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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 JUNE

NUMBER EIGHT

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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 Printer.

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

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

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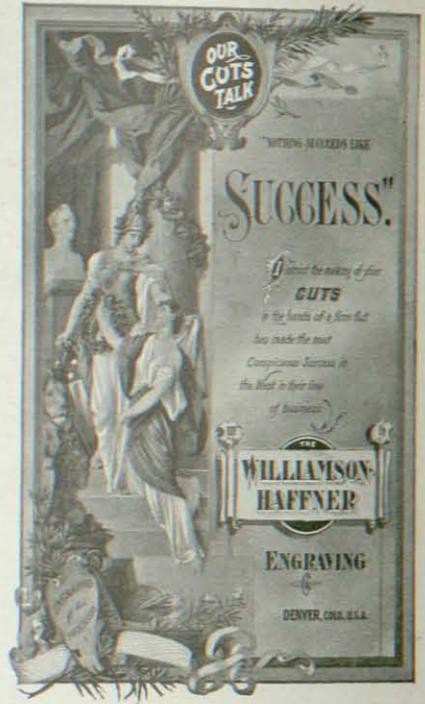
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## THE MOUND BUILDERS'

BY THOMAS C. HARBAUGH

(Throughout Ohio are found the celebrated structures of the mystic race known as the Mound Builders of whom no authentic history is obtainable.)

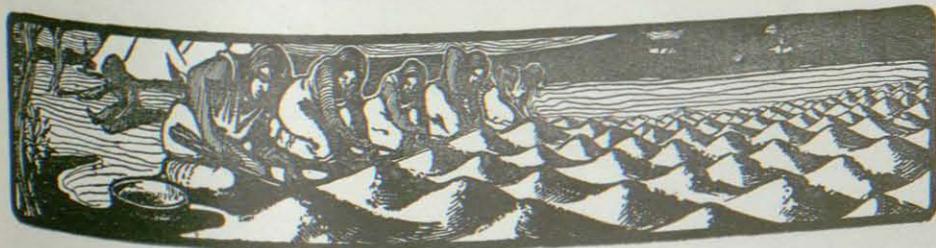
They lived in the past that is misty and dim,  
They loved and they built by the rivulet's brim,  
They melted away like the snow in the sun  
Where down to the oceans the swift rivers run;  
The mounds that they built are their tablets today,  
But they, as a people, have vanished away,  
And the river flows on with its music of old,  
But the Mound Builder's story today is untold.

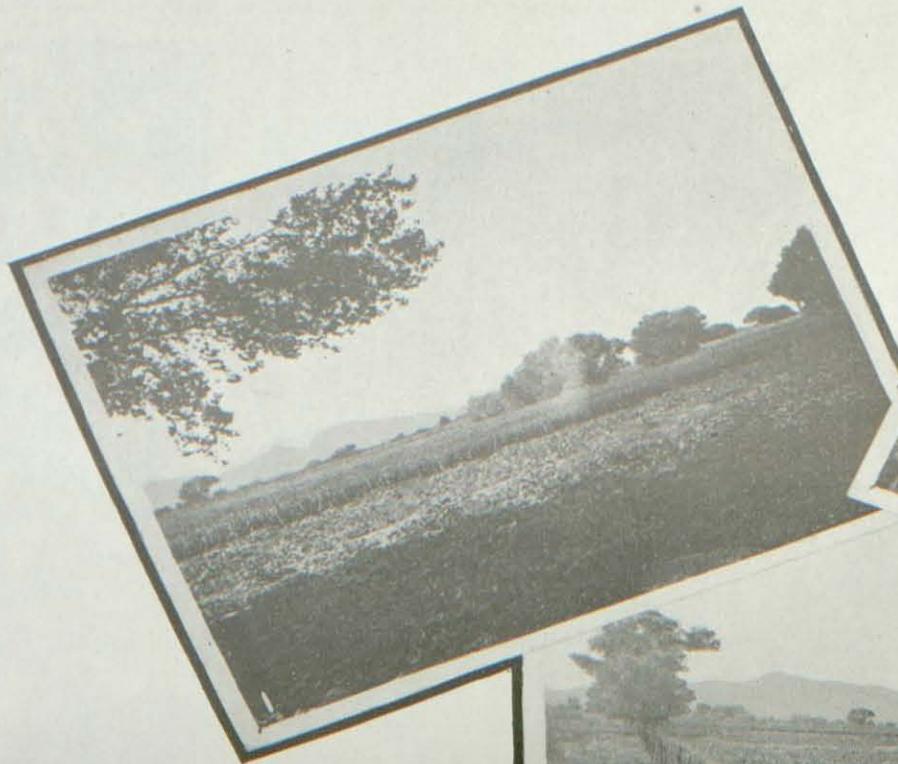
He went ere the Indian invaded the wild,  
The forests unknowable, mystical child,  
The chieftains who came with the spear and the plume  
Saw only the mounds 'mid the forests deep gloom;  
No graves of the race that forever was gone,  
No tombs in the starlight and none in the dawn,  
No echoes of voices that rang with delight,  
No laughter of children that greeted the night.

His secret is kept by the years that have fled  
Where once by his altars he mourned for his dead,  
And thousands have come from the oversea lands  
To marvel and gaze at the work of his hands;  
The sky is as blue as in days long ago  
Where deep in the forest he bended his bow,  
And the wild roses bloom where the Mound Builder maid  
Went forth to the lover who haunted the glade.

The centuries come and the centuries go,  
The Mound Builder sleeps 'neath the rain and the snow,  
The book of his life not a mortal has scanned,  
And nothing remains but the skill of his hand;  
He came and he vanished, his hopes and his fears,  
Are hidden fore'er in the heart of the years,  
The rivulet glints where he fretted his day  
And left to the ages a mystery gray.

—From *Four-Track News*.





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## THE COLOR OF BLOOD

BY S. M. McCOWAN



IN a land of eternal sunshine called Arizona, in a gray valley sleeping peacefully between ranges of sun-scorched, black-scowling mountains, dwells a tribe of dark-skinned native Americans in happy content. They are called Pimas and are of a clan peculiar. How they came to the gray valley we don't know and they don't know. Neither do they care. They bother themselves very little about the past. Their fathers must have bothered less for they handed down no traditions concerning noble pedigrees reaching away back into preserves of gods and arch-angels. They tell no pretty love stories about illegitimate matings, nor do they reveal in romantic epics descriptions of anything. They are a very prosy people indeed, and for this reason, perhaps, are good, peaceful, loyal, asking for nothing but to be left alone in quiet possession of their gray valley.

The Anglo-Saxon, meddlesome always and strangely curious, has woven out of the warp of mystery and woof of romance a pretty tale of Pima de-

scent and habitation, but the truth is that nobody knows whence he came nor when. When the ever restless Yank left good homes for mystic lands of gold he found one tribe of desert habitants, much to his surprise, who welcomed him as the simple natives welcomed Columbus. And it was always so. Whenever the white man appeared he found the welcome hand and open door and was bade in gracious tones to turn his tired horses free and bide a wee. After the Apache and Navajo this simple welcome was more pleasing than water and shade to the desert wanderer.

And because the Pima welcomed the weary white man, knowing naught of the avaricious nature of his guest—which knowledge, by the way, would have made no difference in the warmth of the welcome, for the Pima is gentle and kind because he cannot be otherwise—it is said of him that he knows not the color of the white man's blood.

Would it have made any difference in Pima welfare had they, in the early stages of the game, when the pawns were all in their hands, spilled some Saxon blood just to learn its color?

The Pima has no tradition about his



GENERAL VIEW OF THE SAGATON SCHOOL

ancestry. Doubtless they found as virtues in a fellow of any when the

white man has been allowed to see the color of the Apache blood

self. It is proper that they should know the color of Apache blood

of his 40 years in the wilderness, with no Moses to lead nor Aaron to preach, found an abiding place in a desert Caanan so drear, under a sun so hot, that even the fierce Apache with the sweet smell of blood in his nostrils was repelled.

But necessity is the mother of Indian invention, too, and the Pima soon learned that water from the river when supplied to land at the proper time and in proper quantities brought forth results as satisfactory as did rain from above, and so he gradually learned the science of irrigation and his huge grain baskets burst their ribs in efforts to hold his great harvests of wheat.

But with prosperity came trouble, as is ever true. The cruel Apache, content when he thought the gentle Pima was eking out a miserable existence in a hell of his making, became unhappy when he learned that thrift had changed that hell into paradise, and, wolf-like, came down from his mountain fastnesses in the time of night and stole of the best and fairest of Pima herd and maid. This he did time after time, wolfish cunning outwitting the gentle dwellers of the gray plains, un-

they knew the color of Apache blood and sought for it and spilled more whenever opportunity presented and until the Apache wolf never dared cross the dead line surrounding the Vale of Peace.

But it was not so easy to dispose of the Yankee trouble. Wherever the Yank sets his foot there he takes root; if you cut off an arm a dozen new arms sprout, and if a drop of his blood is wantonly spilled every corpuscle grows as if by magic into a new and better man. He is at once an independent organism and a parasite. He gives much, but takes more. He gathers toll from the sky above, the earth beneath, the waters under the earth and every animate and inanimate thing around about.

Following his destiny (or would it be more truthful to say making his destiny?) he settled himself cosily on Easy Street in the gray valley and prospered. As the seasons grew so grew his ambition and it was not long before he owned (?) (that was the insult thrown at Justice by the Law) all the water that flowed in the river during the dry seasons and had the original owners at their mercy. In

the good old days the red man scalped his enemies—nowadays the whiteman skins his friends.

Did the Yank do right in thus appropriating to himself the Pima birth-right? It doesn't *seem* right, but notwithstanding protests from good people everywhere who are quick to denounce as vile in the white man what they laud as virtues in a fellow of any other color there *are* two sides to the story. In the first place Progress halts for no man and Yankee arteries are supplied from the inexhaustible founts of Progress. In this day of hustle you've got to shoot quick or the other fellow bags the game. And whatever the Pimas may be they certainly are *not* hustlers.

And then it does not seem right that 2,000 Indians should possess themselves of a domain to the exclusion of thousands of other people just as poor, just as deserving and just as worthy, any more than it is right for

the Yank to come in at the eleventh hour and gobble up all the water rights. In my opinion we should not try to keep the white man out of the gray valley, but we certainly should protect the first settlers in their just rights.

Most of my readers cannot see how justice can be meted out to the Pima when the white man has been allowed already to possess himself, by proper legal means, of all the water that flows above the Indian villages; while some readers never will permit themselves to see why the white man should have any standing in court in this case.

In explanation be it known that the Gila river—the gray valley's waterway—like the Nile is subject to immense floods when millions of cubic feet of fertile water is hurried to the sea. This flood water does no good to any man, but does much damage. Ordinarily the water in the Gila is sufficient for the wants of all—and more



A PIMA SUMMER HOME.



A PIMA DAY SCHOOL.

—who live along its banks, but there are times, when the heavens enamored of their charming blue forget to rain for months and months that the waters do not flow and cruel thirst takes the life of plant and grain. Then all in the gray valley suffer, but the white man most of all because his wants are greater and less easily supplied. The Indian suffers, too, but there were drouths before the white man came and necessity has taught him cunning and his simple needs require simple solace.

Now, if we—the Government—should build reservoirs in which to hold these flood waters in leash until the valley crops needed them there would be plenty and to spare for all the land in the valley. But there are many who believe that while we should build the reservoir that the white man should derive no benefit therefrom—that the Pima should have all; the Yank nothing. Would that be right?

Then there are those who profess to believe that a certain reservoir—the San Carlos—is the only depression on earth good enough for a reservoir to hold the waters that are to be delivered to the Pimas—that water coming from any other source would be unwelcome; not to say calamitous.

There are other ways of obtaining water for the irrigation of Pima lands. For instance the Government is now

building, at a cost of \$3,000,000, the biggest dam in the country. It will, when completed, be 180 feet high and shut up a basin that will hold 400,000 acre-feet of water—enough, added to the normal supply, to properly irrigate all the Pima land as well as all the Yankee land in the great Salt river valley. But some of the alleged friends of the Pima scoff at the idea of taking water from such a source and insist upon the San Carlos or nothing, and clamor vociferously for money, money, money for the building thereof.

The writer is ignorant of many things, but he does know something about matters of irrigation in Arizona. He was the chairman of the first Committee appointed by the Phoenix Chamber of Commerce to investigate the matter of water supply, dam sites, etc., in the Territory back in the 90's, and wrote the first booklet on the subject. That booklet and the agitation that has followed its publication has wrought wonders and is largely responsible for the creation of the reclamation service and the great work it is doing.



A CARRIER OF WATER

And he is very sure that the San Carlos reservoir, if built, will prove a failure, and just as certain that all the Pimas in the valley may be furnished with all the irrigating water their lands require from the great Tonto basin now building. It is not right that any man should be permitted to rob the gentle Pima of his water; neither is it right to permit the gentle Pima to be possessed of thousands of acres of rich land that he

over the redman's awful treatment. Most of us receive about what's coming to us in the long run, and this generally amounts to just about what is our due. I believe the white man, provided he behaves himself, is just as good as any other man—and no better. He is just as deserving of favors the gods provide. The white man has just as much right to the land of this country as the Indian. Indeed, as a matter of exact justice, he has more



SUPT. J. B. ALEX-  
ANDER.



A CLASS IN SEWING.

cannot possibly utilize. There are two sides to this Pima story, and both sides are right and both are wrong. And then there is a golden medium, a sweet, peaceful middle ground, upon which both may meet to sup and bury the cruel hatchet of contention.

If there is land enough for all the people and water enough for all the land, then by proper wedding it would seem that all the people should be happy and prosperous all the time. And this happy condition would surely be the outcome of an equitable division of the land and water. And there is no just reason why this division should not be made among all people, Indians and whites and all alike. I am not one to go into delirium

He does something with his share. He improves it. He utilizes it and his use thereof helps himself and others. Again, as a matter of ethical justice, neither white nor Indian has any possible right to a foot more land than he can profitably utilize. This fact is recognized by our courts in the matter of the use of water. The courts hold that water pertains to the land and cannot be separated from the land, consequently cannot be owned by any individual apart from the land, and therefore cannot be controlled by an individual or corporation except as it goes with the land. And the land is entitled to so much water—as much as may be beneficially used—and no more. Under this ruling a man may claim



MAKING BASKETS

10,000 inches of water but unless he has land enough to properly utilize all this water and does use it he cannot control his 10,000 inches of water no matter how many years back he can legally date his prior right.

This seems just, doesn't it? Boiled down to plain English it says: We shall not allow you to make a hog of yourself. You may have all the elements of a hog, and claim your right under the Constitution of personal freedom as a hog, but we do not recognize the right of any hog, no matter what his breed, to lie prone in the trough in order to prevent every other hog getting his just share.

The same ruling ought to be applicable when applied to ownership of land. No Indian or Irishman or any other breed of man should be allowed to claim more land than he can properly utilize, and the Government should see to it that no individual does.

Is there any good reason—not to say just reason—why Indians should be given letters of marque! The Government has acted the part of the good Marsupial mother to poor Lo about long enough, it seems to me. Now let's have fair play, a square deal, and give the Indian a white man's chance with all the white man's chances.

The Pima has no traditions, no religion (of his own) no songs, no peculiar marriage or other customs. From an ethnological standpoint he is poverty stricken. Some are good Presbyterians, some good Catholics and some good without claiming allegiance to any church. An Indian is an easy convert—finding it easier to acquiesce than dissent. And so we find thousands of them enrolled as good church members. I have no fault to find with the consecrative missionary. He works—when he confines his labors to his



A PINOLA FACTORY

own field—for the good of his constituents, and he accomplishes much in a difficult field. Aside from any thought of future reward religion is a good thing for the Indian from a material standpoint. He must have something or somebody ever near to cheer him, to support him. And the white man's God has proven a very present help in many an Indian trouble, as in many a white man's hour of travail. The Pimas go to church regularly and like

—hand shaking and inquiries after each other's health and happiness. Indeed, change the color of their skin and you would not know them from any ordinary white congregation.

The Catholics have been for some years operating in the Pima field, principally at Gila Crossing. They maintain a small school or two on the reservation, and a church.

Missionary effort and education have done much for this tribe. When I first went to Arizona their homes consisted of the summer home constructed of poles and arrow-weed, and winter home of earth, partly beneath the surface of the ground and partly above—a frame work of bent poles covered over with dirt—exactly like an Esquimau home in shape and design. Now you may find many splendidly built adobe brick homes, usually about 10 to 12 feet wide, 8 to 10 feet high and 16 to 24 feet long. Often these homes



TEACHING THE YOUNG GENERATION THE ART OF BASKET MAKING—CLASS AT THE SACATON SCHOOL.

to. They bring the entire family, arriving in good time, seat themselves comfortably and listen attentively during the sermon, which may last one hour or two. Dr. Cook has been with these Indians so long that he is now one of them. They like him and respect him, and he has done much for their material and spiritual welfare. After 35 years of earnest missionary work among the Pima he rests now occasionally, and encourages his native disciples to work and preach.

The members enjoy the singing and all join in every hymn. They sing well, too, being entirely unconscious and deeply earnest. After the services are over they mingle socially, greeting each other in English fashion

contain two nice rooms, and sometimes more. They cook their meals on a modern stove, served on modern tables from modern dishes. They sleep on beds covered with good mattresses bought from the white man's furniture store. Nearly every home has its sewing machine; many possess organs. There are many pictures on the walls, not costly ones, mostly leaves cut from magazines, but all showing esthetical advancement.

They are improving their stock, growing bigger horses and keeping cows and chickens. They do not take so kindly to the hog. One of my old Phoenix boys, Thomas Allison, has secured a good grade stallion and is raising some very fine horses. Thomas is

doing well. He and his father together cultivate a fine farm and do it well. They are taking care of their property, too, and prospering.

I found several of my old pupils at Sacaton: William Peters is assistant carpenter at the school and doing well. His wife, another old pupil, has a nice little boy baby. Cipriano Norton, a dear girl and most deserving, is nurse at the agency. Meachem Hendricks and wife are living in one of the best self-made homes in the valley and have a fine farm. Juan Avalos has just returned from Park College Mo. on account of ill-health, and is working at the agency. He is a fine bright fellow and a most delightful companion. Jake Roberts is clerking at the Agency office. Cyrus Sun is school disciplinarian. Paul Harvey, Crouse Perkins (whom we sent home to die of consumption years ago) and many others greeted me affectionately and gave good reports of themselves.

While on this subject of old students I cannot refrain from speaking particularly of my old friend Selby Harney. Selby is an Apache boy and cursed with many most undesirable Apache traits. He and I used to have many a tussle of will. When called of the wild he was as unmanageable as an unbroken broncho and gave his teachers much annoyance. When their efforts failed he would be sent to me and when Selby and I got through with one of our heart-to-heart talks he was ashamed of the past and determined to do better. I stayed with the lad, feeling that he possessed good stuff, and when I saw him in Phoenix I was proud of him. He learned the tailor's trade at the school, and is now, and has been for some years, supporting himself and family by working at his trade in a white man's shop. He married a fine, educated Apache girl,



Walter Rhodes, a full-blood Pima boy, who does most of the fine platen presswork in the Indian Print Shop at the Chilocco School.

(one of my old students at Albuquerque, N. M.) Hattie Acklin, and they have as fine a boy baby as one could wish to see. They rent a nice cottage in Phoenix, have furnished it beautifully, and are truly happy and prosperous. Hattie is one of those fine, strong characters who commands respect and success.

I have noticed that when educated Indians marry partners who have also been educated they seldom fail to live up to the best there is in them. It is the ignorant partner who drags the other down. Passions and prejudices are strong, demanding much, jealous and exacting. After years of observation I am convinced that the best and surest way for an educated Indian boy or girl to acquire lasting unhappiness is to marry a camp Indian.

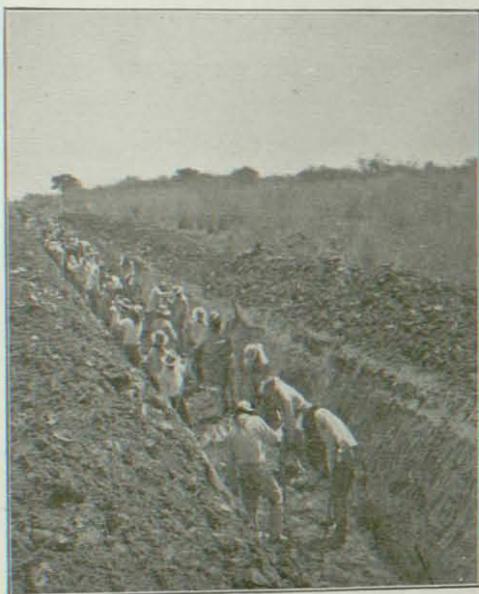
A teacher's reward comes, if at all, after many years of weary waiting. The monthly stipend counts for little when weighed in the balance against

the good that one may do. And when one sows seeds that will not flower—and possibly will not germinate—for years and years, he must have a full share of that faith that is the substance of things not seen if he hopes to baffle discouragement. My meeting with so many former pupils, most of whom are doing very well, has done more to dissipate pessimistic ideas regarding Indian development than anything that has ever happened. I was pleased, too, to see so many returned students settled permanently among their own people. I believe in the plan of sending Indian children away to a good non-reservation school, after reaching a certain age and finishing a practical preparatory course, but I am pleased to hear of their return to the old home and folks to settle and take up their life work. The preparation our schools give—even the best and highest—falls far short of preparing them for successful competition with advanced races. Among their own people they may and should be leaders; among the whites they can never be more than drawers of water.

A poor man applied for membership in a very exclusive church. They hardly liked to turn him down, so requested him to take the matter to the Lord in prayer and come again. In about two months he showed up. They questioned him as to what reply, if any he had received, and he said: "The Lord told me not to get discouraged. He said he had been trying to get into that church for seven years, but had not succeeded."

The work of developing the Indian race has many disappointing and discouraging features connected with it, but development proceeds in its own slow, sure way just the same.

The Pimas have much to be thankful for in their superintendent. Mr. Alexander was with me at Phoenix school for six years as clerk and assistant superintendent. He is a bright, genial, industrious and honorable gentleman. It was a pleasure to associate and work with him.



PIMAS DIGGING AN IRRIGATING DITCH

More has been done, of a practical, helpful nature for the Pimas during his four years' administration than during any previous twenty. His vigorous mind and good heart are leagued in the noble enterprise, and the object lessons he has given and is constantly giving are leading the easy, conservative redpeople gradually and unconsciously toward better things.

Recently a number of day schools have been established and they are no sooner finished than they are occupied by bright little Indians, eager to learn of white man's civilization and the Jesus road. A good boarding school of about 300 pupils is maintained at the agency, while those who will may attend non-reservation schools at Phoenix or elsewhere.

No where on earth are there better

schools, or a better system of schools, than those provided for Indians. The system is designed to care for the child from childhood to age-maturity. Day schools are established near the villages and they provide for the 6 to 10-year olds. A noon-day lunch is provided for these little ones, who go home when the school closes for the day to the parents' arms and care. Old Indians are but children of larger growth and it is touching to observe the little ones rehearsing for their benefit the lessons of the day. Verily, a little child shall lead them. After a few years in the day school the child goes to the reservation boarding school and then, after a few terms, is sent to one of the large industrial schools established near some large city in the midst of our best civilization and equipped to teach in most modern fashion farming and the trades.

The Government is often criticised and savagely condemned for spending so much money on the education of the Indian. But I believe that every citi-

zen of America has a right, stronger than any guaranteed by the Constitution, to a practical education. By practical education is meant one that will train him to earn an honest living. This fundamental right belongs to the child of any race. But the Indian has many limitations. He is handicapped by heredity, lack of training and peculiar disposition. He cannot take up *any* trade or profession and successfully pursue it. He is ambitiousless, irresponsible and of slow comprehension.

He is a child of nature, however, and loves out doors. Then he should be taught to know how to get a good living for himself and family right from the ground, and should be provided with the opportunity.

The Government is giving him this training and providing this opportunity, and all of this costs money, but who shall say that money spent in the development of a nomadic, homeless, irresponsible race into a settlement of comfortable, self-supporting Homecrofters is not money well spent?



