Jersey dominant, Short-horn recessive, with the beef qualities dominant and milk recessive.

Two parts Jersey dominant, Short-horn recessive, and milk dominant.

One part Short-horn with beef qualities dominant.

One part Short-horn dominant, beef qualities dominant, milking qualities recessive.

One part Short-horn with milking qualities dominant.

Of the nine types, four of them, 1, 3, 7 and 8 are supposed to be pure and will reproduce themselves. It will be noticed that each of these pure types constitutes one-sixteenth of the progeny of the cross bred. Four other types have one latent character which constitutes two-sixteenths of the whole. The last four, with two latent characters, constitute four-sixteenths. The law continues to operate in the above manner.

While this is still an experiment with dairy cattle, it becomes impractical for the individual dairyman, since it requires too much expense and time to get results. The solution of the whole problem of breeding dairy animals from a practical standpoint can be summarized in a few brief principles. First get a bull of some recognized breed, with a long line of high milk producing ancestry and see as many of them as possible that are within your reach. Find out if the dam and granddam had good dairy qualities. Although it appears entirely a female function, it is transmitted largely through the sire. Be sure and get a sire that is from a better milk producing strain than your own cows, and notice that he has the power of transmitting his own characteristics to the off-spring. The best calf to raise, then, is the one that shows most largely the qualities of the sire. Observe closely in connection with this and it will be found that it is generally the calves of cows that show the greatest improvement from feed and better care that are best to keep.

With these conditions it is always advisable to raise as many calves as possible, with the expectation of discarding many of them when two or three years old, or even before that time if we expect any tendency to revert to some original ancestry poor in milk production. In-and-in breed as much as possible in order to reduce to a minimum the tendency to revert by breeding the sires to the heifers or to another which closely resembles them, and you will have a basis for a good strain of cows. However, during this time we must not lose sight of the fact that better feed and care has a great deal to do with the improvement of the herd. This is particularly the

case in the development of the heifer. Feed them good rich nitrogenous feed during their growing period. Give them plenty of exercise and fresh air and a good, clean sanitary place to sleep. After the heifers have produced their second calf, if they have not come up to the standard as a good cow, discard them and continue to breed from those that produce milk and butter fat at a profit. To carry out those principles requires considerable time and money, but it will bring results.

I should be glad to see the time come, and that soon, when dairymen will unite their efforts and establish test associations, and in connection a breeding association, which will control the breeding of cows and the selecting of bulls from records and performance. This can be very easily established in communities where there are a great number of individuals of one breed, this association to employ a competent man to test the cows and keep a record of their breeding, and this man also to be in charge of the male animals purchased or bred by the association, from a good milking strain and possessing dominant characteristics which will be perpetuated in his off-spring. There is undoubtedly no better and safer method to increase the milk production of individual cows and to perpetuate the strain.

#### METHODS OF TEACHING AGRICULTURE.

##### A. K. RISSER.

In order to teach agriculture successfully it is necessary to make use of various exercises to demonstrate the point under discussion. The more nearly these exercises conform to actual farm conditions the more practical they become, and therefore field demonstration should be used wherever possible. If the implements and ground are available, and in the schools of the Service both are generally at hand, a number of field demonstrations can be planned and carried out. Some time and patience will be required to conduct the work properly, but the results will justify both. Some of the demonstrations that can be made readily are, effects of different kinds of tillage and cultivation; the importance of using the manure of the farm. The nature of the soil, the methods and times of seeding, the conditions of germination, as well as conditions best suited to growth, can all be illustrated in a logical and impressive manner in these demonstration plots.

The handling of crops with reference to diseases and insects is difficult to teach without the use of demonstrations and below is

inserted a copy of the instructions for field work given to the boys at Chilocco who are studying grain smut. The field work covers the entire process of caring for the crop and should teach the work in a way that it will be retained throughout life. It is not necessary to speak of the value of this work as a basis for language, composition and number work.

##### HOT-WATER TREATMENT FOR SMUT.

The object of this experiment is to test the effectiveness of hot-water as a treatment for common oats smut.

Secure a quantity of oats sufficient to sow two plots of about  $\frac{1}{2}$  acre each and divide it into two lots, being careful that the two lots are exactly the same in regard to smut infection. Set one of the lots aside and give the other what is called the Jensen Hot-water Treatment. Sow the two lots side by side and observe the development of smut in the two lots; also observe the yield. The plot sown with the treated seed shall be known as Plot I, and the plot sown with the seed untreated, as Plot II.

**SEED:** Select about three bushels of seed from the farmer's supply. Set  $1\frac{1}{2}$  bushels of this aside for seeding the control Plot II. The other  $1\frac{1}{2}$  bushels should be given the hot water treatment described below. Try to have the two lots precisely the same as to smut so that the later differences will be due to treatment and not to original differences.

**JENSEN HOT-WATER TREATMENT:** Provide two large vessels such as bath tubs with steam connections or wash boilers over a fire. Two large tubs might serve if the water can be heated in some other way. The first vessel to contain water at about 110-130 F., the second scalding water at the temperature of 132 $\frac{1}{2}$  F. The object of the first tub is to take the chill off the seed so that the temperature in the second will remain constant. Have at hand two reliable Fahr. thermometers.

For dipping the seed provide a closed vessel of some kind that will hold about  $\frac{1}{2}$  bushel of seed at a time and that can be entirely immersed and shaken without losing any of the seed. A wire basket or large colander dish will serve well. The wire basket might be covered with gunny sack or a gunny sack alone might serve very well, only there is danger of making the sack too full of seed so that some of it will not be reached by the hot water. It is necessary to shake the seed about in the vessel.