ONE OF THE GENTLE PIMAS

# THE NAVAJO AND HIS COUNTRY

BY WALTER RUNKE



**I**T WAS one morning early in November, 1901, that I saw my first Arizona landscape as well as the first Navajo Indian. It was then too, that I became connected with the U. S. Indian Service, having been appointed to the position of Industrial Teacher at the Western Navajo School then located at Blue Canon (now Tuba) Arizona. I was an employee in this capacity for nearly four years.

To speak, first, of the country in which these Indians live: Primeval desert not "primeval woods," glimmering landscapes of long stretches of sand with here and there protruding knolls and rises with heights still higher in the background. Sometimes the view will be a smooth monotonous plain, but often this plain will be cut by the so-called "washes" which are dry stream beds the greater part of the year, but during the rainy and flood season these cuts are filled with raging currents of water. It is then that traveling in this country is both difficult and dangerous. Where these streams cross rough and rocky ground you will find the deep and narrow canons.

Vegetation is conspicuous by its absence. Such as there is must have wonderful facilities for storing up moisture and utility to carry it over the long dry season.

It is here where the sun rises in a bright and clear sky ninety-nine mornings out of an hundred, holds her magnificent sway at noon-tide

and sets in the same masterly glory at eventide.

It is here where the elevation above sea-level is not too high but sufficiently so to make the nights cool and comfortable, conducive to a refreshing and nerve-ceasing sleep and rest; and one rises in the morning feeling like a new-made man. Of course, the weather here, as elsewhere, has its refractory spells, but all the delightful sunshine, all the pure and wholesome atmosphere and the stillness and quietude which we have of these qualities here, more than makes up for such occasions, by a great deal.

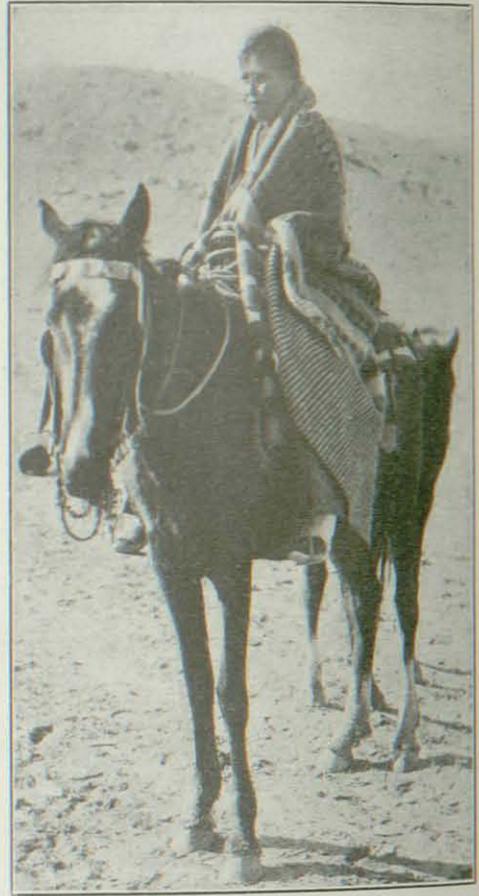
While one's mind is pleurably dotting over these varied comforts it receives a sudden jolt when the "bread and butter" aspect crosses our thoughts. How and whereby can I earn the necessities of life? Then, too, how consoling is the thought of a government employee, his income definite and secure, tho small it be. What of the 25 to 26,000 Navajos who inhabit this region? They are contented and happy and seemingly enjoy life with their few absolute necessities supplied. The Navajo is and always has been self-supporting and independent. I might add here, too, independent in other lines than the source of his sustenance. The Hon. Commissioner of Indian Affairs in his last annual report speaks of the fact that the Indian is proud of his blood and ancestry. This is even more than true of the Navajo. He glories in the fact and looks down upon the white man as beneath him, and rather feels sorry for a good white man—that his wants should be so numerous as to cause him to toil day after day. The

Mormons who have settled and lived in their midst for many years he considers especially low in the scale of importance, and classes them as a race distinctly separate from the white man.

To revert back to the subject of "bread and butter:" Although the climate in this region is very dry, it sometimes does have its showers. Their effect is nearly immediate and almost miraculous. It is tho the sand were by magic touched. All the shrubs and bushes common to the desert take on an added shade of green, and considerable grass up on the mesas spring up as from nowhere. Of course this desert, like others, has its oases, but the Navajo makes comparatively little use of them, excepting now and then the five acres farms and the little patch for melons he raises.

It is here, and here only, in the use of these fertile spots by proper methods of irrigation, proper cropping and cultivation, and provisions and facilities for storing waters in flood season: that the greatest good can be accomplished for these Indians. With the proper instruction in these lines and a little financial aid not only will the Navajo's independence be assured for time to come, but he will also be enabled to improve his customs of life and derive more of the comforts which are attainable by his white brother.

At present, it is largely through this purely desert growth that the Navajo's sustenance is derived. This growth furnishes browse and grazing for his goats, sheep, cattle and ponies. Meat is the staff of life for these people and each of the aforementioned animals are slaughtered for their flesh. The extent to which they are so used being in the order named, the goat first. There was a time when the



A NAVAJO WOMAN.

pony was not so used, but was rather held in reverence and a man's wealth was counted by the number of ponies he owned, although they were never put to any use whatever. You would often see one of these so-called wealthy men riding a measly scraggy horse, while his sleek fat ones would be running loose on the range. Luckily now this "pony idea" of wealth is no more so strongly held and to the great good of their pasture the severe drouths of the last few years have killed off many of these worthless animals.

Flesh, with the staple groceries for which the Navajo trades the goat pelts, the sheep's wool and his toil-some-made but now famous blankets and rugs and silverware, and the corn he raises, constitute his regular diet.

*Life in His Home.*

There is no doubt that his home has been in this desert country for many years. He has, therefore, adapted his mode of life to suit the prevailing conditions. The "hogan," his simple home, conical in shape, constructed of large sticks, the interstices between covered with brush and then the whole covered with earth with exception of a hole in the peak left for the escape of the smoke from his camp-fire built in the center of the hut. This makes a warm house in the winter and a cool one in the summer. A low opening for a door-way is invariably made to face the east, the rising sun. Probably so placed through habit or superstition, or both.

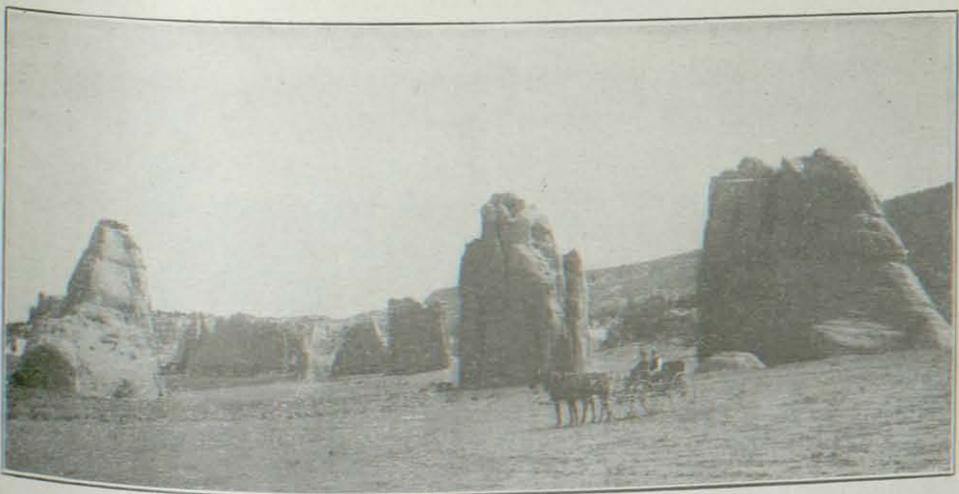
Over the camp-fire he roasts his meat; sometimes boils it in a discarded tin can or kettle. With the advent of the white trader he has become an extensive user of tea and coffee, especially coffee.

His bed is made on the ground on sheep-skins with one or two blankets for a covering. He is not as neat as he might be, and a wash or bath is a rarity. Over-indulgence in this matter, of course could not be expected on account of the scarcity of water.

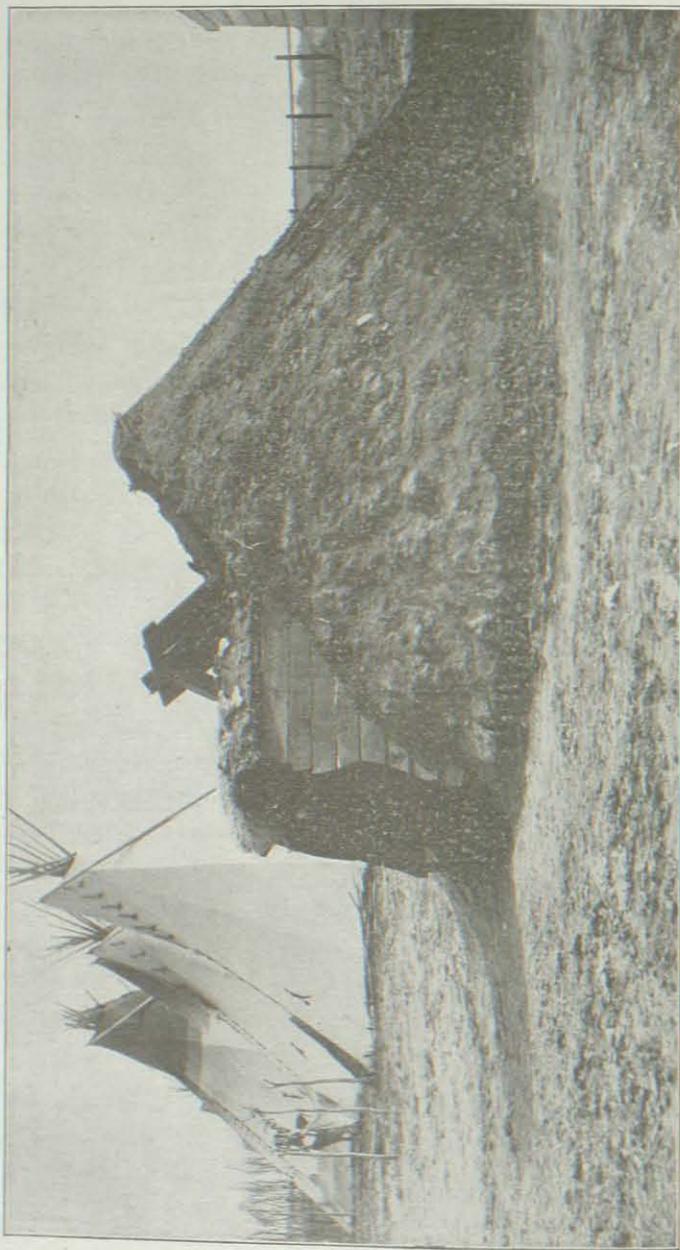
He wears his clothes until they are worn out, no matter how filthy and dirty they may be. Consequently they are often troubled by vermin. Of these and other filth they partly rid themselves by making only a brief sojourn at a place; tear up and move elsewhere. An appreciable per cent now regularly wear citizens' apparel, but the majority still cling to the blanket and Mexican habits of dress.

The sheep and goats usually belong to the women of the house and they with the children spend much or all of their time herding them. Sometimes taking out the band in the morning and returning with them in the evening, but more often going right with them and camping wherever the band goes. On occasions you will find only a little boy or girl herding and living with these animals all alone, living on such meat as they slaughter and the few other supplies brought them by their parents, or other home folks.

The man of the house will work for the white man if such work is to be had and feels so inclined, or he will be busy hammering out and moulding silverware, attending to trading for supplies at the trading post, making his moccasins, saddles and such like, or



PICTURESQUE ROCKS IN "NAVAJO LAND."



A NAVAJO HOGAN.

The Navajo tribe is a nomadic one. In cold weather they seek the shelter of their winter hogans, which are crude mud shacks with a door to the east. Often several families occupy the one hogan. Their fire is usually built in the center on the dirt floor. In hot weather they occupy a summer hogan, a brush-top shelter with open sides. Most families have sheep and follow the flock wherever it may wander, camping first on one mesa, then on another, perhaps miles apart.

visiting friends. A free simple life is lived with but little thought for the future. Should his larder run low he will pawn or sell such silverware as he may have, or he will go and live off his more fortunate relatives or friends.

The greatest hospitality is always shown by these people towards one another. Food is seldom or never refused to one who is in need or want. Be he friend or stranger he is always welcome to such as there is. In fact, these people are too hospitable. The

shiftless and unthrifty know that they can always depend on their friends and consequently there is no incentive or poignant reason for making provision for the future.

#### *Their Social Life.*

The commonly accepted state is that all the work and drudgery is heaped upon the women. This cannot be said to be just true here. Neither can it be said that she is considered an equal of man, but she still has such rights

and privileges as she has a mind to assume and in some instances I have known her to "wear the pants." Woman's position is, of course, much beneath the scale of her white sister, still, I have seen examples of what might be called gallantry on the part of men. One particular instance, ludicrous in its way, I well recall: A woman (squaw) who had come to the trading post on her burro (donkey) having finished her shopping was ready to return home. She was a very large lady, somewhat plump, and was having considerable difficulty in mounting her steed. After several attempts to reach the saddle, a young man standing by seeing her predicament, came to her assistance. He got down on all fours, dog fashion close to the burro. The lady stepped up on his back and then reached the saddle with ease. She thanked him for his kindness and rode off in glee.

Early marriages on the part of the girls is the rule. Child marriages are very often contracted. In this southern climate their maturity is early attained. They defend their child marriages by claiming that under their conditions of life it is necessary in order to insure the chastity of their daughters. A girl once married as a rule is true to her marital vows and in most instances lives a chaste life, which can not always be said of those not married. Marriages for the daughter are planned and the husband selected by the girl's parents. The groom is expected to offer and give handsome presents to the family in the way of silverware, horses and cattle. So that the one who has more and better gifts to offer has the better opportunity of securing the bride. In consequence the older and wealthier men get the cream and the younger man who as yet has accumulated little

if any property and has nothing more to offer than his ambitions and "fortune" is at a distinct disadvantage. To see a maid of 14 to 20 married to a gray old man of 50 to 60 is not an uncommon sight.

Divorces, too, occur. When a couple tires of each other either one or the other takes the initiative and they separate without any more ceremony and contract new marriages.

In the wealthy or well-to-do-families who own large bands of sheep and goats (these are in most instances inherited by the daughters) it is often desired to maintain the whole band as a unit and not have the flock divided among different families. In such instances the daughters if not more than two or three are all married to one son-in-law.

Mr. Navajo, too, has his mother-in-law troubles and they are much worse than Mr. Pale Face's. No Navajo should ever be guilty of so much as glancing at his mother-in-law's countenance. If he does, dire are the consequences. He will become stone-blind or suffer other more terrible supposed results. When she comes to visit her married daughter the young man, if so he may be called, is informed of her coming and he then absents himself from his hogan until such time when he learns that she has again departed.

Mr. Navajo is not very scrupulous in the means he uses to obviate mother-in-law and all her troubles. Should it so happen that his lady love have a mother-in-law who is a widow, grass or otherwise, he will first marry the old lady and then the maid herself, thus, you see there is no mother-in-law at all.

It can be said tho that such marriages are not popular among these people and that polygamy in any form is now on the wane.



INTERIOR VIEW OF A NAVAJO HOGAN.

*Photo by G. Wharton James.*



A NAVAJO SILVERSMITH.

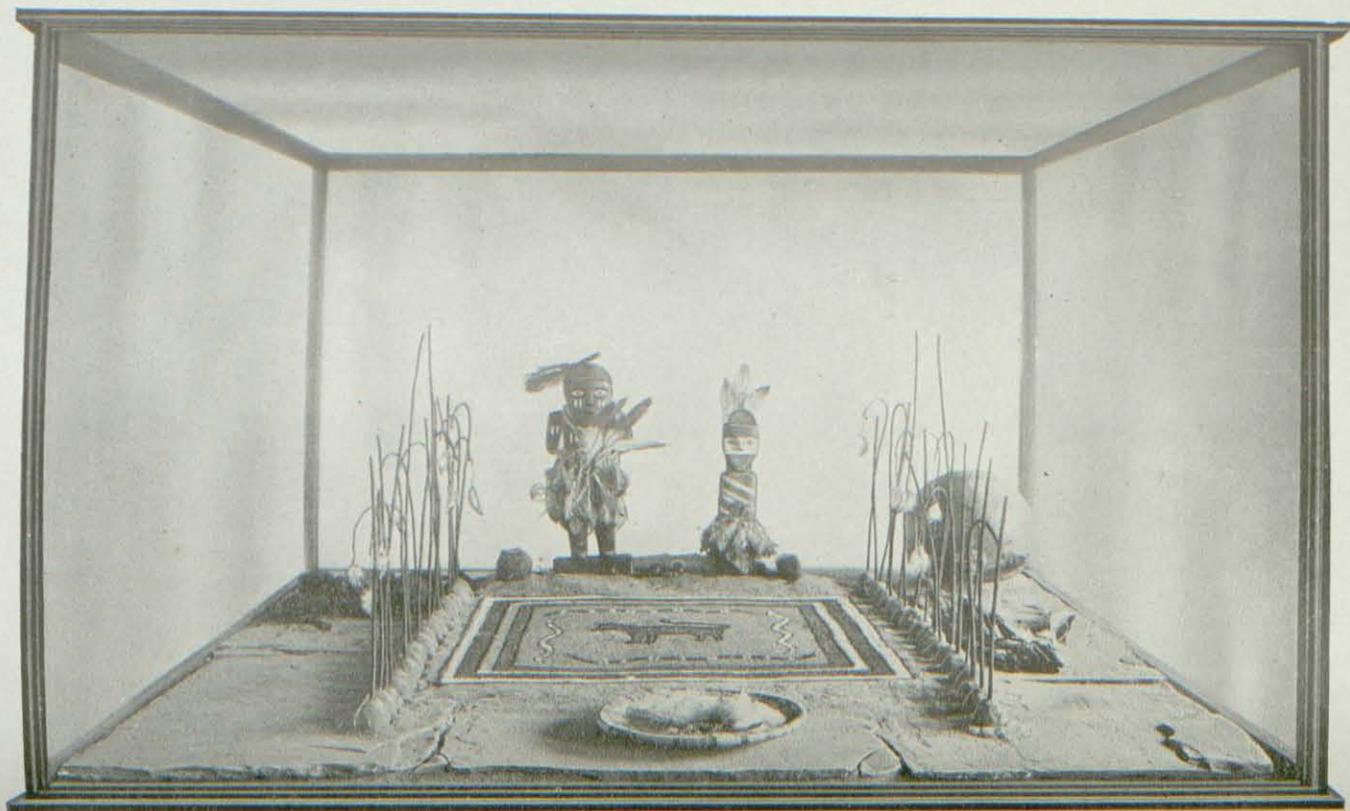
In school the children if taken early in life make excellent progress in all school work. This is especially true of the boys more so than the girls. One very noticeable change effected by a few years in school with these children is the almost complete eradication of the old superstitions. Many of the older Indians even believing that life with the white folks strengthens them so they can overcome the supposed results of violating these superstitious beliefs. I will relate one instance for illustration and proof: While out on the reservation one day and camping for dinner, I met up with several old Indians who were returning from the trading post with their packs. I had canned salmon for dinner. Now a Navajo will never eat fish if he knows it, for some super-

stitious reasons or other. I offered the Indian some of my salmon. He gravely shook his head and emphatically refused, saying it would kill him. I told him it was good and that his son at school ate it and it never hurt him. Well, he replied, "It is alright for my boy to eat fish; he is with you white folks and understands it, and when he gets older so he can explain it to me maybe I too can eat fish."

The old medicine-men still exert a strong influence over the others, but the fanatical belief in their supposedly wonderful powers is not as strong as one would expect to see. The practice of trying to cure, even a man with a broken limb by their "sing," is past. To cure of mere ailments, the "sing" is still much in vogue.

In conclusion, I wish to say that I found the Navajo a people, who as yet have been influenced but little by the vices of our civilization as well as the virtues. They are a strong, hardy, rugged race of people, and by firm, kind treatment and encouragement they will walk the straight and narrow path. This with increased school accommodations for their children (a ridiculously small per cent only now provided for) and the proper use of the fertile spots in their country, we will have a people who will not only be self-supporting and independent for time to come, but will be a strength to our civilization as well.

THE management of THE INDIAN SCHOOL JOURNAL wants it understood that all subscriptions are stopped at their expiration, and if subscribers do not wish to skip a number, they must renew before the first of the month succeeding that in which their subscription expires. All subscribers are given notice of expiration of subscription. And remember, the price is one dollar per year.



THE MINIATURE HOPI SNAKE ALTAR, SHOWN IN THE INDIAN MUSEUM AT ALBUQUERQUE, NEW MEXICO.

# THE ALBUQUERQUE EXHIBIT

BY E. K. MILLER

A SHORT time ago a JOURNAL representative had the time and opportunity to stop off at Albuquerque, New Mexico, for the purpose of going through the Indian and Mexican Building owned by Fred Harvey and also to examine and study the Indian Museum Collection, which is a part of the magnificent Alvarado Hotel property.

In part of the Indian Building, a front photo of which we herein reproduce, can be found a complete collection of things Mexican—drawn work, silverwork, old paintings, engravings, weapons, rugs, woodwork, etc. Most of the building is taken up, however, by an Indian exhibit—a superb collection—made from the tribes in the middle west and those making their homes in the great southwest. In this exhibit, besides this display of aboriginal handicraft, are seen Navajo men and women plying their trades as silverworkers and blanket weavers; Acoma, Laguna and Isleta Indians making pottery; Indians making baskets, and other Indian workers in leather, hair and cloth. The exhibit contains many beautiful pieces of pottery and a fine collection of priceless old Bayetta and modern Navajo blankets, which are beautifully and harmoniously arranged. It is the finest exhibit of the kind in the southwest.

The Indian Museum is in a building of its own, farther north, and facing the court of the Alvarado on one side, the Santa Fe tracks on the other. It is open to visitors during certain hours of each day. For years experts have been gathering this priceless collection. Indian villages, buried cities, remote

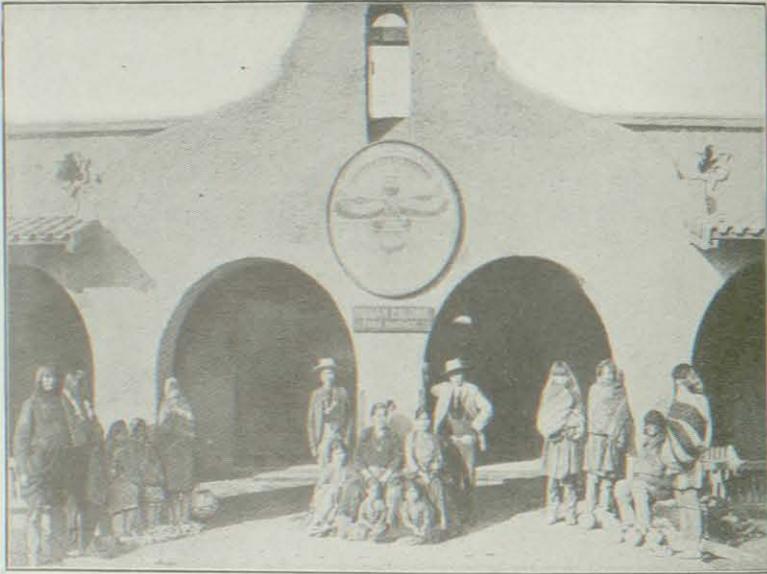
cliff dwellings and isolated hogans have been searched for these specimens of Indian handicraft and rare exponents of aboriginal life.

The collection of Indian baskets is said to be unexcelled; certainly many can never be duplicated. Ceremonial baskets, cooking baskets, burden baskets, squaw caps, and baskets for every other purpose devised by the Indian mind are here seen. The Pima, Apache, Paiute, Navajo, Hopi, Pomo, Eskimo, and other basket-making tribes are represented. Much bead and buckskin work of the Oklahoma Indians is here displayed also.

Prehistoric pottery, of wonderful design and coloring, is shown. An interesting collection of implements, curios, etc., from the Northwest coast and Alaskan tribes is complete in every respect and occupies a big section of the building.

A water-serpent house of the Hopis is here represented. The interior of the kiva is shown, with the snakes, and back of the snakes are the screens with the idols and emblems of the snake fraternity in all their colors.

The most interesting and striking part of the exhibit is the Snake Altar of the Hopis. In this issue we present a good picture of the altar. The altar was arranged and built by H. R. Voth, who has spent much time with this tribe, and Dr. Dorsey, of the Field Columbian Museum, Chicago. It is said to be an exact counterpart of the real altar used by the Hopis at their wonderful snake dance ceremonies. Here is shown Pookong, the war god, the pumas, the sacred meal, jugs, snake sacks, snake whips, and other paraphernalia used in handling the



THE INDIAN BUILDING AT ALBUQUERQUE.  
PUEBLO INDIANS IN FOREGROUND.

rattlesnakes. The sand Mosaic (painting) before the altar is in many colors and designs, each representing something of note to the Hopi snake fraternity. There is only one other snake altar in existence; that in the Field Columbian Museum.

This whole collection is of inesti-

mable educational value and has been artistically arranged and grouped by celebrated ethnologists according to archaeological and anthropological bearing. Time spent by the traveler in a close inspection of this fine collection is far from being wasted.



#### REGARDING THE RAPID CITY SCHOOL.

We take the following about the Rapid City, So. Dak., Indian boarding school from the Minneapolis Journal:

The school is especially fortunate in its situation. The farm of 370 acres is one of the best in the entire service. It is under irrigation, and apart from the knowledge and the service that it gives to the students is really a paying proposition.

The school can accommodate 250 pupils, but in reality 253 have been enrolled this year. The boys and girls are taken at any age between 6 and 18, and must enroll for three years, at the end of which they can re-enroll. This year there are about seventy-five pupils whose time is out. About one-third of these will re-enroll in this school, another one-third will enroll in some other government school and the remaining third will probably feel that their education is completed.

Prof. Matthews, who has recently accepted a position in this school, makes some interesting comparisons between the Indians and the Filipino children whom he instructed for three years. He says the most apparent difference is the ease with which you can establish personal relations with the Filipino child in distinction to the natural reserve of the Indian child. The Filipino children are extremely polite, ready to speak and to enter into all the exercises of the classroom. The Indian children are more stolid, and it is often difficult to get them to talk.

Like their cousins in this country, however, the boys and girls in the Philippine islands are lacking in mathematical ability, especially in any constructive work. Like the Indians, again, they are musical and artistic. They excel in anything that requires deftness of fingers. They make excellent telegraph operators and clerks. One finds more inertia among the Indian children, and less spontane-

ity than in the Filipinos. Children of both nationalities, however, are exceptional in the fact that they are easily governed, having great respect for authority.

Superintendent J. F. House, who has been in the Indian service nineteen years, believes that the non-reservation schools are showing better results than are the reservation schools. The points in favor of the former are, he says, the fact that the discipline is better, the life broader and that the students come in contact with more people. No children are taken in at these schools without the consent of the parents, who have, however, the privilege of choosing the school to which the child will go, with approval of the Indian agent.

Children of this school come from the tribes of the Sioux, the North Cheyennes and the Crows; three-fourths of the students are Sioux. The North Cheyenne Indians have not had the school advantages of the Sioux, and are therefore more backward, but show just as good ability in the industrial departments.

Many proofs of the advance of the Indians in the last decade are to be found right here in Rapid City. They are also faithful to their work, and many of them can be seen every evening at sundown coming back to town with that emblem of modern plebeian life, the tin dinner-pail, in their hands.

#### Major Campbell Favors Installment Plan.

The Duluth, Minnesota, Herald has the following to say: Major S. W. Campbell, who has charge of the La Pointe Indian agency, is a guest at the St. Louis, together with his son, F. R. Campbell, of Eveleth. The major says the money for Indian pine in his jurisdiction is not being held back by the lumbermen, as is claimed in the case of some of the agencies by supporters of Senator La Follette's proposition to have an amendment made to the Indian appropriation bill to permit the payment, at short intervals, of the money due the Indians for timber cut on allotments.

"As for the banks that hold the money," said Maj. Campbell, "they give indemnity bonds for its safe keeping and pay 2 1-2 per cent interest on deposits held six months or more, and 2 per cent on less than six months. The funds are deposited at the discretion of the commissioner of Indian affairs.

"I do not deem it advisable for the Indians to be given all the money coming to them in a lump sum at short intervals. I feel qualified

to speak from experience, for I have been among them on the agency for the past eight years. I suggested the \$10 a month system which was afterward adopted by the department. I have tried both systems and have paid over sums of from \$1,000 to \$5,000 to Indians who in no case made good use of large amounts.

"I believe our present policy of allowing them \$10 a month when they have the money coming, or perhaps \$20 a month if they need it, is the best we can do for the Indians at present. But this rule is not an arbitrary one. If an Indian has the money coming, and shows a disposition to make improvements, buy cows, horses, etc., then I believe in getting it for him, and no Indian is refused money if he makes good use of it.

"On the Bad River reservation we have probably 100 Indians who have from two to sixty acres cleared on their allotments. If we turn all the money they have coming over to the Indians they will soon have none at all, for they do not know the value of money, and spend it like water. On the reservation is one chief who is 85 years of age. He has \$4,000 coming to him and he draws \$20 a month. He would be broke in a week if we were to turn over to him the entire amount."

#### Indian Church Built by Miss Gould.

The first church built in Oklahoma for which construction funds were supplied from a charitable source and for the teaching of Christianity to the Indians was that dedicated by Reverend Frank A. Wright in Comanche county this month. The money which made this little house of worship possible was furnished by Miss Helen Gould.

On the day of the dedication Indians brought their children from miles around, and the little structure was filled. So much interest was taken that only children were seated inside the building, the parents and others being compelled to remain on the outside while the dedicatory exercises were in progress.

The Reverend L. J. Lectus, who has done missionary work among the Indians of the southwest for a long term of years, has been chosen pastor of the church, and meetings will be held in it regularly.

About a year ago Miss Gould began correspondence with church officials in the Southwest concerning additional facilities for the spiritual education of the Indians, and especially their children, with the result noted. Although Indian missions have been established in the section of the country inhabited by Indians for many years, this is the first nonsectarian institution of the kind to be created by other than missionary funds.

## *Lo and His Uncle Sam*

Some Indian Philosophy.

The Muskogee Phoenix, in a recent issue, published the following: Alex Posey, of the Dawes Commission, went lately to the home of Artus Hotiya to get a record, for official purposes, of the death of the latter's daughter. Hotiya is an old Creek, unable to speak English, and opposed to the coming of white men to Indian Territory. He has confidence in the federal government and believes that it will stand true to its ancient treaties with the Creek nation. To Posey, Hotiya said: "You crossed the Wewoka Creek this morning? It is spring and the water runs; you see the green grass on the prairies; the grass still grows. Our people have agreed that so long as the waters run and the grass grows we shall not have our lands divided nor our government supplanted. I am not ready to give information. God has given her an allotment in the graveyard. She is dead. The allotment there is all she is entitled to. A grave is all the allotment I am entitled to, and all that God intended I should have. It is enough. The Great Father placed the Pacific on one side and the Atlantic on the other, and the land between he gave to the Indian. The white man came and set corner stones and told the Indian that he must live between these. The Indian cannot live so. He is being stifled by the white man, who has disarmed him of his bow and arrow and driven him from the forests and the game. The end of the Indian is near, but I am not yet ready to contribute to hastening it."

The Oil and Its Worth to The Indian.

The transition of an Indian boy from a penniless son of nature to a prospective millionaire has been recently accomplished in Indian Territory in a day.

At Nowata, before the Master and Chancery of the Northern Judicial District oil and gas leases on minor Indians' land were sold, and among them was the land of Ben Byrd. One day Ben owned 110 acres of river bottom land, valued at \$10 per acre. The land was allotted to him by the Government in return for thousands of acres deeded by his fathers to the United States many years ago. Ben Byrd still owns the land and, besides, there is to his credit in the bank \$10,120.

When Byrd's land was offered bidding became lively. The amount of bonus per acre climbed upward, until it reached \$92. The next day Ben's guardian signed the lease and the bonus was paid over.

Soon the lessee of the Indian boy's land will let a contract for drilling twenty wells. The wells will have an average production of 100 barrels per day, and of this amount Ben will receive 10 per cent. At the prevailing price of oil the Standard company will pay to the lessee \$1,000 per day, and Ben's share will be \$100 per day.

By the time he shall reach his maturity the Indian lad, now twelve years old, will be immensely wealthy.

Government Now Controls Seminole and Chickasaw Schools.

Muskogee Phoenix: J. D. Benedict, superintendent of Indian Territory schools, stated today that beginning next fall the interior department will have supervision over the Indian schools in the Seminole and Chickasaw nations. Heretofore the department has exercised no direct control of school affairs in any but the Creek, Cherokee and Choctaw nations, leaving the managements of schools in the other two largely to the local Indian government. Superintendent Benedict and his school supervisors are the representatives of the interior department in Indian Territory school matters. Owing, however, to the wordings of the agreements with the Seminole and Chickasaw nations Mr. Benedict has taken no hand in the management of the schools of these two tribes except to pay the salaries of teachers in schools having white children, in the Chickasaw nation. By the provisions of the Curtis bill approved April 26, 1906, the authority of the secretary of the interior through his representatives to exercise control over Indian schools was extended to the Chickasaws and Seminoles, to take effect immediately.

The Shawnee Indian mission has spent \$100,000 for new buildings in the past year and a half, and \$150,000 is being spent for a new school building there to replace the burned structure lost in the fire a year ago. \$40,000 more will be spent on improvements and a road from Shawnee to the mission. Congress has made provision for these expenditures and the mission is a big help to the city of Shawnee. — Shawnee News.



"Long of leg, long of arm, long of face, yet he was not awkward. Physically he was of the type, but magnified, to which all cowboys belong; and no one would ever call him awkward or uncouth."

# THE CHILOCCO SCHOOL'S EXERCISES

FROM THE *Arkansas City Traveler*

AT THIS season of the year while the commencements are being held at educational institutions all over the country and the sweet girl graduate, with her equally sweet brother, is abroad in the land, it is a real pleasure to record something different from the others; something that is so out of the ordinary that it is remarkable. Such was Chilocco's commencement, held last night at the Indian schools. The exercises were unique in more ways than one, and those who missed it have something to regret.

Chilocco is full of original ideas. It is always producing new plans and methods and it is only logical that its commencement should be different from the ordinary run of these entertainments. Chilocco is a creation of brains, managed by brains, for the purpose of developing brains, and brains have made it successful.

Haworth Hall was crowded last night with people from this city and the country surrounding the schools, gathered to witness the graduating exercises of the largest class that ever finished the course at that school.

The program was utterly devoid of the time honored essays, addresses, etc., which are usually copied from the works of some dead and gone public man and delivered with a lot of ponderous advice by a bunch of school children to a lot of people who have struggled along for a number of years without once realizing what a lot of advice they had missed.

The hall was beautifully decorated with greens, flowers, class mottoes and the class colors. The large platform at the west end held the class, superintendent and a few teachers, together with the paraphernalia that was to be used in carrying out the program of the evening.

The first number was a well rendered selection, "Under Den Linden March," by the Chilocco orchestra.

This was followed by the invocation by Rev. Wright, a full-blood Choctaw Indian, who is now stationed at Fort Sill, Okla.

A quartette, composed of Messrs. McCowan, Bent, Chapman and Oliver, sang a most beautiful selection and the class program began.

George Selkirk was the salutatorian of the class. He had chosen for his subject, "The Making of an Indian Citizen." After ex-

tending a welcome on behalf of the class to those present, he began his address. He told of the conquering of the red men by the whites in the early days and explained how the government came to take up the Indian's education. He told how, when they were first confined to the reservations, many Indians became lazy, how the confinement made them sick and many of them died. The condition of the Indian was such that there was nothing left for him to do but to take up the white man's ways and become like him. The speaker drew comparisons between the Indian of today and the Indian of a generation ago. Where there were dirty tepees and villages, through the civilizing influences, there are now farms and cities.

Mr. Selkirk was followed by a rendition of the national hymn in the Chippewa and Sioux tongues. This was sung by members of these tribes and to the accompaniment of the orchestra. Supervisor Loring, who is now engaged in the work of preserving in cold type all native Indian music, was in charge of this part of the program and it was one of the novel features.

A demonstration of rapid calculation by five members of the class was made on a blackboard in full view of the audience. They were given 32 problems in ten minutes. Mr. Selkirk was the leader, being the first with twelve correct answers, while Mr. Osborn was second with eight.

A quartette, composed of young ladies, then sang "A Night in May," which was highly appreciated by all in attendance. The members of this quartet were Misses Wettenhall, Cadreau, Mitchell, and Lambert.

An industrial demonstration of the painting department was the next number on the program. While Chester Howell explained the principles of the art of painting and house decoration, his assistant, Burton Osborn, mixed up the paint and showed that what Mr. Howell said was true, and that both had a thorough understanding of their craft.

The demonstration in horticulture was given by Albert Long. He took small trees and illustrated his remarks in full sight of the audience. He carefully explained how the grafting and budding of trees is accomplished and told of the value of such treatment. This is one of the most useful branches taught at

Chilocco and the graduate this year evidently understands thoroughly his study.

Harness-making, another of the most useful of branches for young men, was demonstrated by Charles Addington, assisted by Amos Dugan and Clinton Merriss. While Mr. Addington told of the various kinds of harness and the making of the same, his assistants illustrated the work and presented samples of different harness parts to the audience.

The Sioux Love Song, by the Chilocco choir and band, was one of the features of the entertainment. The band accompanied the choir and then played a selection which is typical of Indian music and which was arranged by Supervisor of Indian Music Loring.

This song was followed by other demonstrations. Peter Collins, graduate from the electrical engineering department, showed a dynamo and explained its construction and uses. He did this in a clear and concise way, which made his meaning plain to the audience. At the end he connected the dynamo with a small job printing press to show the use of the dynamo. Then Francis Chapman, assisted by Theodore Edwards and Walter Rhodes, gave a clear demonstration of the printing art. They showed how the type is set, how the job is locked up, put on the press and made ready, closing with an illustration of the manner in which the run is made. A sample of two-color work was printed on the stage and was distributed to the members of the audience. This was one of the best numbers of the evening and Mr. Chapman and his assistants acquitted themselves creditably.

Roy McCowan sang a beautiful solo and was loudly encored, to which he would not respond. He has a fine voice and is giving it the training that will make him one of the best singers in a short time.

The domestic science demonstration was in charge of Miss Mollie Huston, assisted by Misses Snyder, James, Parker, Pechado, Pechado and Reece. While Miss Huston explained the manner in which the branch is taught at Chilocco, her assistants were busy illustrating by example, her words. One young lady made an omelet, while two others were busy showing the making of bread, cakes, etc. The others were busily engaged with a miniature washing outfit, while still another was ironing with an electrically heated iron.

Miss Eliza Wettenhall conducted the domestic art demonstration, assisted by Misses Rhodes and Grayeyes. Miss Wettenhall's address was a little out of the ordinary and

entirely pleasing to her hearers. She explained that the Indian maids are little different from their white sisters, inasmuch as they liked things to make their appearance pretty and sweet. They like pretty clothes and like to do fancy work. She explained how the art is taught at Chilocco and how each pupil is expected to keep his or her clothes in neat condition and devoid of anything that would look careless. While she was doing this, her assistants were busily engaged in various kinds of fancy work. She showed how the girls are taught to cut and fit their own clothes. Her number was one of the best on the program.

Richard Lewis was the class valedictorian. His subject was "Ideal Business," which he handled well. He took the ground that farming for the Indian is the best business that can be selected. In this connection and with the aid of a map of the Chilocco Indian reservation, he showed how the mammoth farm is managed and what it produces. Mr. Lewis is one of the brightest members of the class.

The class song, by the entire class, was one of the features of the exercises. It was composed at Chilocco and is a pretty one. Then came the presentation of diplomas and at this time Col. S. M. McCowan, superintendent of the school, took occasion to make a few remarks.

The superintendent then introduced Mr. Coppock, who was formerly superintendent of the Chilocco school, and who happened to be at Chilocco, coming from Los Angeles to attend to some business in Arkansas City, and being ignorant of the fact that it was commencement time at the school. Mr. Coppock in a short speech, dwelt upon the advantages of the education of the Indian and the good results that have been obtained by giving the Indian these advantages. Then he presented the graduates with their diplomas.

The exercises closed with a march played by the Chilocco orchestra. Those who attended the commencement exercises received an impression which will long remain with them.

The plan of the exercises was intended to present the work of the school in its best light and it answered the purpose. Superintendent McCowan and his efficient corps of teachers are to be congratulated upon the success they have achieved. Under the present able management Chilocco is sure to grow to even greater proportions and importance than at present, and it has grown wonderfully in the past few years.

## *In and Out of the Service*

### Items From the Kickapoo School.

School closes June 14th. The teachers have prepared a very nice program for the occasion.

The buildings are receiving an inside coating of alabastine, which adds greatly to their appearance.

Lumber has been purchased to lay about 500 feet of new sidewalk and repair what has been used for sometime.

Everything needs rain. The oat crop in this vicinity is practically an entire failure; wheat and corn are also suffering for want of rain.

Miss Abba L. Morrill of Bucyrus, Kansas, has been appointed cook, vice Ida E. Brown who recently resigned. Miss Morrill reported for duty June 5th.

Supt. Ziebach recently sold some of the stock belonging to the school herd and purchased some registered short-horn and holstein cattle.

Miss Maud White, sister of Mrs. Love, whose husband is clerk at this school, was united in marriage on May 20th with Mr. Charles R. Myers of Kansas City, Mo., in the reception room of the employees, cottage. Rev. Zimmerman of the First Presbyterian church of Horton, Kansas, officiated. The young couple have the best wishes of the employees. Mr. and Mrs. Myers departed for Kansas City on the 21st where they will make their home.

Wan-suck, one of the oldest Indians of the Kickapoo tribe, died March 30th. He had been the preacher for the Indian church, holding regular services each Sunday for the past twenty years. He was very conscientious in his beliefs; was strictly opposed to the idea of the Government in allotting to Indians, believing that the land should be held in common; would not lease his allotment as he would have to comply with the regulations and sign the prescribed lease. He erected a small cabin in a secluded spot on his allotment and lived there a number of years, part of the time alone and part of the time with a small grandson. John Mas-que-quah, a former policeman, was elected preacher to fill the vacancy.

We noticed a clipping in the April JOURNAL taken from a paper of one of our near-by towns which stated that "the Kickapoo Reservation was a tract of land five by six miles, going to waste, etc." Evidently the writer is from Missouri and if he will come around we have evidence to show him that he has a mistaken idea drifting through his brain. All of the 533 allotments are being farmed or used for pasture, either by white lessees or by Indians. Several of the Indians this year have planted more than 100 acres of corn. The cash rent received yearly amounts to about \$25,000.00, which is being used to make

substantial improvements on the allotments, and a number of neat cottages have been erected. Progress is everywhere in evidence.  
Horton, Kansas. C. A. L.

### The Indian School at Morris, Minnesota.

This school is located about half a mile east of the city of Morris and 150 miles west of St. Paul. We have a farm of 300 acres of prairie land, which is tillable, and we raise enough to feed our 25 head of cattle, eight horses, and the hogs and hens. We have 14 acres of garden vegetables each year for the government kitchen.

The capacity of our school is 150 Indian boys and girls, but we have more than that number here most all the time. The large boys have a cornet band, baseball team and foot ball team. These teams enjoy games with the Morris high school teams that are composed of white boys. The Indian team generally wins. We are on the open prairie and we have plenty of wind to the discomfort of those who work outside. However, we have much nice weather. The boys and girls attend their churches in Morris every Sunday and we have our Sabbath school in our school chapel every Sunday evening. Our buildings are composed of a school building, girls' dormitory, boys' dormitory, laundry, hospital, superintendent's cottage, commissary, farmer's cottage, henery, piggery, dairy barn, carpenter shop, shoe shop, band stand, tool shop and main dormitory for employes, and dining room for the children. We have very few full-blood children in our school.

Our employes are: J. B. Brown, superintendent; financial clerk, Mrs. J. B. Brown; disciplinarian, J. H. Londroche; farmer, Oscar Bolieau; carpenter and engineer, Carl P. Wolfe; gardener, henery, dairy, shoe shop and musician, George W. Brewer; girls' matron, Miss Jennie Gather; girls' assistant, matron, Miss Lucy Jobin; boys' matron, Mrs. P. L. Palmer; nurse, Mrs. Sarah Banks; cook, Miss Catherine Berger; dining room matron, Miss Cordelia Garvie; head teacher, Miss Barbara McHargue; intermediate teacher, Miss Ethel Mason; primary teacher, Miss Clara Primm; seamstress, Miss Marie Johnson; laundress, Mrs. Carrie Cole.

The following states are represented here: Kansas, Brown, Johnson; Michigan, Brewer; Indiana, Mrs. Brown; Illinois, Palmer, Primm; Kentucky, McHargue, Gather; Nebraska, Bolieau, Garvie; Massachusetts, Cole; Wisconsin, Wolfe; North Dakota, Jobin; Delaware, Mason; Minnesota, Berger, Banks, Londroche. G. W. B.

### Pawhuska School Notes.

The Indian agent with the clerical force are very busy this week making the fourth quarterly payment of \$45 per capita to the Osage Indians.

During April Col. McLaughlin, U. S. Indian Inspector, and Major Dickson, U. S. Indian

School Supervisor, made official visits of two and three weeks, respectively, at this agency and school.

Supt. Ralph Stanion of the Arapaho Boarding School, Darlington, Okla., made this school a pleasant visit recently.

The health and prosperity of this school have been very marked during the present term, and everything indicates the close of a successful, prosperous school year.

The school ice plant opened for the season, April 13, and manufactures from eighty to one hundred tons of ice per month. It is kept running day and night in order to supply the demands for the school and city.

Commencement exercises will be held on the night of the 14th, and on the following day the pupils will be sent home for the summer vacation. Most of the school employes, too, are making preparations for taking their annual leaves of absence.

A short time ago the school employes and pupils with well-filled baskets of lunches and fishing paraphernalia spent their annual picnic very pleasantly on the banks of a near steam. Suffice to say no fish were caught except "suckers."

The Department recently granted the Indian agent authority to purchase ten good native milk cows to add to the present school herd. With fifteen good milk cows, a fine U. S. cream separator, and a neat stone creamery, we now have a nice dairy under the care of the school farmer.

W. D. Lovell of Minneapolis, Minnesota, has just completed the stone steam laundry and stone barn authorized for this school. These are very handsome, substantial buildings, and will give additional beauty to our extensive school plant. The machinery for the laundry has not yet arrived, so the laundry will not begin operation until September.

Pawhuska, Okla.

L. C. S.

#### Death of Queen of Chippewas.

O-dub-e-naun-e-quay, the venerable Queen of the Mississippi Chippewas, died at her home, near White Earth Agency, Minn., May 3rd, at the advanced age of 80 years.

She was a sister of May-zhuck-e-ge-shig, hereditary head Chief of the Minnesota (Mississippi) Chippewas and the reigning head Chief of the White Earth Chippewas. She was born about seven miles north of where is built the flourishing city of Brainerd Minn. Her father was Que-we-zaince, (boy) who was decended from Chief Que-we-zaince-shish (Bad boy,) at that time leading Chieftain among the Mississippi bands of Chippewas; he was a brave, fearless warrior, and was killed by the Sioux in a sanguinary battle near the site of the busy city of Stillwater, Minn.

Early in life she was married to a doughty young Chieftain by the name of Man-i-do-waub, who died here several years ago. Several children were born to the couple but all of them preceded her to the great beyond.

At the time of her death there was no women of the Chippewas who possessed, in so distinguished a degree, the traditional hereditary title and merits of Indian royalty as did O-dub-e-naun-e-quay. She inherited royal strain from both her father and mother, and among her kindred are numbered some of the best and most progressive families of the reservation. She was a niece of the celebrated Chippewa brothers and warriors, Kah-tah-wah-be-day, Shing-wah-bay and I-ah-bay-dah-sung and since known in history as "the three braves." Her mother and the writer's grand-mother were sisters. T. H. B.

#### Commissioner's Civil Service Report.

Abstract of report of Indian School employees for the month of April, 1906.