When everything is prepared, thermometers and seed at hand, and the water at the proper temperatures, dip the sack into the first tub of

water and shake so that all the seed is wetted. Less than 3 minutes is required for the operation. After the sack has drained a bit, plunge it into the second tub of water at  $132\frac{1}{2}$  degrees and shake it as before and continue for 15 minutes. It is well to raise the bag or vessel of seed several times and then immerse again. At the end of 15 minutes the sack may be plunged into cold water or be spread out to dry on a smut-free floor or cloth.

The important precautions in the operation are, (1) To maintain a proper temperature of  $132\frac{1}{2}$  degrees F. In no case go higher than 135 as this temperature would injure the embryo of the seed. (2) Do not let the temperature run below 130. If the temperature runs down, add hot water to bring it up. (3) The volume of hot water should be at least six times the volume of the seed immersed at one time. (4) Don't fill the sack full of seed, but leave room for the seed to move in the sack. (5) Immerse the seed 15 minutes. (6) Don't put the seed back into dirty bags but use bags free of smut. Be sure the bags do not touch the untreated seed and that the drill is clean. The seed may be sown before it is entirely dry, just as soon as it will work in the drill.

**LOCATION OF PLOTS:** The plots will be north of Experiment No. 2 and adjoining it.

**SIZE OF PLOTS:** The plots will be 30 rods long and wide enough for about two rods of drill, making plots of about  $\frac{1}{2}$  acre.

**PREPARATION OF THE SEED BEDS:** Prepare the seed bed by plowing. Secure a moderately compact seed bed by harrowing the ground both ways. Aim to get the ground level, as ridges and furrows often destroy an otherwise good stand. Both plots must receive the same treatment throughout.

**SEEDING:** Sow both plots at the same time, sowing the treated seed first. In seeding the second plot, do not scatter any seed on Plot I and be careful that the wind does not blow the seed. Sow at the rate of 8 pecks per acre, using an ordinary drill. Be sure the drill is clean before sowing Plot I.

**HARVESTING:** Harvest the plots separately but before cutting find the exact area of the plot. If necessary trim the edges of the plot so as to give it a regular outline. Harvest as soon as the lower part of the stalk turns yellow. The plants have then finished drawing moisture from the ground and the seed will mature in the sheaf. Use the binder and tie the bundles rather loosely so as to facilitate drying. Set the bundles up neatly in either round or long shocks. As soon as the grain is dry enough to thresh, take it to the barn and weigh.

Thresh the plots separately and weigh the clean grain. Also weigh a measured half bushel to get the quality of the grain. The yield of straw is found by difference.

In harvesting the grain be sure to keep the plots separate. Be sure the binder is empty when you start and also when you stop cutting. Do not carry or mix from one plot to another. Use the same care in threshing, start and stop with a clean machine. Do not waste any grain during the process but weigh the whole yield and from the weights and area calculate the yield per acre.

**NOTES:** Careful notes must be made of every operation, the time, methods, kinds of implements used, etc., everything. Take weekly notes on the progress of the experiment, noting growth and development of smut in both plots. Count the number of smutted stalks in a number of rows and find the average of each plot. Observe weather conditions and everything related to your experiment.

Study these directions and follow them. See your teacher about things you do not understand. *Observe.*

**REPORTS:** When the experiment is finished write up the result of your work and draw conclusions from them. Hand your report, together with your original notes and these instructions to the teacher of agriculture.

#### THE USE OF THE CARLISLE LIBRARY.

BY MISS BEACH, in *The Arrow*.

The school library is a supplement to the school work and should always be its closest ally. Only by co-operation with the school can it be of any actual value. The library should not be considered merely as a place to exchange one book of stories for another. That is well as far as it goes, but there are many lessons to be learned there. While valuable instruction is obtained from text books and the kind explanations of the teacher in the school room, a spirit of inquiry is sometimes aroused and there is a desire for more knowledge connected with the subject. Some fact of history may be explained more at length in a larger work, or in some entertaining story which illustrates the event in a pleasing manner.

But how to find the precious material, often puzzles the searcher. There are directions everywhere and it is only necessary to know how to follow these guides. Whenever information is wanted about any state, territory, or city of the United States; any

foreign country; any person who has been famous in history, art, literature, or science—all this can be found in the 17 volumes of the International Encyclopaedia, arranged alphabetically. For further biographical matter there is Lippincott's Biographical Dictionary in volumes containing the names of people of all countries and of all ages. But for facts about people who are living and doing in our country at the present time, there is Who's Who in America.

Whoever wishes to gather from the store of knowledge in these rich mines must go to the library and dig diligently, for all these volumes bear a significant mark, very much like the signs "Keep on the walk," which are seen about the grounds in the spring. It is a red "R" on the label of each volume, and means that they are reference books and can not be taken from the library.

The study of United States history is extremely interesting and very important for all Carlisle students. There is so much to learn that it is not only time wasted, but possible to miss much worth learning, while looking in the wrong place.

Bancroft's History of the United States, six volumes, extends only from the period of discovery to the establishment of the federal government and the inauguration of President Washington in 1789. It treats largely of our colonial relations with England, the adoption of the Constitution of the United States and also the constitutions of the different states.

McMaster's History of the People of the United States, five volumes, covers the period from the Revolutionary war to the Civil war, 1783-1861. These histories deal especially with the political relations of the United States, and the development of our constitutions and representative government. Lossing's Our Country, six volumes, from the earliest discoveries to the Treaty of Peace with Spain, February 6, 1899, and Scribner's Popular History of the United States, five volumes, from period of discovery to the close of the World's Fair, 1903, are reviews of four centuries. They contain many descriptive incidents and biographical sketches and being fully illustrated, they are entertaining and instructive.