No. appointments	53
No. failed to accept	30
No. absolute appointments	25
No. Reinstatements	11
No. transfers in this Service	14
No. transfers from this Service	1
No. promotions and reductions	8
No. temporary appointments	39
No. Resignations	36
No. Indian appointments	21
No. Indian resignations	15
No. Laborer appointments	9
No. Laborer resignations	9
No. Marriages	1

#### Supt. J. K. Allen Dies Suddenly.

The many friends throughout the Indian Service were shocked the early part of this month to learn of the sudden death of Supt. J. K. Allen, of the Albuquerque School. He was ill only three days, and was soon to move to Haskell Institute, where he was to be assistant superintendent. Supervisor Chas. Dickson has charge of the school.

Mr. Dickson will turn it over to Mr. Custer, from Ignacio, about July 1st. Mr. Allen had many friends in the service. He had been an Indian educator for twenty years.

#### Coming Indian Institutes.

Superintendent of Schools Reel announces that Institutes will be held during the year 1906-7 at Standing Rock, Pine Ridge, Rosebud, Tacoma, Riverside, Chilocco, and possibly at other points to be selected later. Classes will be conducted at these various Institutes demonstrating certain lines of work desired by the Superintendent and Commissioner to be emphasized. Additional announcements will be made from time to time as details are developed.

#### Two Typewriters for Sale.

Two perfectly new typewriters on hand from an agency deal at reduced price, and a good opportunity for one making preparations for clerical work. Address, R. M. Hall, Little Eagle, S. D.

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## *The News at Chilocco*

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Harvesting began June sixth.

Mr. Charles has left us for South Dakota climate.

We hear many nice comments on our vineyards.

Miss Tilden is spending her vacation at Rosebud, So. Dak.

It looks like 25-bushel wheat in the 300-acre field east of the school.

Supt. Ziebach, of the Kickapoo school, Kansas, made us a visit this month.

Commencement is over for this year and things are quiet around the buildings.

Swimming time is here. It is a pleasant sight to see the pupils in bathing after work hours.

Mr. Birch and family left June 4th for Lawrence, Kansas, where they will live.

One hundred and fifty-four Chilocco boys are working in the beet fields of Colorado.

Mr. Taylor, who was a superintendent here in former years, made us a short visit recently.

The Chilocco Indian Concert Band left June third for their annual vacation tour of the states.

A great many of our faculty will spend their month's vacation in studying in Chicago and elsewhere.

Assistant Superintendent Lipps has charge of the Chilocco Indian Concert Band on their present trip.

Harry Carner and Roy McCowan are attending Spaulding's Business College in Kansas City, Mo.

Mr. and Mrs. Hauschildt are at Hot Springs, Ark., where Mr. H. will take a course of the famous baths.

Mr. Simmons has cut and put away our large crop of first-cut alfalfa hay. He was aided by some of the farm detail.

Horace B. Warrior, an old Chilocco boy, writes that he is now located at the Grand Junction, Colorado, school and is doing well.

Mr. Bunch, our blacksmith, and Mr. Stevens, poultryman, have resigned and left us to engage in business for themselves—one in Los Angeles, the other in Wichita.

Horace E. Wilson, a former superintendent

in the Indian Service, now located at O'Keene, Okla., was a guest of the school during the month.

We had many visitors here during commencement. Too many to mention them all. The commencement exercises were rendered two evenings. Once for the students and the other evening for our friends.

Our cherry orchard was loaded with luscious fruit the first week of this month. The girls, directed by Mrs. Dodge, gathered it, while the domestic science department and the kitchen force canned and preserved it.

Mr. Sullivan, post trader at Darlington Agency, made us a pleasant call this month. He is doing well and looking well. He tells us that Major Stouch, so long agent there, has resigned, to take effect June 30th. Supt. Snell will succeed him.

Chilocco this month received a very pleasant visit from Mr. Spooner, superintendent of the Chicago Indian Warehouse. He was accompanied by Mrs. Spooner. Mr. Spooner is a very fine gentleman; one who is much interested in the welfare of the Indian, and we would like to adopt the good madam.

Miss Harrison, one of our teachers, and Robert Leith, assistant carpenter, were married June 2nd. The wedding occurred on the steps of the superintendent's cottage. The band played the wedding march. Rev. Howard, of Arkansas City, performed the ceremony. Mr. and Mrs. Leith left that evening for their wedding trip.

The band made a great hit at Wichita. The papers there are full of favorable comments. Our band was liked much better than the Innes Band, which preceded it. Five thousand people went to hear the boys play on Saturday night and the applause was spontaneous and tremendous. The Native Indian music as sung and played, was well received, being repeatedly encored.

We enjoyed services conducted by Rev. F. A. Wright, a Choctaw Indian, this month in the chapel. Mr. Wright is a son of Gov. Allen Wright, a prominent Choctaw Indian; his mother being a white missionary. Mr. Wright is now missionary to the Indians in Oklahoma, with headquarters at Ft. Sill, Oklahoma. He does much evangelistic work, too. He was educated at Union College, Schenectady, N. Y., and Union College Seminary, New York City, and is a fine example of the educated half-breed Indian.

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### Five Copies of the Weekly Issue Wanted.

We find we are short in our files of the issue of November 16th, 1905. No. 8, of the Chilocco Weekly Journal. We will give a year's subscription to the Indian School Journal to each five first persons sending in a copy of this issue. Mail them to THE INDIAN PRINT SHOP, Chilocco, Oklahoma.

# Educational Department



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

## THE CHILOCCO NORMAL COURSE

### THE COURSE OF STUDY

In presenting the following outline of the course of study to be pursued at the Chilocco Indian Agricultural and Normal Training School, we have the purpose of directing the attention of the 50,000 Indian school children in our United States toward that Indian school of the Service which gives not only an ordinary common school education or a working knowledge of numerous trades and industries, but which also offers a complete Normal Course in literary, agricultural, industrial and domestic lines.

The Indian Service needs well prepared teachers in all of these lines. Why should not the Indians fill these needs?

The variety of courses offered makes it possible for any number of pupils of all ages and all grades—unless we limit the number of very small children in order to accommodate more of the large students who can secure this advanced training at no other school in the service—to enter an institution so broad in its scope that each individual may find a place which will exactly suit his requirements and where he may begin at once his progress toward whatever higher work his own ambition may choose.

#### OUTLINE OF NORMAL WORK.

Five 30-minute periods per week of each of the following subjects. Two one and one-half hour laboratory periods per week in normal training and in science, throughout the two years' course.

#### Year One.

*English.*

*Mathematics.*

*Reviews:*

*Grammar three months.*

*U. S. History three months.*

*Geography three months.*

*Normal Training: Psychology and Methods.*

*Science:*

*Elementary physics, three months,*

*Elementary Chemistry, three months,*

*Elementary Botany, three months;*  
*Vocal music, illustrative drawing, gymnastics, and health lessons to be arranged for.*

#### Year Two.

*English.*

*Mathematics.*

*History and Government.*

*Agriculture.*

*Normal Training.*

#### Year Three, (Elective).

*English:*

*American Literature three months.*

*English Literature five months.*

*History:*

*History of Education, History of Current Events, Studies in Good Citizenship.*

*Algebra:*

*Elementary Algebra.*

*Normal Training.*

*One-half day spent in actual teaching under critic teacher.*

*Lectures and Practical Demonstrations.*

#### ENGLISH.

*Year One.*—First four months: A study of word analysis for the purpose of increasing the pupil's vocabulary. To that end about one hundred Latin and about twenty-five Greek roots are learned. Last five months: A study of a few English and American classics, for the purpose of training the pupil to acquire thought from the printed page. Begin the work with the shorter and the simpler tales, poems, or essays of Irving, Longfellow, Emerson, and other of our American writers, and close with the reading of one Shakesperian drama.

*Year Two.*—First four months: study of sentence structure and paragraph structure with much written drill. Last five months: the composition as a whole, written drill on kinds of composition, descriptions, narrations, expositions, argumentations and orations. Required reading of some standard selections

from English and American Literature; written reports of this work.

#### REVIEWS.

*Year One.*—First three months: Grammar—Emphasizing rules and processes; make working outlines in note books. Second three months: History—Use note books for developing outlines of U. S. History. Last three months: Geography—Use note books for developing outlines of Geography.

*Year Two.*—First five months: World History divided into periods and great events studied with a view to learning some general laws of human progress. Last four months: Government—Some ways in which the world has experimented in government; our own experiment and comparisons.

#### PSYCHOLOGY AND METHODS.

*Years One and Two.*—A recitation room study of elementary psychology and primary methods. Use reference books and educational periodicals in addition to an elementary text-book. Compile note books. Three hours per week laboratory work to consist of teaching under critic teacher.

#### AGRICULTURAL SCIENCE.

##### *Year One—First Three Months.*

*Elementary Physics.*—Special attention paid to the common illustrations of physical laws and their industrial applications. Definitions of volume, mass, weight, density. States of matter defined and explained. Properties of matter: tenacity, surface tension, capillarity. Specific gravity of solids. Specific gravity of liquids. Air pressure. The barometer, pumps, siphon. General law of gravitation, weight, causes of variation of weight. Center of gravity. Newton's laws of motion. Work, Units of work. Law of conservation of energy. Machines: lever, wheel, axle, pulley, inclined plane. Heat, definition. Temperature and measurement of temperature. Sources of heat, effect of heat and expansion.

##### *Second Three Months.*

*Elementary Chemistry.*—An elementary study of chemical combination and atomic hypothesis. Observation of the characteristics of the 14 elements chiefly concerned in the composition of soil, and the production of plants and animals. Carbon, hydrogen, oxygen, nitrogen, sulfur, phosphorus, iron, calcium, magnesium, potassium, sodium, chlorine, silicon, aluminum.

Laboratory exercises to aid in understanding the processes of solution, evaporation,

oxidation, formation of compounds, fermentation, saponification, blueprinting, cleansing, principle and preparation of insecticides, fungicides and disinfectants; the meaning of the terms ash, protein, carbohydrates, ether extract, nitrogen, free extract, fats and oils.

*Elementary Botany.*—Review plant life and soils. Prepare syllabi.

##### *Year Two.*

*Economic Entomology.*—Systematic classification of insects. Injurious insects. Beneficial insects. Methods of destroying injurious insects. Collecting and preparing insects for use in teaching insect life.

*Systematic Botany.*—Determination of species of our crops and common weeds.

*Plant Breeding.*—Variation, selection, pollination and fertilization.

*School Gardening.*—Planning the garden. Laying out the garden. Selection of plants. Correlation of the field work with indoor work.

*Farm Animals.*—Review work on care, management, and breeds of domestic animals.

*Dairying.*—Handling and care of the dairy cow. Preparing dairy products for the home and for the market.

*Horticulture.*—Laboratory exercises in budding, grafting, etc.

#### MATHEMATICS.

##### *Year One.*

1. The fundamental operations with integers and fractions, common and decimal.
2. Tables and their application. Reduction of denominate numbers.
3. Percentage. Application of the principles of percentage to every-day problems.
4. Ratio and proportion, with the application of their principles.
5. Mensuration of the triangle, parallelogram, regular polygons, the circle, cylinder, the application of the principles of mensuration to measurement of the areas of fields, to cubic contents of silos, bins, excavations, etc.

##### *Year Two.*

##### *Business Arithmetic.*

1. Rapid calculation in addition, subtraction, multiplication, cancellation, interest and discount, ready use of fractions.
2. Work in bill making, partnership accounts, and settlements.
3. Preparing estimates.
4. A thorough drill in the use of decimals.
5. General problems.

*Business Course.*

For those who wish to prepare for clerical positions or who wish a normal training as business teachers, there is provided a business course. The work is in every way the same as prescribed for the teacher's course, except that instead of normal training the student will receive instruction in book-keeping, commercial correspondence, stenography and type-writing.

## SYNOPSIS OF OTHER ELECTIVE COURSES IN NORMAL WORK.

*Horticulture.*

*Plant Physiology*, two months.

*Cryptogamic Botany*, two months.

*Gardening*, three months.

*Vegetable Forcing*, two months.

*Nursery Management*, entire year.

*Laboratory Practice*, entire year.

*Normal Training*, entire year: One-half day to be spent in actual practice with the gardener or nurseryman, the time to be divided between the two.

*Dairying.*

*Milk and its Products*, two and one-half months.

*Breeding of Dairy Cattle*, one month.

*Feeds and Feeding of Dairy Cattle*, one and one-half months.

*Dairy Chemistry*, seven months.

*Dairy Bacteriology*, two months.

*Dairy Management*, four months.

*Laboratory Practice*, entire year.

*Normal Training*, entire year.

One-half day to be spent with the dairyman in actual practice, either in the creamery or with the herd.

*Agriculture.*

*Plant Physiology*, two months.

*Cryptogamic Botany*, two months.

*Agronomy*, five months.

*Farm Management*, entire year.

*Laboratory and Field Practice*, entire year.

*Normal Training*, entire year.

One-half day to be spent in actual practice under the direction of the teacher of agriculture.

*Domestic Economy Courses.*

*Course in Domestic Art.*

*Course in Domestic Science.*

## THE SUBJECTS IN DETAIL.

*Plant Physiology.*—Functions of principal parts of plants; conditions necessary for the performance of these functions; plant environment; a study of the cell and its products;

plant structure; determination of species.

*Cryptogamic Botany.*—Spore formation and development; appearance of fungi upon various host plants; methods of controlling plant diseases.

*Agronomy.*—Relation of soil to plants: chemical properties; soil physics; biological properties of soils. Tillage: the conditions necessary for germination and plant growth and method of producing these conditions and maintaining them. Crops: rotation of crops as compared with the one-crop system; classification, structure, physiology, culture, preparation for use, marketing.

*Farm Management.*—Planning the farm, locating the buildings, roads, fields, fences; location of water supply; drainage for house and barn; farm machinery; planning the season's work; utilizing the waste tracts of land on the farm. Labor; capital; production; marketing; the farm record; farm accounts.

*Gardening.*—Location of the garden; plan and arrangement of the garden; preparing the soil; fertilizers; seeds and plants for the garden; protection of plants; cultivation; cultural hints; varieties.

*Vegetable Forcing.*—The principle underlying the work of forcing plants; making plans for and the construction of hot-beds, cold frames and forcing houses, and, in brief, the culture of the most important vegetables.

*Nursery Management.*—Location, plan and arrangement of the nursery; the soil, its preparation and fertilization; choosing varieties; nursery catalogues. Bailey's "The Nursery Book" will be used as a text book.

*Milk and Its Products.*—Secretion of milk, its care, various methods of separating cream, churning and the manufacture of butter; the manufacture of a few of the more important kinds of cheese. Special attention given to the testing of milk and cream. "Milk and Its Products" by Wing will be used as a text book.

*Breeding of Dairy Cattle.*—The underlying principle of transmission; cross-breeding; selection; pedigree.

*Foods and Feeding Dairy Cattle.*—Feeding for the production of milk; protein foods; commercial by-products; formulating rations. Farmer's Bulletin No. 22 will be used as a text book.

*Dairy Chemistry.*—Quantitative tests of dairy products and feeding stuffs.

*Dairy Bacteriology.*—A discussion of germ life and bacteria in a general way. The study of bacteria as related to the infection of milk from various sources; the action of bacteria

in milk and other milk products. The ripening of cream; commercial starters. Pasteurizing milk and cream; sterilizing agents.

*Dairy Management.*—The herd, its care and improvement; keeping records; providing forage for the season; silos. Handling and disposing of the dairy products.

*Laboratory Exercises.*—In addition to the laboratory work in connection with the subjects of botany and chemistry, the period will be devoted to such other experiments as are necessary for properly demonstrating the different subjects. A number of periods will be given over to the work of making drawings for improvements and preparing estimates for the work. Before graduation from one of these courses the student will be required to prepare a thesis on an approved subject, the thesis to treat the subject in a complete manner and show that the student is thoroughly familiar with the work. A part of the laboratory period may be used for this work.

*Normal Training.*—The object of these courses is to prepare the student to teach the subject and to take charge of a department in an Indian School. The course has been so arranged that every student may devote half of each day to actual practice with the department instructor. He will have experience in planning the work for the season, managing a detail and in giving instruction to new pupils under the criticism of the head of the department.

*Domestic Art.*—This course is designed for students who wish to fit themselves to be teachers of Domestic Art. The course is as follows: Hand sewing; machine sewing; drafting; cutting; and making of all undergarments and a cotton shirt-waist suit; muslin dressess; basketry; drawing and costume design; drafting, cutting and making of lined dresses and tight-fitting waists; simple millinery; methods of instruction, observation and practice teaching.

*Domestic Science.*—Two courses are offered in the Domestic Science—the regular domestic science course of three years as given to girls in the school, and the Normal Training course of three years which is designed for those wishing to teach domestic science.

The regular domestic science course gives to the girl a knowledge of the home, its functions, its management, its sanitary condition and the selection and preparation of food.

By means of lectures, recitations and laboratory work, instruction is given in gardening, marketing, cooking, combining and serving food, the care of food, table setting, laundry, care of the home, home nursing and household accounts. The work of the Normal Training Course will be that of applying the related sciences—Botany, Chemistry, Physics and Physiology to the every-day problems of the home.

The student taking this work will review in detail the work of the Regular Course, and in addition to this and the science work re-

quired, will take a course in Dietaries and Practice of Teaching.

The Normal Training Course is planned with the idea and purpose of fitting the Indian young woman to teach Domestic Science in the Indian Schools.

Few of our Indian schools have taken up this work of making trained home-makers, but it must eventually come to all, for, in the work of educating any people whether red or white, or black, no factor can count for more than does that of the home surroundings.

Educators are recognizing the fact that no woman can be called well educated until her hands are trained to obey her head in intelligent home-making—and that home making is as much a need of our land as law making.

The Indian girl who completes a course in the Indian schools has reached a point in her development where she can take up the work of educating her race. If this be true in the schoolroom, why not also true in the work of training home makers? We believe that because of her intimate knowledge of their nature, their previous home surroundings, and therefore of their needs, the Indian woman should be given the Normal Training course and so take up this work.

#### Observing Memorial Day.

THE JOURNAL is in receipt of copies of three programs rendered by pupils of the Tulalip Indian Training School, Tulalip, Wash. One is a Recital, one a May Entertainment, and the other one of Memorial Day Exercises. The programs are complete and good examples of their kind. The Memorial Day program is the most complete of its kind we have seen issued from any school in the Service. Much good comes from recognizing this national holiday in Indian Schools in this way. It would not be out of place for public schools to follow the example. We reprint the program as an example and help to other schools along this line.

#### TULALIP SCHOOL MEMORIAL DAY EXERCISES.

The Origin of Memorial Day.....	Dr. Buchanan
Poem: Decoration Day.....	Miss Stubbs
Song: Battle Hymn of the Republic.....	School
Reminiscences of the War.....	Mr. Cummings
Poem: The Bivouac of the dead.....	Mr. Soedt
Reading: Memorial Day.....	Miss Harrigan
Song: Sleep, Comrades, Sleep.....	School
Poem: Cover them Over.....	Miss Culver
Recitation: Our Fatherland.....	Agnes Jules
Song: My Own Native Land.....	School
Reading: Our Country's Defenders.....	Mr. Roscovius
Dixie.....	
Poem: The Blue and the Gray.....	Miss Culver
Medley of Patriotic Airs.....	
Recitation: Memorial Day.....	Louise E. Buchanan
Poem: Killed at the Ford.....	Mr. Ebel
Song: The Red, White, and Blue.....	School
Poem: What's Hallowed Ground.....	Miss Stubbs
National Anthem: America.....	School

Pacific Coast Institute at Tacoma.

Washington, D. C.

Editor INDIAN SCHOOL JOURNAL:

Pacific Coast Institute will be held at Tacoma, Washington, August 20th. Demonstration work will be given.

ESTELLE REEL, Supt.

## AN INDIAN SCHOOL COMMENCEMENT

PRESENTING SOME PAPERS AND PROGRAMS

I AM sure there never has been at any school a commencement program to compare with that held at Chilocco the night of May 24th. I am sure the Commissioner's heart would have been gladdened could he have seen how his practical, sensible ideas concerning the educational development of Indian youth were demonstrated by the young men and women participating.

Graduating exercises are usually tiresome affairs. It is not very interesting for "grown-ups" to sit in a hot, foul-smelling room for two or more hours listening to the flowery unfolding of plans for the dissolution of a world and the evolution of a perfectly sweet and lovely Paradise built on the shifting sands of a small maid's fancy.

The Chilocco program contained no dull essays, no wordy orations, no sweet altruistic mouthings, no lovely prophesies. The graduates told in simple tale of the trades they had spent some years in learning, and as they talked they demonstrated.

Haworth Hall was crowded far beyond its capacity; out into the hallways, down the stairs and into the streets the eager throng swarmed. Those who came in time witnessed a glad-some sight. It was novel enough to just sit and enjoy through the medium of eyes and ears without fighting shy of floods of "hot air" from budding geniuses, but enjoyment blended with wonder when the farm graduates stalked to the footlights in overalls and checked shirts, and the pretty girl buds appeared in costumes suitable to the work they were striving to illustrate.

The invocation was pronounced by Rev. Mr. Wright, evangelist and missionary and a Choctaw Indian.

The salutatory was delivered by George Selkirk, a Chippewa boy, who has done excellent work and is a fine, promising lad.

One of the interesting features was the drill in rapid calculation by six boys from the Juniors and the Seniors, on a long blackboard placed on the stage in full view of the audience; the problems given by Mr. Birch were solved in lightning time. The test was to see how many problems, covering a wide range—from addition, through interest, insurance and proportion—could be solved correctly in ten minutes. Thirty-two were given in the minutes allowed and George Selkirk won.

Both boys' and girls' quartettes did some fine singing.

The Native Indian Song, arranged by Supervisor Loring and sung by the choir, was one of many Sioux Love Songs, and its rendition proved one of the hits of the evening. This pretty melody was followed, as a much demanded encore, by a selection of Indian music arranged for the band.

Supervisor Loring is a fine, manly young gentleman, earnest and enthusiastic in his work, and determined to preserve for future generations some of the many musical gems sung only by the Indian in his quiet retreats.

The song solo by Leroy Merle McCowan, a member of the graduating class until he entered the Spaulding Business College in Kansas City, was the hit of the evening. This young man has a fine, sweet tenor voice which touches the heart. He is now taking instruction under the best teacher in the West, and it is predicted that his voice will some day move thousands to laughter or tears at his own sweet will.

Following the valedictory came the class song, sung by the graduates. The song was sweetly rendered to the tune of The Levee song, and was rich in thought and sentiment. Mrs. Risser, composer, received many deserved compliments on her pretty production.

Special agent Edgar A. Allen was present and ready to present the diplomas to the class, but just before the exercises began there walked into the Hall one of Chilocco's former superintendents, Benjamin S. Coppock, and it was thought appropriate that he should perform the ceremony. Mr. Coppock is a good speaker, as proven on this occasion, when, without a moment's time for preparation he gave a delightful address.

## THE CHIPPEWA SONG.

(Tune: America.)

Wenid anissimiiang,  
Genawenimiiang,  
Gwanatch Marie,  
Gancdamawishinam,  
Kin wegimigoian,  
Jawenimishinam,  
Gwanatch Marie.

Jesus ga-nigiad  
 Ki ga-babamitag,  
     Gwanatch Marie,  
 Jawenimishinam  
 Abimadisiiang,  
 Gaie we-niboiang,  
     Gwanatch Marie.

THE SIOUX SONG.

(Tune: America.)

I.

Makoce le waste,  
 Mitamakoce he,  
     Wastewala:  
 Mihunkakepi lel,  
 Icagapi na el,  
 Wicagnakapi cel,  
     He weksuya.

II.

Anpetu lena el,  
 Kihansice kinhan,  
     Onsimala:  
 Nitowaste wacin;  
 Nitowicake kin,  
 Nitowiconi kin,  
     Mitawa kta.

SALUTATORY.

George Silkirk, Chippewa.

To our superintendent, teachers and friends: We the members of the Class of 1906 extend greetings! You are all here as friends of the Indian and are interested in the growth of Indian citizenship.

We find that what we have learned is but a very *small particle* when compared to that which is still to be learned. Yet, considering the fact that the Indian is becoming civilized slowly on certain reservations and quite rapidly on others, we feel glad to represent our race. We are *proud of our country* and its good people and ever ready to defend it, although several years ago, we fought and killed each other for the supremacy and possession of the best hunting grounds and fishing streams. Today we love and respect each other and stand side by side, each equal unto the other. What has made this change and how was it accomplished?

Over four hundred years ago our forefathers fished the lakes and rivers, chased the buffalo over the plains and hills, hunted the wild turkey in the wildwood, changed or moved homes

frequently, and fought each other without interference.

Four score years ago; yes less than three score years ago, they lived the same, their customs remained unchanged from those of their ancestors. They still fought and killed each other. But since then the United States grew to be a large powerful nation and its people pushed and pushed until the Indian had no place to rest.

He began to realize what was being done, so he rebelled and caused trouble, but too late. He was conquered and shut up on reservations where he was given clothing and food. This caused him to be lazy, and much sickness and many deaths occurred. Something had to be done for poor Lo and our kind Uncle Sam saw the Indian possessed some good traits and that there were better ways of making good Indians than by killing them. He built schools and taking young Indians from the dirty tepees tried to educate them. At first he was not very successful, but after repeated efforts he finally convinced many that the best thing for them to do in order to live was to adopt modern ways and customs. Things were so changed now that nothing else was left for the Indian to do but to go to school and be taught English and Industry. And now after years of hard study *some* are ready to compete with their paleface brothers for success. Farms are being cultivated and various trades and professions are being followed by the intelligent Indians.

Many tribes have acquired enough civilization to make their own laws. Others have not. We are mostly from the latter, but by grasping opportunities and after much toil we hope to be able to equal or excel our fellow tribes which have been more successful in attaining the required qualifications. Note the difference between the Indians of long ago and the Indian of modern times. What a contrast! We see fewer dirty tepees and villages and in their places we find fine farms, good homes and flourishing towns—the result of a common sense education.

And today *we*, as a graduating class and representatives of many tribes, are ready to leave this school and face obstacles, but before we leave we will appreciate your kind attention and close inspection of the fruits of our toil in both school and shop. And in behalf of our kind superintendent, S. M. McCowan, and the faculty of the Chillico Indian Agricultural School, I bid you "Welcome."

# Chilocco's Commencement Exercises

May 25, 1906, at 8 p. m.



MUSIC: "Unter Den Linden March" - - - - - Penn

CHILOCCO ORCHESTRA

INVOCATION

QUARTET: "Worship of God in Nature" - - - - - Beethoven

MESSRS McCOWAN, BENT, CHAPMAN AND OLIVER

SALUTATORY: "The Making of an Indian Citizen"

MR. GEORGE SELKIRK

HYMNS SUNG IN CHIPPEWA AND SIOUX

ACADEMIC DEMONSTRATION: Rapid Calculation

MESSRS SELKIRK, MERRISS, OSBORN, EDWARDS AND REYES

QUARTET: "A Night in May" - - - - - Franz Abt

MISSSES WETENHALL, CADREAU, MITCHELL AND LAMBERT

INDUSTRIAL DEMONSTRATIONS:

Painting: Mr. Chester Howell, assisted by Burton Osborn

Horticulture: Mr. Albert Long

Harness-Making: Mr. Charles Addington.

Assisted by Amos Duggan and Clinton Merriss

SIOUX LOVE SONG: Chilocco Choir and Band

INDUSTRIAL DEMONSTRATIONS:

Engineering: Mr. Peter Collins

Printing: Mr. Francis Chapman

Assisted by Theodore Edwards and Walter Rhodes

SOLO: "A May Morning" - - - - - Denza

MR. ROY McCOWAN

DOMESTIC SCIENCE DEMONSTRATION: Miss Mollie Houston

Assisted by Misses Snyder, James, Parker, Pechado, Pewamo and Reece

DOMESTIC ART DEMONSTRATION: Miss Eliza Wetenhall

Assisted by Misses Rhodes and Grayeyes

VALEDICTORY: "The Ideal Business" MR. RICHARD LEWIS

CLASS SONG

PRESENTATION OF DIPLOMAS: MR. BENJ. S. COPPOCK

MUSIC: "Par Excellence March" - - - - - Clair

CHILOCCO ORCHESTRA

## THE 1906 CLASS SONG.

## I.

There once did live an Indian youth  
 His tribe Chey-Sioux-Chip-Pot-Jo.  
 His Uncle Sam said—which was the truth,  
 "To school you ought to go, Lo."  
 So he left the reservation,  
 Left it far behind,  
 Came to seek an education  
 To aid his savage mind  
 Came to study at Chilocco  
 Learned how to cultivate the land;  
 Learned to keep accounts correctly,  
 Head applied to hand.

## CHORUS:

Sing a song of Chilocco—Class of '06  
 Sing to the northern tepee  
 And southern pueblo bricks,  
 Osage, Pima, Navajo, Pawnee, Sioux, we  
 call  
 Kickapoo and Omaha, here's Chilocco for  
 them all.

## II.

There also lived an Indian maid  
 Her tribe O-winne-paw-ha;  
 Her Uncle Sam said, and was obeyed,  
 "To school my Minnehaha."  
 So she left the reservation—  
 Left it far behind  
 Came to seek an education, to aid her savage  
 mind.  
 Came to study at Chilocco  
 Learned to sew, and bake good bread  
 Learned to keep a home in order.  
 Hands controlled by head.

Eliza Wetenhall gave a piquant, laughable talk on the art of sewing, illuming her talk by cute hits and bits of philosophy that were thoroughly enjoyed by the audience. Eliza was ably assisted by Mary Rhodes, Leona Grayeyes and Mary Munnell, who did the measuring, fitting, etc., to order.

## DOMESTIC ART.

Eliza Wetenhall, Chippewa.

Sewing used to be a dreadful task for me. I didn't like it a little bit. It made me tired to sit on a hard chair all day long, and to push and pull the needle in and out of some old garment was not a bit of fun for me. A girl wants some fun along with her work to be interesting, and it can be made interesting, too. If an old garment is thrown at me and I am told to sit down and patch it, I just grow cross

and sullen, my heart goes bad—the little devils that the bible tells about get into it, I guess, and I feel like stealing jam or playing hookey, or leaving a crooked pin around on a chair where it will do the most good, or flirting, or any dreadful thing that mammas and teachers tell us we must not do.

But if I am given something to make all by myself or mostly by myself with a new cloth, clean and sweet and with the smell of the factory still clinging to it, why then, the sun shines right thro the blackest cloud and little wrens begin singing in my breast.

We Indian girls are just like white girls—only different. Not very much different, either; just a little difference in the color of our skin, and that's all, and for my part I think our color is much sweeter and fairer and prettier than your white and pink, or red and freckles, or even pure white with pimples polka-dotted all over it. Color is a matter of taste any how, and just now smooth russette and brown are very stylish.

The best tailor that ever lived fitted our first garments and dressed us in the colors that He thought were the most becoming. He dressed all of us girls in garments of different shades, but put the same thoughts into our heads and the same sentiments into our hearts. I never saw a girl of any color who did not like to look neat and pretty. Some don't—but they all want to. We all want to look sweet and pretty and we want to be told so, too. And I think it is just as much a girl's business to look sweet and pretty as it is to know how to read dead languages.

Now at Chilocco we are taught to be sweet, clean and pretty. One-half of one big building is used by the girls as their sewing department. There we are taught how to choose, select, match colors, cut and fit, and if we appear on the grounds in ill-fitting garments, with dresses that are ripped or torn, or if they are soiled or untidy, we are sure to hear from Mr. or Mrs. McCowan, or maybe both. And on inspection days you just ought to see the polishing of shoes, the scrubbing of teeth, the brushing of clothes, etc. Our sewing departments at home are not very extensive, but when we open homes for our own they will be. Women are the home-makers and I have a notion that I'd much rather live in a dug-out with happiness than in a palace with discontent; and I have another notion—that happiness won't stay in a place where there are no smiles, and I know no woman

can wear pretty smiles all the time when everything else she wears is not pretty.

We Indian girls want our homes to be happy, and we have been taking lessons on how to make them happy, and if these lessons have taught us how to adorn ourselves so that we may be pretty, I am sure there's no young man in this audience who will call us fools.

But I must tell you something of our work. First: to make a simple shirtwaist suit, the following measures are required: Bust: The bust measure is taken standing behind the person to be measured, over the prominent part of the bust and well up over the shoulder blades in the back. It must be taken tight, but so the tape line will lie smooth. Add one inch to this measure. The waist measure is taken around the smallest part of the waist tightly; deduct one inch. Neck, around neck above collar. Front is taken from the collar-bone to the waist-line; add one inch. Back is taken from the joint in the neck to the waist-line. Underarm is taken well up under the arm down to the waist-line, deduct one-half inch. The sleeve measure is taken—1st, from shoulder to elbow with hand on chest. 2nd, elbow to wrist. 3rd, around the arm below shoulder. 4th, around the arm below elbow. 5th, around the hand, tight.

Skirt measure is taken from the waist-line down to the required length. Hip measure is taken around the hips six inches below the waist, loosely.

First draft a pattern for plain shirt waist. If fullness, as gathers or plaits, pin or baste in place, then cut by pattern. Try the waist on; make whatever changes needed at underarm seams. After the waist has been fitted, stitch, and overcast, or finish the seams in some neat manner, then fit and stitch seams and finish by overcasting, or in any other neat way. Put the collar or neck band on first because the band is apt to stretch from being handled. Measure the waistline and arrange fullness as desired. Baste sleeves into the waist, then try on before stitching them in. Baste skirts, try on and measure length. Stitch seams and put on belt or band, then finish in some neat way. Over-cast or french seam. When completed a shirtwaist suit is a neat comfortable-looking dress.

Sewing is an aid to the building of character. Too much can not be said in behalf of the educational results of this training. It cultivates in a girl a character made up of thought care, precision, neatness, self-reliance, refinement of taste, and a higher appreciation of time and its opportunities.

Chess Howell did the talking for the painters. As he talked his assistant, Burton Osborne, demonstrated, deftly mixing the colors to give the required tint and marking, on a board set up on an easel, in full view of the audience, a square of color or shade called for.

#### COMPOSITION OF COLORS.

By Chess Howell, Cherokee.

I will rapidly demonstrate to you the composition of some of the most common colors.

In mixing colors for house paint, we must always use white lead as a starter or body. The colors alone would not last. The white lead would last, but we add the colors simply for beauty.

The object in painting is to preserve the wood and make it beautiful. In mixing paint for out-side work we use linseed oil alone. For inside work we use turpentine alone. In paint intended for outside work we also use Japan dryer to make it dry.

We have to be guided largely by the condition of our paint and the surface on which the paint is to be applied, as to how much Japan to put in.

When paint has been mixed several days and been exposed to the air it gets to be what is known as "fatty." Then it is something like grease; it will not dry readily, and we must add a little Japan dryer to make it dry.

By the combination of blue, black and yellow with white lead we can produce any shade of green known to us.

By mixing equal parts of blue, black and yellow with white lead we have a dark moss green. Should we want a light shade we would add a little yellow. Should we want it darker we would add a little blue or black.

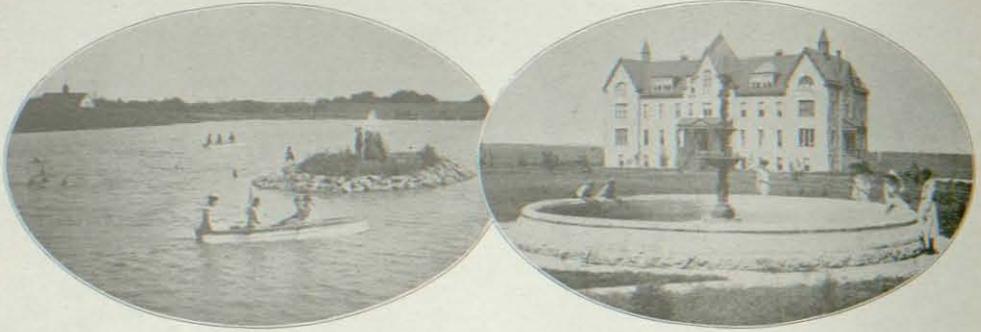
Yellow always has a tendency to lighten; while blue has a tendency to darken.

We always have to be guided by the strength of the colors we are using, as to how much to add each time. Prussian blue is the strongest color we have.

All the beautiful shades of brown we have are made by the combination of burnt umber and sienna, possibly a little ivory black.

With white lead we add a little umber and sienna and a very little black and we have what is known to be a VanDike brown.

To mix a small portion of yellow with white lead we have a lemon color. Now we may take some chrome yellow and vermilion red, mix them with white lead and we have an orange yellow. If a light shade is desired we



The Lagoon, the Island, the Quadrangle Fountain and Large Girls' Home at the U. S. Indian School at Chilocco, Oklahoma.

add some yellow. If a dark shade is desired we add a small portion of red.

Yellow as we have said before lightens, while red will darken.

It would require more time than we have at our disposal this evening to enter into a discussion of the art of painting and decorating. It is enough to say that the home decorator is a useful member of our industrial society and we have in our trade an excuse for existing and it is our ambition to make homes more beautiful, to make useful members of society and to achieve through expression and harmony the rewards of honest labor.

Peter Collins was the only graduate from the electrical engineering department this year. His demonstration was one of the best of the evening. His talk was as simple as any talk on such a subject could be made, and was thoroughly explanatory of the mechanism and use of the small motor that he put together. When he attached the motor to the small printing press and started it singing, the audience was delighted and burst into loud applause.

#### THE MOTOR AND ELECTRICITY.

Peter Collins, Chippewa.

My subject is electricity.

Until the invention of the dynamo the electric battery was the only known generator of the electric light, which required 40 to 50 Grove cells to produce a strong light that would last but a few hours.

The labor and expense required to renew the flint in these cells every few hours, the large amount of space they would occupy and the noxious fumes arising from such a battery, made it impracticable. Bearing these facts in mind it is easy to see why electric lighting, though known in 1800, was but a laboratory experiment.

I have here a little motor that I wish to

use to demonstrate how the electric current is produced in a dynamo.

A dynamo or electric generator consists of a field and an armature. The field consists of magnets which are iron cores solidly connected with an iron frame upon which are wound layers of insulated wire. Between the poles of the magnets is the magnetic field, or lines of forces, which causes a current to flow when a magnet or coil of wire is made to rotate and cut the lines or forces that herein exists.

This is the armature. It is a shaft upon which are affixed layers of insulated wire made to rotate between the poles of the magnets. On one end of the armature are bare copper plates, well insulated from each other, to which are connected all of the ends of the wires that make up the winding of the armature. This bare part is called the commutator which directs the alternating current generated in the armature into a direct current. On the surface of the commutator are held carbon plates called brushes, which conduct the current to the circuit. By the circuit I mean the wires leading from the dynamo.

I have used a motor in demonstrating the principle of the dynamo because the only difference between a dynamo and a motor is that a motor is used to convert the electrical energy into mechanical energy and a dynamo converts mechanical into electrical, the construction of both being practically the same.

I will close my part of this exercise by giving practical proof of one of the many uses of electrical power by operating this press.

#### GRADUATING CLASS.

##### Academic:

George Selkirk, Chippewa; Charles Fuller, Osage; Manuel Gonzales, Pueblo; Albert Long, Wyandotte; Richard Lewis, Pima; Grace Miller, Shawnee; Martha Arnold, Shawnee.

##### Industrial Trades:

Chester Howell, Cherokee, painting; Peter Collins, Chippewa, steam engineering; Simon



FIELD DAY EVENTS—TRYING FOR A RECORD.

Marquis, Pueblo, electrical engineering; Albert Long, Wyandotte, horticulture; Homer Hill, Cherokee, printing; Francis Chapman, Cherokee, printing; Charles Addington, Hopi, harness-making; Hugh Woodall, Cherokee, farming; Virgil Page, Cherokee, farming.

#### Domestic:

Leona Grayeyes, Sac-Fox; Ada James, Sac-Fox; Mollie Huston, Pima; Mary Rhodes, Pima; Lucy Snyder, Chemehuevi; Josephine Parker, Chippewa; Eliza Wetenhall, Chippewa; Mary Munnell, Chippewa; Virginia Perrault, Chippewa; Henrietta Miller, Chippewa.

#### FIELD DAY PROGRAM, MAY 24.

Forenoon: 9:00 to 10:00—Inspection of Boys' Homes and Departments by Girls. The Order of inspection will be as follows: Home 1, Home 2, Home 3, Shops, Dairy, Feed Lots and Barn, Power Plant, Print Shop, and Poultry Yard. Boys will be dressed in their work clothes and be at their regular work. The matrons will accompany girls.

10:30 to 11:30—Inspection of Girls' Home and Departments by boys. The order of Inspection will be as follows: Home 4, Domestic Building, and Laundry. Girls will be at their regular work dressed in work clothes.

Afternoon Sports: Music by the Band; 100-Yard Dash; 220-Yard Dash; 440-Yard Dash; 880-Yard Run; 1 Mile Run; 1 Mile Relay; 120-Yard Hurdle; 220-Yard Hurdle; Pole Vault; Discus Throw; Putting 16-lb. Shot; Hammer

Throwing; Running High Jump; Standing High Jump; Standing Broad Jump; Running Broad Jump; Band Music; Club-Swinging; Wand Drill; Band; Flag Salute.

#### FIELD DAY RESULTS.

The early morning indications were that field day would have to be indefinitely postponed. Rain had been falling in chunks and the clouds still wore an angry appearance. By ten o'clock, however, they broke away and the smiling sun came forth. With true Oklahoma enterprise the managers planned to carry out the program. It was evident that the fine new athletic field could not be used, so a new ground was laid out near the old baseball ground on the hill east of the hospital.

Promptly on time the events began. Following is a list of the events and winners:

100-Yard Dash—Won by Guy Jennison; time, 10 $\frac{3}{4}$  sec.

440-Yard Race—Won by Thomas Duffy; time, 49 $\frac{1}{2}$  sec. Glen Jennison second; 50 sec.

220-Yard Race—Won by Amos Dugan; time 25 sec.

880-Yard Race—Won by Santiago Duran; time 1:48 $\frac{3}{4}$  sec.

One Mile Race—Won by James James; time 5:05 $\frac{1}{2}$  sec.

120-Yard Hurdle Race—(3ft. hurdles) Won by Guy Jennison; time, 19 sec.

220-Yard-Hurdle Race—Won by Ruby Cienfuegos; time 27 $\frac{1}{2}$  sec.

50-Yard Three-Leg Race—Won by Carl Bear and Wooty John.

Putting 16-pound shot—Won by Peter Laflumboise; distance 37 feet.

Sack Race—Won by Frank Luke.

Throwing 16-pound Hammer—Won by Peter Laflumboise; distance 95 ft. 2 in.

Running High Jump—Won by Elois Sousa; distance 5 ft. 4 in.

Standing High Jump—Won by Elois Sousa; distance 4 ft. 4 in.

Standing Broad Jump—Won by Frank Luke; distance 9 ft. 7 in.

Mile Relay Race—Won by team composed of Charles Bulter, Amos Dugan, George Selkirk, Guy Jennison, Herman McCarthy; time 3:50.

Considering the soft condition of the ground we feel that the boys made fairly good records. The events of the day closed with flag salute. In the evening a rehearsal of the commencement program was given for the benefit of the school children.

#### INSPECTION OF DEPARTMENTS.

The homes were not inspected because of the muddy condition of the grounds. Ye reporter called on the following departments and noted many good points:

Blacksmith Shop: Here were many improvements. Fine cement floors recently put in; store room for bolts; store room for wagon-making materials, etc. Everything seemed to be conducted systematically.

Carpenter Shop: The carpenter shop has a new office and tables for draughting, etc. We noticed a new self-acting vise also. The work benches are all numbered and the tools corresponding to them are numbered also.

Each workman must keep his own tools. This shop is turning out excellent work.

Harness Shop: Here we have a well-lighted modern shop, with blackboards for instruction, machines, tables and all necessary tools. Students are taught to estimate cost of harness before making. Our impressions were all favorable.

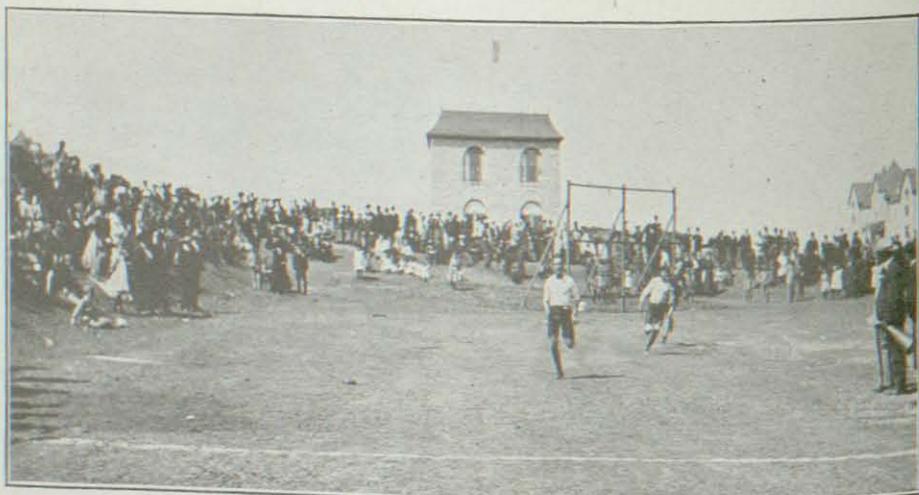
Paint Shop: This department has two large rooms, a mixing room and a finishing room. This is a convenient arrangement. Orders for this department are filled promptly. The first painting graduate has been turned out this year.

Print Shop: We always find this shop in first-class order and never cease to admire their beautiful specimens of printing. It is always pronounced "the best in the Service."

Power House: Our engineers were installing a new boiler, but we found the machine shop and engine room clean and up-to-date in their appearance. The new ice plant and cold storage rooms were in good order and all machinery running smoothly.

We also visited the barns and hog pens and found that our stock raisers are men of modern ideas and ability. We also wish to mention the many evidences of masonic skill everywhere visible. The mason's detail, under able leadership, is doing most excellent work in beautifying the grounds.

On the afternoon of May 25th, occurred the annual Military drilling contest. This took place on the athletic field. The contest was sharp and much interest and excitement was exhibited by all the companies. The contest lasted an hour or more, the company of small boys winning the banner.



CHILOCCO FIELD DAY—CROSSING THE FINISH LINE.

## THE CHILOCCO SCHOOL GARDENS.

An interesting feature of Friday's program was the inspection of the individual garden plots kept by the pupils in connection with their class-room work in Nature Study and agriculture. The inspection was made by Mr. John Charles, supervisor of construction, Mr. B. M. Wade, gardener of the school, and Mr. O. G. Carner, who has charge of the carpenter department. The inspection took place immediately after supper, the band playing several selections while the judges inspected the plots.

The judges were instructed to make awards as follows:

1. For the best individual garden plot in each grade.
2. For the grade having the best group of gardens.
3. For the best individual plot of all the grades.

They were instructed to judge the beds as they found them regardless of the advantages the one grade may have had over another.

Each pupil in the first four grades and the girls in the grades above the fourth have individual garden plots arranged in a group just north of Leupp Hall. There are 528 of these plots, each 6 feet by 12 feet, and planted to radishes, lettuce, peas, beans, beets and flowers. The work of planting and preparing the plots was started about the first of April except in the sixth grade, where it was started about the second week of March.

Each grade was furnished the same kind and amount of seed and was instructed to lay out the bed on the same general plan. Owing to the large number of beds to be cared for and the limited number of hoes and rakes with which to do the work, it was necessary to arrange a garden schedule and each pupil was allowed only one evening a week in the garden. If it happened to rain, or if for other reasons the pupil missed a garden period, it was two weeks before the next visit. This made the work difficult and much credit is due the teachers, especially those of the lower grades, for the successful manner in which the work was carried out this year.

In the first grade, small, there were 128 children who had individual beds and the work of directing this host of young gardeners has shown that the teacher, Miss Daugherty, had the work well in hand.

The beds of the first grade, large, are among the most attractive in the group. The straight rows, the clean condition of the beds and the large and healthy growing crops reflect much

credit upon both teacher and pupils. This grade contains pupils who are young men in size and age but who have had no school training. Mrs. Dodge has shown marked ability in interesting this class of pupils in the work.