Ellis' History of our Country, 8 volumes, begins with the coming of the Norsemen and continues to the second inauguration of President McKinley, 1901. It treats of the colonies separately and also of the administration of each president, and on this account it is excellent for reference. Contains: Constitution of the United States, Declaration of Independ-

ence; Articles of Confederation; and Emancipation Proclamation.

The connecting link of history between these records and the current events of 1906 is supplied by material to be found in the bound volumes of periodicals, such as Review of Reviews and Outlook.

To obtain good results from the library it is not necessary to puzzle over the decimal classification. It is rather a high sounding phrase to be sure, but is only of real value to whoever is employed on the seamy side of the work in the library. Plainly written labels at intervals along the shelves, such as "Poetry," "Essays," "Birds," "Animals," "Electricity," "United States History," "Fiction," "Biography," are sufficient guides and should not be overlooked.

#### TO KEEP MILK SWEET.

Mr. W. J. Frazier, of the Illinois experiment station, gives the following suggestions as to how to secure milk from your own cows that will keep sweet for a reasonable length of time:

Keep the cow clean, and do not compel or allow them to wade and live in filth. This means clean yards and clean, well bedded stalls. Everything short of this is positively repulsive and should not be tolerated any longer in a civilized community.

Stop the filthy habit known as "wetting the teats," by which is meant the drawing of a little milk into the hands with which to wet the teats before and during milking, leaving the hands and teats in the pail.

Wash all utensils clean by first using lukewarm water, afterwards washing in warm water, and rinsing in an abundance of boiling water, then exposing until the next using in direct sunlight, which is a good sterilizer.

Use milk pails, cans, etc., for no other purpose but to hold milk.

Keep out of these utensils all sour or tainted milk, even after they have been used for a day. Using them for this purpose at any time infects them so badly that no amount of washing is likely to clean them. Bacteria are invisible, and millions can find lodging in the thin film of moisture that remains after dishes are apparently clean.

Brush down the cobwebs and keep the barn free from accumulations of dust and trash.

Whitewash the barn at least once a year.

The reasons for the above suggestions are as follows: All sour milk is due to the presence of germs. These are abundant in every stable; more abundant in a dark stable than

in one well lighted, for the reason that the sunlight kills the germs; more abundant in a filthy stable than in a clean one. They are found on the udder of the cow and on the hair. They are found in the teat itself, where they establish themselves in little colonies. Hence when the farmer milks on his hands and wets the teats he not only gets a colony of germs in the milk started, but he gets with it a solution of whatever filth there may be on the teats. The very first milk should be milk on the ground and not in the pail. Wash the germs out of the teats by two or three motions, letting these go on the floor. Germs harbor in the pail, hence the necessity for absolute cleanliness. A pail that has held sour milk will be admirably stocked with germs, which even warm water can not remove immediately.

#### Superintendent Campbell's Conclusions.

On a trip through the east recently Supt. Campbell, of the Pipestone, Minn. school, talked interestingly about his school and the Indian pupils in general.

"In another generation the Indian, as such, will have passed away," declared Supt. Campbell. "Then the government will not need to keep up schools for his benefit. He is rapidly assimilating American ideas and in another generation it will be impossible to distinguish him from the white man.

"It is all nonsense to say that an Indian has no idea of humor. In districts in which I am working now particularly the Indians take particular enjoyment in funny remarks and applaud liberally when anything strikes their risibilities. They are keen to comprehend the odd side of anything and in that respect are becoming more like Americans every day, though naturally they are of a serious turn of mind.

"Our students are bright. They put an enthusiasm into their work which is remarkable. All of our students are nonresidents, but many have attended the Indian schools near their homes. It is remarkable how rapidly the Indians pick up the English language. I have seen Indians who have entered our schools unable to speak a word of English graduate in three or four years, speaking almost perfect English. I presume this is due to the interest they take in each other. They help the new student to master intricacies which would otherwise puzzle and annoy.

"Upon leaving the school many of the Indians take up agricultural pursuits, though

some enter the trades or professions. It is not a fact in Minnesota that the Indians are dying off rapidly from consumption. They seem to have become accustomed to the new way of living and do not long for the tents, as their fathers did. There will be no more Indians in another generation. They will all be Americans."

#### A Unique Program.

THE JOURNAL is in receipt of a St. Patrick's Day program rendered at the Tulalip Training School, Tulalip, Wash. The program is worthy of reproduction and shows what is possible at Indian Schools without print shops. The program was prettily ornamented with Shamrocks and a harp in green, and in the center, in typewritten letters, was the following:

1. ADDRESS: Saint Patrick, Who he was, what he was, and what he did.
2. SONG: Killarney.
3. RECITATION: Little Orphant Annie.
4. SONG: Kerry Dance.
5. IRISH JIGS: a. Miss McLeod's Reel. b. Larry O'Graff. c. Rory O'More. d. Land of Sweet Erin. e. Irish Washerwoman. f. St. Patrick's Day in the Morning.
6. SONG: Come back to Erin.
7. READING: The Irish Philosopher.
8. SONG: I dreamt that I dwelt in Marble Halls.
9. RECITATION: The Broken Pitcher.
10. QUARTETTE: Kathleen Mavourneen.
11. RECITATION: Finnigan to Flannigan.
12. SONG: The Heart Bowed Down—Michael W. Balfe.
13. RECITATION: Casey at the Bat.
14. SONG: The Harp that once through Tara's Halls.
15. RECITATION: Irish Coquetry.
16. DUET: Excelsior—Michael W. Balfe.
17. READING: Miss Maloney on the Chinese Question.
18. SONG: Wearing of the Green.
19. SONG: The Last Rose of Summer.

#### AN EASTER THOUGHT.

*"She hath done what she could."*

One tender scene stands out to me  
In that rich life at Galilee:  
Tired, throbbing feet, and ointment rare,  
And soothing touch of unbound hair;  
The, "*what she could*," a loving deed,  
That met a lowly human need.