As stated above, all pupils of the first four grades had gardens, consequently the teachers of these grades had large numbers of pupils in the garden each time and they could not give such individual attention to each pupil as was possible with the upper grades, where the girls only had plots. When we consider this point, and it may justly be considered, it is unanimously agreed that the second grade plots are the best. The beds were not only well kept, rows straight, etc., but the crops on each bed were uniformly good. The teacher of this grade, Miss Sharp, seems to have transmitted her principle of "exactness in everything" to her pupils.

While the third grade gardens were perhaps a little inferior to some of the others, their crops were large and healthy showing honest effort on the part of the pupils as well as the teacher. The beds of Harry Loma, Hugh Paovah, Fred Goodley, Narcisse Pensoneau, are excellent examples of model school gardens. The teacher, Miss Mitchell, has succeeded in doing some excellent work in the way of correlating the outside work in gardening with the work in the schoolroom. The garden note books and sample lessons exhibited in the school building show the real value of this work as an aid to successful teaching.

The judges properly awarded the sixth grade the honor of having the best group of gardens, as well as the best individual plot, which was kept by Mary Good Fox.

The report of the committee follows:

GRADE	NAME	GARDEN NUMBER
Small First	Benancio Dominguez	424
Large First	Preston Cadoman	142
Second	Alexander Marquez	284
Third	Harry Loma	347
Fourth	Rudolfo Otero	104
Fifth	Katherine Beaulieu	64
Sixth	Mary Good Fox	28
Seventh	Suze Norman	49
Eighth and Junior	Ada James	37

We consider the Sixth Grade the best, and No. 28 the best garden.  
B. M. WADE.  
O. G. CARNER.  
JOHN CHARLES.

## THE SCHOOL EXHIBIT.

Chilocco's school exhibit was illustrative of the correlation idea, showing the industrial as well as literary progress, and covering a space five feet wide around the walls of Room 1 in Haworth Hall.

The first grade pupils had some fine work,

showing what the little people can do, in making gardens, growing individual plants in the schoolroom, and using these as a base for excellent language lessons and number work.

The second grade boys and girls displayed some very nice illustrated nature stories tell about what they did in and out of school. Also many original problems as given in their regular school exercises, the Story of an Apple Blossom, The Corn Plant, etc.

The third grade exhibit had excellent papers about the various industries of Chilocco, stories of germination and planting seeds, and drawings from life of the bee, beetle, etc.

The fourth grade exhibited many papers showing and telling about the experiments made in germinating seed, the growth of plants in the school garden and the method of cultivation, etc.

From the above mentioned grades there were practical and original problems given, from counting marbles to the buying and selling of a cow. In English, there were stories illustrated, such as the Evolution of Flour, telling how to make bread, the raising of poultry, potato culture, letter writing, etc. There were many good specimens of penmanship, too.

In the sixth, there were stories of navigation and its progress since Fulton's time, the canal and railway systems, the growth of the U. S., profits in stock raising, etc. There were many good drawings in water color, the best being A Bunch of Lilacs, drawn and painted by Miss Lucy Snyder, and intended for the dining room in Leupp Hall.

The seventh and eighth grade pupils exhibited illustrated problems from estimating lumber for house building to finding the number of gallons of water in a round tank of water or cistern. Practical papers giving details as to the hygiene of a healthy body, care of teeth, hands, face and hair; also the proper ventilation of buildings and especially of sleeping rooms. In nature study there were illustrated stories of the Free Study, Grafting, etc.

The Academic Dept. exhibited well-kept journals and ledgers in book keeping, those of Messers Jennison, Gonzales, Reyes, and Miss Ada James deserving special mention, their grades averaging from 95 to 99 per cent. There were excellent specimens of penmanship from each member of the class.

The following named articles from the shops elicited much praise: a finely carved

tool chest made by Edward Nanunka; a neat library table by Robert Allen; a nice magazine case by John Bellenger; a well-made hall tree by Frank Luke; two picture frames by Paul Randall and doing service by adding to the attractiveness of the two certificates of awards won by Mr. M. Gonzales for excellence in penmanship. Two neat and up-to-date hammers made by Geo. Cooper and Thos. Duffy proved the excellent work that is done in the blacksmith shop.

A handsome nickel trimmed, double set of driving harness, made by Mr. Chas. Addington received many compliments from interested visitors.

The Print Shop was well represented, showing samples illustrating the various kinds of printing done by that department.

#### THE ANNUAL PICNIC.

May was Chilocco's busy month. On the 19th she gave her annual Picnic. This yearly play-day has become memorable at Chilocco. It is as eagerly looked forward to by the student body as are Christmas and Fourth of July. The little ones are up at 2 and 3 o'clock in the morning, and there is no sleep after this for any one. At nine all students meet on the campus near the girls' home and the older boys choose partners for the walk to the grounds. Many do this with activity and grace, while some hang their heads, cheeks burning and knees weakening, and have to be driven to the awful encounter like gladiators to the den of wild beasts.

In due time, after wild clamor and sweet excitement everything is ready and the long columns wind over the hills to the pretty grounds along the "Chiloc," just east of the quarry.

Nature's tireless workers have been landscaping in this particular spot for ages, cutting channels for the water to play along, planting trees of many sorts in the oddest fashion and of the funniest shapes—why! some trees, nobody could name them, would stand on trunks as big as those Yosemite wonders (or so they seemed) and then in the most accommodating way send out huge branches in every conceivable direction, holding the cutest seats for one or two (never big enough for more,) and at angles so easy that even a girl could walk them. The Fairies after planting hundreds of trees along the creek set out a circle of the most beautiful and in the core of the circle sowed the seeds of many grasses that now are as

smooth and soft as any Persian rug made.

The night previous a big fat beef had been barbecued, and the air for a great distance around smelled to heaven of the delicious aroma.

The cook, young, petite and nimble, provided a dinner such as our mothers used to make—buns, big, fat and satisfying, butter, rich and golden, coffee with real cream, lemonade, soup ladled out in pint cups, beef grown at Chilocco and done to a turn, onions white and sweet, radishes grown in students' gardens, cake and pie and—and—Oh! so many good things!

After the childrens' nimble jaws were at work the members of the faculty started a race for their dinner. This race could have but one result of course, the harness-maker winning by a neck.

After dinner some of the youngest and handsomest of the faculty tried the thrilling game of Newcomb. Superintendent McCowan invited his guests, Special Agent Allen and Supervisors Charles and Loring to assist. These honorable gentlemen had bought so many gold bricks in their short span that

they suspected a trick, hesitated and demurred, but were finally prevailed upon to lay aside for the nonce the air of dignity required by the rules and, after a time became quite expert in catching and delivering the ball. The men won the game, but were cheated out of the fruits of victory by their courtesy in permitting the ladies to choose the score-counter who happened (?) to be the sweetheart of one or more of them.

Then came the basket-ball game between some charming ladies from Winfield and the Invincible Chiloccos. Winfield was cheated out of the game, too, but the score—29 to 11 in Chilocco's favor—didn't afford much evidence of fraud.

Next came the baseball game between St. John's College boys and Chilocco's first team. Again was Winfield cheated by a score of 11 to 4.

Then other games, another good meal and home, tired, but so happy. It was a jolly day, full of sweet gladness for every one; a day to be remembered and talked about.

I wonder if children anywhere have pleasanter times than do our dear ones at Chilocco!



A CHILOCCO PICNIC—PLAYING NEWCOMB.

## USES OF DENATURIZED ALCOHOL

C. J. ZINTHEO IN *Orchard and Farm*

THE object of this article is not to augment the consumption of alcohol as a beverage, but to find channels other than a digestive one, for its employment. Alcohol in its abuses constitutes a danger to mankind, but it has been proved that it can rival gas, acetylene and electricity for lighting and domestic uses. That which causes disorder of the stomach of man agrees perfectly well with the internal organism of stoves, lamps and motors. Ethyl alcohol, which forms the basis of all fermented liquors, is the oldest and best known of the whole group of alcohols, and is generally designated by the simple name, alcohol. It may be produced in various ways. Science enables us to employ an inexhaustible series of products of the soil, and has created a new source of riches for the agriculturist. The materials used in production of alcohol are of two classes—those containing starch and those containing sugar.

In the first class are included potatoes, corn, rice, barely, oats, rye and wheat. In the second-class are sugar beets and molasses from sugar beets and cane sugar. The potato has been used for the manufacture of alcohol since the eighteenth century, and in many parts of Europe it constitutes the most important raw material for its production. Experiments to produce vigorous potatoes from seed and secure a high percentage of starch, which is of the greatest importance for the manufacture of alcohol, have met with very good success. Diseased potatoes, except when attacked by dry rot, can be advantageously utilized for the manufacture of alcohol, because the chemical changes produced by the disease extend more to the skin and less to the starch.

Corn is extensively used for distilling purposes in the United States, Hungary and Italy. It contains 60 to 75 per cent of starch, and in addition about 11.5 per cent of sugar, and 4.8 per cent dextrin. By breeding and selection, the amount of starch in corn can be largely increased, thus making it an ideal cereal for the manufacture of alcohol for industrial purposes.

Barley, rye, oats, wheat and rice contain from 42 to 78 per cent of starch, which, when the price will permit their use, are valuable materials for the manufacture of alcohol.

In the manufacture of alcohol from sugar beets, the yield depends solely on the percentage of sugar. The selection of the best beets for distilling purposes is not of importance, and beets which cannot be advantageously worked for sugar may be practicably utilized for alcohol.

Molasses, which remains as a residue in the manufacture of sugar, is utilized for the manufacture of alcohol. The percentage of sugar in molasses is about 50 per cent.

Of the raw materials containing sugar, which can be utilized in the manufacture of alcohol, are Jerusalem artichoke, the gigantic carrot, chicory, sorghum stalks and corn stalks.

The denaturization of alcohol is accomplished by mixing with the ethyl alcohol a small proportion of repugnant ingredients, which, while not injuring its efficiency for technical uses, render it unfit for consumption as a beverage. The denaturizing substances employed depend upon the use to which the alcohol is to be subsequently applied. They include pyradin, picolin, benzine, wood vinegar, wood alcohol, gasoline and acetone oil (derived from the grease of the wool of sheep), as well as other similar products.

For several reasons the subject of the technical use of alcohol has reached in Germany an advanced stage of development, which if allowed by the United States will mean a great change in our agricultural and industrial development. Germany has no natural gas wells nor native petroleum supply. When some years ago the question of adopting motor carriages for military purposes was under discussion it was remarked by the officials of the War Department that kerosene and gasoline engines could be operated only with one or the other of the products of petroleum, which is not found in Germany, and the supply of which may in case of war be wholly cut off. But the broad, sandy plains of Northern and Central Germany produce in ordinary years cheap and abundant crops of potatoes, from which is easily manufactured by processes so simple as to be within the reach of every farmer, a vast quantity of raw alcohol. Under these conditions, "spiritus," as it is known in Germany, because one of the standard and important products of agriculture, and every

effort has been made by the imperial and state governments to promote and extend its use for domestic and industrial purposes. A law was passed in Germany which maintains a very high tax on alcohol intended for drinking, but exempts from taxation such alcohols as are denaturized and used for industrial purposes. Since the passage of the above law, inventors and scientists have been busy in the improvement of processes and the manufacture of distilleries. Now perfected motors, lamps and cooking and heating apparatus have been devised and put in use, until crude alcohol is becoming one of the most widely utilized products of German industry.

For lighting purposes, as alcohol gives a nonluminous flame, a chemical mantle is used similar to the Welsbach burner, which produces a very bright, intense and economical light, costing but one cent per burner, per hour, for seventy-one candle-power. For the production of heat generally it is simply perfection, and nothing has yet been found to equal ethyl alcohol for this purpose, owing to the fact that it produces perfect and complete combustion.

Alcohol made repugnant to the taste is being used as an incandescent light. Instead of being drunk, it is burned. It propels the farm motor, the automobile and the launch, and the simple fact of obtaining denaturation permits each private citizen to light his farm or factory, to heat his home, do farm work, or transport himself. One of the neatest of the many new devices used in Germany is an alcohol flatiron with a small reservoir, which being filled with alcohol and lit, heats the iron for an hour's work, at a cost of less than two cents. The cleanliness and economy of these figures to the housekeeper are obvious. For farm motors alcohol is a perfect fuel because of its complete combustion, the absence of its noxious odors, its uniform quality and its unlimited and universal sources. While it is true that the heat of combustion of alcohol is practically only half that of gasoline, yet twice as large a percentage of heat can be converted into useful work as in gasoline, and hence point for point, alcohol is as efficient as gasoline.

Only slight modifications of gasoline engines adapt them to the use of alcohol—a fact which is of much importance, since an engine to be efficient and practical for general use must not be too highly specialized. Because of the great elasticity of the charge after ignition, the stroke of an alcohol engine to be most efficient ought to be about double the

bore of the cylinder. A high compression and comparatively cool mixture should be attained, and a good spark, complete vaporization and a complete mixture of the charge secured. Alcohol of 90 per cent strength, with 10 per cent of water is usually employed. Wherever small engines can be used and a power safe in every respect is of value, the alcohol motor can be advantageously employed. Its spread during the few years of its existence in Europe has attained quite unexpected proportions, and will doubtless continue. Since 1896 the law in Belgium has exempted from taxation alcohol for industrial purposes. Since that time this has also been done in France, Austria, Hungary, Belgium, Italy and Russia.

Special documents show that in the United States alcohol was used for lighting, cooking and industrial purposes in the early sixties. Before the war of secession, the manufacture of spirits was free from all special taxes and supervision, as much on the part of the Union as on the part of the states which composed it. It resulted from this freedom that alcohol served a multitude of industrial uses. The production was enormous, amounting to 90,000,000 gallons, coming especially from the distillation of corn. For lighting purposes enormous quantities were employed. In 1864 the city of Cincinnati alone utilized 12,000 bushels of corn per day for distillation. Because of its low price alcohol was also used as fuel for the domestic kitchen, for bath and laundry. Denaturized alcohol has been produced in Germany chiefly from potatoes, and sold for thirteen cents per gallon. It was stated in the March number of *Power*, 1901, that a New York distiller produced alcohol at a cost of eight cents per gallon. It was sold in New York in carload lots at \$2.26. The tax is \$2.08 per gallon, which would leave eighteen cents to cover cost of production, profit and risk of tax. Distillers claim that from forty-cent corn alcohol can be manufactured for thirteen and a half cents per gallon of 94 per cent strength. In Cuba, Peru, Brazil and other sugar producing countries, alcohol is manufactured from the wasted products, and hence very cheaply produced. The present price in Cuba is about ten cents per gallon. It is thus seen that alcohol can successfully compete in price with gasoline, which now sells for from twelve to twenty-two cents per gallon. There is an urgent need in this country for free alcohol in the field of heat, power and light. Within the past five years there has been a remark-

able increase in the output of gasoline engines, and more particularly among the smaller sizes. When the fuel requirements of the engines of a rapidly growing automobile industry, in addition to an annual output of over 100,000 gasoline engines, is contemplated, it becomes a question of the most vital importance. The average percentage of gasoline in petroleum from all the oil fields of the world is less than two per cent, and this fact taken in connection with the constantly increasing demand, accounts for the great increase in the price of gasoline within the past few years. The supply must eventually be exhausted. In view of these facts it seems apparent that through false economy the people may be deprived of a natural resource. The use of alcohol for fuel purposes would benefit the farm by producing a market for a great many starchy materials unfit for, or unnecessary to consumption, and at the same time reduce the cost of motive power for farm work.

The fact that all foreign countries have laws providing for free industrial alcohol is being successfully employed by these countries for such purposes to the great injury of our own trade, is striking evidence of the wisdom and practicability of removing the tax on alcohol in this country. A law for this purpose will bring prosperity to the greatest body of our best and truest citizens, the American farmers, who will derive from their farm products of corn, wheat, potatoes and waste products, denatured alcohol, by which they will be able to light and heat their homes, cook their food and drive their engines; which will furnish power for the farm implements, pump water for the cattle and for irrigation, as well as numerous kinds of other farm labor. Favorable action on a subject of such vast importance and one in which the need for action is becoming so acute, should not be long delayed by a government "committed to the protection of home industries." Every one who uses one or more of the thousand articles requiring alcohol in their manufacture; every one who is obliged to except cheap and noxious substitutes which may be foisted upon him instead of alcohol, for legitimate purposes, and every one interested in the price of corn and other farm products of which alcohol may be manufactured, has a grievance against the present system of taxation now in force.

Don't be a back number—use new ideas.

#### Psychology And Penmanship.

"I do not wish to be understood as subscribing to the doctrine that is being offered to teachers by certain prominent educators, that writing should be left to grow up 'incidentally' in connection with manual training and shop work. Writing seems to me to be too important a part of school training; too closely connected with reading, and too complex a form of activity to be neglected. Activities of such a complex type may grow up incidentally if conditions are not too loose, but then they will grow up in what we have called a non-rational way. Better far that we should devote the energy of the school to a rational cultivation of the right kind of movement. Let us have writing exercises, but let these exercises be planned to supplement nature, not to hurry nature, nor yet to leave the whole task to nature.

"It would seem as though the forms of many centuries might be appealed to in settling certain other questions. For example, all cursives have a certain running slope which grows too great when one writes very rapidly and carelessly, and which tends to disappear when one tries to write the legible hand that can possibly be written. Perhaps it was an accident that Petrarch wrote with something of a slant. Perhaps it is an accident that most fluent writing of the type which imitates italics has a slant. Perhaps it is not an accident. Certainly history offers us a plain lesson in the fact that rapid writing tends as a rule to slant; more elaborate writing, especially when it becomes drawing, does not.

"But our discussion up to this point has failed of its whole aim if you are convinced that neat letters in a copy-book are not the ends of writing instruction. You are not succeeding in your duties as teachers if you are led by the desires of parents and children rather than by the large consideration of final development. Look at the children who learn to write early, and who learned under a teacher who neglects the free exercises. I care not what their copy-books contain, I look at their hands and arms! See them laboriously and in a cramped position carving out forms as the ancients used to do before the beginning of the Christian era. Let us put an end to all this!"—Charles Hubbard Judd, of Yale University, in "Genetic Psychology for Teachers, Volume LV of Appleton's International Education Series.

# THE NATION'S WESTMINSTER ABBEY

FROM *Book of the Royal Blue*

ON THE hills of Virginia, 200 feet above the Potomac, fronting and overlooking the river and city, stands the historic mansion, Arlington. Built by the adopted son of George Washington, it is better known of later years as the home which Col. R. E. Lee abandoned in April, 1861, to accept the command of the troops which Virginia was enlisting for the new Confederacy, and as the principal National Cemetery.

In 1669 the tract, of which this estate was a part, comprising 6,000 acres and known as Abingdon, was traded for six hogsheads of tobacco. In 1778 John Parke Custis purchased 1,100 acres, upon one corner of which was a large frame house; two years later he died, and his son, George Washington Parke Custis, inherited the place. In 1802 he built the mansion, modeling the front after a Grecian temple and naming it in honor of the Earl of Arlington, one of the men to whom Charles II had given title to a large portion of the Province of Virginia. This building is of brick, covered with stucco, and the portico, with great columns supporting it, may be seen from many parts of the city. The main part is sixty feet wide, with wings forty feet each, giving a front of 140 feet. Back of this, in the old plantation style, stand the servants' quarters and kitchen. The large square rooms, with wide passages, show that space was not so much regarded as in the modern city house. Mr. Custis was a genial hospitable man, always delighted when entertaining friends; he called himself a farmer and was interested particularly in raising sheep, but seems to have had little success. He was something of an artist, and on the walls hung a number of pictures painted by him to illustrate incidents in the life of Washington. Here were also a number of relics of the Revolution, including the sword of Washington, his General's uniform and his camp chest, which had been given by their illustrious owner to his adopted son and namesake. In 1832 Mr. Custis' only daughter married Lieut. R. E. Lee, son of "Light Horse Harry" of Revolution fame, and on the death of Mr. Custis in 1857, Mrs. Lee inherited a life interest in the estate, which at her death was to descend to her eldest son. In the first part of 1861, when secession was threatened, and officers of the army and

navy were announcing their intentions to "go with their states," such was the desire of the government to avoid any appearance of violence that their resignations were accepted and the amount due each officer was paid in gold. There was much interest in what Lee would do, a Virginian by birth, related to some of the leading families, of high social standing, and holding a colonel's commission, he was regarded as one of the rising men of the army, and his example would undoubtedly decide many others. General Scott, the commander in chief, who considered Lee the ablest officer of the service, pleaded with him to cast his lot with the Union, and pointed out the prospect for advancement.

It was known that early in April Lee had been offered high command in the new army and for a time he appeared to hesitate. When he tendered his resignation many prominent men urged his arrest, but Scott could not be brought to believe that his favorite would actually take up arms against the old flag, but at the worst would remain neutral. However, on April 21, Lee went to Richmond, leaving his family in possession of the homestead, no doubt expecting soon to return at the head of a victorious army and hoist the stars and bars over the capitol. The rights of the states as related to the Nation was the great question of the hour, and it was not thought that the United States would invade Virginia, and Lee supposed his home would be unmolested; but the position, overlooking the city on one side and Virginia on the other, rendered its occupation a military necessity. On May 24, 1861, a company of engineers was sent to take possession; Capt. H. G. Wright, who was in command, three years later led the famous 6th army corps, and is buried near the house. Earth-works were erected and later two of the chain of forts which encircled the city were within its borders, one of them, Fort Whipple, now Fort Myer, is the finest cavalry post in the country.

Mrs. Lee soon followed her husband to Richmond, a few old family servants being left in charge. Camps and hospitals were established and in one part of the grounds a large number of fugitive slaves were gathered. The relics of Washington were removed and after many vicissitudes most of them can now be seen in the National Museum. In 1862 an

act of Congress levied a direct war tax on the States in insurrection, the proportion of Arlington being \$92.07, and no one appearing to pay this, the entire 1,100 acres were sold at auction, the Government being the only bidder.

The Lee family has always claimed that this was virtual if not technical confiscation. Until 1864 the bodies of those dying in the military hospitals in and around the city were taken to the Soldiers' Home Cemetery, about three miles north of the present city limits, for burial, but in that year, on May 24, a Confederate officer, dying from wounds, and eight Union soldiers from nearby hospitals, were buried at Arlington. In 1865 it was decided to establish a National Cemetery, and the grounds surrounding the mansion were assigned to that purpose, and since that time most of those from the army hospitals have been interred here. After the war some thousands of dead from the neighboring battlefields of Virginia were removed to that place, and from an abandoned cemetery at Georgetown about eleven bodies of Revolutionary officers were taken to Arlington; the old flat stones show dates of deaths to have been from 1800 to 1830. In 1877 the son of General Lee, who had inherited the estate at the death of his mother and had entered suit to establish his title and have the tax sale set aside, accepted from the Government \$120,000 for his claim, as he did not desire the place in the condition in which it then was. Originally but a small portion was set aside for burial purposes, but it has been increased from time to time as necessity required, until now 408 acres are enclosed by a stone wall, and on July 1 last, 20,100 interments had been made. The oldest part, near the mansion, is rolling and lends itself to terracing, and this is the most beautiful and picturesque, as it is the largest, of the eighty-three cemeteries maintained by the Government. Forest trees, cedars and oaks abound, and colonies of native birds and squirrels are in possession, safe from molestation. Great beds of flowers appear in different places; the graves are carefully tended, the grass kept mown, and falling leaves and branches removed. Not far from the house marble monuments mark the graves of Mr. and Mrs. Custis, the parents of Mrs. Lee. The soldiers' graves are in long even lines, those below the rank of officers of uniform size and appearance, bearing the name, regiment and State of the dead soldier. A section is devoted to the colored troops, another to army nurses, and the men of the later wars have a portion allotted them. From Cuba,

China and the Philippines they have been brought to rest at home. Here in a long line are the sailors of the ill-fated "Maine" whose bodies were recovered. A portion is set apart for Confederates who died in prison or hospital, and about 400 rest near the men they opposed in life.

"Under the sod and the dew,  
Waiting the judgment day,  
Under the one the blue,  
Under the other the gray."

And these graves receive as much care as the others.