Ah, what we can may not be much—  
Sympathy's soft, magnetic touch,  
Or kindly glance, or gentle word,  
Sent from a heart that love hath stirred  
Yet down the years one deed will shine  
To say such service is divine.

*Sarah A. Collins, in Exchange.*

## As Our Students See It

Reported by the Upper Grades.

Work hard.

Gardening time.

Be cheerful and happy.

Now is the time to do your best.

Mr. Lovett is the new dairyman.

The lawn mowers are in use already.

Miss Mayes visited at Shawnee recently.

The interesting chapel story is progressing.

Mr. Bent will address the Y. M. C. A. soon.

Baseball and band practice are in full swing.

Mr. Hutto is s(up)porting a gray horse now.

The big mercantile firm at Cale has sold out.

The ice plant is in shape to do good work now.

The girls practice basket-ball outdoors now.

Last week pupils enjoyed writing home letters.

Soon it will be time for the boats on the lake.

Hugh Woodall is on duty as night watchman again.

Miss Mayes has a fine new harp which she is proud of.

What is coming soon? Why, field day and commencement.

Officers of the athletic association were elected April ninth.

Maud Sweet, one of the eighth-grade members, has gone home.

Our industrial teacher had in use the lawn mower here April 4th.

"New domestic science teacher's all right." So say the junior girls.

Louis Roy, recently from Genoa, is an assistant in the Print Shop.

The junior domestic science girls prepare a supper every other day.

A few weeks ago Chilocco shipped a lot of fine cattle to New Mexico.

Frank Luke will soon be mail carrier. The bid he made was accepted.

Students should not forget to go to the games with their baseball colors.

Our peach orchards are in bloom and present a very beautiful sight.

Mr. Bell and his detail are busy improving the appearance of the lawns.

The lovers of baseball will see the Chilocco boys in maroon this season.

Mr. Lipps returned from his long Arizona trip last Sunday, the eighth.

Every evening we hear the girls say, "let us look for four-leafed clovers."

A good program for field day is under way. A track team has been organized.

Painter Hutto and detail have painted the boiler house roof and smoke-stack.

THE JOURNAL has changed its price to one dollar. It will also have 100 pages.

The girls of the physical training classes are becoming expert club swingers.

The old kitchen is being re-constructed and will hereafter be "Agricultural Hall."

We are going to have lots of fun hoeing potatoes in our experimental gardens.

The seniors in domestic science are learning how to act as hostesses and guests.

The Home Three boys drill every chance they get. They are after the banner again.

The Hiawathas now have a new society room of their own. It is in Home Four.

Many new pupils arrived last week. Mrs. Hauschildt also brought in 17 this week.

We did not like to part with Miss Kernohan, our temporary domestic science teacher.

Farm crops are looking well. Wheat is growing rapidly and is a beautiful green.

The nursery boys planted roses around Leupp Hall and it will be a nice place there soon.

Hilary and McKinney Goslin were called home on account of the death of their father.

Basketball season is over and the great national game of baseball is once more started.

Some of our boys are getting up a fine comedy company and will present a play soon.

The new Club managers for the coming quarter are, Miss Tilden, Mrs. Crane and Mr. Bell.

New substantial doors have been put in Haworth Hall entrances and in Home two and three.

Miss Lister, our new domestic science teacher, has been teaching us to be quiet in our work.

Miss Harrison talked to the Y. M. C. A. on the subject of "Habits" Sunday evening, April eighth.

Ruby Cienfuegos is with us again and we are glad to see him. Ruby is one of our baseball players.

The domestic art department will have a fine display of work for the closing exercises of school.

We are very glad to welcome Bessie Parker back to school. She had a long illness, but is as bright as ever.

Chief Clerk Sickles officiated as superintendent part of last month and this. He makes a good one.

A fine class of Moquis and a class of twenty-five Pueblos came in the past month. They are all nice children.

The new ice-plant and cold storage has been completed and tested. It is a modern one in every respect.

Commencement at Chilocco will occur June 10, 11, 12. There will be a larger number of graduates than usual.

Miss Scott took the eighth grade to measure the large fountain so we could figure its dimensions and contents.

Mr. Bell, the industrial teacher, and his detail will have all the work they can do taking care of the lawns and flower beds.

Miss Hazel Love, of Arkansas City, visited with Chief Clerk Sickles' family several days this month. She is always welcome.

The Sequoyah Literary Club will hold its last meeting for this year on Friday evening, April 20th. A good program is being arranged.

Mr. Bunch, our blacksmith, is wearing the smile that won't come off. His floor has been nicely cemented at the shop. It is always kept clean.

Boys and girls, don't think of being quitters now: It is nearly time for final examinations. You want to be able to take another step up the ladder.

Mr. Stephens, our poultryman, has a great many little chickens of different varieties running about now. There are also a good many little ducks.

Sign writing has been added to the painting department and Mr. Hutto has a class now doing some of this work for the different departments.

Mr. A. L. Birch, brother of the principal teacher, visited at Chilocco a few days. He is now a resident of Saskatoon, a hustling Canadian city.

Last Friday evening the girls of the Hiawatha Society gave an up-to-date entertainment and invited the Sequoyah Society to attend. It was a great success and we all thanked them for the invitation.

The Indian Print Shop has genuine Acoma Indian Pottery for sale. Mr. Miller purchased it at Acoma, the Pueblo in New Mexico where it is made.

The harness department turned out three new sets of light driving harness, two sets of single driving harness, and five sets of work harness last month.

Mr. Roy McCowan brought in 23 new pupils from New Mexico April second. Several other small parties have been brought us lately from various points.

Every pupil has a garden which is on the north side of the Leupp Hall. This is one of the most interesting parts of our school work, as we are gaining useful knowledge.

Chilocco will hold her annual Field Day this year on May 18th, and the Annual Picnic on May 19th. These are gala days at our big school, for employees and students alike.

Supt. McCowan has been invited and accepted the invitation to address the graduating class of the Santa Fe, New Mexico, school, during Commencement Exercises, May 2nd.

Our Lyceum Course of entertainments proved a success in every way the past season. Mr. Birch, who is responsible for the selection, says he has a nice sum to spend toward commencement incidentals.

The harness and shoe shop in its enlarged quarters has more room and much needed light. They are busy making harness, repairing saddles, farm harness, and repair on an average, eight pairs of shoes a day.

The nurseryman has finished the transplanting of our vineyards. The posts are of iron pipe, painted black, and set six feet apart. This was a long tedious job, but we now have two very fine vineyards.

Supt. McCowan, Mr. Lipps, Mr. Sickles and Mr. Miller are phonograph "hobbyists." The superintendent has an Edison and the other three have Victors. They have many fine records, which are enjoyed by employees and pupils alike.

The "Shamrock" Tennis Club has been organized here. It is composed of Messrs. Sickles, Risser, Miller and Robert Leith, Misses Daugherty, Mayes, Harrison, and Mrs. Risser. Their court is at the south end of the out-door gymnasium.

In a personal letter to Col. McCowan, Supt. Wadsworth, of Shoshoni Agency, Wind River, Wyo., speaks of Simon Marquez as follows: "I have taken pleasure in keeping an eye on this boy, and am more than pleased with the record he is making. He is a credit to the Service generally and to Chilocco in particular, and bids fair to become a model employee in every respect."

The lyceum course closed March 31st with the reading of *Black Rock* by Mr. E. J. Sias. Mr. Sias also gave a number of lighter selections. A good audience was present and all certainly enjoyed the evening. We should like to hear Mr. Sias again, as he is a very pleasant and capable reader and lecturer.

It is an interesting sight to see the small army of children leaving the school building at 4:00. They are equipped with the best modern implements—rakes and hoes. Every child below the fifth grade has a garden plot. The girls from the fifth up do gardening also, while the upper grade boys have small fields.

Mr. Carner has renovated and much improved his manual training department. He is now putting in a large electric motor and placing new machinery. He has also added several new benches and built an office and "plan" room in the north room. Each boy's bench and tools are lettered and he has a cabinet tool chest over his bench.

The Chilocco annual Easter exercises were unusually good this year. An operatic cantata, "The Violet's Easter Message," was given by Company C. girls Saturday evening, April 14th. It was very appropriate and well rendered. Sunday morning Sabbath school was eliminated and an Easter morning service and program was given by the students. Miss Tilden and Mrs. Risser had charge of the work. The school orchestra furnished the music.

Our baseball team was defeated by Kansas University in an evenly-matched contest. The score was 6 to 2, but it does not indicate the comparative strength of the teams. The most of K. U.'s scores were the result of a foul that the empire declared fair. Two games were played with Wichita's professional team, one of which lasted 11 innings with the score 5 to 4 in favor of Wichita.

Southwestern College was defeated at Winfield. Score, 10-4.

In a recent letter to Superintendent McCowan, Ben White, who left last month to accept a position as assistant engineer at Rosebud, South Dakota, has the following to say: "I will write a few lines to you to let you know that I am getting along nicely at my work. I like the place too; this is a nice little school. I well appreciate what you have done for me and will do my best to hold the job and I am willing to do all extra work that is required to be done."

Col. S. M. McCowan, superintendent of the Chilocco Agricultural school and former superintendent of this school, was a guest at the school for a few days during the early part of the week. His many friends and a host of pupils were delighted to see him. Little Minnie Wolf had not forgotten Col. McCowan's parental care of former years and showed true affection when she greeted him. Colonel McCowan has been in California, and on his return stopped at Phoenix to vote for the president of the Salt River Water Users' Association, he being interested in the election, as he has a good size tract of land in this valley.—Native American.

The Senior Band and Orchestra gave a concert and dance April 10th for the purpose of creating a fund to improve the looks of their quarters. They cleared about \$75.00. The concert was one of the best ever presented at Chilocco, and the dance at which the orchestra officiated was attended by nearly one-hundred outside couples. The orchestra and band are now under the leadership of Mr. Albert H. Deses, our clarinet soloist, and he is working hard to improve in every way the efficiency of these two school musical organizations. Messrs. Hill, Roy McCowan and Beaulieu assisted the band in its concert in several songs and good character sketches.

*The Journal*  
Subscription  
Now \$1.00

With this issue THE JOURNAL increases its subscription price to \$1.00 a year. This price does not pay for the material used in it. It is now double its former size and the management feels that the subscribers will not complain at the increased price. No labor or expense will be spared to make it just as good as we can. We hope that each succeeding issue will be an improvement over the previous one. With your co-operation we hope to yet make THE INDIAN SCHOOL JOURNAL the best magazine of its kind in the country and one of the best educational journals in the United States. Kindly pass the word along.

## THE "BIG PASTURE" TO BE OPENED.

A favorable report from the Senate Indian Affairs Committee on the Stephens bill makes it practically certain that the 505,000 acres of land comprising the "Kiowa pasture" and wood reserve in Oklahoma will be soon thrown open to settlement. Parceled out in plots of 160 acres this would furnish homesteads for some 3,000 bona-fide settlers.

The "pasture" is located in the Kiowa, Comanche and Apache reservations, and its southern boundary is the Red River, separating Oklahoma from Texas. The land is unhesitatingly conceded to be the best for agricultural purposes in all the Southwest. All of the big tract is good land.