The tomb of the unknown, the men who perished alone in the woods or by the way-side, or whose graves were unmarked, is near the mansion, and bears this inscription, which tells its own story:

Beneath this stone repose the bones of 2,111 unknown soldiers gathered after the war from the fields of Bull Run and the route to the Rappahannock. Their remains could not be identified but their names and deaths are recorded in the archives of their country and its grateful citizens honor them as of their noble army of martyrs.

May they rest in peace.

On the slope toward the river, on a spot selected by himself, is the grave of the fiery hero of Winchester, on a massive granite block is the single word—Sheridan; nearby is the grave of General "Joe" Wheeler, the veteran of two wars, one against the Union, the later when he wore the double stars of a Major-General in the service of a reunited country. Not far distant lies Admiral Porter, the descendant of a line of naval heroes, himself one of the most distinguished. In the officers' section are many handsome monuments. Noticeable among these is the huge granite block which marks the grave of Gen. Geo. Crook, the wily leader, called by the Indians the Grey Fox. On one side is a large copper plate showing the surrender of Geronimo, the blood-thirsty Apache, who had out-marched or out-generaled all pursuers until brought to bay by Crook and his tireless men. The General is shown in campaign uniform surrounded by his staff, among whom is General Chaffee, then a Major, who little dreamed that he would live to lead American troops in China and become commander-in-chief of the United States Army. The other side of the block contains the names of battles in which Crook was engaged. At the grave of Lieutenant Dahlgren, the young cavalryman who was killed in 1863 in a raid near Richmond, a block marble pedestal supports the bronze

figure of the body as it was found, face upward, uniform overcoat open, cap on head and pistol displayed, and in the sand are horses' hoof-prints. Here under stately shafts are many who forty years ago were leaders of men and whose fame filled the land, as well as others whose laurels were won in later years. A roll call would show Meigs, the great-quarter-master-general; Rawlins, Grant's grim chief of staff; Humphreys, the engineer; Liscum, who died at the head of his men in far-off China; Lawton the fearless soldier who served through the Civil War, campaigned for years against the hostile savages, and was fated to die by a stray Filipino bullet, and many others who were laid to rest with note of bugle, muffled drum and roll of volley, but

"Faded are the golden chevrons,  
Vanished of pomp of war."

They now lie as low as those they led, and the man who carried the musket and rests in the tomb of the unknown is the equal of the corps commander whose grave is marked by a stately shaft of granite or marble. One privilege of rank remains; the wife of an officer may be buried beside her husband, and so far all efforts to allow the same rights to the wife of a private has been of no avail. This picturesque spot now devoted to the nation's heroic dead is coveted by others, and recently a movement has been started to allow distinguished civilians to be buried here, but although this has the approval of some high officials it is not believed that Congress will sanction this departure from the original purpose to which it was devoted and thereby rob of it its distinctive character.

A grave is given for soldiers of any of our wars on application being made to the office of the quartermaster-general of the army, and that great organization, the Grand Army of the Republic has arranged that no man with an honorable discharge showing service in the Civil war need be buried in the Potter's field. Congress has provided a fund for the interment of soldiers whose circumstances are such as to make them subjects of charity. On being notified of the death of one attached to the organization here, the G. A. R. officials arrange for a grave at Arlington, a hearse and an escort, and an honorable burial is given. The undertaker renders his bill to the War Department properly certified by those who had charge of the funeral, and within a specified time it is paid. Each of the G. A. R. Posts provide hearse and escort for their own members, and a telephone message to the adjutant

at Ft. Myer insures a bugler meeting the cortage at the gate, to sound "taps" over the last resting place of one who has made his last march.

Few more mournful sounds are heard than the notes of this call, "lights out"—echoing through the groves of this city of the dead.

A beautiful custom prevails at Ft. Myer, through which the way to the cemetery leads—the officers meet, face the passing hearse with its flag-draped coffin, and uncover. Iron tablets by the sides of the well-kept drives within the cemetery bear verses of O'Hara's immortal poem, the one nearest the entrance being

"The muffled drum's last note has beat  
The soldier's last tattoo,  
No more on life's parade shall meet  
The brave and fallen few."

Memorial day is always elaborately observed. On several occasions Presidents have been the speakers, and orators of note embrace the opportunity to address the large and cultured audience which always gathers.

On this day the monument of Sheridan is surmounted by a floral saddle; the tomb of the unknown dead is elaborately draped with the National colors and many handsome floral pieces, and a dirge is played by the Marine Band. To visit this place and reflect that each of the headstones and monuments which stretch in long lines as far as the eye can reach represents one who died in the storm of battle or from disease or wounds makes one realize something of the meaning of a battle loss of 20,000 men.

From a lofty staff in front of the house the flag, which these quiet sleepers followed and for which thousands of them gave their lives, floats from sunrise until lowered at the boom of the sun-down gun at Fort Meyer, and in its shadow

"After life's fitful fever they rest well."

#### The President's Cabinet.

Secretary of State, Elihu Root, New York.  
Secretary of War, Wm. H. Taft, Ohio.  
Secretary of Navy, Chas. J. Bonaparte, Maryland.  
Secretary of Treasury, Leslie M. Shaw, Iowa.  
Secretary of Agriculture, James Wilson, Iowa.  
Secretary of Interior, E. A. Hitchcock, Missouri.  
Secretary of Commerce and Labor, Victor H. Metcalfe, California.  
Attorney General, W. H. Moody, Massachusetts.  
Postmaster General, Geo. B. Cortelyou, New York.

# THE INDIAN SIGN LANGUAGE

FROM *New York Evening Post*

ONE of the accomplishments of Major Hugh L. Scott, who was General Leonard Wood's adjutant throughout his administration in Cuba and is serving him in the same capacity in the Philippines, is a very thorough knowledge of the sign language. Major Scott learned the rudiments of the language from the Indians while campaigning under Custer, and gradually perfected himself thereafter, partly by practice and partly by a deliberate effort to increase his vocabulary by the offer, from time to time, of a prize to any Indian who would bring him a new sign. But of late it has been almost impossible to "pose" him. In one long sojourn in the Southwest in recent years, his offer cost him only one payment, and that was for the sign of the walnut—a fruit which does not grow in the northern country where his early native instructors lived.

Only the Indians of the plains—that is, the aborigines of the great tract lying, roughly, between the Mississippi river and the Rocky Mountains—possess a sign language. The tribes in the far Northwest have the Chinook jargon in common; those on the Atlantic slope use the Chippewa tongue as a "court language," as it were, some members of all these groups being able to speak and understand it and thus hold communication with the occasional visiting stranger. But these Eastern Indians have always been rather sedentary whereas on the plains the tribes are nomadic, and long ago were in the habit of following the buffalo herds from place to place. This brought them in contact with each other, and the sign language, as the only practical universal medium of conversation, became highly developed, and was handed down from father to son in every family. The plain Indians include the Blackfeet, Crows, Assiniboines, Grosventres, Mandans, Arikarees, Pend d'Oreilles, Kootenais, Flatheads, Sioux, Northern and Southern Cheyennes, Northern and Southern Arapahoes, Shoshones, Bannocks, Pawnees, Osages, Omahas, Poncas, Otoes, Iowas, Sac and Foxes, Caddos, Wichitas, Kiowas, Comanches and Apaches.

The basis of the language is the representation of an idea by means of a gesture sign. Each sign, there is excellent reason to suppose, grew out of some need of the Indian and its satisfaction, and could be

traced to an attempt to suggest, if not actually to reproduce, an organic feature of some natural object, or one of its attitudes or motions. A good many of the signs, of course, have to represent primarily an abstraction, but even these can usually be carried back to a concrete origin. Thus a question, which we indicate in the spoken tongue by an inflection of the voice, is indicated in the sign language by the extension of all the fingers and the thumb spread apart, and a twist of the wrist, two or three, or more times repeated. This looks, at a first glance, like an arbitrary symbol; but Captain Scott's theory is that it is merely a growth from the extension of two fingers—the index and its neighbor—and, by a twist of the wrist, bringing first one and then the other uppermost. There he finds the sign of a man with two hearts; or, as we should say, a man of two minds: first one purpose is dominant, then the other; then the first again, and so on. This is the mood of the hesitation between two courses. Add a third finger to the group and his hesitation becomes doubt. A fourth and a fifth alternative suggest themselves, and his doubt becomes confusion. He does not know; he must ask some one. The meaning of the revolution and counter-revolution of all the fingers by the motion of the wrist is, therefore, uncertainty, lack of knowledge, interrogation.

The application of this sign is governed by the conditions under which it is used. An Indian meets a friend riding. Out go his arm and fingers, and the wrist turns. He wishes to ask: "Where are you going?" He encounters another Indian in a hostile country, and the same gesture means: "Who are you?" He finds you listless when he wishes to tell you something; his fingers and wrist say: "Do you follow me?"

The sign for fat would probably puzzle many. It is made by holding the two fists together with the knuckles upward, and then drawing them apart and downward, so as to describe an arc of a circle. This outwardly bears no relation to the substance indicated. But go back to the time when the Indian used to chase the buffalo, driving them before him in a narrow pass. As they gallop through this with their backs toward him, he runs his eye quickly over the herd to select the particular animal he is to hunt down and kill for meat.

It is the fat one he is after, and he can judge of its condition only by its hump, which is shaped like the two fists, and in its full distension has the silhouette of an arc.

Or, again, there is the sign for woman; the two fists first laid sidewise against the top of the head, with the thumbs out, and then brought down, one on either side, rubbing the head as they come, as far as the ears, where they stop. Old books of exploration describe the Sioux women as wearing their hair parted in the middle, but thrown out in wide rolls at either side of the head. In the sign we have probably this distinctive characteristic of appearance reproduced as nearly as may be with head and hands.

Once in a while the same idea will be symbolized in two ways by tribes who have lived mostly in different latitudes, and have had little occasion to mingle. Thus, north of the Yellowstone, the sign for a bear is given by placing the two hands, palm open and fingers nearly upright, but close together, against the two sides of the head above the ears, with the thumbs against the head, and the flats of the hands slightly to the front. Here we have the large cocked ears of the bear, with which these northern Indians are familiar. South of the Yellowstone however, the bear sign is made by extending the index and little fingers, bringing their tips as close together as the muscles will permit, and then apparently scooping up something on a lower level. This is obviously intended to convey the idea of rooting, which is a trick when the bear is in search of food, and pries up the earth and turns over stones to get at the hidden grubs and bugs. This interpretation is corroborated by the sign for the pig, which among the southern tribes is known as "the white man's bear" because of its rooting proclivities.

Most of the tribes make the sign for the horse by holding one hand outstretched with the fingers close together and horizontal, the index finger uppermost, and then making a Greek lambda with the index finger and its neighbor of the other hand, and putting these down so that the first hand shall run up into the angle. This is plainly the figure of a man bestriding his steed. Another simple symbol is that of the beaver, made by striking one hand with the flat of the other sharply, as the beaver strikes the water with his tail, and then making a diving motion with one of them. Equally expressive is the sign for sleep—closing the eyes and throwing the head over on one side, with the two hands brought up underneath it as if for a pillow.

Awakening is indicated by placing the two extended index fingers side by side before the face, and then gradually letting them part, V fashion; this, of course, suggests the opening of the eyes. Related to it is the sign for "I understand," made by holding the extended thumb and index finger of one hand close together, separating them widely and bringing the hand down with a positive gesture to the front; while they are together, the mind is closed, and their separation typifies the opening of the comprehension as an idea penetrates it, while the forward gesture of the hand is suggestive of assertion or assurance. The idea of possession, certainty, steadfastness, is conveyed by closing the fist, with the thumbs upward; and this is emphasized by bringing up the other fist, in the position, directly under and against the first.

An Indian calls another's name, in the sign language, by making the symbols of the ideas composing it. This is an easy process, thanks to the fact that an Indian's name is founded upon some incident of his career or related to it. Thus, Lone Bear, is made up of the sign of the bear and the sign "single," or "alone." Sitting Bull is the sign for the bull—two extended fingers held at the side of the head like horns, and the clenched fist brought down hard, with the thumb uppermost, to a standstill somewhere in the middle of the air, the sign for sitting down.

The order in which these substantive and descriptive symbols relatively follow each other by the way is in pursuance of the Indian rule in construction in the spoken language as well. The central idea comes first and the modifying ideas come afterward. The same sequence is observed in the symbol language of deaf mutes, even those who in reading or writing English are accustomed to the reverse order. It seems to be the natural sequence, if we bear in mind that the oldest languages of civilization preserve it. In the Latin, for example, a black horse is *equus niger*, not *niger equus*, as we should put it according to the English analogy.

Sundry signs arrange themselves in groups, indicative of the original relation of the several ideas conveyed. Thus, the signs of "sing," "medicine" and "rattle" are all made with the index and second fingers raised in the air, and circled around in three variant ways. The rattle has always played an important part as an accompaniment of the singing in rituals, and music has been associated with medicine-making from time immemorial.

The Indians are always delighted to find any white man versed in their sign language, and gladly impart to a friend any additional information he desires on this subject. The only caution necessary to observe is the testing and sifting of information thus obtained. It may be tested easily enough by making a newly acquired sign to the next Indian sign-talker one meets, and seeing whether he

understands it. The danger of taking too much for granted lies in the fact that the Indian is naturally so polite that if he finds a friend in search of a sign which he does not himself know, his impulse is always to make one upon the spot, rather than run the risk of disappointing the inquirer's hopes by admitting his ignorance.



## OFFICIAL REPORT OF INDIAN SCHOOL CHANGES FOR APRIL.

### Appointments.

E. L. Gray, matron, Santee, 500.  
Eva M. Strait, cook, Colville, 540.  
Delia R. Dennis, cook, Santee, 420.  
Grace M. Nash, cook, Nevada, 500.  
Susie C. Lambert, cook, Omaha, 420.  
Frank V. Smith, engineer, Carson, 800.  
Frank G. Preston, engineer, Puyallup, 600.  
Lula E. Gigax, cook, Grand Junction, 500.  
Earnest E. Walker, teacher, Pawnee, 720.  
Bona P. Alexander, teacher, Rosebud, 720.  
Mathias Brennan, blacksmith, Salem, 720.  
Sarah C. Gillett, baker, Fort Mojave, 300.  
Grace Allingham, stewardess, Haskell, 600.  
James F. Bond, blacksmith, Fort Shaw, 660.  
Fred E. Bartram, teacher, Port Gamble, 720.  
Frederick W. Griffiths, teacher, Quinaielt, 720.  
James P. Douglass, engineer, Chamberlain, 780.  
Roscoe C. Craige, teacher, Cheyenne River, 660.  
Noah E. Hamilton, industrial teacher, Oneida, 600.  
Euphema O. Barnes, seamstress, Fort Lapwai, 500.  
J. Ernest Goss, industrial teacher, Southern Ute, 600.  
Mary E. Lister, domestic science teacher, Chilocco, 660.  
Thralls W. Wheat, teacher, Blackfeet day, 60 per month.

### Reinstatements.

John R. Cox, cook, Salem, 600.  
Lillian Patrick, teacher, Santee, 540.  
Clara Whitehead, teacher, Riggs, 600.  
Martin A. Crouse, gardener, Navajo, 720.  
Lizzie E. Egbert, seamstress, Siletz, 500.  
Nellie Swaine, cook, Western Shoshone, 480.  
Lillie B. Crawford, teacher, Fort Shaw, 600.  
Edith DePriest, seamstress, Wittenberg, 480.  
Wm. J. Lovett, assistant clerk, Fort Lapwai, 800.

Arthur Pritchard, carpenter, Rice Station, 720.

Wm. S. Ezelle, matron, Western Shoshone, 500.

### Transfers.

Harriet J. Henry, cook, Kaw, 400, to cook, Pawnee, 400.

Mary E. Hay, teacher, Riggs, 600, to teacher, Ft. Shaw, 540.

John S. Spear, supt., Ft. Yuma, 1400, to supt., Ft. Lewis, 1700.

John Flinn, supt., Chamberlain, 1600, to supt., LaPointe, 1300.

John T. Sivear, farmer, Colville, 800, to gardener, Puyallup, 600.

Annie D. Flinn, clerk Chamberlain, 720, to teacher, LaPointe, 720.

Henry J. Phillips, supt., LaPoint, 1300, to supt., Chamberlain, 1600.

Mary R. Stringer, laundress, Kaw, 400, to laundress, Uintah, 500.

Wm. M. Brown, farmer, Tongue River, 720, to laborer, Fort Shaw, 500.

Ardis M. Browne, cook, Greenville, 480, to seamstress, Round Valley, 500.

Blanche E. Adamson, teacher, Umatilla, 540, to assistant teacher, Blackfeet, 480.

Pinckney V. Tuell, teacher, Sisseton, 660, to teacher, Tongue River day, 60 per mo.

L. D. Heastand, carpenter, Chamberlain, 660, to war department, Washington, D. C.

Ivah H. Babcock, housekeeper, Phoenix, 500, to assistant matron, Grand Junction, 540.

Louis C. McDonald, industrial teacher, Southern Ute, 600, to farmer, LaPointe, 720.

### Resignations—Excepted and Excluded Positions.

Alice Spruce, cook, Bena, 400.

Anna Green, cook, Nevada, 500.

Lizzie Venman, cook, Klamath, 500.

Daisy M. Harris, teacher, Santee, 540.

Beulah Smith, seamstress, Round Valley, 500.

Harriet H. Kyselka, matron, Hoopa Valley, 600.

Madge Townsend, matron, Pottawatomie, 540.

Stella R. Sutherland, seamstress, Umatilla, 480.

Lillie Van Voorhis, housekeeper, Quinaielt, 300.

Cyril Morrisette, shoe and harnessmaker, Salem, 660.

Joseph Corner, industrial teacher, Grande Ronde, 600.

Mollie A. Beardsley, housekeeper, Seama, 30 per month.

Annie Pryor, assistant matron Western Shoshone, 400.

Lilla Miller Mattin, housekeeper, Neah Bay day, 30 per month.

Mamie A. Cleavenger, housekeeper, Tongue River day. 30 per month.

#### Appointments—Unclassified Service.

George Gray, laborer, Sisseton, 600.

J. W. Ballheim, laborer, Pierre, 480.

James L. Smith, laborer, Omaha, 420.

Charles Robinson, laborer, Riggs, 480.

Isaac N. Webster, laborer, Oneida, 360.

John H. Grant, laborer, Red Lake, 600.

Charles Kryder, laborer, Pottawatomie, 500.

Norman W. Burgher, laborer, Phoenix, 540.

Cornelius H. Wheelock, laborer, Mount Pleasant, 400.

#### Resignations—Unclassified Service.

Frank Mott, laborer, Omaha, 420.

Knut L. Afdahl, laborer, Riggs, 480.

J. W. Ballheim, laborer, Pierre, 480.

Charles Robinson, laborer, Riggs, 480.

Arthur Bensell, laborer, Umatilla, 480.

Charles Mason, laborer, Red Lake, 600.

John Schanzenbach, laborer, Pierre, 480.

W. E. Rowbotham, laborer, Phoenix, 540.

Edgar D. Slater, laborer, Mount Pleasant, 400.

#### Resignations.

Lydia Fielder, teacher, Otoe, 660.

A. A. Bear, teacher, Pawnee, 720.

Lizzie Gotwals, cook, Colville, 540.

Ida E. Brown, cook, Kickapoo, 360.

Myrtle Maddox, cook, Pawnee, 400.

Lemuel B. Cox, farmer, Oneida, 600.

Mary R. Hall, nurse, Crow Creek, 600.

Minnie W. Getchell, nurse, Salem, 600.

Ida A. Huffman, Cook, Winnebago, 420.

Lyndon F. Wilson, engineer, Zuni, 1000.

W. M. Peterson, supt. Fort Lewis, 1700.

Pearl R. Evans, laundress, Jicarilla, 500.

Myrtle M. Glessner, laundress, Pierre, 480.

Marry A. Shaw, nurse, Little Water, 600.

Carrie Bellinger, cook, Grand River, 500.

Sadie F. Malley, teacher, Fort Shaw, 720.

Eurma P. Wimberly, matron, Greenville, 540.

Pearl W. Pease, seamstress, Jicarilla, 500.

Blanche T. Thomas, kindergartner, Osage, 600.

Amos B. Iliff, supt. of Industries, Phoenix, 1000.

Kate Anderson, teacher, Western Nava-

jo, 660.

Belle McClelland, assistant matron, Sa-

lem, 540.

Charlie G. Martin, engineer, Grand Junc-

tion, 840.

Orra L. Skinner, seamstress, Fort Bid-

well, 500.

Laura Froneberger, matron, Sac & Fox, Okla., 540.

Elizabeth C. Sloan, assistant matron, Carlisle, 600.

Charles L. Glessner, industrial teacher, Pierre, 720.

Mary A. Cogan, assistant matron, Agricultural, 480.

Clarence W. Benner, engineer, Mount Pleasant, 900.

Ernst H. Huhndorff, shoe & harnessmaker, Pierre, 600.

Cloy Montgomery, kindergartner, Sac & Fox, Okla., 600.

Austin E. Gibson, industrial teacher, Colorado River, 720.

Timothy Sullivan, gardener & dairyman, Pine Ridge, 600.

Augusta J. Martindale, assistant Matron, Grand Junction, 500.

Charles A. Seewir, assistant printer & librarian, Haskell, 600.

#### Appointments—Excepted and Excluded Positions.

Roxy Dexter, cook, Greenville, 480.

Minnie Broker, laundress, Bena, 400.

Emma E. DeWitt, cook, Winnebago, 420.

Juliette Smith, baker, Wittenberg, 360.

Rosa A. Sickles, assistant laundress, Navajo, 360.

Howyce Seonia, housekeeper, Seama, 30 month.

Daisy Schuman, housekeeper, Paquate, 30 month.

Adolph Farrow, shoe & harnessmaker, Salem, 660.

Annie Griffiths (white), housekeeper, Quinaielt, 300.

Louisa Higheagle, housekeeper, Fort Totten, 30 month.

Effie E Harman (white), housekeeper, Pine Ridge, 300.

Leila Bryant (white), housekeeper, Pine Ridge, 30 month.

May Frank (white), housekeeper, Mesa Grande 30 month.

Chas Naltway, shoe & harnessmaker, Rice Station, 360.

Bonnie V. Royce (white), housekeeper, Martinez, 30 month.

Genevieve Wheat (white) housekeeper, Blackfeet, day, 30 month.

Julia E. Tuell (white). housekeeper, Tongue River day, 30 month.

#### Supervisor Loring's Articles.

The articles by Supervisor Loring, which have been appearing in THE JOURNAL the past few months will be discontinued until our September issue, when they will be again started. Mr. Loring is now in the northern country securing material for new songs and other native music, which will be published later in sheet form.

## OFFICIAL CIRCULAR No. 31.

To agents and superintendents:

Arrangements were practically completed for holding an institute at San Francisco, Cal., in July, in connection with the annual convention of the National Educational Association, but on account of the terrible catastrophe there it will not be practicable to carry out this plan. It has been decided, however, to hold local institutes during the fiscal year 1907 at Standing Rock, N. Dak., Pine Ridge, and Rosebud, S. Dak., Riverside, Cal., and Chilocco, Okla. The dates of these meetings will be announced later.

The usual Pacific Coast Institute will be held at Tacoma, Wash., August 20-24. A general session will be held each morning, at which subjects of interest to all will be discussed. On the afternoon of each day the following round-table conference will be held: officials and superintendents' section, physicians and nurses' section, teachers' section, matrons' section, and industrial section. At these meetings subjects of especial interest to the respective sections will be discussed. Model classes, with Indian pupils, will be conducted at the

teachers' sectional meetings. The evening sessions will be devoted to addresses by prominent educators.

Certificates of attendance will be furnished to all Indian school employes, enabling them to claim pay on the dates they attended the meetings. These certificates will be issued at the close of the meeting, and immediately upon return of employes to their respective schools must be turned over to the agent or superintendent for transmission to the Indian Office, or pay for the time consumed will not be allowed. Employes will also be allowed pay for the time necessarily consumed in going to and returning from the meeting.

The Office desires to emphasize the great benefit to be derived by teachers and other employes as a result of attending these institutes, where, through interchange of thoughts and experiences, and listening to instructive papers and addresses by leading educators, they are stimulated by new ideas and enabled to keep abreast of the times in educational methods.

You are requested to bring this matter to the attention of each employe under your supervision, and it is hoped that as many as can do so will take advantage of the opportunity to attend these meetings.