The bill passed the House on February 8. Representative Stephens hails from the Sixteenth Texas District, and has been working for a long time to bring about the opening of the Kiowa country. Secretary Hitchcock has opposed it on the ground that to open the lands would be a violation of the treaty agreements with the three tribes concerned.

The measure provides for the sale of the land, in 160-acre tracts, to the highest bidder, but in no instance at less than \$5.00 per acre. Under a ruling made by the secretary of the interior last fall, several thousand acres of the pasture have been leased for agricultural purposes, and according to the Stephens bill, all sales shall be subject to these leases, the rentals to go to the purchasers after the sale.

The lands are to be paid for in five equal annual installments, and the purchaser must reside on the land during the five years in which these payments are being made. This is expected to insure the purchase of the lands by bonafide settlers and to prevent speculation in the lands, as nearly as that can be done.

There is no question that the land in the pasture is fully as good as that in the remaining parts of Comanche and Kiowa counties, and the results which have been obtained by farmers there since the opening less than five years ago prove that the land is beyond question of a desirable sort. It is considered that \$5 per acre would be a very fair price for the land in the pasture as it now stands, and it may, therefore, be predicted that the sale, when it takes place, will realize little short of \$2,500,000.

The opening will be within the next three months and the lands will be sold either upon sealed bids or at public auction. The method

of disposing of them will be decided upon by the secretary of the interior.

## Carlisle's Annual Commencement.

We get the following account of Carlisle's commencement from different newspaper reports of the event:

The Twenty-seventh annual commencement of the Government Indian School at Carlisle especially interested the public this year, if one can judge by the great general interest people have taken in Indian plays, books and educational matters within the last twelve-month. It was held in Carlisle on the 20th, 21st and 22d, and was attended by visitors from nearly all the States of the Union.

One of the most novel innovations that was introduced is the substitution for the unusual oratorical efforts usually found on commencement programmes, of industrial talks from the graduates from the various industrial branches on the unique methods pursued at Carlisle in training the redskin to specialize industrial activity, with greater or less exemplification with actual tools and devices, from the platform.

This kind of an exhibition gave an already appreciative public an insight into the possibilities open to the Indian as a trade worker. The exposition of specialized work covered blacksmithing, printing, harness-making, carpentry, farming and domestic science, such as cooking, dressmaking and laundering.

Improvements have been put through at Carlisle during the last twelve months with great celerity, especially, when one takes into consideration the fact that the Government's annual appropriation for maintaining the Indian at school here is but \$167 per capita. The size and conveniences of the athletic field have been doubled, a theater and auditorium constructed, the grounds beautified, and large green-houses erected and practically all the numerous large buildings have been completely renovated.

Major W. A. Mercer of the Eleventh Cavalry, superintendent of the Carlisle School, has worked unceasingly for the past twelve months and has effected marvelous changes in systematizing the Interior Department's work here.

Band concerts by the Carlisle Indian Concert Band, of sixty pieces, added charm to the commencement exercises. Characteristic selections from their programme include "Pique Dame," Suppe; cornet solo, "Le Secret," Harvey; saxophone solo by Louis Bear; piccolo solo, "Through the Air," by Nicodemus Billy.

## *"Lo" and Other People*

News dispatches from Washington say that the Kaw school is to be rebuilt.

Mr. M. Friedman, formerly manual training teacher at Phoenix, has resigned his work in the Philippines and will arrive in Washington, D. C., in April.

One of the amendments adopted by the Senate to the Indian appropriation bill is the following: "That no army officer shall be engaged in the performance of the duties of Indian agent."

April 9th Agent Millard of the Osages paid out \$210,000 to the tribe. It amounted to about \$110 for each member. This is about \$70 per capita less than the same payment of last year.

The large Indian payment of the Kiowas and Comanches was held last month and Anadarko is having one of its busy seasons. When Uncle Sam pays out \$200,000, as he does at each of these payments, it makes a great difference in the money market in and around Anadarko.

The Attorney General has decided that the Secretary of Agriculture has the right to publish the names of seedman who adulterate their product, and that such publication does not render him liable for criminal libel. The Department has been publishing such information and the law providing for the seed inspection makes the publication mandatory.

Supervisor John Charles, of the Indian department at Washington, has been at the Darlington agency, making investigations with a view to consolidating the Cheyenne Indian school at Caddo Springs with the Arapaho Indian school at Darlington, under one management. If this be done it will be necessary to erect additional government buildings at Darlington.

Mr. Dagnette, outing agent, has completed arrangements whereby he has secured work for three hundred Indians in the beet fields around Rocky Ford, Colorado. These will be supplied mostly from the Indian schools in the southwest. Mr. Dagenette has also several hundred Indians at work on the Yuma dam and other public works in southern Arizona. He says that Indian labor is very much in demand.—Albuquerque, N. M., Citizen.

Miss Rosa Bourassa, who has been stenographer here for more than a year, has resigned

her position. She left last Saturday evening for Washington, D. C., where on Thursday, March 15, she was married to Mr. Francis LaFlesche. The marriage occurred at the home of Miss Alice Fletcher. Mr. LaFlesche has long been in the files department in the Indian Office. He is the author of "The Middle Five" and other well-written, interesting books.—Indian Leader.

More than 100 boys have entered a corn growing contest to be conducted in 1906 in La Porte County, Ind., under the auspices of the County Farmers' Institute Association. As a preliminary to this contest the contestants attended the local farmer's institute February 2nd and 3rd at which a corn school was conducted. Each boy will grow one acre of corn, and the contest will be closed with the awarding of prizes aggregating \$300.00 in value.

The "Albuquerque Indian," the clever little publication which has been issued monthly for several months past at the local government Indian school, now enjoys being second in rank among the ten or a dozen similiar publications of the Indian schools. It is excelled only by the magazine published at the Indian school at Chilocco, Okla., which magazine, however, has a circulation of over 5,000, and has a plant of expensive machinery.—Albuquerque, N. Mex., Citizen.