Very respectfully,

C. F. LARRABEE,

Acting Commissioner.



A CHILOCCO CLASS IN SHOE- AND HARNESS-MAKING

# AMERICAN INDIAN DECORATION

## HOW TO PLAN YOUR DEN

THE American Indian has always been a picturesque figure, chock full of "local color," but not since the days when civilized America consisted of a few scattered settlements on the Atlantic seaboard has the American Indian been the object of so much interest as he is to-day, says a writer in *The Ideal House*. In early Colonial days, it is true, the interest was largely a matter of "kill or get killed," while now the Indian is being studied as a peculiar phase of humanity.

Just as there are writers who have built their reputations on stories of Western and Indian life, like George Bird Grinnell, and artists who have, or who are, devoting especial attention to that same life, as are Blumenschein, Lundgren, Remington, Schreyvogel and Irving Crouse, so there are stores that deal exclusively in Indian wares.

In far western towns and cities these "curio" stores have long been in existence, but they are spreading in the East, and the only wonder is, where they manage to secure such quantities of Indian stuffs, pottery and basketry. According to the last census of 1900 the Indian population in the United States, exclusive of Alaska, was 270,544, but by far the larger of these are agriculturists and non-producers, so that the number producing articles of art or decoration is comparatively small. The Pueblos, of New Mexico, the greatest producers of pottery, number but slightly over 8,000. The total number of Indians in New Mexico is only 9,480.

The one thing that stands in the way of a more general utilization of Indian articles in modern houses is the barbarity of color. Like all semi-civilized and uncivilized races the Indian

loves strong color effects. Primarily this is due in all races to the crudeness of the dyes and pigments used, but in most cases there is also an innate love of strong colors. It is a form of childishness, but it sometimes remains even after civilization has proceeded for centuries with its toning process.

Certain temperaments admire strong color combinations and crude effects.

It is a well-established fact that the races with dark skins enjoy strong colors and glaring contrasts, and we may find in this fact a suggestion for the proper use of Indian art, namely, that the bright colors and striking decorative designs of the Indian require a dark setting. The mistake too commonly made is in using Navajo rugs in light rooms.

The interior of an Indian tepee or lodge is not furnished in white Colonial woodwork. It is dark and smoke begrimed, the light entering only partially. In such a place the Indian designs and colors are toned down and rendered less vivid by the duskieness of the interior.

Another reason for the incongruity of Indian decoration in our homes may be found in the fact that Indian products do not "hang together." Each article is absolutely complete in itself, and has no relation to any other Indian article except that of sentiment, which does not count in color schemes.

Still another reason for the comparative disuse of Indian decoration lies in the custom we have of filling our rooms too full of things, so that when we do rig up an Indian room we make a sort of junk shop out of it, and while

we have become pretty well used to seeing our rooms transformed into Louis XVI junk shops, and junk representative of every period from Nebuchadnezzar to Liberty, all in one room, we have not become inured to American Indian junk shops.

The similarity of the terms East Indian and Indian lead to great error. We have East Indian cosy corners, piled high with cushions and draped with quantities of Oriental hangings, and we argue, "Why not have American Indian stuffs in the same cosy corner construction?" The reason is this: because the Oriental is naturally luxurious, and the American is, at his best, simple. He is a forest lover, and is not accustomed to lie dreamily among heaped-up cushions while his many slaves fan him to sleep.

The lesson that we would draw from all this is that in an American Indian room but sparing use should be made of American Indian curios. Too often some of our friends come back from the far west with heaps of Indian curios, and we take our ideas from them. These enthusiasts would hang the trophies and worldly goods of a whole tribe on one small wall. Don't do it.

Keep your walls and floors dark in tone. Flemish oak, for instance, for the woodwork and furniture the floor stained a red at least as dark as ox blood, preferably a deep mohogany. Brown on the walls, the darker the better, with ceiling only a shade lighter.

At the doorways have Navajo blankets, hung flat and drawn back slightly, in the manner the old Flemish door tapestries were hung. At the windows the draperies should be of a plain fabric. Navajo rugs are usually too heavy, and if they are at the door or doors, it will be found sufficient.

Mexican and South American Indians make exquisite galloons which can be used in transforming the plain window draperies, or they may be embroidered in a simple, zigzag design.

On the floor two or more Navajo blankets. For the rest, use Indian bric-a-brac most sparingly. One or two blankets will be better than a dozen. A couple of small pieces of Indian pottery, with a large jar to stand beside the fireplace, are sufficient.

For the walls the main decoration should be good pictures, and the Indian head-dresses, etc., should be made accessory to these. Never forget that it is a room for a modern American, and neither an Oriental room, a bric-a-brac store, nor an Indian tepee. Use Mission furniture or something similar, and do not try to make the room too Indian for comfort.

There is beauty in American Indian art, even at its crudest, but it must be used sparingly and intelligently.

More truly, perhaps, than in any other form of decoration should the objects and rugs and fabrics be chosen with a preconceived idea of the uses to which they are to be put. Plan the room and then purchase your fittings, or if you have one or two valuable pieces build the color scheme of your room about these. At the best the room will be more or less barbaric, but this cannot be called an objectionable feature, so long as it does not combine natural barbarism with civilized bad taste.

#### The Evolution of Woman.

When Eve brought woe to all mankind  
 Old Adam called her wo-man.  
 But when she woo-ed with love so kind,  
 He then pronounced her woo-man.  
 But now with folly and with pride,  
 Their husbands' pockets trimming,  
 The ladies are so full of whims  
 The people call them whim-men.

—Selected.

## A SUNSHINE SERMON

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If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow  
Why should good words ne'er be said  
Of a friend—till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them. And by kindly sharing,  
Own your kinship with the skies.  
Why should anyone be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go—  
Leave them. Trust the Harvest Giver  
He will make each seed to grow.  
So until its happy end,  
Your life shall never lack a friend.

—*Authorship Unknown.*

## HOW TO BE A GENTLEMAN.

Walter Williams, editor of the Columbia Missouri Herald and chairman of the board of curators of the Missouri State University, writes as follows:

"It is difficult to be gentleman in Columbia for less than three dollars a week. And being a gentleman is the chief business of life. It is difficult to be a gentleman in Columbia when one's income—or the income of one's father—is over thirty dollars a week. In the event of the larger income the inclination is to luxury and extravagance, sins which strike directly against gentlemanliness. No gentleman is prodigal in the expenditure of anything but love. No gentleman is parsimonious in the expenditure of anything, even love.

One sure test of a gentlemen is the manner in which he pays his debts. Of course all honest men pay their debts, but all honest men are not gentlemen. The man who pays his just debts grudgingly, complainingly, hesitatingly, lacks in that much of being an ideal gentleman. Reference is not here made merely to the obligations which a man owes to the butcher, the baker, the candlestick maker. Of course he pays these in order that he may buy more. His credit would soon be exhausted if he did not do so and when credit is exhausted it is but a short step to vagrancy. But man owes other debts as well. He owes a debt to the state, to the church, to society, as a member of his home. A gentleman will pay all these debts as cheerfully as he pays any obligations at his grocer's or at the bank. He will pay his debt to the state. In doing this he will spell state with a large "S" and self with a small "s." He will not pay his debt to the state expecting to get a paying office in return. He will be a politician not for the sake of revenue but for the payment of the obligations which he owes the state. The gentleman owes a debt to the church which he will seek to discharge by uniting with the church in its organized effort upon behalf of righteousness. No ideal gentleman throws additional burdens upon the church by the words of his mouth or the deeds of his life. The gentleman owes a debt to society. We live among people and it is the duty and should be the privilege of every gentleman to live smoothly with them. The gentleman takes things by the smooth handle. He aids the community by public service, he aids the individual by personal

kindliness. The gentleman is a gentleman in his home. That is the surest test. Some people are pleasant in society, are politicians in the state, sit reverently in church house, but are cross and selfish in their own homes. Such people are not gentlemen though they wear dress suits at dinner and figure in every high society function.

A gentleman is one who does his whole duty in whatever place in life his lot is cast, and does this duty cheerfully, graciously, unselfishly. No man who works only for himself; no man who works not at all, can be a gentleman."

## The Cherokee Indian Awards.

The decision of the United States Supreme court in favor of the Cherokee Indian claims against the Government probably closes a chapter of history which opened almost with the beginning of our national life. It recalls the early bitterness of Georgia over the inability to get rid of the red men who occupied some of the best lands in that state. It is closely connected with the fatal division among the southern Indians which Tecumseh's famous brother, Prophet, found when he planned to unite the redskins in a grand demonstration against the advancing tide of civilization which threatened the extinction of the hunters and trappers of the west and south who believed themselves rightly entitled to the lands which the white man sought. At that time part of the Cherokees wanted to remain savage; the rest wished to settle down to the arts of civilization. The outcome was a migration of the former to Arkansas, from which location, after some negotiation, they were transferred to Indian Territory.

Those who remained east of the Mississippi were divided into two hostile camps, one favoring treaty arrangements with the Government for the sale of their lands, the other and larger party opposing any deal of the sort. In December, 1835, the Government authorities made a treaty with the minority which provided for the removal of the tribe to Indian Territory. It was so plainly a fraud upon the majority of the Cherokees that it required strong pressure from the side of the dominant southern slave party to secure the senate's ratification by a margin of one vote. The minority of the Indians were removed without difficulty, but finally force had to be used to complete the transfer of the unwilling majority. The attempt to harmonize the savage Cherokees of the first

migration with the treaty-making minority of 1835, and also with the later unwilling element, resulted in serious disturbances and a good deal of litigation in which the faith of the Government was attacked. Treaties were negotiated, commissioners were appointed, presidents gave it consideration, secretaries of the interior, Indian agents, and leading chiefs pressed the claims of the Indians, the senate voted to settle the business up in 1850, but, with manifold complications, the matter dragged along until 1884, when it came under the jurisdiction of the United States Court of Claims. In one case a decision favorable to the Indians was rendered in 1892. Both parties interested took an appeal to the Supreme court, whose decision, handed down in April, 1893, favored the western Cherokees, or "old settlers," as they were called, to distinguish them from those whose removal was secured by President Jackson.

By this decision something over \$2,000,000 was declared a residue to be divided after all just claims had been charged against the original amount provided for in the treaty of 1835, the special cases decided affecting the one-third of this amount which, under the long standing agreement, was to go to the western branch. This conclusion of the court foretold the settlement of the claims for the other two-thirds, which after thirteen years is now authorized by the Supreme court, the whole amount involved, including interest at 5 per cent since June 16, 1838, being something like \$4,000,000. In many respects the Government has shown bad faith in its dealings with the Cherokees, but the settlement now arranged ought to be satisfactory to all concerned.

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"Please" and "Thank You."

The man who has learned to say "Please" with grace and sincerity is more than half a gentleman even if he possess no other refinements. The boy who is taught to say "Thank you" will never go to jail. These two expressions are priceless treasures too often thrown aside by heedless men and women as so much word clutter to be eliminated from common speech. "Please" is easy to say and it oils the machinery of our weary world more than all the dry erudition of acquired scholarship. It opens the doors of confidence and softens antagonism. In social and business life it will compel response where money and influence fail. It is the hall mark of breeding and dignifies the user.

"Thank you." That is easy to say also, but how few realize its potency. It is the most courteous expression in the English language and a man has to strain himself to say it curtly or without meaning. "Thank you" is an acknowledgment of a civil obligation that carries with it a blessing to him who says it and a benediction to him who receives it. It ornaments manhood and womanhood more than fine raiment or the glitter of many gems. "Thank you" triumphs above class and caste. It is all-encompassing, combining deference, respect and simple kindness. It stamps gentility and promises those amenities that make civilization a success.

There are benighted people with shrunken souls and piggish prejudices who go through the world so sour and crabbed that the disgust they arouse blackens their own path. They think they believe that common politeness is effeminate and timorous. They are like the little dog that must growl loudly to attract attention to its feeble ferocity. They are unhappy in the constant dread that they will be imposed upon if they are decently civil to others. In this they are badly mistaken. It is sometimes necessary to be stern and even harsh, but politeness should be tried first, and nine times out of ten it will succeed.—Kansas City Journal.

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LIFE'S SUNNY SIDE.

Why do we hurry and hustle so?  
And worry, and fret, and stew,  
And wonder where we'll get the money  
For the note that's coming due?

Oh, why do we get impatient  
If things don't come our way?  
And why do we curse Dame Fortune  
For her listless and long delay?

Sometimes, when the sun isn't shining,  
And the birds cease to sing sweet refrain,  
Why is it we get dissatisfied  
With the blessings that yet remain?

We forget there's a God above us,  
Who rules this great, green earth;  
And likes us jocund and jovial,  
Full of laughter and full of mirth.

So let us forever stop fretting;  
All our troubles to Him we'll confide;  
Then we'll see the grandeur of things  
As viewed from "Life's Sunny Side."

—C. Burtis Hunter in exchange.

## INDIAN INDIVIDUALITY.

Senator Spooner exhibited a degree of solicitude for the Indian in his speech in opposition to the clause for the removal of the restrictions in the Senate, recently, which would have been little short of pathetic but for the misdirected course of the same. He seems to fear that unless the protecting hand of the Government is held over the Indian during all his years he is going to wind up a pauper and die in the poor house.

It is painfully evident that the senior Wisconsin Senator is lamentably ignorant of the character and capacity of the average Indian citizen of Indian Territory. He makes no allowances for the degree of enlightenment prevailing among them, their capacity for handling their affairs and ability to hoe their own row under all contingencies.

The Indian citizen is no longer a savage, as the Wisconsin Senator seems to believe. On the contrary, he is a man of liberal education, skilled in the arts of trade and capable of holding his own among his white brothers seven days in the week. There may be a few exceptions, of course, but they are rare.

It would be interesting to know how the sentimentalists in Congress expect to develop the Indian, bring out his individuality, unless it throws him upon his own responsibility. Does it expect him to make perceptible progress without placing him in a position where he is called upon to utilize his capacities without taking a few of the hard knocks of life? If so, it is doomed to miserable failure.

The removal of the restrictions—giving the Indian the right to dispose of his surplus land holdings—would afford him the best lesson in the responsibilities of American citizenship which it is possible to give. It would bring out his individuality, develop his capacities and stand him upon his resources. Unless this is the plane upon which Congress intended to place him, it was a serious mistake when the rights of American citizenship were conferred upon him.—Oklahoma City Oklahoman.

## Reclaiming Our Desert Lands.

According to an official of the Geological Survey, in the three years since the Federal Government organized its reclamation service seventy-seven miles of main irrigation canals of river size have been built, which, with others of smaller dimensions, constructed within the past twenty-five years, make a total of

irrigation canals in the United States long enough to span the earth twice, and representing an outlay of \$90,000,000. "Every year," we are told, the acres reached by these canals returns a harvest valued at more than \$150,000,000 with a population of 2,000,000, dwelling in harmony and contentment, where only a short time ago a wilderness or a desert reigned." It is beyond question that no investment of Government funds has yielded such large, immediate and satisfactory returns as the money expended for irrigation purposes in the far West. No one except those who have visited such sections of the Union as Colorado, New Mexico, Arizona and Southern California can realize what irrigation has already done and what its extension means for the future of these regions, where often for eight months of the year not a drop of rain falls. Southern California—now one of the richest, most fertile and populous sections of the United States—would still be, for the most part, an arid and uninhabited country were it not for its vast systems of irrigation. The saying in all these regions that "water is life" has a significance elsewhere unknown. The Federal Government has adopted a generous and far-sighted policy in regard to reclamation projects; but it might expend ten times the amount thus far appropriated with a surety of getting at least two dollars back within a few years in permanent additions to the nation's wealth.—Leslie's Weekly.

## Government's Postal Loss.

According to the International Post Bureau, taking all Post Offices of the world, the United States shows the heaviest loss from the management of its postal affairs, and Great Britain the largest profit. Nineteen hundred and three is the last year for which figures for comparison are available, and for that year we ran behind \$4,329,000, while Great Britain showed a net profit of \$22,000,000, and Russia, Germany and France each about \$14,000,000. Due to the large and rapid increase of rural delivery since 1903 our deficit has grown to at least three times what it was then, and there are other reasons for our unfavorable showing, the principal ones being the larger compensation we pay employes and the extensive areas we have to cover which are thinly populated. The highest paid postmaster in England receives about 5,000 a year, clerks from \$300 to \$1,500, carriers in the larger cities \$400, and in the smaller ones and rural

carriers from \$350 to \$475. British postage is cheaper than ours.

For 2 cents letters weighing up to four ounces are carried with 1 cent additional for each two additional ounces and every registered newspaper goes for 1 cent, regardless of weight. Anything mailable is carried by parcel post for 6 cents a pound and 2 cents for each additional pound up to eleven, which is the limit. Anything can be registered for 4 cents and the Government insures registered matter up to \$25 in value for that sum. By paying 2 cents for each additional \$50 in value, insurance up to \$600 may be had. Newspapers may be forwarded without additional postage, which is not the case with us, and postal orders cost 3 cents for \$5 orders.—Cincinnati Enquirer.

#### Valuable Collection of Indian Weapons.

From the Oklahoman, Okla. City.

Mr. Bucklin, head of the Department of Economics and Sociology, in Oklahoma University, has been influential in securing one of the most valuable sets of Indian stone weapons in the southern central states for the University of Oklahoma. The collection was secured by Mr. Carl Utterback of Oklahoma City, when a boy, and was deposited at the University by him. Most of the specimens were collected in Knox country, Indiana, and Wayne county, Ill., but some are from other counties in those states and some from Tennessee.

The collection, which is made up of three stoneknives, five axes, four hatchets, or tomahawks, thirty-two spear heads, and three stone drills, is one of the best preserved ever gotten together. Each specimen is in almost perfect condition and shows an unusually high grade of workmanship in both polishing and carving. In addition to the above the collection contains five rejects or unfinished pieces of stone. These were broken in some way while being shaped and so were cast away, but they have now become valuable to illustrate the process through which the others passed in being made. Some of the arrow heads must have been brought from Washington or Oregon by interior tribes, or traded from tribes living in the states, as they are of a size and material not common to the central states.

Mr. Bucklin says it would be both difficult and expensive to secure another set of weapons as large and as well preserved as this one which he has just received from Mr. Utterback. After the specimens of this new

collection have been mounted, arranged, and labeled they will be placed along with other collections in the department of economics and sociology for the study of American Ethnology.

#### The Straight Man.

He looks you in the face and his words have the accent of sincerity. He means what he says and says what he means, and if you quote him you will never be left in the lurch. He may be long in coming to a decision and may be hard in a bargain. When the bargain is made, whether by word of mouth or a nod of the head, just as much as a letter which has been copied, he will stand by it though he lose his last penny. He will not whine about his losses, for they are in the fortune of war; nor will he brag about his honesty, for he expects that to be taken for granted. If you have to meet him in debate he may press you hard and be very keen in his views, but he will always deal with you, looking for the sense of what you said and not taking any advantage of the words. If he has a quarrel with you he will have it out with you face to face and would scorn to slander you behind your back. He also may be unable some day to pay his debts and that will be the bitterest trial of his life. He will work night and day to regain his prosperity, and then he will repay his creditors, everyone with interest. Never was he known to make capital out of any doubtful point in a game, for, though he was eager to win, he was still more determined to win like a sportsman. And this is what we mean by a straight man.—Rev. John Watson in Exchange.

THE MAN who fails to appreciate the value of recreation is making a great mistake. Attention to business and devotion to duty are essential to success in this strenuous age, but that fact is in itself the most eloquent plea for a season of rest; a breathing spell so that the high tension methods of to-day will not wear us out before our time. If the every-day pace was more moderate there would be less urgent need of rest. It is the pace we are keeping time to in business in this age that makes a vacation imperative. Exhaustion results in not only a temporary but a permanent loss of vital force. The rest period is often the profit period in a busy man's life. No machine can run incessantly without repairs and the vacation time is the repair time in the great scheme of human economy.—From "The World's Progress," in Four-Track News.

## INDIANS FIRST TO IRRIGATE.

From the Philadelphia Ledger.

American irrigation was old when Rome was in the glory of its youth. The ancient aqueducts and subterranean canals of South America, extending for thousands of miles, once supplied great cities and irrigated immense areas. Centuries before the venturesome Norseman landed upon the bleak and inhospitable shores of New England a large population dwelt in the hot valleys of the far Southwest. From the solid rock, with primitive tools of stone, they cut ditches and hewed the blocks for many-chambered palaces, which they erected in the desert or on the limestone ledges of deep river canyons.

These voiceless ruins, older than the memory of many centuries, tell the story of a thrifty, home-loving and semicultured people, concerning whose fate history brings us no word. In these palaces and in many miles of canals we may almost read the story of another Egypt—a people toiling under the burning sun of the desert, wearily and painfully executing the commands of an American Pharaoh.

Coming down to the period less remote and only slightly less interesting, is the first page of modern American history. Here, in the sixteenth century, Coronado, the first great American explorer, swept up the Rio Grande valley and journeyed as far north as Kansas. In New Mexico he found a pastoral race dwelling in pueblos and practicing the gentle art of irrigation as had their forefathers, perhaps as far back as in the days of Abraham.

Certainly their agricultural methods were in no wise different from those which prevailed in the days of the prophets. Even unto this day their grain is gathered in great willow baskets, is threshed by the trampling of sheep and goats and winnowed by the winds. Fields which were cultivated three centuries ago are still producing crops each year.

Some of these thoughts came to the government engineers as they ran their lines of levels in the valley of the Salt river, in Arizona, and it seemed to them a proper task for the greatest nation on earth to restore once more the oases of verdure which the desert had long ago obliterated.

During the last quarter of a century a crop-producing area of 10,000,000 acres, or another state of Massachusetts, had been wrested from the desert. Irrigation canals long enough to span the earth twice and representing an outlay of \$90,000,000, have been built. Every year this area returns a harvest value at more

than \$150,000,000, and 2,000,000 people dwell in prosperity and contentment where only a short time ago the wilderness reigned.

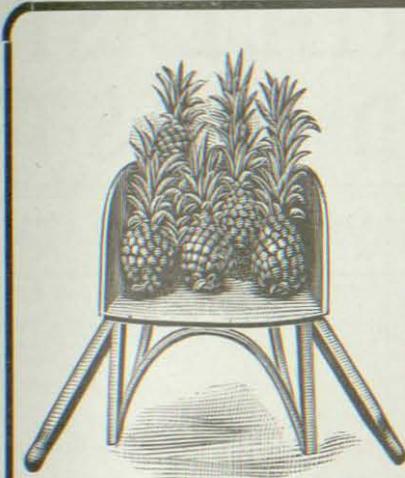
Uncle Sam is today the largest owner of the Great American desert, no doubt because it was not considered worth stealing. For many years the sentiment has been growing that the government should make habitable this vast empire.

## An Indian Hostelry.

All the distinguished Indians who visit Washington are guests at Beveridge's Hotel, which is not only unique, but is probably the oddest hostelry in the new world. The hotel is exclusively for Indians—no other guests ever being entertained—and that there has been sufficient business to support this strange establishment for more than forty years will afford evidence of how extensive and continuous are the pilgrimages of Indians to the seat of government.

At the Indian's haven, which is located just off Pennsylvania avenue, on Third street, almost under the shadow of the Capitol, there was lodged the famous embassy of Sioux that came to make a treaty after the Custer massacre and this unpretentious three-story building has also sheltered at one time or another every famous chief and warrior who has figured in Indian history during the past half century. The Indian hotel is conducted very much like other hotels, but competent interpreters are required on the staff of the establishment, for comparatively few of the Indian visitors can speak English. As a tribute to the honesty of Lo it may be said that in the history of the hotel there has never been an attempt on the part of a guest to jump his board bill.

The average Indian appears to be like some of his white brethren in that when he comes to Washington for a good time he does not care to have his women folk accompany him. Comparatively few copper-colored belles have ever registered at Beveridge's, although the famous Chief Joseph of the Nez Perces did bring some of the women of his family once or twice. Likewise the Indian tourist seldom arrives with any baggage other than what he can carry on his back. Strange as it may appear, Mine Host Beveridge has never had any serious trouble with any of his thousands of partially civilized guests. To be sure, there has been some grumbling over his unwavering determination to conduct a strictly temperance house, but, on the other hand, no guest has ever been known to complain because he was not provided with a private bath.—Brooklyn (N. Y.) Eagle.



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