At the instance of the department of the interior the war department has taken steps to send whatever military assistance may be necessary to protect the Indian agent, Maj. O. C. Edwards, on the Umatilla agency, in Oregon, from the Indians who have threatened to do him bodily harm. Orders were sent today to Brig. Gen. Constant Williams in command at Vancouver barracks, to send a reliable officer to investigate the conditions at the agency, and if need be to send one or two troops of cavalry from the agency at Ft. Walla Walla.

The Kickapoo Indians on their reservation in the southwestern part of this county talk seriously of disposing of their land here, and buying an extensive tract in Wisconsin and moving there. A committee has gone to Washington to see if such a plan would be acceptable to the government. If the tribe leaves, it will be one of the best things that ever happened to this county, for a tract of fine land, five or six miles square, will be thrown open to settlement by progressive white farmers. The land has gone to waste for years.—Topeka Capital.

Prof. A. B. Graham of the Ohio State University, states in the January number of the *Agricultural Student* that over 250 townships have already adopted elementary Agriculture as a part of their course of study, and that about 10 high schools have taken similar action. The state commissioner of schools has considered this work of sufficient importance to give credits for agriculture in his grading of the high schools.

Information has been received from the interior department at Washington that the government will sell the town lots in Foraker and Bigheart, two new Osage nation towns, beginning at Foraker on May 1, and at Bigheart on May 15. The latter is in the oil district, while Foraker is in the wheat belt. Both towns were authorized by congress. An appointment of a government auctioneer will be necessary, prior to the sale, as Amos A. Ewing, who auctioned the Pawhuska lots, has been released from the service because of charges filed against him.—Pawhuska Capital.

Nine hundred and two teachers in attendance at the Michigan State Teachers Association adopted the following resolution: This association heartily favors the incorporation of elementary agriculture in the common schools as rapidly as possible and in so far as limiting conditions may permit. This association believes that this is an available means to the end of interesting the rising generation in the natural, mechanical, scientific, and social inheritance of the greatest industry; and that by this means an increasing number of the brightest children will come to see in agriculture an attractive field for the satisfaction of life's ambition. The possibilities of agriculture as an industry from which the educational process itself may be enriched are also recognized.

The house committee on Indian affairs has made a favorable report on the bill providing for the allotment of the Osage Indian lands and the per capita payment of their funds. Under the provisions of the bill the members of the tribe can not sell their lands for twenty-five years unless the secretary of the interior sees fit to remove their restrictions. Each Indian will be given about six hundred acres of land and the money due him from the tribal funds will be placed to his credit. The secretary of the interior will pay the debts of the Indians as they accrue and are approved until the amount given each member is exhausted. The trust funds in the United States treasury aggregates \$8,700,000. The tribe holds title

to 1,400,000 acres of valuable lands and is the beneficiary in many leases of coal, oil and gas properties.

The Comanche Indians are desirous of selecting their allotments for children born since 1900 in the pasture reserve near Duncan, and it is quite probable that the majority of selections will be made there. These lands have been leased for agricultural purposes for three years and every one of the 288 quarter sections has a farmer on it and the land is improved, thus making it the most valuable of all the pasture lands at the present time. The Indian farmers, one of which is stationed at each of the Comanche sub-agencies and is an employe and teacher under the sub-agent, will doubtless make selections of allotments under direction and by authority of an allotment commission to be appointed by the secretary of the interior, and these farmers and the sub-agent are already being supplanted by Indians to make selections in the Duncan pasture.

A painting so startling in its naturalness that one can scarcely believe for a moment that it is not an actual reality, is the work of Ashley D. M. Cooper, whose Indian studies have made him world-famed. This splendid painting is 8 x 10 feet, and the figures are life size. It depicts the interior of a wigwam, in which a Sioux medicine man is vehemently addressing an interested audience of four male Indians and two captive white girls. A fire burns in the background, and its red glare weirdly illuminates the wild scene, causing every figure, every feature, to stand out in bold relief, and making a picture that, once seen, will never be forgotten. A representative of THE JOURNAL recently saw this picture in Kansas City and it is, in his notion, the finest painting of Indian life now before the public. It is a most wonderful piece of art and is valued at \$25,000. It is being exhibited in the large cities of the country by Mr. Cooper's representatives.

No One Ought to be Without it.

To THE INDIAN SCHOOL JOURNAL:

I enclose fifty cents to renew my subscription to the JOURNAL, and wish to express my very high appreciation of it. The contents during the past year have been both valuable and entertaining. No one in the Service ought to be without it.

Very cordially yours,  
MRS. MARY E. DAWES.

GOOD THOUGHTS OF GREAT MINDS.

If thou has done a good deed, boast not of it.

Self-forgiveness is the key to self-satisfaction.

Service is the basis of advancement in life—or death.

It is what you do, not what you think you can do, that counts.

To take offense at every trifling scorn shows great pride or little sense.

No monarch rules with less regard for his subjects than does King Alcohol.

In any avenue of life, the one who does his work intelligently is most successful.

Little minds are tamed and subdued by misfortune, but great minds rise above it.

It is not so much what a man is as what he would like to be that determines what he will be.

Relative greatness can not be determined from the tax-list—some men fail to make full reports.

He approachest nearest to the gods who knows how to be silent, even though he is in the right.

With perseverance the very odds and ends of time may be worked up into results of the greatest value.

Each individual has a place to fill in the world, and is important in some respect, whether he chooses to be so or not.

No worthy enterprise can be done by us without continued piddling and wearisomeness to our faint and sensitive abilities.

The lives of men who have been always growing are strewed along their whole course with the thing they have learned to do without.

In the measure that thou seekest to know thy duty, shalt thou know what is in thee. But what is thy duty? The demand of the hour.

The talent of success is nothing more than doing what you can do well, and doing well whatever you can do, without a thought of fame.

I make it a virtue to be contented with my middlingness; it is always pardonable, so that one does not ask others to take it for superiority.

What matters it to the world whether you or I, or another man did such a deed, or wrote such a book, so be it the deed and the book were well done?

There never was a day when a man, taken by himself, stood for so much, and when a dollar, taken by itself, stood for so little as at the present time.

Beauty enchants and grace captivates for a season, but a well informed mind and a cultured heart will make a home beautiful when the bloom of beauty has faded and gone.

Many men do not allow their principles to take root, but pull them up every now and then, as children do flowers they have planted, to see if they are growing.

In the history of great nations there have always been a few men whose nobility and character and brilliancy of achievement have made them the architects of their country's destiny.

BUSINESS DEPARTMENT RE-ESTABLISHED AT HASKELL INSTITUTE.

The friends of Haskell and the Indian will rejoice with us that the Business Department has been re-established here. Some preliminary work will be done this spring and the department formerly opened in September.—The Indian Leader.

We are glad to know that Haskell is going to have a business department again. The course outlined is very similar to the one in use at Chilocco during the past two years. All of the large schools should teach some business. Every farmer and mechanic should at least be able to write a good business letter and to keep a set of books, also be able to draw up an ordinary contract, lease, bill of sale, etc., etc. Chilocco expects to continue to give instruction along this line.

Commissioner's Civil Service Report.

Summary of Report of changes in the Indian School Service during March, 1906.

No. of appointments.....	46
No. failed to accept.....	29
No. absolute appointments.....	35
No. reinstatements.....	10
No. Transfers in school service.....	13
No. Transfers from school service.....	1
No. promotions and reductions.....	8
No. Temporary appointments.....	41
No. resignations.....	28
No. Indian appointments.....	17
No. Indian resignations.....	22
No. Laborers appointed.....	10
No. Laborers resigned.....	14
No. of marriages.....	0

## THE INDIANS OF NEW YORK STATE.

The state of New York has had for more than a century "an Indian question," but so judiciously has New York handled it that few persons are aware of the fact that there are more than 5,000 Indians living on reservations in this state, maintaining tribal relations without controversy, dispute or disorder. The new census shows the number of such Indians on reservations to be exactly 5,000, of whom 1,472 are in the Cattaraugus reservation in the western part of the state, 1,200 are on the St. Regis reservation in Franklin county, fronting on the St. Lawrence river, and 225 on the Onondaga reservation of 7,300 acres near the city of Syracuse.

Twenty years ago the number of Indians on reservations in New York state was 4,800. Thirty years ago it was 4,707. Forty years ago it was 4,139. Fifty years ago it was 3,934. Instead of New York Indians on reservations dying out they appear to be increasing.

The Indians on the Cattaraugus and Allegheny reservations receive an annuity from both the state and federal governments. The Indians on the St. Regis reservation get an annuity from the state only. The Tonawanda Indians, who number 500 and who have a reservation of 7,000 acres not far from Buffalo, receive for their support what is known as the "wood tax," which is paid by those who occupy any of their lands. The Onondaga Indians get an annuity from the United States government under a treaty made with it, and they get an annuity also from the state, in addition to which they receive a certain amount of salt each year—in part compensation for their surrender to the state of lands now in use for salt works near Syracuse.

The state of New York pays to Indians on reservations about \$8,000 a year in annuities, in addition to such amount as come to them for relief or for maintenance of Indian schools.—New York Sun.

## Oklahoma Indians Pay Big Usury.

The following dispatch was recently published in the daily papers: It is possible that this rigorous practice may be now stopped. Investigations are again being made by inspectors of the interior department of the charges that usurious rates of interest have been charged among the Indians of southwestern Oklahoma, and one case was found where a money lender had charged a Cheyenne In-

dian interest on a short time loan which would amount to 1,200 per cent per annum. Similar cases were found to be numerous among the Cheyennes and Arapahoes, and the inspector returned with a grip full of affidavits from Indians who alleged they had been charged all the way from 500 to 1,200 per cent for short-time loans. Similar cases have also been numerous among the Kiowas and Comanches and on the occasion of a recent payment to those tribes Sub-Agent Sillcot took charge of the payment of notes for all the Indians who desired him to do so and refused to pay in any case more than the 12 per cent allowed by the government. Nearly all the lenders asked at least twice that amount.

## IN MEMORIAM.

## OLOF G. OLSON.

Among the quietly plodding, faithful and devoted teachers in the Indian Service was our learned young friend Olof G. Olson, who came to take charge of a day school at Rosebud in September 1898, excellently prepared for his work except that he seemed not so strong physically as his friends hoped he might become in the comparatively dry and bracing air of this region. His wife, in perfect sympathy with him in all his work, was an impersonation of light-hearted cheerfulness and it seemed that no thought of failure or of lack of anything needful disturbed their happy thoughts and plans for some years. However, there came a break in the peaceful current of their lives when, physicians and friends having advised again a change of locality, on June 30th, 1903, with sincere hope of improvement, they "pulled up stakes" here and journeyed overland by "prairie schooner" to Colorado and then further on towards the west, hugely enjoying all the labors and trials as well as the natural delights of their everyday experience. Engaging anew in school duty they worked on happily, but all last year Mr. Olson had suffered much while still he seemed contented, jolly and brave. It was the 4th of January that he smilingly gave up the struggle and on the 14th his body was laid beside his mother's at Oakdale, Neb. Requiescat in pace!

A. B. CLARK.

Rosebud, S. D.,

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